the early history of the Jewish community and the Judeophobia that fueled the pogrom of 1881 and the Beilis Affair of 1911.

The chapter on recreation, the arts, and the popular culture is a model of how to research and write a genre of history that many historians find difficult to craft well. By culling the back pages of Kiev's newspapers and imaginatively consulting a variety of other sources, Hamm presents a multifaceted view of daily life that ranges broadly from high culture, holidays, and festivals to strolling, the tavern, and the "subculture of violence." The pulse of the people comes alive in these pages, testifying to the varied interests and pursuits of this culturally diverse community. This is a very fine writing that makes for fascinating and rewarding reading.

Chapters 7 and 8 deal in considerable detail with the dynamics of the Revolution of 1905 as it played itself out in Kiev. The centerpiece of the drama is the October 18-20 pogrom, to which Hamm devotes an entire chapter. The final chapter, entitled "The Final Years of Romanov Kiev," deals largely with the events of 1905 in the wake of the October pogrom. The last three pages provide a brief synopsis of the rest of the history down to the Revolution of 1917. The book concludes with a nicely written summary of the main arguments and observations contained in the study.

Hamm utilizes some archival material but bases his analysis primarily on memoir accounts, reports of the municipal government and other official sources, the contemporary press, and a large body of secondary literature. The study presents a welcome comparative perspective with frequent references to other Russian cities and cities in western Europe. A map of Kiev, nine tables, and twenty-four contemporary photographs enhance the overall quality of the book, which is graced by a handsome dust jacket and set in a very readable typeface. All in all, Michael Hamm should be commended for writing a very fine study that advances considerably our understanding of urban life in late Imperial Russia. The book is the best of the new city histories to have appeared in print to date and undoubtably will enjoy a long and distinguished shelf life.

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This is an interesting, challenging book on an important subject. Focusing primarily on the years 1870 to 1885, Haberer investigates Jews in Russia's nineteenth-century revolutionary movement, estimating their numbers, revealing their backgrounds and beliefs, and evaluating Jewish contributions both in their importance and their uniquely Jewish nature.

Haberer's careful researches lead him to conclude that most Jewish revolutionaries shared a background derived from the German Jewish enlightenment (Haskalah). The Haskalah formed them into a special intelligentsia, rebelling against Orthodoxy, eager for assimilation, enrolling in Russian gymnasias (opened to them in the reign of Nicholas I), and strongly attracted to Russian intellectual nihilism. Young Jews in the
1870s shared with the circle of Chaikovtsy a belief in science, secular rationalism, and the intelligentsia as a revolutionary force which could, through its special knowledge, bring about the emancipation of Jews and Russians alike. Although young Jewish radicals held little brief for Russian romantic populism, with its emphasis on a "revolutionary" peasantry, they joined the narodniki for lack of better alternatives and, one imagines, because of friendships strongly established. They were more attracted to the People's Will, with its goal of immediate political revolution to be followed later by the establishment of cosmopolitan socialism, a strong Jewish radical aim. Jews of the south led the way towards violence in their assassination of spies and government officials; the author sees Jews as taking such a leading role in this movement that the government was in some wise justified in believing terrorism to be a Jewish disease. Haberer does not ignore the influence of "rightlessness" and Russian anti-semitism on young Jewish rebels; he has an interesting chapter on the 1881 pogroms, which were not disavowed by Russian radicals who thought them to represent true revolutionary stirrings. He keeps track of statistics and finds that in terms of numbers, few Jews joined Russians in revolutionary endeavors before 1868 and more joined the movement after the assassination, in part because the revolutionary organization became decentralized, thus encouraging the many Jews of Southern Russia to become increasingly active.

Mark Natanson, founder of the circle of Chaikovtsy and the organization Land and Freedom, is justly considered here as Jewish revolutionary leader par excellence. But although Haberer admires him for his practicality, Natanson remains an enigmatic and not completely attractive figure. His call for unity above all caused him to ignore his friends' preferences in revolutionary ideology and tactics. In his efforts to achieve his aims, he was not just high-handed (and Lavrov did not approve, as Haberer believes) but deceptive, in that he seems to have concealed from his colleagues his own attraction to terrorism and his financial support of some rather unsavory buntary plans. Even his cohorts (from Vera Figner to Lev Deich) resented the extent of his politicking. Later in life, as a Left SR, Natanson was to throw his lot in with the Bolsheviks, again placing unity and successful action above theory and analysis.

It seems to this reader the role of individual Jews in Russian revolutionism is somewhat overstated here. For all his contributions to the revolutionary cause, Aron Zundelevich was never viewed as a leader in setting policy nor in acts of revolutionary violence. Natanson is credited with masterminding the Kazan' Square demonstration usually attributed to Plekhanov. Deich, not Plekhanov, is called founder of the Group for the Liberation of Labor. Surely, lokhelson cannot be termed "editor" of Vestnik Narodnoi Voli; that position was shared by Tikhomirov and Lavrov.

In addition, the special nature of Jewish contributions to the revolutionary movement is tough to isolate. The author's view that the "merging of nihilism and populism" in someone like Natanson was only possible because of his Jewishness is debatable. Indeed, for all their background in urban intellectualism, Jews were broadly based, as Haberer himself points out: some rejected the People's Will and joined its rival populist group; some (the Southern buntary) considered themselves not Lavrovist but Bakuninist (although the author does not); some poured themselves into revolution with wild-eyed missionary zeal while others quietly studied the manufacture of dyna-