

ing" the Church, replacing obstructionists by members of the orthodox Ukrainian Church. For this he was denounced as Antichrist, and indeed the strength of the opposition which he had to overcome, even in making the slightest change, gives one an idea of the strength of his character. Up to the time that he broke loose from all restriction and acted according to his own discretion, he, like his predecessors, had been fettered by rounds of religious observances and by the traditions of centuries. He complained that he was compelled to spend half his time in empty ceremonial under the name of religion. The practical influence of the Czar greatly exceeds the theoretical; it really lies in his power to nominate the synod, and to work it through a *procurement*, dismissing those who do not act in accordance with his policy. In the Eastern Church, out of his own dominions, he has no authority whatever. A striking feature of the coronation service is that the Czar crowns himself, as acknowledging no higher ecclesiastical dignitary within his realm, and then administers the sacrament to the bishop.

As the Church in the Middle Ages began to grow powerful in Russia, so it began to grow exclusive, and to form a class apart from the mass of the people, having its own interests, as distinct from those of the masses as from those of any foreign country. Education was practically confined to the ranks of the clergy, and they showed no desire to confer this or any other benefit upon the flock in charge of which they were placed. In the seventeenth century they had thus secured a position of commanding influence, political as well as social, and were the ardent supporters of the temporal powers, without which they could not have stood where they were. That they were extremely lax in their moral duties seems clearly proven, and it is to be feared that they have not much improved as a body since those times. As early as the ninth century an œcumenical council declared that they were many of them "clod-hoppers, unfit to graze cattle, much less to feed flocks of human souls." By the beginning of the last century a fourth of the people had thus come under the jurisdiction of this body, but since then its lands have been secularized, and it has thus been shorn of very much of its power. There still exist, however, some five hundred monasteries.

The clerical fanaticism of those early days, and their teaching of the great superiority of the Russians, led to the exclusion of everything foreign, thus raising a barrier which prevented progress from contact with the outside world, and it is mainly to be charged with the present backward condition of the empire. It was taught that dealings even with Romans and Protestants were sinful, and those who visited the country were shut up in their own quarters, with guards at their doors. When, in 1563, the first printing-press was introduced, it was closed by the clergy as a device of the devil, while the introduction of the Arabic numerals was not accomplished till five hundred years after they were common in the rest of Europe. The retention of the old style calendar is attributable to the same