

THE RUSSIAN CLERGY

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The Russian Clergy by Father Gagarin & Ch. du Gard Makepeace

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FATHER GAGARIN & CH. DU GARD MAKEPEACE

THE RUSSIAN CLERGY

THE RUSSIAN CLERGY.

Translated from the French of

FATHER GAGABIN, S.J.

BY

CH. DU GARD MAKEPEACE, M.A.



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AUTHOR'S PREFACE

TO THE ENGLISH EDITION.

SINCE the following pages were first written and published in French, many attempts have been made in Russia to effect reforms in the clergy, such as the abolition of caste, the improvement of schools, and the granting to bishops and priests a little more independence.

We by no means call in question the good intentions that prompted these reforms; but we must remark, that some have been decreed on paper without bringing about any sensible and real change, and the others leave untouched the foundations and roots of the evil we have sought to disclose. In every case, many years must elapse before any change can be felt as their result. After these reforms, the clergy is still a caste separated from the rest of the nation, and the Church is still in absolute dependence on the State. The causes of this situa-

tion remain; we do not see what we have to consider as changed.

That there may be in Russia a certain tendency to move towards the separation of Church and State, we do not deny; nor do we dispute that in time this tendency of men's minds may lead to radical changes in the mutual relations of the Russian Government and the official Church; but, hitherto, nothing has been done in this direction, and this unfortunate Church, attacked on the one side by the *Raskol*, and on the other by *Nihilism*, seems, notwithstanding all appearances of prosperity, destined speedily to perish. Strangely should we deceive ourselves if we failed to see that these twin plagues of the contemporaneous Russian Church have developed, and continue to develop themselves solely in consequence of the absorption of the Church by the State; and until a remedy shall have been applied to this fundamental evil, reformers will have accomplished nothing.

Paris, April 1872.

TRANSLATOR'S PREFACE.

HAVING, at an esteemed friend's request, read the original of this work, *Le Clergé Russe*, I concurred in his opinion that the graphic picture it contained of Russian ecclesiastical life and organisation was so instructive, especially in the present transition state of ecclesiastical thought and feeling in England, that to unveil it to English eyes would render service, albeit but humble, to the sacred cause of truth and progress.

Inasmuch as the Author, whose work I have translated, is a living Catholic Father as well as an historical writer of repute, I, a Protestant, felt bound, especially after being favoured with the Author's consent to the translation, to allow him, by a very faithful rendering of the original, to speak not only as an historian, but also as a Catholic.

Two works of merit have recently issued from the press in this country treating on subjects closely connected with that of this work; and from the pens of writers whose careful observation and wide

research invest their works with interest and entitle them to authority.

The one is, *The Patriarch and the Tsar,—The Replies of the humble Nikon, by the mercy of God Patriarch (of Moscow), &c.* (London, Trübner, 1871), in which the Author, W. Palmer, M.A., of Magdalen College, Oxford, specially vindicates the character of the most eminent among the sufferers for spiritual independence in Russia. The other, *The Pope of Rome and the Popes of the Oriental Orthodox Church* (London, Longmans, 1871), in which the Rev. Father Tondini, Barnabite, so conclusively demonstrates the enslavement of the Russian episcopate, and so clearly traces it to its source, the will of the autocrat, as surely to deter all Anglicans from looking for union eastwards.

That, with these two, the present work, by widening the field of facts to the eye of the observing, may contribute to correct errors inherited from the past, and to form universally sounder principles of ecclesiastical polity in the future, is the earnest wish doubtless of the Author, and certainly of the

TRANSLATOR.

London, April 3, 1872.

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