

been the chief architects of Napoleon's defeat, hence they subsequently alternated between cooperation and rivalry in their relations. Already at the Congress of Vienna, Britain joined Austria and France in resisting too great an extension of Russian influence in Europe.

An additional factor—ideology—compounded the ambiguity. Unlike the three absolute monarchies in the east, Britain and France were the states which, together, constituted liberal-minded Europe, and they tended to regard themselves as representing the vanguard of civilization, especially in contrast to backward and barbaric Russia. The intrusion of ideology in relations among states, strongly inclined to behave as such where the national interest is concerned, makes for awkward complications, as has been amply demonstrated in our own time. This last consideration is especially important in regard to public opinion, for which *raison d'état* tends to be an esoteric factor. The questions arise: What precisely constitutes public opinion, and how can it be assessed? The media were far more limited in the first half of the nineteenth century, and there were no Gallup polls.

What this study amounts to, therefore, is an attempt to evaluate the role of public opinion in a condition of diminishing, though persisting, French rivalry and increasing Russian rivalry in the imperial domain, in addition to commercial Britain's tendency to be more sensitive to possibilities of trade (Russian tariffs, for example) than to territorial control, a marked Russian inclination.

Consequently, the principal subjects of this study are the press, periodicals and other literature, and parliament, and the author deals with them in a thorough and industrious manner, although he is regrettably careless in his numerous English quotations. The dimensions of the electorate, the accessibility of the press, and the nature of parliamentary representation should have been taken into account, and the relationship among these elements could have received greater attention in the author's discussion of the various issues and occasions in which Britain and Russia were involved, such as Near Eastern developments, Greek independence, the Russian push in the Balkans, and the crises growing out of the emergence of Egypt. In 1840, Britain and Russia were able again to cooperate in checking French ambitions, yet, fourteen years later, Britain and France joined forces in a war against Russia, and the book concludes with the outbreak of the Crimean War. But the author does not treat other events—the Polish uprising of 1830–31 and the Russian intervention in Hungary in 1849, for example—when British reaction was influenced by sympathy for the freedom fighters.

On the whole, the author's tendency to treat topics has the disadvantage of making it more difficult to assess the intertwining impact of distinct issues, but the organization of a book is always a problem.

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APOSTLES INTO TERRORISTS: WOMEN AND THE REVOLUTIONARY MOVEMENT IN THE RUSSIA OF ALEXANDER II. By *Vera Broido*. New York: The Viking Press, 1977. xii, 238 pp. Illus. \$15.00.

Vera Broido, daughter of the Menshevik leaders, Eva and Mark Broido, offers in this book an account of the "nihilist," Populist, and terrorist women of the Russian radical movement in the years 1855–81, an eminently sensible unit of study. Starting with an explanation of how an equal lack of rights on the part of both sexes in tsarist Russia helped give form to the "equal rights" mentality of the intelligentsia, Broido then takes the reader on a tour of the revolutionary movement and weaves female radicals into the story as she goes along. The personal element—the author met some of her heroines

when she was a little girl in Russia—lends a certain power to her portraiture, and the book evokes the past in an unassuming but authentic way. The style, running from elegant to racy, is always lively and engaging; indeed, the vivid tableaux of village, factory, prison, underground, and circle life—carefully and accurately reconstructed from memoirs and other personal documents—will have particular appeal to the general reader. The numerous errors are mostly minor (she locates the Schlüsselburg Fortress, for example, in the Gulf of Finland); and the lay reader for whom the book is obviously written will be more concerned with the compelling drama which unfolds in Broido's pages than with accuracy of detail.

But *Apostles into Terrorists* is not the "definitive scholarly work" that the dust jacket claims it to be. The author explains her approach in the foreword: "This is not . . . a feminist book. To assign to revolutionary women the narrow partisan role of feminists is to distort their position in the revolutionary movement and to diminish their contribution to Russian history" (p. vi). Granted. But the decision not to analyze revolutionary women as women means treating them simply as the female component of the movement. This in turn has led Broido, perhaps unwittingly, to retell a familiar story with excessive and often trivial detail but with little analysis and no fresh documentation. Her account of the famous Trepov affair, for example, offers more about Trepov and Bogoliubov than about the protagonist, Vera Zasulich; and when we get to the People's Will, we find little more than a list of the female members of the executive committee and a recounting of the numerous assassination attempts, all of which has been well covered in previous works. Lack of attention to recent scholarship results in ignoring some very interesting female radicals of the 1860s. The treatment of the feminists and of the struggle for women's education (wisely included in spite of the author's cautionary words cited above) is very thin and often inaccurate. The approach to Chernyshevskii's *What Is To Be Done?* is delightfully ironic; but why not sort out the main motifs, their sources and their influence?

In short, the book is a pleasure to read, an eyeopener for the novice, and a needed corrective to standard accounts of the Populist movement, but it is not a scholarly introduction to the subject.

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THE WOMEN'S LIBERATION MOVEMENT IN RUSSIA: FEMINISM, NIHILISM, AND BOLSHEVISM, 1860–1930. By *Richard Stites*. Princeton: Princeton University Press, 1978. xx, 464 pp. Illus. \$37.50, cloth. \$12.50, paper.

The fashion for women's history, like all fashions, has created an outpouring of literature of very uneven quality. Richard Stites's monograph is, however, not a product of the current vogue. Stites was busy mastering his subject long before the trend started and, as a result, has produced a well-researched, comprehensive, and thought-provoking study.

As the subtitle reveals, the work is organized around three political tendencies of the women's movement: feminism, nihilism, and radicalism. Despite the large scope of his study, Stites shows excellent command of the literature, including not merely the newspapers, journals, and belles-lettres specifically dealing with the woman question but also the broader political literature, social surveys, police reports, and minutes of professional congresses. He has also consulted much of the literature on the women's movement elsewhere and never loses sight of the strong influence that the West was exerting on Russian events.