

republishing these essays on the little-known first phase of East European populism, Brock has frequently substituted the Russian term *narodnik* for “[agrarian] socialist” in the original version in order to accentuate “the fact that it was the Poles, and not the Russians, who were the innovators of this development” (p. vii).

The first two essays discuss the emergence of agrarian socialist ideas among the extreme left of the Polish exiled community. The propitious coalition in 1835 of two groups of exiles—a handful of revolutionary noblemen living on the island of Jersey and a group of peasant-soldiers whom fortune had deposited in Portsmouth—resulted in the *Grudziąż* section of the Polish People (*Lud Polski*). Various influenced by extreme Jacobin, *babowiste* currents and the French utopians Cabet and Fourier, these exiled revolutionary populists developed an eclectic program of agrarian socialism heavily colored by the messianic strains of Poland’s redemptive mission in molding a new world order. The remaining essays describe the activities of the indigenous *narodniki* in partitioned Poland in the 1840s, notably, the abortive plots of the priest Piotr Ściegienny in the Congress Kingdom, the organizing of artisans in Poznań by Walenty Stefański, and Edward Dembowski’s tireless efforts to foment social revolution in all three divisions of Poland. Although Polish revolutionary populism was effectively silenced with the setbacks of 1846, Brock devotes special attention to the nonviolent, reformist version of agrarian socialism which emerged in eastern Galicia in 1848 in the writings of Leon Rzewuski, a descendant of the Polish *magnateria*.

The Polish populists, however, generally agreed that agrarian socialism could not be introduced until Poland was free from foreign domination. But in this struggle they would have to rely on the gentry no less than the peasantry. Nevertheless, as Brock notes, in both the manor house and the cottage, any hint of collectivism, communal ownership of the land, was anathema. Thus the Polish *narodniki* often played down this theme. Therefore, Brock concludes, “agrarian socialism, despite its interesting beginnings, never took root in the intellectual tradition of the Polish left—perhaps in part because, unlike in Russia, there were no communal institutions among the Polish peasants and artisans, no *mir* or *artel* on which populists could pin their hopes and their illusions” (pp. 89–90).

Did revolutionary Polish populism influence its later and more vital cousin *narodnichestvo*? While there is no direct evidence to link the two movements, Brock endorses the earlier view of Boris Nicolaevsky: that Herzen, especially through his association with Bakunin, was probably exposed to some of the ideas of the Polish émigrés, particularly to Lelewel’s views on the primitive Slav commune.

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TADEUSZ KOŚCIUSZKO AND THOMAS JEFFERSON: KORESPONDENCJA (1798–1817). Compiled and edited by *Izabella Rusinowa*. Translated by *A. Glincańska* and *Józef Paszkowski*. Warsaw: Państwowy Instytut Wydawniczy, 1976. 157 pp. 50 zł.

The most outstanding American and Pole of the epoch became intimate friends as proven by the forty-one letters assembled (and faithfully translated) in this important little book. It concludes with Kościuszko’s never executed last will of 1789 authorizing Jefferson as his proxy to “bye out of my money so many Negroes and free them, that the restant Sum should be Sufficient to give them education and provide for their maintenance” [*sic*]. In a fourteen-page introduction, Izabella Rusinowa emphasizes the private financial services scrupulously performed by Jefferson on behalf of his exiled friend. This reviewer was especially impressed by the political trust which the third president placed in the Polish revolutionary with regard to delicate domestic and

vital foreign matters, including a mutual animosity for English imperialism in America—particularly in Canada. Actually, one learns more from their nineteen years of correspondence about the crucial problems of the young republic than about Poland. Kościuszko's concern about the country for whose independence he fought with distinction from 1776 until 1783 is expressed in twenty-three letters. Only eight of them are in English, the rest—after 1802—were written in French and deserve translation. This Polish-American hero of the two worlds still awaits a scholarly monograph in English. Only Jan Dihm's unfinished *Kościuszko nieznany* (*Kościuszko Unknown*), published in 1968, substantially supplemented Korzon's outdated Polish biography, which appeared in 1900.

The value of this otherwise useful collection of primary sources would be enhanced by detailed introductions of at least the major documents. Some are, however, self-explanatory like Jefferson's moving invitation of June 15, 1817: "Come to Monticello, and be one of our family . . . my dear friend, close a life of liberty in a land of liberty. Come and lay your bones with mine in the Cemetery of Monticello" [*sic*].

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HERBERT HOOVER AND POLAND: A DOCUMENTARY HISTORY OF A FRIENDSHIP. Compiled and with an introduction by *George J. Lerski*. Foreword by *Mark O. Hatfield*. Hoover Archival Documentaries. Hoover Institution Publication 174. Stanford: Hoover Institution Press, Stanford University, 1977. xvi, 128 pp. \$10.95.

The devastation suffered by Poland during the two world wars surpasses that of any of the other participant nations, including the USSR. Professor Lerski's short account describes the efforts of Herbert Hoover to aid the Polish people. In the introductory essay, Hoover is presented in his role as director of the American Relief Administration during the First World War. Lerski briefly describes Hoover's relations with Poland throughout his presidency and concludes with a discussion of Hoover's actions as honorary chairman of the Commission for Relief in Poland, created a few weeks after the Nazi invasion. Of particular interest is Lerski's contention that Hoover, supported by Woodrow Wilson, convinced Piłsudski to appoint Ignacy Paderewski as prime minister in 1919 by making American aid conditional upon the appointment (this is from Hoover's *Memoirs*, a note adds the caveat that documentary proof is unavailable). Equally interesting is the Wilsonian idealism epitomized in Hoover's attitude which emerges from the essay—a sense of humanitarianism and a concern for Polish economic strength and national self-determination, coupled with a suspicion of foreign political institutions and ideologies. Thirty-seven documents accompany the text.

In sum, this work provides some valuable insights into the motives of a statesman who played an important role in Polish-American relations.

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POLAND IN THE TWENTIETH CENTURY. By *M. K. Dziewanowski*. New York: Columbia University Press, 1977. xvi, 309 pp. + 16 pp. photographs. \$14.95.

This is a thorough and well-written study which will be of interest to general readers as well as to specialists in the area. It will undoubtedly become a standard college text on Polish politics.