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Author
Gelb, Michael

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due to the limitations of sources. Few local documents have survived, and Sharp is forced to rely primarily on the records of judicial authorities based in London such as the Courts of the Exchequer and Star Chamber. Nevertheless, Sharp fails to discuss how these limitations affect the reliability of his conclusions regarding the social and cultural precipitants of the riots, and his research in the local records outside the clothmaking areas is not comprehensive. Yet his basic findings regarding the social composition of the riots and their economic and political context are solid. They are an important contribution to our knowledge of the Crown's attempts to exploit the resources of the royal forests as a source of non-Parliamentary income, the role of industrial employment in rural England, and the English tradition of artisan radicalism.

Robert B. Shoemaker
Stanford University


The Politics of Rural Russia 1805-1914 is a collection of individual papers which examine gentry politics during the period of Russia's so-called "constitutional experiment" between the Revolution of 1905 and World War I. The book grew out of a 1968 graduate seminar at Columbia University. Two issues common to most of the original projects unite the papers in this anthology: the influence of the provincial nobility over Russian society and politics during the constitutional period, and the growing isolation of rural politics from the emerging political culture of commercial, industrial Russia.

The 1905 Revolution resulted not only from worker and peasant dissatisfaction and the loss of the Russo-Japanese War, but also from the development of middle class and gentry liberalism during the last decades of the nineteenth century. Russia's gentry faced great difficulties after the abolition of serfdom and the loss of a large part of their lands in 1861. Many were not able to adapt to the growing commercialization of agriculture and the long-term decline in grain prices on the world market. This, combined with the gradual but steady replacement of nobles in the state machinery by professional bureaucrats, led to economic malaise and political estrangement, contributing heavily to the gentry's adoption of western liberal and constitutionalist ideas. When revolution forced Nicholas II to establish representative institutions, to allow the formation of political parties, and to grant civil rights, many of the politically articulate members of the gentry were already conscious liberals. They supported either the new Constitutional Democrats, who favored a liberal parliamentary monarchy along the lines of England's, or the more conservative Octobrists (named after Nicholas's October Manifesto), favoring a parliamentary system more like Germany's, i.e., with a stronger monarchy than the Constitutional Democrats desired.

With the outbreak of the most widespread peasant disorders since the Pugachev rebellion of the eighteenth century, however, a new Great Fear swept the nobility and resulted in a remarkable political backlash. This reaction led the nobility to reject overwhelmingly its earlier liberalism and to seek new ways to protect
its position in society and politics. It is this reaction and the
new political forms to which it gave rise that form the main focus
of The Politics of Rural Russia.

More specifically, the contributions are concerned with the
"third of June system," a reference to the government's abolition of
the second Duma (parliament) in 1907 and the alteration of elec-
toral laws calculated to reduce the influence of the peasantry and
the urban sector in Russia's new "constitutional" politics. This
coup shifted the official political spectrum several degrees to the
right, all but eliminating the peasant and worker voice in the
Duma, and leaving the moderate Constitutional Democrats—already
weakened as a party by the gentry reaction—as the new far-left
faction. To their right were the Octobrists (now the center-left),
the Nationalist Bloc (later, Party) of traditionalist-aristocratic
conservatives, and finally, the radical right, including the proto-
fascist Union of Russian People, members of the Orthodox clergy,
and an assortment of individuals.

With the new instruments available to the nobility—political
parties, the Duma, an active conservative press—it was able not
only to crush revolutionary attacks on its power from below, but
also to ward off what it perceived as attacks on its privileged po-
position from above by an increasingly professionalized, reforming,
state bureaucracy. An example of the latter is the defeat of Prime
Minister Stolypin's political reforms intended to give the peasants
a greater voice in local government, complementing his abolition of
the peasant commune to encourage economic differentiation and the
emergence of a class of rising smallholders. Ironically, the no-
bility became increasingly dependent on the state structure to pro-
tect its weakening social position, while at the same time utiliz-
ing the new constitutional forms to block government-sponsored
reforms which might in the long run have prevented the next revol-
ution.

The most substantial contribution to The Politics of Rural
Russia is by Roberta Thomas Manning, who wrote or co-authored sev-
eral of the book's essays. In "Zemstvo and Revolution" (the
Zemstvos were elective organs of local self-government), Manning
analyzes the strengthening of right-wing sentiment among the rank
and file provincial gentry immediately following the 1905 Revolu-
tion and leading up to the "third of June" system. In "Political
Trends in the Zemstvos 1907-1914," Manning and Ruth D. MacNaughton
show how the conservative gentry blocked attempts at securing an
effective voice in Russian government for the bourgeoisie, the
workers, and the peasants, and thus contributed to the later down-
fall of the imperial order in 1917. Eugene D. Vinogradoff contrib-
uted the only selection on peasant politics during the 1905-1914
period, focusing on how peasants were excluded from power in the
Dumas and how they tried to maintain some voice even after June 3,
1907. Other articles focus on specific political parties and as-
sociations. The introduction and conclusion by Leopold Haimson
provide a theoretical overview which relates the individual artic-
tles to the main themes of the collection and to the broader his-
tory of Russia in this period.

This anthology is a significant contribution to the history of
Russia's constitutional experiment. The articles are minutely de-
tailed and based largely on extensive research in Soviet archives.
Each contribution is an exhaustive treatment of a well-defined
issue, and as such, difficult to criticize. Perhaps the book's
very strength is its one minor flaw: its microscopic detail makes
for tedious reading. Specialist in nature, the articles address a
limited audience. While individual papers may prove useful to the
non-specialist reader, anyone seeking an overview of the subject
would be better advised to consult Geoffrey Hosking's 1973 study, *The Russian Constitutional Experiment: Government and Duma, 1907-1914.*

Michael Gelb
University of California, Los Angeles


Seeking a solution to the Indian "problem," post-Civil War philanthropists assumed the duty of lifting the aborigine to a level of civilization comparable to that of white men. Convinced of the righteousness of the cause, few of these citizens considered taking Indian aspirations into account before launching their reform crusade. Despite this oversight, native Americans became active participants in their own acculturation process. American Indians, by adapting the methods and institutions of the white man, devised strategies to defend their cultural integrity. A sophisticated use of America's communication, religious, educational, and legal systems helped Indian cultures endure and eventually prosper.

William Hagan attempts to tell one part of this story in an unrevised reprint of his 1966 book, *Indian Police and Judges.* During the 1870s, Indian agents decided that their wards could assume responsibility for reservation law and order. Despite low pay, scant provisions, and taunts from fellow tribesmen, "progressive" Indians joined agency police forces. Lawmen like the daring Cherokee Sam Sixkiller evicted reservation trespassers, arrested bootleggers, broke up fights, and forced children to attend school. Informal courts, presided over by native judges, tried lawbreakers. Early experiments proved so successful that Congress agreed to fund the reservation legal systems. Not until after 1900, when state laws began to prevail on reservations, did the need for Indian police diminish.

Throughout this work, Hagan is sympathetic but patronizing toward Indians, often falling into the trap of ethnocentrism. He refers, for example, to native lawmen as "vanguards of a more highly developed civilization" who helped tame a people "among whom the fighting tradition was still strong" (p. 162). While it is true that native Americans had technologically less complex cultures than whites, Hagan deems Indian society inferior. He speaks of superstitious natives as if to imply that Christian whites held no superstitions, and he laments the fact that Indian police often would not overstep the bounds of tribal belief by questioning the authority of a medicine man.

*Indian Police and Judges* contains several undue simplifications of complex subjects. The author concludes, for example, that native American difficulty with alcohol resulted from an inability to mass produce intoxicants. As inexperienced drinkers, Indians were prone to crime and a constant source of trouble on the reservations. By explaining away the multi-faceted subject of Indian alcoholism in a few sentences, Hagan ignores factors such as stress produced by white efforts to destroy Indian cultural integrity. Similarly, the author oversimplifies when he aligns native civili-