

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

of Vyg, when it was ruled by both Denisovs and then by Ivan Filipov. It is a detailed investigation of this self-governing monastic settlement whose structure very much resembles those of the monasteries and autonomous northern parishes of Northern Russia. It is truly amazing that, despite the development of autocracy and endless persecutions, Vyg was able to preserve its own independent spirit and organization.

The book is attractive, has many useful plans, maps, and pictures which help the reader to understand the life of this semimonastic settlement, and is supplied with an almost exhaustive bibliography. It is certainly a praiseworthy contribution to the history of eighteenth-century Russia.

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DIE SPANISCH-RUSSISCHEN BEZIEHUNGEN IM 18. JAHRHUNDERT.

By *Ana María Schop Soler*. Veröffentlichungen des Osteuropa-Instituts München, vol. 35. Wiesbaden: Otto Harrassowitz, 1970. 264 pp. DM 48, paper.

With balance and care the author has told the story of diplomatic relations between Spain and Russia from the time of Peter the Great to the end of the reign of Paul I. Spanish statesmen were well aware of the significance of Russia in the balance of power and also in the European economy; this account of their activity is a useful addition to the historiography of European diplomacy.

Of particular value is Soler's exploitation of archival material in Italy and Spain. A number of original Spanish documents appear in the appendix, along with some tables showing the development of trade. Unfortunately, through no fault of her own, the author was unable to use Russian archival sources, but she has used Russian printed documents. For British policy she has relied on the standard secondary sources. She provides a full account of the general line of Spanish foreign policy and the various pressures that influenced Russian attitudes; however, she ends the book abruptly, with no conclusion. The reader gets the impression that Spain was one of the minor concerns of the Russian rulers and that Spain's conduct was sometimes visionary—for example, in her use of diplomats who represented the exiled Stuarts and even in her hope at one time for Russian armed intervention against England on behalf of that ill-fated house. The author provides additional documentation for the already known interest of Spain in cultivating Russia as a foil to England, and shows the growing attention of Spain to Russian involvement in the Mediterranean.

The book contains an extensive description of Spanish-Russian trade relations at the beginning and toward the end of the eighteenth century. The greater part of the book deals with the reign of Catherine II. The author has little to say about cultural relations between the two countries and does not discuss the impact of the "anti-Spanish tradition" on Russian literature, which has been treated ably in Dieter Boden's *Das Amerikabild im russischen Schrifttum bis zum Ende des 19. Jahrhunderts* (Hamburg, 1968). Citations from Russian and Swedish sources have been translated into German, while Spanish, French, and English quotations have been left in the original. The lack of a conclusion testifies to the complex nature of eighteenth-century diplomacy, with its changing alliances and frequent wars. Though the author provides no new interpretations or material that alters