

Much investigation still remains to be done on the political evolution of the Russian business leadership during the process of industrialization, but Laverychev has made a bold beginning. Here at last is an indispensable handbook for further research on an important but neglected corner of Russian social history.

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THE JEWISH BUND IN RUSSIA: FROM ITS ORIGINS TO 1905. By Henry J. Tobias. Stanford: Stanford University Press, 1972. xx, 409 pp. \$16.50.

Anyone who studies Russian Social Democracy soon realizes that without an intimate knowledge of the history of the Bund, and its Yiddish literature, an essential part of the whole picture is missing. True, there are at least two other components of Russian Social Democracy, the Latvian and the Georgian Social Democratic organizations and their literature, necessary for the full story. But while the latter two organizations played an essentially local and geographically peripheral role, the Bund's role was absolutely central in the political geography of Russian Social Democracy in the period up to 1905. In fact, Tobias's book makes it quite clear that when the Revolution of 1905 dawned, the Bund was, in terms of party organizational strength and in the effectiveness with which it led masses of workers into strikes, ahead of all the other Social Democratic groups active in the empire.

However, to the same extent that a complete history of Russian Social Democracy can not be written without the help of the Bund's Yiddish literature, a complete history of the Bund can not be written only on the basis of Russian and Yiddish sources, with those of the Polish socialist movement excluded. Tobias has not dipped into the Polish sources, but then he does not claim to have written a definitive history of the Bund; on the contrary, he specifically denies having set such a goal for himself. His aim is to show how the first Jewish Social Democratic groups arose out of the interaction between intelligentsia and workers and how these isolated groups were welded together into a cohesive and highly organized political party, the Bund. In this context he discusses two broader problems. One is the relation of the Jewish proletariat to the Jewish society at large: the adoption of the Marxist solution by the Bund meant opting for class struggle *within* the Jewish community and, on a broader scale, lining up with non-Jews against Jews. Thus, years before the Bund became powerful enough to challenge Russian society at large during the Revolution of 1905, it had already successfully challenged some of the most sacred traditional values and loyalties of Jewish society, revolutionizing it from within. The second problem raised by Tobias is the relation of the Jewish proletariat to the non-Jewish proletariat, or the forging of proletarian unity. In Russia, the problem was forging one all-Russian Social Democratic Party. In terms of the Bund, it was a question of whether attempts at establishing a monopoly on the representation of Jewish workers and insistence on Jewish cultural autonomy were compatible with real overall proletarian unity.

Tobias offers a good mixture of details and broader brush strokes. He is at home within the whole Russian Social Democratic movement and thus can convincingly argue the fine points on which the Bund was closer to the Bolsheviks or the Mensheviks, and why. His generalizations are restrained and his conclu-

sions cautious. The story is not only told well, but it is also conscientiously documented. The book should be read in conjunction with Ezra Mendelsohn's excellent brief study *Class Struggle in the Pale*. In Mendelsohn's study, some of the same problems are seen from a different perspective through the eyes of individual members of the proletariat, who take a critical look at what political leaders have in store for them. Another work (hopefully it will become generally available) to be read in conjunction with Tobias's book is Jonathan Frankel's massive and masterly dissertation *Socialism and Jewish Nationalism in Russia 1892-1907* (Jesus College, Cambridge University, 1961). Frankel delves deeper into the relationship between Jewish nationalism and Jewish socialism in Russia and thus throws additional light on the question of why the Bund emerged, why the Bund grew so rapidly when it did emerge, and why the Bund developed the way it did.

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NICHOLAS II: THE LAST TSAR. By *Marvin Lyons*. Edited by *Andrew Wheatcroft*. New York: St. Martin's Press, 1974. 224 pp. Photographs. \$16.95.

From a fund of 35,000 unpublished photos in personal and public archives Lyons has selected 350, which, along with a rather sparse text, trace the Romanov family from the youth of Alexander III to Nicholas's final days in Siberian exile. The album naturally focuses on Nicholas and amply documents his absorption with military ritual and domestic life. There are revealing sequences of other figures as well, for example, Alexander III's swift inflation from a slim grand duke to a portly young tsar and father, and the steady deterioration of Empress Alexandra, whose anxious and weary expression deepens in each succeeding picture. Among the most striking single photos are a portrait of the emotionally drained Alexandra at her son's sickbed in Spala and the four grand duchesses in 1917 with their heads shaven.

While carefully identifying each picture, the author fails to provide any analysis of the photos or to say anything about the purpose or method of selection. He shows little awareness of the historical or psychological dimensions of his material. The tendency of the text may be judged by the comments that Nicholas's coronation festivities were "marred only once when a number of people were crushed to death . . . on Khodinski Field." The omitted number was 1,389 killed, plus 1,300 severely injured.

Nevertheless, all those interested in the tsarist family will be grateful for this handsomely printed and extensive photographic account of its final years.

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"VOENNYI KOMMUNIZM": POLITIKA, PRAKTIKA, IDEOLOGIJA. By *E. G. Gimpel'son*. Moscow: "Mysl'," 1973. 296 pp. 1.22 rubles.

Was War Communism a deliberate leap into the Communist utopia, or was it a series of improvisations forced on Soviet leadership by the exigencies of civil war and economic collapse? Repeating current Soviet interpretations, which view War Communism as a product of circumstances, Gimpel'son's synthesis of