

several works which can still be profitably read, even by those who do not share his belief in the possibility of a classless, moneyless, and stateless society.

Students of anarchism will welcome Miller's *Kropotkin*. It is based on an impressive range of manuscript and printed sources in Russian and other languages. The author is the first Western scholar who has had access to the large corpus of Kropotkiana divided among numerous Soviet archives. In addition, he has consulted the valuable collection of documents assembled by Max Nettlau, the foremost chronicler of the anarchist movement. Research in archives and libraries in half a dozen countries, and detailed use of Peter Kropotkin's correspondence with one of his brothers, has enabled Miller to throw light on Kropotkin's intellectual development during his adolescence, his role in the influential Chaikovskii Circle in the 1870s, and his involvement in the debates among Russian anarchist exiles at the time of the 1905 revolution. In these areas Miller adds to what is available from *The Anarchist Prince* by George Woodcock and Ivan Avakumovic.

Equally useful is his judicious summary of the "Social Theory of Anarchist Communism." The author examines with sympathy the evolution of Kropotkin's thought and his efforts to provide a scientific basis for the views he expressed in anarchist and scholarly publications.

Since Kropotkin's eventful life as a rebel and writer spanned more than fifty years and covered so many aspects of human endeavor, no biographer can be expected to be equally at home with every facet of his life. This reviewer would have welcomed more attention to Kropotkin's geographical expeditions and theories, which are one of his claims to fame. More information on his personal life after his escape from Russia and on the alternatives to Soviet power and Bolshevik methods of government which he propounded during the Russian civil war would also have been valuable. Above all, one wishes for a thorough examination of Kropotkin's impact on left-wing circles and on the movement he was associated with in the public mind. Failure to grapple with these aspects of Kropotkin as a man and as a revolutionary reduces the value of what Miller describes in his preface as an attempt at "a full-scale biography."

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KIRCHLICHE GEMEINDE UND BAUERNBEFREIUNG: SOZIALES REFORMDENKEN IN DER ORTHODOXEN GEMEINDEGEISTLICHKEIT RUSSLANDS IN DER ÄRA ALEXANDERS II. By *Julia Oswald*. Kirche im Osten, vol. 12. Göttingen and Zurich: Vandenhoeck & Ruprecht, 1975. 137 pp. DM 26, paper.

Very little has been written about the Russian Orthodox church during the Great Reforms, even though this period for the church—just as for state and society—was a watershed in its history, an epoch of fundamental reform and reorganization. Thus Julia Oswald's study comes as a welcome contribution, providing a useful introduction to one dimension of the ecclesiastical Great Reforms—the response of "reformist clergy" to the changes in church and society. The author draws on the available secondary literature and, especially, on the "thick" ecclesiastical journals that sprang to life in the late 1850s and 1860s. The journals are a mine of information and opinion, permitting the author to recount some sensational incidents, to describe the welfare and educational activities of reformist clergy, and to summarize the tactics and program of clerical liberalism in the early 1860s. The author argues that the parish clergy sought to reestablish parish autonomy and authority (independent of state and nobility) and that the bureaucracy, hostile to this practical reformism, sought to stifle and suppress this development from below.

Although some of the author's observations are perceptive and suggestive, the

book nevertheless suffers from several deficiencies. Most significant is the inadequate source base: the author did not utilize the diocesan periodicals (the voluminous *eparkhial'nye vedomosti*), the contemporary secular press (such as *Sovremennyy listok*, which took a keen interest in church affairs), or—most vital of all—unpublished materials in Soviet archives. Without these materials (especially the archival ones), it is impossible to probe deeply into state policy and intent, to understand the complex politics of reform, or to define accurately the clergy's aspirations. The church journals, subject to a vigilant and strict ecclesiastical censorship, are insufficient by themselves. Moreover, the author does not define with precision the structure of political groups, whether liberal or conservative, clerical or lay; the rather simplistic treatment of the episcopacy and government officials is particularly unsatisfactory. Finally, although generally accurate and reliable, the book contains an occasional, but needless, error (for example, S. N. Urusov is mistaken as Uvarov on page 12).

Still, this book does make an important contribution. It explores an unduly neglected set of sources, poses new and interesting questions, and offers a fresh perspective on church and society during the Great Reforms.

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SERGEI ZUBATOV AND REVOLUTIONARY MARXISM: THE STRUGGLE FOR THE WORKING CLASS IN TSARIST RUSSIA. By *Jeremiah Schneiderman*. Ithaca and London: Cornell University Press, 1976. 401 pp. \$18.50.

By the end of the nineteenth century it became clear to some Russian officials that a labor class was emerging in Russia, and that something needed to be done to ameliorate the workers' grievances lest they fall under the influence of the revolutionaries. One of the most spectacular efforts to deal with this problem was undertaken by a brilliant policeman, S. V. Zubatov, who promoted various police-directed labor organizations.

J. Schneiderman has written the most scholarly, detailed, and objective history of this movement to date. He has marshaled an impressive volume of material to support his arguments, mostly from printed sources because the Soviet authorities denied him access to the archives. This is not an easy book to read. The study begins with a summary of governmental efforts to deal with the labor problem (one hopes that a book will be written soon on this subject, so that there will be no need to summarize this material in every book dealing with labor). It then covers a great many topics which are linked by their connection with Zubatov: the Moscow and St. Petersburg organizations; Jewish workers' organizations; the Jewish Independent Labor Party; the Odessa strike of 1903; the opposition of the Russian Social Democrats and the Jewish Bund; and the fortunes of Zubatov himself. The necessity of dealing with each separate topic compels the author to sacrifice detail. The work concentrates on the activities of the leadership, and very little is said about the rank and file. Because the author treats Zubatov and his efforts rather sympathetically, it is surprising that he chooses to characterize the whole episode as "*Zubatovshchina*"—the ending "*-shchina*" carries in Russian a definite derisive and pejorative connotation. Generally speaking, many Russian terms could have been translated better.

The author considers that in the decade prior to 1905 "the government could have evolved a labor policy capable of satisfying the working class," and Zubatovism was the most significant effort in that direction. We may question some of the author's conclusions and ask whether Zubatov did, indeed, present a viable solution. Zubatov was a confirmed monarchist and a dedicated policeman. His interest in labor sprang from his desire to strengthen autocracy and security. Even if we grant that he was