

is only the violation of a law, only an exception; now the exception, as you know, proves the general rule. For the rest, the Russian Church has foreseen the possibility of an abuse of power on the part of the temporal authority, and she has not remained silent on that point. At page 138 of the Orthodox Catechism, you will find as follows:

Q. How should we act if our masters or superiors exact anything contrary to our faith and God's law?—A. In that case we ought to reply to them what the Apostles answered to the princes and rulers of the Jews: *Whether it be right in the sight of God to hearken unto you more than unto God judge ye.* (Acts iv. 19.) We must bear the consequences, and bear, for the sake of our faith and in order to preserve God's law unbroken, to whatever he may permit to ensue or result therefrom.

You see, my lord, that the doctrine of the orthodox Russian Church is diametrically opposed to confusion of powers, and that that church is not culpable for that cowardice which you gratuitously attribute to her in so insulting a manner.

The doctrine, the constitution, and the genius of the Russian Church being thus wanting in your position, I turn to the historic field, which will stand you in better stead.

The orthodox Catholic Church of Russia is a daughter of the Catholic Eastern Church. With this title she glories in the immovable firmness of her faith, and the Apostolic courage of her pastors.

After having borne in common with their colleagues of the Western Church, the sanguinary persecutions of the first three centuries, it was upon the pastors of the Eastern Church that there fell the greater part of the persecutions caused by false brethren, by children of the church rebelling against their mother, by emperors who favoured heresy. When opposed to these emperors, did our fathers in the faith fall short? Did they deny the truth? Did they not surpass in courage the pastors of the West, whose trials were, at the same period, so rare and so slight? Confess, my lord, that Pope Liberius and the Fathers of Rimini make a sorry enough figure by the side of Athanasius, of Basil, Gregory Nazianzen, and of Chrysostom. Do not believe that the successors of these great patriarchs have degenerated; history proves the opposite. When the heresy of the Iconoclasts troubled the church, was it not upon the patriarchs of Constantinople that the burden of the persecution fell? Did they not resist with courage those emperors who lent their support to the heresy? Have you not heard of those holy patriarchs and confessors of the faith?

More recently, did St. Ignatius hesitate to bear the persecutions which a wicked emperor and his dissolute court raised against him, rather than fail in his duty as a defender of the truth and of morality? Did not the venerable patriarch Thokalmannated, so distorted in the West, which would have him regarded as a vile sycophant) choose rather to be violently deposed from his see, to endure imprisonment and torture, than to conceal the crimes of the Emperor Basil? Recall to your memory the deeds of holy resistance by the pastors of the Eastern Catholic Church when the Palaeologi, for political reasons, would have delivered their Church over to the absolute power of the Popes in the time of the Councils of Lyons and Florence, and you will be firmly convinced that steadfastness of faith and Christian courage have been perpetuated in the Catholic Eastern Church. Do you make no account, my lord, of the firmness of those Eastern bishops who have preserved the faith under a yoke so heavy as that of Islamism? Are you not a contemporary of the glorious martyrdom which the patriarch Gre-

gory and several Bishops suffered in 1821 at the hands of the Sultan? A little before, people were exalting in the west the firmness of Pius VII., just as to-day they make a victim of Pius IX. because of his loss of some temporal advantages, while they have no word of praise for these martyrs, worthy of the primitive church.

Heirs to so splendid a tradition, and fortified by such examples, the pastors of the Russian Church have always abided by the greatness of their mission. It would take too long to cite to you, my lord, the sacrifices which they underwent, at that dreadful time, when the Tartars took possession of their country. Have you not heard of the martyrdom of the Metropolitan Phillip, who dared to reproach Czar John IV. for his cruelties and riots, and who was put to death in recompense for his Apostolic courage? Must I remind you that the patriarch Hermogenes chose to die of starvation in the prison into which he had been cast by the Poles rather than to betray his faith and his country? I come now to more general facts, where the sovereigns of Russia have been at discord with the whole country. Two facts will suffice to convince you, my lord, that your assertions, regarding the Russians, are as erroneous as outrageous.

Among the bishops who assisted at the Council of Florence, and who took part in the discussions of the project for the re-union of the Eastern and Western Churches, was Isidore, a Russian bishop. Prince Basil of Russia and the Bishops did not expect anything serious from the Council, which was actuated by political rather than religious motives; at the same time they suspected the Romish tendencies of Isidore, who had been educated in the West. They tried, therefore, to dissuade him from going to Florence. It was in vain. The Prince and the Bishops then contented themselves with making him swear to remain constant and firm to the orthodox faith. In returning from the Council, and while he was still on the road, without consulting his colleagues, Isidore issued mandates for the re-union of the churches, which he regarded as accomplished. This conduct threw the whole of the Russian Church into a state of astonishment. When he arrived at Moscow, Isidore declared himself legate from the Pope *a latere*, and from the first office which he celebrated, it was proved that he had betrayed his faith and violated the rites of his Church. In the midst of the general stupefaction, the great Duke Basil first raised his voice against the faithless pastor. But pray observe, my lord, the prince did not believe his protest to be decisive; and he reserved the definitive judgment for the Council of Russian Bishops. The accused Bishop doubtless not hoping for a favourable sentence, did not wait for it, and fled to Rome, where he received a cardinal's hat as a reward for his ultramontane zeal.

This narrative quite proves, my lord, that if the clergy and the people agree with their prince in this case, it was not because of the wish which the latter had expressed, but because he had been the first to rise up against a traitor who had not valued either his faith or his oath. The Prince was in this case only the instrument, and the protector of the faith of his country.

I will now quote to you, my lord, a case different from that which I have just related.

When Demetrius, the last shoot of the old dynasty, was martyred, an adventurer, Deacon Gregory, who somewhat resembled the Prince, conceived the guilty project of making himself pass for him, pretending to have escaped death by a miracle. Taking refuge in Poland, he found skilful accomplices there in the Jesuits, who intended to make this adventurer the instrument of

designs which they cherished against the Russian Church.

Instructed by the Jesuits in sacred and profane knowledge, assisted by the Polish arms, supported by the power of the Pope, who succeeded in making the courts of Europe recognise the usurper, the false Demetrius advanced victoriously as far as Moscow.

Do not suppose, my lord, that his success could be due to the intrigues of Rome, or the arms of Poland, or to the tactics of the Jesuits. None of these means could have been crowned with any success without the deep feeling of fidelity which the Russians have for their sovereigns. The false Demetrius addressed himself to this feeling. He succeeded in making himself pass for the lawful sovereign, and mounted the throne of the dynasty of Rurik. He began from that time to carry the clandestine treaty, which he made with the Jesuits, into execution. That treaty consisted in implanting the doctrines and customs of Rome in Russia. The skilful counsellors of the usurper knew Russia and her profound attachment to the faith better than you do, my lord. They did not hope to overcome her courage easily. Above all, they took care to advise their pupil to have recourse to acts of authority, to those formal orders which, according to your account, my lord, would be a way as sure as it would be easy of apostatising the Russians. The Jesuits reckoned more on their usual method, stratagem. Without directly touching doctrine, the false Demetrius first attacked usages, customs which affected the religious life of the Russians; he proceeded cautiously, and tried, in the same way, to introduce ultramontane usages. But, notwithstanding his precautions, he found himself confronting the orthodox sentiments of the Russians, who soon suspected his designs. Zeal for religion immediately prevailed over fidelity to a sovereign. A formidable insurrection arose. The usurper was so much terrified, that intending to fly, he threw himself from one of the windows of the palace and was killed.

Had you been acquainted with this fact my lord, would you have uttered those outrageous words against the constancy of my countrymen to their faith. For the rest, there has only been one usurper in Russia who has made dangerous attempts upon our faith. Our lawful sovereigns, far from seeking to shake the faith of their subjects, have always set an example of the most scrupulous fidelity to the religion of their fathers. They have never touched the arch-saint, who has always been borne in the bosom of the pastors. When Peter the Great came to France, the doctors of La Sorbonne took advantage of this occasion to present him with a memorial on the union of the Gallican Catholic Church with the Russian Catholic Church. The French theologians, depending, perhaps, too much on the authority of the Prince. Peter the Great deceived them, saying that he had no right to intermeddle with spiritual matters, and that all he could do to please the learned men of La Sorbonne was to send their proposal to the Holy Synod of Russia. And yet it is Peter the Great who is accused specially of usurping spiritual power in the Russian Church.

I seek in vain, my lord, in the history of my country, for facts which might have furnished you with any pretext, how small soever, for your expressing yourself as you have done, and I can find none. Do you rely upon a contemporary event, upon the re-union of two millions and a half of Russians Uniates to the Eastern Catholic Church? This fact has been perverted by ignorance or prejudice. Some have wished to attribute the resolution taken by these many faithful men to a blind submission to Emperor Nicholas.