

evidence, for example, of her feelings on Lenin's probable affair with Inessa Armand, one does not know. On the basis of the information available to him, the author perceptively handles this episode, which left on Krupskaja "emotional scars that were still tender years afterwards." Everything he tells us about her suggests that she kept her feelings largely to herself.

What is interesting about this account of Krupskaja are her childhood influences and sources of inspiration (her mother's religion with an emphasis on ethical faith, the poetry of Nekrasov, and the example of a village populist schoolteacher), her thoughts on education, which she owed largely to Tolstoy and what she had read about American schools, and the last chapters on the period after Lenin's death when Krupskaja stood on her own and briefly joined with Zinoviev and Kamenev in opposition to Stalin. One would like to know still more about her views on the struggles and policy debates of that time.

In the central section of the book Professor McNeal deals with the complex maneuverings of Lenin and his colleagues in the revolutionary movement in a way that may not be entirely clear to the general reader. One has the persistent feeling of looking at the reflection rather than the major figures in the drama. This feeling is intensified by the author's occasional lapses into judgments of Krupskaja by the measure of Lenin himself: "Realizing her limitations, he never urged her to take up the central problems of theory or current politics. . . ." Without access to self-analytical evidence in Krupskaja's letters or memoirs, the author ventures too far, in my view, into psychological speculation when he writes of her "yen for deprivation" or the "wish not to enjoy Europe." Perhaps this trait could be characterized more simply as an incapacity to enjoy Western Europe or material comfort.

In conclusion, the book is on the whole balanced and well written and is a useful minor contribution to this period in Russian history. Whether a different kind of study might reveal more of Krupskaja's own thoughts and the influence she may have had on Lenin is conjectural, but it would require greater responsiveness to the contemporary interest in women as more than satellite figures.

COLETTE SHULMAN
Aspen, Colorado

REVOLUTION AND POLITICS IN RUSSIA: ESSAYS IN MEMORY OF
B. I. NICOLAEVSKY. Edited by *Alexander and Janet Rabinowitch* with
Ladis K. D. Kristof. Russian and East European Series, no. 41. Bloomington
and London: Indiana University Press, for the International Affairs Center,
1972. xii, 416 pp. \$12.75.

These essays were intended as a tribute to Boris Nicolaevsky on his eightieth birthday in 1967. His death in 1966 made them a memorial. Nicolaevsky had a remarkable career. He was the son of an Orthodox priest in a little Ural town and ended his schooling when barely sixteen. From his middle teens his innate humanitarianism and love of freedom made him active in the Russian revolutionary movement as a Menshevik Social Democrat, and he was often in prison and in exile in the Russian north, where he read as much as he could on political and social problems. He also delved into local history and developed his latent talents as a scholar. After the February revolution he helped to investigate the Okhrana archives and organize

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-