

have seemed to rend the Russian Church to the core. No details of daily life seemed too minute for the discussion and decision of œcumenical councils, documents of which remain, legislating even for the dressing, cooking, and doing the hair. Such were the points on which dissents arose. The Raskolrieks, or dissenters, as those who oppose all progress are called, are an important body in Russia, considering themselves to be the only orthodox. Even the return to primitive simplicity, of which an example has been set by our brethren the Stundists and the Molokans, are objected to by them as much as any other sort of reform.

Those who may be considered to pertain to the Orthodox Greek Church are the people of Russia, Georgia, Servia, Greece, and Montenegro. Those of Syria, Egypt, and Abyssinia may be considered as Nonconformists. Of the peculiarities of these last the limits of this article do not permit of any treatment, so that the Church of Russia will be dealt with more especially as typical. Bulgaria also possesses its share of this Church, and so do Wallachia and Moldavia, which, though of Latin origin, follow Greek ritual and doctrine. In Hungary, too, we find districts adhering to this Church, while in Bohemia and Poland is a Slavonic race with a Latin ritual. But it is in Russia *par excellence* that we feel an interest in the religious system of which the Czar is there the chief, and in the name of which such bitter persecutions are being carried on.

The history of the introduction of Christianity into Russia, and of the various dissensions which have arisen there, is too long even to be epitomized here, but it is noteworthy that there never seems to have been any spiritual foundation, no converts from conviction, such as alone can build up a living church. It was the magnificent display, the solemn music, and the incense of the Byzantine Church which are said to have decided the emissaries of an early heathen monarch of Russia to recommend it to their master in preference to that of Rome or Islam, when the three were competing to secure his adherence. From that time, when to the heathen Russians were brought so-called holy pictures for their adoration, they have fallen down before them as to gods of wood and stone; and still, in this nineteenth century, they worship their icons (pronounced eekones) with a fervor which we cannot understand unless we see it. "No veneration of relics or images in the West can convey any adequate notion of the veneration for pictures in Russia. It is the main support of their religious faith and practice." In watching the reverence paid to them, I have wondered what advantage this travesty of Christianity had been to the worshippers. No Roman ever adored his Jupiter and no black African his fetich with more earnestness than they do these curious ancient paintings. As a rule, they are half-length representations of Christ, Mary, or saints, of all sizes possible, covered over with silver, with the exception of the hands and the face. These parts are in very yellow oils, the features hardly recognizable. Some are richly adorned with pearls and precious stones. Those which are supposed to have worked miracles are adorned with silver silhouettes of