

Fischer ("Karl Liebknecht's Trip to America in 1910") with respect to the socialist labor movement. For the more recent period, Wilhelm Deist ("Reports of American Military Attachés on German Rearmament") offers interesting and suggestive observations on the political perceptions of the American military establishment, and Klaus Schwabe ("Occupation Policies and the Origins of the Cold War") points to the connection between the problems faced by American occupation authorities vis-à-vis the Soviet Union and the German population and the onset of the so-called Cold War.

These selected articles by no means exhaust the interest and richness of the *Festschrift*. A comprehensive bibliography of Fritz T. Epstein's own works provides a valuable tool for the history of modern historiography as well as for research in those areas of historical scholarship in which Professor Epstein himself has made lasting contributions.

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THE KIEVAN ACADEMY IN THE SEVENTEENTH CENTURY. By *Alexander Sydorenko*. University of Ottawa Ukrainian Studies, no. 1. Ottawa: University of Ottawa Press, 1977. xvi, 194 pp. + 34 pp. plates. Paper.

The Kiev Academy's importance in the modern cultural history of the East Slavs has become something of a truism (though it still bears repeating in Soviet scholarly circles). For several crucial decades, while the educational and intellectual energies of the authorities at Moscow and then at St. Petersburg were otherwise engaged, hundreds, if not thousands, of students from the Ukraine, Belorussia, Lithuania, Poland, and Russia were exposed at Kiev to the standard classical Latin curriculum, without being obliged to forsake their Orthodox faith, as was usually the case—at least *pro forma*—at the contemporary Jesuit colleges after which the Academy was essentially modeled. Between the 1680s and about 1730, numerous alumni, often after further study abroad, went on to become teachers and preachers, officials of both church and state. Some wrote poems and plays, thus facilitating the development of a literary consciousness among their patrons and followers. Others, as it happened, established careers as artists or architects, and thus also furthered the decisive, Westward orientation of culture which was perhaps the outstanding historical achievement of the Petrine regime in Russia. It is a remarkable story, told here with understandable enthusiasm. Later, in the nineteenth and early twentieth centuries, a reorganized Academy served as one of the four or five centers of advanced religious studies in the Russian Empire, and was responsible, in one way or another, for valuable contributions to Orthodox thought and church history.

This book, the first of the University of Ottawa Ukrainian Studies series, provides the first factual and bibliographical introduction (in English) to the complex and often obscure earlier history of the Kiev Academy. Its usefulness probably will not be greatly diminished, even for beginning students, by the recurrent conceptual confusion and frequent expression of religious and nationalistic sentiments demeaning to the cause which the author evidently wishes to serve.

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