

this purpose and arrived in Petrograd in July 1916. She remained in Russia two years and left a record of her experiences which has been edited and published as *Russisches Tagesbuch, 1916–1918*.

Kinsky's odyssey began with a tour of Siberia, accompanied by members of the Danish and Russian Red Cross. Her observations on the conditions in the prisoner of war camps were transmitted to the war ministry in Vienna. Unfortunately, only brief and general references are contained in the diary concerning food, housing, clothing, hospital care, morale, and nationality problems in the camps. She is equally brief about the March revolution in Petrograd. She had returned to the capital in February 1917, was aware of the growing strikes and demonstrations, and witnessed the end of the tsarist regime. However, she provided no extensive commentary on the political change or its significance.

With single-minded determination, Kinsky sought approval from the Provisional Government to proceed to Astrakhan where nurses were needed and where her brother and future husband were being transferred as prisoners of war. Once in Astrakhan, and until she returned to Vienna in June 1918, the revolution gradually impinged on Kinsky's health, safety, and medical work. Entries concerning food shortages, inflation, demonstrations, and strikes appear in her diary with greater frequency, especially after August 1917. In 1918, the hospital in which she worked was endangered by street-fighting between the Bolsheviks and their opponents for control of Astrakhan. She left the city in March, but her return to Petrograd and Vienna was hampered by the disintegration of authority, the mass movement of soldiers and civilians, and the breakdown of communications in southern Russia.

The diary portrays clearly the dedication of an aristocratic woman to her humanitarian mission. She was patient and assertive in dealing with Russian officials. Enveloped by revolution, she accepted deprivations in food and housing and carried on her medical duties despite official harassment and the deterioration of her health. The singular commitment to her mission limited her concern with the forces, issues, and political groups which shaped Russia after 1917. Nevertheless, portions of the diary provide a unique glimpse into the conditions in Russia as civil war approached.

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VELIKII OKTIABR' I PROLETARSKAIA MORAL'. By *V. F. Shishkin*.
Moscow: Izdatel'stvo "Mysl'," 1976. 262 pp. 1.01 rubles.

This is the second installment of Shishkin's history of proletarian morality, the first being his *Tak skladyvalas' revoliutsionnaia moral'* (Moscow, 1967) which deals with the period 1860–1917 and is richer and more interesting than the volume under review. Neither aspires to provide a moral history of the proletariat—a subject replete with exciting social and psychological perspectives—but merely to trace, by means of programmatic utterances, the shaping of a "proletarian morality." *Velikii Oktiabr'* is concerned with the factory workers of the great industrial centers of Russia in 1917 and early 1918, with some material on peasants in uniform and in the villages. Shishkin examines class solidarity, Soviet patriotism, proletarian internationalism, self-discipline on the job and in the ranks, sobriety, respect for efficiency and socialist property, political consciousness, and workers' relations with foes, leaders, and allies (including peasants and women) as reflected in their economic, political, cultural, and everyday behavior. The book is not, like Marcuse's work on Soviet ethics, an abstract discussion of values, but rather draws its arguments from the life and activities of workers' clubs, cultural circles, unions, soviets, factory committees, regiments, and Red Guard units.

The author uses a wide range of newspapers, archival materials, memoirs, letters, and other documents to apply his analysis to such diverse and problematic topics as

the origins and moral dimensions of the *smychka*, "factory patriotism" and syndicalism, and the debate over mob justice in the revolution. Among the more interesting and suggestive phenomena of workers' moral sensibilities are their occasional rough-and-ready fusion of socialist egalitarianism with Christian imagery, strikingly illustrated by the factory committee which greeted the Easter holidays with an act of distributive justice and by the workers' Ten Commandments and similar syncretic manifestations; their insistence upon didacticism in revolutionary theater; their anti-alcohol clubs resembling the temperance tearooms of earlier years; and their spontaneous use of shame and ostracism instead of physical punishment, a recurrent element in utopian speculations since Mercier's *L'an 2440* (1771).

Unfortunately, although the material is fascinating, the level of analysis is not high. There is almost no demographic or economic context and the organization is loose. A student would do well to have a recent book on Russian workers in 1917 (such as Baevskii, Rabinowitch, or Sobolev) close at hand. Shishkin's proletarian morality is Bolshevik morality pure and simple. Lenin is almost the only theoretical authority adduced; and far too much of Shishkin's behavioral evidence is drawn from John Reed and Albert Rhys Williams. Resolutions often seem to be cited simply because they contain the word "moral." And there is little of the immediacy that one finds in the workers' biographies recently published by Korolchuk and by Zelnik. There is also an excess of rudimentary narrative and gratuitous commentary. Bias and lack of rigor make the author exaggerate equal treatment of women by workers, reduce "unmoral" behavior to the un-Bolshevik actions of the "backward element" of the proletariat, and focus on the enclaves of workers' self-discipline, often ignoring the torrents of anarchic disorder raging around them. Close students of the subject will find the sixteen pages of notes useful.

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TSERETELI—A DEMOCRAT IN THE RUSSIAN REVOLUTION: A POLITICAL BIOGRAPHY. By *W. H. Roobol*. Translated from the Dutch by *Philip Hyams* and *Lynne Richards*. International Institute of Social History, Amsterdam, Studies in Social History, 1. The Hague: Martinus Nijhoff, 1976. xii, 273 pp. Illus. 80 Dglds.

In contrast to the exciting and gripping historiography of the revolutions of 1789 or 1848, the serious books on "1917 and all that"—surely one of the most dramatic set of events in the twentieth century—are striking in their dullness and repetitive artificiality. On a superficial level the reasons for this state of affairs are twofold: the significant actors of the revolution were charismatic orators whose words lose their dramatic quality once they are set down on paper; and they themselves become shadows once they step down from the rostrum. Furthermore, circumstances precluded positive accomplishments, so that their activities easily boil down to rhetoric, a rhetoric which, couched in narrow ideological and "alienated" language, makes for repetitive and dull reading.

Thus there are only a few decent biographies of the main actors of 1917, especially those outside the victors' camp. Gradually, however, this gap is being filled. We already have studies of G. Plekhanov, P. Aksel'rod, and Iu. Martov; now comes a book devoted to the public life of the most popular and prominent Menshevik leader and orator of 1917, the Georgian Irakli Tsereteli. The biographer of Tsereteli faces three handicaps: Anyone who has been privileged to know Tsereteli personally (as this reviewer has), is aware of his extraordinary charm, wit, culture, and nobility, which did not desert him even in his last years of illness and disillusionment. But these