

metropolitans, a number of bishops and archbishops, and some inferior clergy, every one of whom is appointed and may be dismissed by the Tsar himself. There is also one lay member, the Tsar's Procurator, who is the real director of the Church's policy. Seeing the great power of religion in Russian life, the Tsars had to bring the spiritual leaders of the people into accordance with themselves, or in case of a clash they would have had little support from the people. The best means to secure this end was to subjugate the Church to the will of their representatives, the Procurator of the Holy Synod.

This system worked wonderfully well during the dark ages of ignorance, but after the emancipation of the serfs the souls of the people awakened and began to crave for freedom of action and for more substantial spiritual food. The Orthodox Church, however, fettered by the Government, was even forced to make some steps backward. At a time when the search for knowledge and truth was, so to speak, raging, the Church strove to suppress every inquiry into religious questions. Books and periodicals, touching any religious or theological problem were strictly censored. The broader-minded priests were jailed in monasteries, excommunicated or exiled. The literature published or sanctioned by the Holy Synod in most cases was filled with