

in Russian and Ukrainian. It lacks references to modern Rumanian and Greek works—for example to the very convenient critical edition of the Byzantine Eucharistic liturgies by P. Trembelas (Athens, 1935).

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RENAISSANCE INFLUENCES AND RELIGIOUS REFORMS IN RUSSIA: WESTERN AND POST-BYZANTINE IMPACTS ON CULTURE AND EDUCATION (16TH—17TH CENTURIES). By *William K. Medlin* and *Christos G. Patrinelis*. Études de philologie et d'histoire, 18. Geneva: Librairie Droz, 1971. 180 pp. Paper.

Medlin and Patrinelis have attempted in this pamphlet-length study to explain the mechanics of the cultural change which came about in Muscovy and particularly in the Ukraine in the sixteenth and seventeenth centuries. The introduction to this little work and its freewheeling, sometimes intriguing conclusion announce for the "new social science." In reality, however, the book is narrative and episodal. The biographies of Maxim the Greek and Peter Mohyla receive more attention than the social and economic forces which the chosen methodology would suggest shifted Rus' from "traditional forms of belief" to "rationality." While the book presents many theses, its main point appears to be that Rus' (i.e., the Ukraine and Muscovite Russia) was forced by historical conditions to choose from among three disparate frameworks for its future development: the Western, the neo-Byzantine, and the traditional Muscovite. The authors seem to feel that Rus' chose the middle way. But even the material they present makes a strong case for the neo-Byzantine cultural framework being very Westernized, given the European training of the Greeks who transmitted this *Weltanschauung* to the Ukraine. Nor did the traditional Muscovite ways of thought die out with the absorption of the Ukraine and the enthronement of its culture in Muscovy. It is precisely the traditional Muscovite mode which stultified the Westernized neo-Byzantine cultural framework in its new home. Russia did not choose, it synthesized, as the Ukraine had done earlier.

The authors have presented material little known in English, particularly on the Ukraine, and they have isolated some basic problems. But they have failed to solve them. Those interested in cultural influences on the East Slavs in the sixteenth and seventeenth centuries will be better served by the opening chapters of the old work by K. Kharlampovich, *Malorossiiskoe vliianie na velikoruskuiu tserkovnuiu zhizn'* (1914), unfortunately missing from the massive bibliography of this study.

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MUSCOVY: RUSSIA THROUGH FOREIGN EYES, 1553–1900. By *Francesca Wilson*. New York and Washington: Praeger Publishers, 1971. 328 pp. \$10.00.

For the historian of Russia, the accounts of Western travelers are attractive but dubious sources. They promise the immediacy of the eyewitness and the objectivity of the outsider combined in a convenient package of fact and interpretation. Yet