

Both accused Churikov of leading his followers astray of the official ideology at the behest of foreign interests. Both identified Churikov's fervent declarations of loyalty as some form of heresy. The mass arrests of *trezvenniki*, including Churikov himself, began in 1929. The commune at Vyritsa was dissolved, and Churikov died in prison in 1933.

Herrlinger observes that the sobriety movement not only survived the terror, but grew and adapted to the socialist world. State control over religious institutions, such as the Orthodox hierarchy, somewhat paradoxically allowed alternative religious movements to expand. *Trezvenniki* expressed the belief that the revolution had made Churikov's vision manifest, and that the sobriety movement was necessary for the success of Soviet life. Soviet ideology was, in turn, influenced by the persistence of religious belief, and forced to recognize that movements like that of the *trezvenniki* were serving real social needs that official Marxism had failed to address. Although martyrdom under Stalinism became an integral component of their identity, the *trezvenniki* also saw themselves as full members of Soviet society.

Although clearly sympathetic to the *trezvenniki*, Herrlinger acknowledges some of the more disturbing features of their movement, such as the rejection of modern medical care in favor of faith healing. She also discusses the belief among some *trezvenniki* that Churikov was the reincarnation of Christ, which has precluded their rapprochement with the Church. Yet, she also describes the post-Soviet reconciliation with Orthodoxy among more moderate *trezvenniki*, including one priest who came to his ordination through the sobriety movement. Herrlinger's engaging work is grounded in extensive research into a wide variety of primary sources. It presents an important contribution to scholarship on religion in the tsarist empire, the Soviet Union, and post-Soviet Russia.

## **Ed. Paul Valliere and Randall A. Poole. *Law and Christian Tradition in Modern Russia.***

**Law and Religion. London: Routledge, 2022. xiv, 339 pp. Notes. Index. \$136.00, hard bound.**

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Launched as part of a larger project on Christian jurists sponsored by the Center for the Study of Law and Religion at Emory University, this collection of essays originated in a conference of distinguished Russian and American scholars of history, law, and religious studies held at Emory in 2019. The essays explore Russian legal culture by addressing the specific contributions of more than a dozen Orthodox jurists in modern Russia. Separate essays treat individual jurists, ranging chronologically from Vasilii Malinovskii (1765–1814) to Ivan Il'in (1883–1954). One essay, from Vera Shevzov, reaches beyond individual biography to document very effectively the development of church and canon law instruction in Russia's theological academies and, particularly, its secular universities.

The volume opens with two broadly synthesizing essays by editors Randall Poole and Paul Valliere. Poole's essay addresses Russian legal consciousness which, in the best tradition of the late Harold Berman, is seen as a movement emerging out of opposition to legal positivism. For Poole, the Russian thinkers profiled in the collection were Christian theists who grounded their views of law upon a moral universe that embraced concepts of human dignity and human rights. Thus, for Poole, there is a line of connection linking the natural

law theory of Aleksandr Kunitsyn with the subsequent legal reforms of 1864 and the deepening legal consciousness found later in the Christian personalism of the Russian religious renaissance. Paul Valliere's essay on law and the Orthodox Church focuses on canon law and church law, and the distinctions between the two—canon law, on the one hand, reflecting the positive ecclesiastical law as espoused in the ninth-century *Nomocanon* and in subsequent commentaries; church law, by contrast, addressing state or civil laws pertaining to the church. Valliere surveys the development of both canon and church law over the course of a millennium, ending with the All-Russian Church Council of 1917–18, which he calls “by far the greatest church assembly in the history of Orthodox Christianity since the end of antiquity” (46).

Several of the individual biographical portraits reflect work previously published, such as William Butler's essay on Vasilii Malinovskii and Gary Hamburg's essay on Boris Chicherin. That is also true in the case of Julia Berest's excellent essay on the underappreciated Aleksandr Kunitsyn (1783–1840), pioneer of natural law in Russia (see her 2011 Palgrave/Macmillan monograph on Kunitsyn, *The Emergence of Russian Liberalism: Alexander Kunitsyn in Context, 1783–1840*). Despite state efforts to confiscate copies of his landmark two-volume *Pravo estestvennoe* (1818–20), and despite his dismissal from St. Petersburg University, Kunitsyn was a survivor whose contributions, including his legal codification work in the Second Section of His Majesty's Own Chancellery, are neatly summarized by Berest. Gregory L. Freeze's essay on Konstantin Pobedonostsev is new to this collection, and even includes issues such as Pobedonostsev's translation of the *New Testament* frequently overlooked by historians. Pobedonostsev arguably does not quite fit alongside biographical portraits of Russian legal philosophers, but Freeze's account serves to balance a collection that is dominated by portraits of more liberal thinkers. Freeze's concluding point is worth noting—namely, that the conservatism of Pobedonostsev, including support for unlimited autocracy, restricted freedom of conscience, and counterreform measures directed against the 1864 Judicial Reform Act has gained new currency within the nationalist conservatism of contemporary Russia.

Among the other excellent biographical essays in the collection, four by participating Russian scholars stand out. Tatiana Borisova's essay on the civic religion of Anatolii Koni (1844–1927) offers a glimpse into the world of those jurists who enthusiastically sought to use the vehicle of the Judicial Reform Act of 1864 to advance morally-grounded social justice. Borisova sees the trial and acquittal of Vera Zasulich over which Koni presided in the St. Petersburg District Court as a stage set for the dramatic conflict between old and new principles of Russian jurisprudence after 1864. Both as judge and as public homilist, Koni offered in Borisova's view a form of “civic heroism in the service of mercy, reconciliation, and justice” (168). Vladimir Tomsinov, in one of his essays within the collection, tackles the work of the prodigious Moscow University international jurist, Leonid Kamarovskii (1846–1912), who wrote not only on the Balkans, but on a myriad of international legal issues. Tomsinov's Kamarovskii is a humane, idealistic writer whose commitment to international peace and the rule of law was grounded on Christian ethics. Much less well recognized was another Russian advocate of global peace, Nikolai Alekseev (1879–1964), the subject of Martin Beisswenger's contribution to the collection. According to Beisswenger, Alekseev was notable among the wave of idealist jurists coming out of the early twentieth-century Russian religious renaissance for his political activism—protesting imperial Russian policies, engaging in Russian revolutionary politics, joining White armies in the Crimea during the Civil War, and ultimately linking his peace activities with the Christian ecumenical movement. Among the talented Russian contributors is also Konstantin Antonov of St. Tikhon's Orthodox University in Moscow, who looks at another of the idealist Russian Christian jurists of the early twentieth century, the philosopher of law Pavel Novgorodtsev (1866–1924). A contributor to *Problemy Idealizma*, a Cadet who participated in the All-Russian Church Council of 1917–18, and a philosopher who sought to rehabilitate the significance of natural law theory, Novgorodtsev in his later more conservative period was among those who exercised, in Antonov's view, major influence on a generation of the Russian emigration.

Reference to Novgorodtsev, who was born in Bakhmut, the Ukrainian city in the Donetsk region now left in rubble, calls to mind what is unique to the anthology, and what has changed since the contributors first came together in 2019. The Orthodox Christian jurists who are the subjects of this volume were all operating out of a moral universe that affirmed the rule of law and human dignity—international principles that were often at odds with the policies of tsarist and Soviet authorities they were willing to challenge. Today those principles are again under threat, as is the open travel of Russian and American scholars which made this volume possible.

## **Katharina Kucher. *Kindheit als Privileg. Bildungsdeale und Erziehungspraktiken in Russland (1750–1920)*.**

**Campus Historischen Studien, band 82. Frankfurt am Main: Campus Verlag, 2022. 477 pp. Appendixes. Notes. Bibliography. Index. Photographs. Tables. €49.00, paper.**

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Katharina Kucher analyzes the history of childhood in Russia over a period of 170 years, providing both extensive overviews and compelling case studies. By examining a variety of sources from the archives, discourses and debates, her impressive study explores the formation of a national anthropology of childhood, the dynamics of change, and transnational interconnections. Memoirs and fictionalized autobiographies are shown to either perpetuate (Lev Tolstoi, Sergei Aksakov) or challenge (Vera Figner, Elizaveta Vodovozova, Nikolai Vrangeli) the myth of an idyllic childhood. These are read alongside pedagogical treatises, specialist journals, private and official educational instructions, and legal regulations. Three of the six chapters focus on the nineteenth century, with specific attention on the early 1800s, the era of the reforms (1860–1880), and the “modern times” towards the end of the tsarist empire. Despite its significance, this century has not yet been systematically researched. Kucher predominantly investigates the elite discourse of the aristocracy, but she also discusses social stratification and (counter)reforms during the latter half of the century. Intercultural transfer inevitably elicits two opposing perspectives: one that brings into focus a process of opening as a means of internalization, and the other that supports distinction, ultimately resulting in the stylization of Russian nationality.

Kucher’s diachronic study draws on recent approaches from *Childhood Studies* and *Visual History*. Of particular importance are the portraits and photographs that are discussed in detail at the beginning of each chapter in terms of their pictorial conventions and the notions of childhood they convey. Regrettably, but through no fault of the author, the quality of the illustrations must be addressed here. The images are obscured by a greyish varnish, giving the misleading impression of a monochromatic palette. The dull coloring is particularly noticeable in the photographs and artworks of Aleksei Venetsianov, lauded for their golden luminosity.