Levin points out that both Jews and Muslims had coreligionists abroad, and were at times suspected of disloyalty by the tsarist regime for this. He also suggests that both confessional groups played a role in Russian foreign policy decisions, though for different reasons (65). This fascinating point also invites further elaboration and exploration. Jews and Muslims were arguably the most mobile of Russia's confessional groups, and yet are largely missing from standard narratives of Russian foreign policy and migration.

Less developed in this volume, though no less fascinating, are questions about Jewish-Muslim interactions, and shared histories. Levin argues that overall Jews and Muslims under Russian rule had little contact with one another, apart from the exceptional cases of non-Ashkenazi Jewish communities (Bukharan, Mountain, and Crimean) who lived alongside Muslims (67). However, this assumes that Jews and Muslims generally remained rooted in their regions of origin, which was becoming less true in the late nineteenth century, when modern transport made long-distance travel, migration, and resettlement possible. This question deserves further attention, and Odessa—Russia's main Black Sea port and a destination for Jewish and Muslim migrants and settlers in the late imperial period—is a good place to start. Studies of Jewish and Muslim global networks, and of patterns of contact and exchange with coreligionists abroad, are needed to help contextualize the history of Russian policies toward its Jews and Muslims, which often focus strictly on the domestic arena.

The authors offer a few examples of Muslim-Jewish interaction and collaboration, and of members of these confessional communities finding common cause in their status as minorities that suffered discrimination. One is that of Crimean Tatars and Zionists collaborating to resist Soviet persecution by forming a human rights movement in the 1960s–70s (25).

And yet, as Levin argues, common problems faced by Jewish and Muslim communities in Russia after 1905 did not result in cooperation between their political elites (81). This had to do with their different positions and levels of integration into the empire, perceived and real. Symbolically, Levin argues, Muslims were perceived as participants, while Jews were not. He argues that this was expressed architecturally in the imperial capital of St. Petersburg, where the government allowed the construction of a large, centrally-placed mosque, while the city's synagogue was an unimpressive building that "can barely be found today without a guide" (82).

Importantly, this volume joins a growing body of scholarship on the overlapping, intertwined, and comparative histories of Jews and Muslims in Europe more broadly. It deserves to be read alongside other recent works such as Maud S. Mandel's *Muslims and Jews in France: History of a Conflict* (Princeton, 2014) and Emily Greble's *Sarajevo, 1941–1945: Muslims, Christians, and Jews in Hitler's Europe* (Cornell, 2011), among others. It is a first step toward integrating the Russian and Soviet cases into this broader, fascinating discussion about the fates and entangled histories of Jews and Muslims in modern Europe, and the legacies of these histories into the present.

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The Radical Right in Late Imperial Russia: Dreams of a True Fatherland. By George Gilbert. London: Routledge, 2016. 258 pp. Notes. Bibliography. Chronology. Index. Photographs. Figures. Maps. $170.00, paper.
doi: 10.1017/slr.2017.239

It is refreshing when an author articulates his book's main argument as clearly and succinctly as George Gilbert does on the first page of this fine study: "This work seeks

https://doi.org/10.1017/slr.2017.239 Published online by Cambridge University Press

to challenge current interpretations of Russia's right-wing movement by demonstrating why they are best understood as radicals, seeking to bring about their particular vision of a modern nationalist polity, rather than conservatives opposed to any weakening of the tsarist autocracy" (xi).

Gilbert focuses on the following organizations: the Russian Assembly, the Russian Monarchist Party, the Union of Russian Men, the Union of the Russian People, and the Union of the Archangel Mikhail. The great advantage of this new study is the research Gilbert includes from the collections for each of these organizations at the Russian State Archive, the Russian State Archive of Ancient Acts, the Russian State Library, the State Public Historical Library, and the Slavonic Library at the National Library of Finland, in addition to archives in the US and UK. A map of the Pale of Settlement and a "List of major individuals and groups" at the beginning of the book make this volume both rich and reader friendly as a resource.

By recasting the groups under consideration as advocates of dynamic new forces, Gilbert argues that the emergence of a "new right" under Tsar Nicholas II challenged the status quo while arguing simultaneously that it aimed to defend tradition. "The overall argument of the book, therefore," writes Gilbert, "is to establish that the right-wing movement in late imperial Russia was a force evolving separately from the autocracy, and frequently in conflict with it" (xv).

In the absence of a monolithic ideology or structure as well as formal links, the Russian rightist movement lacked coherence and focused on social radicalism, rather than party formation or parliamentary activity. Gilbert regularly brings up membership figures, which are helpful, although the author himself admits that they are difficult to verify. The apex of the right-wing movement seems to have been 1907 when the combined membership reached around 400,000 (9).

It is a great advantage of this study that Gilbert explores Russian nationalism in its European context: "Like in other European states, there was a strong connection in the Russian Empire between nationalism and culture" (28). For example, the pessimistic attitude of many nationalist leaders in Russia echoed the concerns of members of Action Française, such as Charles Maurras, "that the fin-de-siècle period was a time of degeneracy and decay, which had been caused by a wide variety of subversives in society (in his view, mainly Jews and freemasons), who threatened traditional, and, moreover, national precepts" (36). Although Gilbert does not make the explicit connection, this concern is very similar to those of today's conservative movements whose popularity is rapidly rising in Europe and the US, which makes this book valuable reading beyond Russian studies and academia in general.

The popularity of right-wing organizations in Russia exploded after 1905. But their membership, although extensive, was illiterate in its majority and less active than the liberal movement that embraced political paths of action. Gilbert is pointing to something that has important implications for contemporary Russia where many liberals have embraced a non-constructive path of opposition, while rightist parties, by joining the systemic opposition, have projected more influence on the government than their non-systemic liberal critics.

Right-wing parties had "cross-estate appeal" (54). In its policies, the right opposed the autocracy's plans to break up the peasant commune and "wager on the strong" (62). Its anti-capitalist sentiments became increasingly prominent as it appealed "to the working class" and its rights, but all this was directed against capitalism as a western phenomenon (63). The Russian right pursued "economic hierarchy rather than the ideal of common ownership" and "called for the bridging of the divide between the elites and the masses" under the banner of popular monarchism (64). Rightist groups vacillated between fearing and venerating the Russian people. Some members encouraged violence. But the leader of the Russian Monarchist Party,

https://doi.org/10.1017/slr.2017.239 Published online by Cambridge University Press

Vladimir Gringmut, condemned it as typical of leftist organizations, especially "Kadets and socialists" (79).

The far-reaching value of Gilbert's book is to remind us all—especially the younger generation of Russia experts brought up during the 1990s—that conservative and nationalist movements are integral components of civil society. We ignore them at the risk of blinding ourselves to very important social and political trends.

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Creating a Culture of Revolution: Workers and the Revolutionary Movement in Late Imperial Russia. By Deborah Pearl. The Allan K. Wildman Group Historical Series, 8. Bloomington: Slavica, 2015. ix, 279 pp. Notes. Bibliography. Chronology. Index. Plates. $31.95, paper.
doi: 10.1017/slr.2017.240

It is impossible to imagine the Russian Revolution without the cultural-political preparation that lasted for many years. It is equally impossible to imagine the Revolution without the "advanced," "vanguard" industrial workers; they were part of this radical political culture. Donald Raleigh put it well: "Revolution became a tradition in Russia before it was a fact" (*Experiencing Russia's Civil War*, 23). Therefore it is important to study revolutionary culture in order to understand the Revolution itself, and it is a complicated research task.

Deborah Pearl studies revolutionary "bestsellers," written by radical intellectuals in order to disseminate their ideas among peasants and workers. These books formed the canon, and this canon was the core of the radical workers' political culture. Pearl's book examines the creation of these texts, their publishing, their dissemination, and their reception.

The author continues several historiographical traditions. Famous researchers of the Russian workers are especially important for this project. The well-known works of Roger Chartier were also a source of inspiration for the author, in particular Chartier's reconstruction of the perceptions of revolutionary "bestsellers" among reading audiences. Reconstructing these perceptions is a difficult task, and in order to answer this question Deborah Pearl studies memoirs of writers and readers, police investigations files, and judicial court cases (she uses collections of the Russian State Historical Archive in St. Petersburg and the State Archive of the Russian Federation in Moscow). In addition, she has found many interesting publications in various libraries in Moscow and St. Petersburg.

There are five chapters in this book. The first offers the general outline of revolutionary culture; the others examine different genres: propaganda tales, political economy essays, revolutionary songbooks, and French, German, and Italian novels translated into Russian and used for revolutionary propaganda. Most of these texts were printed illegally or they were released overseas and smuggled into Russia. Some censored editions were also used, however. For example, collections of songs included popular verses of Nikolai Nekrasov, and this reading thus prepared the audience for Populist ideas.

The book explores the role of reading and its impact over the process of political socialization and radicalization of industrial workers. The People's Will activity was especially significant, as members of this group were the real founders of the "revolutionary pedagogy": they created important and influential texts that were used for decades by different political groups.

https://doi.org/10.1017/slr.2017.239 Published online by Cambridge University Press