THE DEVELOPMENT OF A RUSSIAN LEGAL CONSCIOUSNESS. By *Richard S. Wortman.* Chicago and London: University of Chicago Press, 1976. xii, 345 pp. $20.00.

During the past decade, Russia's Great Reforms have received considerable attention in the historical literature. The excellent studies published by Emmons, Field, Starr, and Kaiser on the emancipation of 1861, the zemstvo reforms, and the judicial reform have revised considerably our views about the manner in which these changes were brought about and their impact upon Russian society. Richard Wortman's study adds a further dimension to this new body of work on the Great Reforms, and it considerably exceeds his modest claim that it is "an inquiry into the changes in composition and attitudes that took place in the Russian judicial administration in the decades leading up to the Reform of 1864" (p. 5).

Wortman, in fact, explains how an entirely new legal ethos emerged in Russia during the first half of the nineteenth century. During the eighteenth century, attachment to personal power had made Russia's rulers "chary of all legal definition of authority" (p. 16), and their aristocratic servitors had "shared the ruler's disdain for the judiciary and the judicial function," both because they regarded judicial functions as beneath their dignity and because "a strong judiciary could only . . . threaten whatever benefits had accrued to them through personal connections and their own ruthlessness or enterprise" (p. 18). By the mid-nineteenth century, however, a new type of noble judicial official—the very antithesis of his eighteenth-century counterpart—had emerged in Russia's courts and central judicial administration. Wortman argues that these young noblemen, who came from the ranks of those who had traditionally risen through military service, found their "self-definition in a new conception of the importance of law. They began to conceive of the dispensation of justice as a calling rather than a duty connected with their service obligation" (p. 198). Most of all, "they began to see themselves as servants of the law and looked to their work in service for the realization of their own aspirations as noblemen" (p. 198).

It is this evolutionary process that Wortman analyzes in his study, and the result is impressive. But *The Development of a Russian Legal Consciousness* is more than a well-rescarched, well-written book about the development of Russia's legal institutions, the changing character of their personnel, and their evolving attitudes. Wortman also has provided us with a sensitive and thought-provoking account of the Russian bureaucratic mind as it developed within the judicial and administrative agencies during the three-quarters of a century before the judicial reform of 1864. His conclusions pose further vital questions: did the officials of other ministries follow a pattern of intellectual evolution similar to that which he elaborates for Russia's judicial administration? Or, was the experience of the personnel in these institutions unique, perhaps because of their education in the Imperial School of Jurisprudence and their choice of service in the Ministry of Justice or the Senate? Wortman's discussion on the role of the *pravovedy* in other state agencies points the way to further study of these problems. His book is one of the most impressive works on the Russian bureaucracy yet to appear.

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KROPOTKIN. By *Martin A. Miller.* Chicago and London: University of Chicago Press, 1976. x, 342 pp. $15.00.

This is the second biography in English of one of the most attractive figures of the Russian revolutionary movement. Unlike many of his Russian contemporaries, Kropotkin also played an important role in the annals of Western radicalism and produced

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 Oswalt*. 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 Oswalt'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