

clearly defined and sanctioned rules on appointment to important offices and on ceremonial precedence. These later developments, however, Veselovsky treats only in passing. He devotes almost all of his detailed investigations and his analysis to the fourteenth and fifteenth centuries—to the origins of the Muscovite polity.

Like any other, Veselovsky's book has some weaknesses, not all of which result from the fact that he did not live to complete and polish it. In at least one important instance he makes extensive use of a source of dubious reliability. In reconstructing the careers of aristocratic servitors, he relies on the so-called Sheremetev list of members of the Boyar Duma, which more recent studies both in the USSR and this country have shown to be very undependable for the period before the seventeenth century. Moreover, Veselovsky on a few occasions seems as willing as his predecessors to rely on an arbitrary reading of passages in the chronicles in order to make their testimony fit his argument.

Yet, if ever the usual reviewer's cliché is true, it is in this case. The faults of the book are insignificant compared with its achievements. For students of the Russian nobility Veselovsky's work is simultaneously an exciting and important monograph, an indispensable handbook, and an exemplary guide to methods of research and modes of inquiry. The culmination of a lifetime of scholarship, the book is an imposing landmark on the road to an understanding of the origin and growth of the Russian monarchy.

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GRANOVSKII, TIMOFEI NIKOLAEVICH: BIBLIOGRAFIIA (1828–1967).

Edited by S. S. *Dmitriev*. Moscow: Izdatel'stvo Moskovskogo universiteta, 1969. 238 pp. 70 kopeks.

This volume is more than a guide to Granovsky's works and the works about him. For all his contributions to Western medieval studies at Moscow University, Granovsky remains above all a figure of political and social significance. His opposition to the official historiography and his preaching of the causes of progress and freedom made him a hero of liberals and radicals alike. As the introductory articles and the bibliographical listings suggest, he became the model of the progressive scholar—proof that an academic career and interests were not pursued only by conservatives and time servers. Today he is a symbol of the progressive historiography of the past, as shown by the photograph (after page 30) of a delegation of historians from Moscow University visiting his grave in October 1955.

Introductory articles by S. S. *Dmitriev* and E. V. *Gutnova* provide interesting insights into Granovsky's intellectual development and his role in Russian political thought. *Dmitriev* shows the importance of Granovsky's years at the Kister pension in Moscow, where he first came in contact with Moscow's liberal intellectual circles; he argues that Moscow's cultural life had an effect on Granovsky much earlier in his life than has usually been accepted. The article also provides a valuable glimpse of gentry secondary education in the 1820s and 1830s. *Dmitriev's* discussion of the commemorations of Granovsky's birthday and the works written in his honor later in the century suggests Granovsky's role in the intellectual genealogy of Russian liberalism. The bibliography itself is exhaustive and well

indexed. It includes Granovsky's published correspondence as well as published correspondence and memoirs in which he is mentioned. Owing to Granovsky's broad influence and his many notable acquaintances, this bibliography will be invaluable for anyone concerned with the intellectual, political, and educational developments in mid-nineteenth-century Russia.

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THE OLD BELIEVERS & THE WORLD OF ANTICHRIST: THE VYG COMMUNITY & THE RUSSIAN STATE, 1694–1855. By *Robert O. Crummey*. Madison, Milwaukee, and London: University of Wisconsin Press, 1970. xix, 258 pp. \$10.00.

Some one hundred years ago D. I. Kozhanchikov published *Istoriia Vygovskoi Pustyni* by Ivan Filipov. This publication revealed to historians and lovers of the Russian past the existence of a northern Old Believer settlement which, during a century and a half, remained one of the main religious and cultural centers of Russian traditionalists. Indeed, the Vyg community—which was organized in 1694 in the virgin forests between Lake Onega and the White Sea—became, thanks to the efforts of several dissenter leaders, not only a monastic settlement but also an important cultural institution in which the Old Believer writers produced some of their most important theological and historical works. Among them should be mentioned the brothers Denisov: Andrei (1672–1730) and Semën (1682–1741), who were recognized ideological leaders of Vyg and of almost the entire priestless radical wing of the Old Believers. Andrei, author of the famous “Pomorskie otvety,” was an outstanding theologian, missionary, and administrator. Semën was a lyric historian of the earliest beginnings of the Old Believer movement in northern Russia. Under them and their successors throughout most of the eighteenth century the Vyg community preserved its leading position among the Russian nonconformists; but when in the nineteenth century there grew in Moscow and on the Volga new, rich, and influential centers of the Old Belief, the importance of Vyg began to decline. Under Nicholas I, Vyg came under heavy and constant pressure from the government, and finally in 1855 most members of the community were expelled and Vyg ceased to exist as the rallying point of the Old Faith.

Filipov's book inspired many Russian scholars to study Vyg, and in the late nineteenth and early twentieth centuries a score of studies were published on the Vyg social structure, its spiritual development, and its founders and their writings. Strangely enough, however, as Professor Robert O. Crummey points out in his preface, very few general histories of Russia have ever mentioned the existence of this bastion of the Old Faith. Still less has been written about it in the books on Russia published in the West. Crummey performed a most rewarding task, finally initiating Western studies of this outstanding northern cultural center of non-Westernized Russia. He carefully used Russian research on Vyg and was fortunate enough to be able to study the documents of this community which remain preserved in Russian archives, especially in the Pushkinskii Dom of the Academy of Sciences and the libraries of Moscow and Leningrad. Crummey is primarily interested in the institutional history of Vyg. Therefore, he probably intentionally limited the scope of his research, not devoting much space to the inception of the nonpriestist Old Believer movement. Most of the book deals mainly with the first half-century