

the Soviet archives, and from 1919 was director of the Historical Revolutionary Archives in Moscow. This was the real beginning of his lifelong scholarly study of Marxism and revolutionary movements about which he acquired unrivaled knowledge and a unique private library. But he always combined his scholarly pursuits and writings with political work as a leading Menshevik and political journalist. The Soviet authorities arrested him with other Mensheviks in 1921, exiled him abroad in 1922, and took away his Soviet citizenship in 1932. But from 1924 to 1931 he was Berlin representative of the Marx-Engels Institute in Moscow, for which he tracked down indispensable source material all over Central and Western Europe. With Hitler's advent to power in Germany he helped in the transfer of invaluable Marxist and Social Democratic material to the new International Institute of Social History in Holland, of whose Paris branch he became head. In 1940 the Nazi victories again threatened his cherished socialist and personal archives and library, and he helped to see that in various ways as much of them as possible was preserved against better times. In November 1940 he left France for the United States, where he stayed until he died. Throughout these years he was no less active in writing, analyzing Soviet affairs, and conducting political work as a leading Menshevik than he had formerly been in Berlin and Paris. With characteristic generosity he also made available to rising American scholars interested in Russia and Marxism the many riches of his library, prodigious memory, and considerable experience. To paraphrase Dostoevsky's alleged aphorism on Gogol's *Shinel'*, they might well be said to have emerged out of Nicolaevsky's overcoat.

One of the seventeen essays discusses Nicolaevsky's "formative years" in Russia and another his "American years." But the years between are only glanced at in the foreword. The remaining essays, which examine subjects close to Nicolaevsky's heart, vary in quality and scope as in all such collections. Among the most interesting are "Marxist Revolutionaries and the Dilemma of Power" by Israel Getzler, "The Social Democratic Movement in Latvia" by Bruno Kalnins, "Bukharin's *The Economics of the Transition Period*" by Stephen Cohen, and "The Kaminsky Brigade" by Alexander Dallin. A valuable concluding biographical essay by Nicolaevsky's wife meticulously lists his multitudinous writings, chiefly as émigré scholar and political journalist. His several hundred articles as a journalist in America alone, when added to his perfectionism as a scholar, may help to explain why he unfortunately never finished for publication the two large-scale documentary histories of the First International and the Leninist party, 1907–12, on which he was working during his last twenty years.

G. H. BOLSOVER
University of London

MOI VOSPOMINANIJA. By *E. Olitskaia*. Frankfurt am Main: Possev-Verlag, 1971. 318 pp. \$8.40.

MEMORIE DI UNA SOCIALRIVOLUZIONARIA. By *Ekaterina Olitskaja*. Translated, with notes, by *Pietro Zveteremich*. Milan: Aldo Garzanti Editore, 1971. 341 pp. L. 3.500.

At the northern side of Suzdal, that splendid medieval town only recently made accessible to foreign visitors, the red walls of the Spaso-Evfimiev Monastery rise up. From 1923 until a few years ago this impressive sixteenth-century construc-

tion served as a prison for Russian political dissenters, one of whom was the author of these memoirs, which circulated first in the Soviet Union by *samizdat* and subsequently were printed in 1971 by Possev-Verlag in Russian and were translated quite accurately into Italian the same year.

There now exist numerous accounts of life in Soviet prisons and camps—by Solzhenitsyn, Nadezhda Mandelstam, Ginzburg, and others. Unlike them, Ekaterina Olitskaia was not a well-known figure in her society. The major merit of her memoir is that it clearly describes the life of a simple dissenter of the Soviet regime over a long stretch of time (1924 to 1947). The author viewed the social and political events of that period from the enclosure of a prison or beyond the barbed wire of a lager. Although this particular perspective cannot offer a deeper understanding of the history of the Soviet Union in those years, it does reveal the evolution of the repressive methods adopted by the regime in its confrontation with political dissenters both inside and outside the party.

Ekaterina Olitskaia, the daughter of a Jewish agronomist involved when he was very young in the trial of the "193" (1877–78), came from a family environment rich in the elements of moral coherence, self-denial, and courage that render so admirable and fascinating the uneven struggle of the Russian intelligentsia against the tsarist regime—a struggle that seemed at one time no less foolish and desperate than the protest of Soviet dissenters might appear today.

Of the revolution of 1905 the author remembers nothing other than an impending threat of a pogrom when she was only six years old. Her memories of the revolution of 1917 at Petrograd, Kursk, and Kharkov are more detailed. The terrible events of those turbulent years had tragic effects and repercussions on her family, who were divided politically (as was indeed the whole of Russia). Her father sympathized with the Socialist Revolutionaries, her mother with the Social Democrats; one sister was Bolshevik, and the other an anarchist. In 1924, after an attempt to print a clandestine paper with Socialist Revolutionary sympathies, the author's grim experiences as a political prisoner began—first at Lubianka in Moscow, then on Solovki in the White Sea, at Iaroslavl, in Kazakhstan, a brief period of freedom, then to Suzdal, and finally to Kolyma.

At the beginning the Soviet authorities—perhaps remembering old comrades of the struggle against tsarist autocracy—granted the political prisoners certain rights and allowed them to negotiate with the leaders of the camps through an elected representative—a "dean" for every political group. Such rights were given, however, only to the Socialist Revolutionaries, the Social Democrats, and the anarchists (also considered to be among the old comrades), but not to the representatives of the middle classes, the counterrevolutionaries, the Trudoviki, or the Kadets, who were treated as common criminals. Initially the prison regime also allowed prisoners of both sexes to live together and respected the "marriages" in transfers (as in Olitskaia's case). In time, however, the authorities withdrew the privileges of the political prisoners, dispersed the political communities, and abolished the right of self-administration. Gradually they annihilated first the moral and then the physical strength of the prisoners, as happened in the terrible camps of Kolyma, where the author passed ten long years, from 1938 to 1947.

Whoever survives this terrible trial is called a *dochodiaga* (one of the many neologisms coined by the prisoners in Soviet camps). A *dochodiaga* is one who has reached the summit of a tragic experience and can expect nothing more terrible

from life—one who can therefore, like Ekaterina Olitskaia, look back on the past with ataraxia, with a truly admirable detachment, and without having lost all faith in humanity.

VALDO ZILLI

Istituto Universitario Orientale, Naples

STALIN AND HIS TIMES. By *Arthur E. Adams*. Berkshire Studies in History. New York: Holt, Rinehart and Winston, 1972. x, 243 pp. Paper.

The Berkshire series of short studies in European history is now being read by a third generation of students, which is a remarkable achievement for any textbook, and particularly noteworthy considering that the series has never been noted for gimmicks or even liveliness in presentation. At its best it has represented scholarly synthesis in condensed, balanced, and sober form, keeping close to the middle of the road in matters of interpretation. Arthur E. Adams's addition to the series is worthy of the best in this tradition. It is based on a wide reading of the scholarship in the field, skillfully summarized in businesslike prose. Its point of view seems to be moderate-liberal, and in interpretation it aims at summarizing established ideas about Stalin and his times, rather than attempting to introduce new points of view. The opening of the book sets the scene in the first decade of Soviet power, followed by discussion of the period of rapid industrialization and collectivization and the period of the purges. Here Adams emphasizes domestic affairs, while the two subsequent sections of the book, on the Second World War and the postwar Stalin years, deal fairly heavily in foreign policy. A short conclusion summarizes the achievements of Stalin in modernization and sets this against the heavy human cost.

Adams's interpretative perspective, while not pro-Soviet, is hardly undiluted cold war. He tends to accept Stalinism as a necessary evil in the process of modernization and he considers Western responses to the USSR in the early postwar years "probably panicky and premature." Nevertheless, one sometimes has the feeling that this book is a contemporary work of some of the considerably older works in the Berkshire series. The revisionist and antirevisionist debate on American policy toward the Soviet Union since 1941 is substantially ignored, and the few lines on Stalin's policy toward China suggest that there is no major problem here. In the same sense one might mention that the treatment of the thirties accepts the Five-Year Plans as the fundamental basis for periodization, and Carl Friedrich's conception of totalitarianism is presented as having "stood the test of time with slight changes." But such questions of interpretation do not detract from the clarity and solidity of *Stalin and His Times*.

ROBERT H. MCNEAL

University of Massachusetts at Amherst

THE WINTER WAR: THE RUSSO-FINNISH CONFLICT, 1939–40. By *Eloise Engle* and *Lauri Paananen*. New York: Charles Scribner's Sons, 1973. xv, 176 pp. \$7.95.

The authors write that Finland's stand against the Soviet Union during the Winter War must remain among the most stirring in history (p. 148), and they have been able through well-written prose to communicate the dramatic quality