

patents, but we do not find any explanation of how Russian patent policy differed from that of other countries and how this difference may have affected the flow of inventions. We encounter a few passing references to the severe climate, but we find very little hypothesizing concerning the many and, I assume, profound ways in which the Russian climate affected the process of industrialization and might explain differences between Russia and its Western competitors. The same could be said about other geographical factors which, although mentioned, seem to me to be neglected. We encounter references to such elusive qualities as Russian favoritism, brutality, and corruption as partial explanations for slow progress, but we do not find any systematic examination of their extent in comparison with other societies of the time or any speculation as to why these were special problems in Russia.

In citing such shortcomings I have been doing my duty as the reviewer of a book that aims high and is both scholarly and important. Some of the defects serve to illustrate why so few of us attempt works of intermediate synthesis. Monographs are in certain ways easier to do, and they are more readily accepted as thorough. In contrast, a topic like Blackwell's is so large that no one can digest all of the relevant publications and anticipate all of the significant questions. The author consequently is likely to arouse expectations he cannot fully meet and to expose himself to charges of omission. Yet we must encourage such syntheses, especially on the part of those scholars who work under conditions free from political restraints. We are fortunate that Blackwell has given us such a broad and thoroughly documented study of such an important topic, and we can applaud his intention to treat the next stage of Russian industrialization in another volume.

RALPH T. FISHER JR.

University of Illinois at Urbana-Champaign

THE FOREIGN MINISTERS OF ALEXANDER I: POLITICAL ATTITUDES AND THE CONDUCT OF RUSSIAN DIPLOMACY, 1801-1825.

By *Patricia Kennedy Grimsted*. Berkeley and Los Angeles: University of California Press, 1969. xxvi, 367 pp. \$9.50.

No less than eight men served Alexander I in the capacity of foreign minister during his twenty-five year reign, men as varied in their backgrounds and convictions as Rumiantsev, Czartoryski, Nesselrode, and Capodistrias. What distinguished them and made them valuable to the Tsar-Diplomat was that "their attitudes and personal commitments corresponded to his own vague ideas or to specific policies he wanted implemented at a given time." Mrs. Grimsted's heroically researched volume deals with the activities and ideas of each of Alexander's foreign ministers—not only with the relatively lofty processes of diplomacy but also with the more mundane procedures of the foreign office itself.

Based largely upon primary sources (published and unpublished) and drawing heavily upon archival materials in the USSR, Austria, England, France, and Poland, the book clearly demonstrates the personal rather than institutional or ideological nature of Russian diplomacy in the first quarter of the nineteenth century. Frequently permitting her eloquent and surprisingly candid principals to speak for themselves, the author reveals the frustrations inherent in the position of a statesman in the imperial service: witness, for example, the experiences of Nesselrode and Capodistrias, each of whom simultaneously sought to channel Russian foreign policy in a different direction and neither of whom fully enjoyed Alexander's confi-

dence. Mrs. Grimsted excels at uncovering and unraveling some of the complexities of Alexander's character and policies, and professes to find a certain consistency in his "real devotion both to the encouragement of enlightened reform and to the maintenance of social order," however inconsistent his actions often appeared. Foreign policy decisions were determined not by domestic public pressures nor even by narrowly framed considerations of "national interest," but by Alexander's rather broad understanding of the concept of balance of power and by various "theoretical objectives" (chiefly his commitment to the ideas of progressive reform and political stability).

Richly detailed on the actions and thoughts of Alexander I's foreign ministers, the book is somewhat disappointing in its failure to consider the role of the emperor's other advisers in the determination of foreign policy. Having emphasized the personal element in Alexander's choice of advisers, Mrs. Grimsted leaves one wondering about the relations between the foreign ministers on the one hand and various ministers and key advisers on the other. The influential Speransky and Novosiltsev, for example, are mentioned but briefly, Golitsyn not at all. (Curiously, in briefly noting the noninvolvement of Arakcheev in diplomatic affairs, the author contrasts his apathy with the concern of "earlier key domestic advisers"—unnamed—"who were usually involved in foreign affairs.") It is also somewhat bewildering, after having been shown that Alexander was "his own foreign minister" and "kept the reins of diplomacy in his own hands," to find the author asserting that "the office of foreign minister was one of the most important in the Russian government in the first quarter of the nineteenth century" (compared with which other offices, one may ask).

These minor flaws notwithstanding, Mrs. Grimsted's study of Alexander I's foreign ministers is thoroughly researched, well documented, and soberly thought out. It is a distinguished contribution to our understanding of both the Alexandrian age and the workings of imperial Russian diplomacy.

JUDITH COHEN ZACEK
Albany, New York

THE ORTHODOX CHURCH AND INDEPENDENT GREECE, 1821–1852.

By *Charles A. Frazee*. Cambridge: Cambridge University Press, 1969. viii, 220 pp. \$10.00.

Through the centuries the Orthodox Church in the Balkans has played an important and controversial role. Byzantinists have studied the patriarchate of Constantinople from different angles, but it has been only very recently that historians have dealt with the Orthodox Church in the post-1453 period. Steven Runciman in *The Great Church in Captivity* (1968) recounts for the first time at any length the record of the Constantinople patriarchate under Ottoman rule up to 1821. Now Charles Frazee in a creditable manner offers the first analytic account of the Orthodox Church in Greece from 1821 to 1852.

Under the millet set up by the sultans, the patriarch was the religious leader of the several Orthodox nationalities and the head of the nation, the person responsible for the Orthodox minorities before the sultan. Traditionally opposed to ideological currents coming from Western Europe and committed to the status quo, the patriarchate spoke out against the pleas for Greek national revival during the French Revolution. This conservatism, combined with heavy pressure from the Turks, led Patriarch Gregorios V to denounce the outbreak of the Greek War of