

View of the Holy of Holies of Russia, showing the high wall and lofty watch-towers which enclose it. Originally a fort, the Kremlin is now a museum, mausoleum, and treasure-house of things precious in Russian life and Russian religion. In no other equal area in the world is there crowded such an array of historic cathedrals and monasteries, sacred relics, trophies of war, sacerdotal robes, gold and silver vessels, precious stones, pearls, and jewels to the value of millions of dollars, etc.



ANNALS OF HISTORY

THE REBIRTH OF RELIGION IN RUSSIA

The Church Reorganized While Bolshevik Cannons Spread Destruction in the Nation's Holy of Holies

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*Note: The text, photographs, and captions of this article were originally published in *National Geographic* 34:5 (November 1918): 378-401.*

THE Holy Kremlin of Moscow has become a Bolshevik fortress. From the 9th to the 16th of November, 1917, for more than seven days under a hurricane of fire, the city was stormed and finally carried by the Bolsheviks in terrible fratricidal war. Since then the sacred citadel has been playing a new and ignominious role in the history of Russia.

From the time of the building of the Church of the Beheading of St. John Baptist and of the little Church of our Savior in the Forest, bespeaking the days when the acropolis was still a wooded hill, a multitude of churches and palaces, witnesses of Russia's glory, have written here a national document in stone. The history of Russia is the history of the monuments of the Kremlin.

During the bombardment a Chinese workman, looking on, was heard to say, "The Russian is not good; bad man; he shoots on his God."

Outraged and despoiled, the Kremlin is in bonds today, guarded by foreign mercenaries. The forty times forty churches of the white stone city seem to draw a little closer in answer to the trumpet calls of the Kremlin domes. The battered towers and shredded gates, from which red flags are defiantly flung in the face of Russia, still stand bravely to protect the sacred site.

Deputations from the Sobor, or Russian Council, now sitting in Moscow, have abjectly to ask the Bolshevik committees' permission to hold services in the churches of the Kremlin. If the Bolsheviks dared, they would

long since have declared the churches of the Kremlin to be museums, and so extinguished their light of faith.

The representatives of the Church have acted in fearless determination that the churches should continue to function, and have continued their sessions amid the violence and destruction raging on all sides of them. Entrance to the once always open Kremlin is not only by permit, through the Troitsa gate. All day long a moving line of people on various missions, showing their passports at the window of a little wooden kiosk, beg to be allowed to enter.

A SCENE OF SACRILEGE WITHIN THE KREMLIN

Once within the walls of the Kremlin, one faces piles of ammunition, barbed wire, and ugly miscellaneous heaps of rubbish. Austrian, German, and Lettish soliders, some frankly in their enemy uniforms, are lounging about or standing guard. Army motor-lorries and cars carrying dark, sallow, un-Russian-faced government officials tear up through the gates, shriek-

ing a curse, so it seems, as they enter upon all-hated Christian Russia.

The farther one walks about and sees the outraged fabric on all sides, the stronger becomes the feeling of grief. With indescribable emotion, one enters the resounding stone inclosure near the Cathedral of the Falling Asleep of the Mother of God. Here are still to be traced the stains of enormous pools of blood in which floated human fragments, tracked about by daring feet.*

The Cathedral itself has been badly treated. A shell struck its central dome and, bursting among the five domes of smouldering gold, viciously smote a second. The hole in the chief dome between the ghostly frescoes of the saints measures 7 feet in length and nearly 6 feet in width. In the drum of the dome is an ominous crack.

DEVASTATION INSIDE THE CATHEDRAL

The damage has not even yet been examined in detail by architects, and it is not known, therefore, whether such wanton devastation can be repaired.

* Many notes of personal experience and all the photographs of the Kremlin which illustrate this article were graciously given me in Moscow by my friend, Bishop Nestor, the distinguished missionary bishop of Kamchatka, who took them himself in the Kremlin by permission of the Bolshevik government.



Procession of the faithful in Moscow in the Red Square, showing the walls of the Kremlin and the Church of the Blessed Basil in the distance. The revolution has brought intellectual Russians a long way from the cold indifference, the empty churches, and the forgotten traditions of their faith.



Exterior of the Uspenski Cathedral, showing the shell hole in the central dome. In this church the Tsars were crowned.

The window glass is everywhere smashed and shot through. Within the Cathedral there are strewn about splinters of a 6-inch shell, which exploded there, and fragments of white stone, brick, and rubble. The gold and silver candelabra, those constellations among which all within the church

Interior of the Uspenski Sobor, or the Cathedral of the Falling Asleep of the Mother of God, showing on the pavement the shattered fragment of the shell-struck dome. This great edifice, formerly the burial place of the Patriarchs, was built by Fioraventi, of Bologna, in 1475–79. Though repeatedly devastated by plunderers or fire, it has always been restored in its original form. Among its many relics were “the shroud of Christ, the robe of the Virgin, and a nail of the true cross.”



seems to float through space, are bent as by storm; the Altar and the Sanctuary are strewn with broken glass, brick, and dirt; the Shrine of the Holy Martyr, Patriarch Hermogen, is covered with fragments of stone and rubbish.

This is the church built by Fioraventi of Bologna, in which the Tsars were crowned and in which the earlier Patriarchs were laid to rest. It is the precious reliquary of Russia's rich inheritance of the treasure of the ancient Eastern Church.

THE MARVELOUS EASTER SERVICE

In the days before the suppression of the Patriarchate by Peter the Great, on Good Friday—or, as the Russians say, Great Friday—the Patriarch, in humble imitation of our Lord's entry into Jerusalem, rode on an ass from the Church of Blessed Basil, across the mosaic of fluttering doves, through the Gate of the Savior, up to the Kremlin, but this year the new Patriarch, Tikhon, was forbidden entrance in the ancient way. Indeed, it was late on Easter Eve before His Holiness knew with certainty that

he should be allowed to celebrate in his own Cathedral on the morrow.

In spite of the desecration, amid the ikon-clouds of steadfast witnesses to the faith, the Patriarch officiated at Easter.

There, on Easter Eve, for two hours before midnight, one hears the Acts of the Holy Apostles read. Meanwhile the lamps and candles, lighted one by one, swim like planets into our ken. The church swings in the shadows like a huge censer.

Then the gates of the sanctuary open and, in the vestments of royal purple, Patriarch, bishops, and priests, with silver and crystal crosses, like a torrent, flood the church with song: "Christ is risen!" they exclaim. "He is risen, indeed!" the people make answer.

The jeweled Gospels are thundered in different languages from the four corners of the church to all the earth. In the orchestra of voices the festival bell of the tower of John the Great companions the mighty voice of the arch-

deacon, Rosov, the Chaliapine of the Russian Church.¹

A HOLY MONASTERY OUTRAGED

It is all a vision of the forms and color of the Imperial Byzantine Court, in which the Church on earth pays her most splendid homage to Heaven.

A dreadful impression is produced by the present appearance of the Chudov Monastery, the "Wonder-Working Monastery." The façade of the south side has been pierced by six heavy shells. In the rose-red walls are deep breaks and cracks and holes from 5 to 7 feet in diameter.

Two shells broke through the wall of the Metropolitan's apartments, in which a member of the Council, Benjamin, Metropolitan of Petrograd, was staying. Inside the rooms there is complete destruction. Fragments of furniture are mingled with heaps of stone and rubbish.

In one room a shell pierced the immense, thick wall near a window

¹ Feodor Ivanovich Chaliapin or Chaliapine was a turn-of-the-century Russian opera singer, renowned worldwide for his deep bass voice.
– *The Wheel*



Shattered exterior of the Chudov Monastery, commemorating a miracle of the Archangel Michael. This is one of the most celebrated monasteries in all Russia. It occupies the land which was given to the Metropolitan Alexis in 1358 by a grateful Tatar Khan. Inside there is complete destruction. Fragments of furniture are mingled everywhere with heaps of stone and rubbish.

and destroyed it as far as an ikon of the Mother of God which stood near, but the ikon and the glass over it and the lamp hanging before it were uninjured. The church in the monastery, where the relics of St. Alexis rest, did not suffer; only the windows were broken. The relics of St. Alexis had been carried to the catacombs church at the beginning of the firing.

There, beneath the low vaults, the Metropolitan, Benjamin; Archbishop Michael, of Grodno; the Prior, of the Chudov Monastery; Bishop Arsenius, the Elder Alexis, of the Zosimov Hermitage, and all the brethren offered their prayers day and night, under the unceasing rattle of the guns which shook the walls of the church.

GERMAN INVECTIVES MAR CHURCH WALLS

In the Church of St. Nicholas, in the belfry of the tower of Ivan the Great, a shell crashed through a window and destroyed the east wall of the interior

of the Sanctuary. The large, magnificent old Book of the Gospels, which was placed against the ruined wall, was thrown to the floor near the Altar. The front cover was torn off, and the precious ikons of the Resurrection of Christ and of the Evangelists adorning the book were broken and thrown about; many leaves were torn and crushed.

The Altar of Oblation was broken and the service books were torn. All over the Sanctuary bricks were scattered about, with splinters of shells and various ecclesiastical objects, heaped up between the Altar and the Royal Gates, but the Altar itself, in spite of its nearness to the ruin, was uninjured.

In the Church of St. Nicholas lies a part of the holy relics of the Prelate Nicholas, a saint honored by all Christians and even by the heathen. The walls of the entrance to this church are written over with the most filthy and sacrilegious inscriptions and invectives, not only in Russian, but (more significant of the leadership in all this despoliation) in German. The entrance of the church where the relics lie was used as an outhouse.

MADMEN DIRECT A RAIN OF DESTRUCTIVE SHELLS

When raining destructive shells on the Kremlin, the madmen evidently decided beforehand not to spare one of the churches; and, in fact, traces of the crime are left on all.

The famous porch of Lodgetti, of the Church of the Annunciation, from which Ivan the Terrible admired the comet, is destroyed by shot and shell. Miraculously, the age-dimmed interior of this remarkable little church is unharmed. The jasper floor which the

Outraged and despoiled: Broken and twisted candelabra, shattered windows, battered ikons, crushed and trampled-upon sacred vessels—such are the scenes which greet the eye of the worshiper in many of the “forty times forty churches” of Moscow today.





Despoliation of the Patriarchal Treasury, showing the gold and silver chalices. Among the sand, rubble, shattered walls and fragments of glass, unholy hands rummaged for jewels which were knocked from their settings in the sacred vessels.

Shah of Persia gave to the Tsar Alexis, the floor of many-colored jasper, like an Apocalyptic sea, binding the doorposts and lintels, set with precious stones, remains like a ponderous Byzantine cope-clasp.

The Church of the Archangel is scarred with the marks of shells. The Churches of the Resurrection and of the Deposition of the Robe, the oratories of the ikon of the Mother of God of Pechersk, and the Church of the Forerunner, in the Borovitsk Tower, domes like a garden of Hafiz, or Omar Khayyam, all fell beneath sacrilegious fury. The last-named church came in for severe usage, and some shots struck the ikons of the sainted Prelates of Moscow and of the Mother of God of Kazan.

DIAMONDS AND PEARLS IN RUBBISH HEAP

The Patriarchal Sacristy, containing treasurers of incalculable value, has been turned into a heap of rubbish,

where, among sand, rubble, fragments of the walls, and broken glass, the unholy hand digs for diamonds and pearls.

The worst devastation has occurred in Room No. 4, which was pierced by a bursting shell. Here several glass cases and cupboards with precious ancient covers, or palls, ornamented with gold and precious stones, were torn to shreds. Some memorial palls were pierced and completely ruined.

A book of the Holy Gospels of the twelfth century (1115), of the Grand Duke Mstislav, of Novgorod, was injured by a splinter. Various precious objects and ornaments of the Patriarchs, such as mitres, gauntlets, church utensils, vessels, and crosses, are all thrown out of the cases onto the floor and broken to pieces.

Another shell, in Room No. 6, destroyed a case containing Patriarchal vestments. The historical Russian ec-

clesiastical treasury, the noble monument of the past Patriarchal life of a great nation, is shattered.

Subsequently, after the Bolsheviks had assumed protection of the treasury and locked themselves into the Kremlin, these rooms were broken open and ruthlessly looted by some of their own company.

GEMS GOUGED FROM ORNAMENTS

In their haste to rifle the cases and in their indifference to the national significance of the treasury, these robbers wantonly ruined ecclesiastical ornaments by brutally gouging out the gems or ripping off their golden mountings, and by cutting out the jewel-studded medallions from the vestments made of ancient stuffs, in which weaver and goldsmith wrought with a mutual hand. Some of the treasure has been recovered, but most of it is either destroyed or irrevocably lost.

What hope is there for the safety of the Hermitage treasure brought from Petrograd in wooden boxes now lying in the Kremlin?

The Church of the Twelve Apostles is riddled with shot. Furrowed by shells and broken, its east end lighted by holes and cracks, it gives the impression of being held together by some miracle.

One shell pierced the wall from the south side, below the window, and burst in the church, causing much destruction; the standard candle-holders were broken and many ikons on the walls injured by splinters.

On a large crucifix, standing by the north wall, the outstretched hands of our Saviour were broken off. The

figure was gashed with sharp bits of brick, and oil from the hanging lamps had poured over the whole. Red spots made a startling likeness of a living body covered with blood.

Some pilgrims who had succeeded in getting into the Kremlin, on approaching this sacred object, were unable to look at it and gave way to their grief, passionately embracing the feet of Christ crucified afresh.

The little Nicholas Palace, which formerly belonged to the Chudov Monastery, suffered severely from the attack. From the outside, one peers into great holes in the walls. Inside all is complete devastation. The great mirrors and other furnishings of the palace have been barbarously demolished, cupboards broken into, and their books, deeds, and papers scattered through all the rooms.

The Church of Saint Peter and Saint Paul in the palace was pierced by shell and laid waste. The ikonostasis was broken, the Royal Gates forced open by the shock of the explosion, and the curtain rent in twain. Many valuable ikons were stolen.

The Law Courts are knocked about, and the cupola of the famous Catherine Hall is pierced by shell. In the rooms of the experts or detectives, the fools of revolutionaries, coming upon the poisoned organs, abortions, etc., had devoured them because they were preserved in spirits!

The Nicholas Tower and Gate, where Napoleon, in 1812, broke the ikon of the sainted Prelate Nicholas, but which has remained uninjured since that time, has now been subjected to heavy fire and riddled with shot and shell.

The case covering the ikon of St. Nicholas is ruined; the canopy above the ikon is broken and hangs by a nail. On one side the image of the angel is broken and that on the other side of the image is pierced.

The representation of St. Nicholas between has been preserved, but around the head and shoulders there is one continuous pattern of shot holes. At the first glance it seems that there is no ikon, but, on looking more carefully through the dust and rubble, there appears first the stern face of the saint, with a wound on the right temple, and then the whole figure, considered always as the defense of the Holy Kremlin.

THE GREATNESS AND THE GLORY OF THE KREMLIN

The Gate of the Saviour was till now honored by traditional custom, where every one who went through, even the foreigner and the pagan, bared his head as a mark of rever-



ence. Now no one enters here and armed guards stand smoking cigarettes, scolding the passers-by, and quarreling among themselves.

The famous clock with the musical chimes is shattered. The hands stopped at the moment when a heavy shell broke into the Kremlin wall and left its indelible trail of blood and shame on this hallowed heart of Moscow.

One would like, as so many have said, to open the Kremlin gates that all people, not only of Moscow, but of all Russia, might see the ruin of their sacred places.

What will wash away all the uncleanness, Russians ask, by which the Russian barbarism directed by the enemy has defiled the Kremlin?

It is impossible not to recognize that in the Kremlin are found the history of the art, moral strength, might, greatness, and glory of the Russian land. If ancient Moscow is the heart of all

A grim monument to the revolutionary sacrilege: furrowed by shells and riddled with shot, this noble edifice, the Church of the Twelve Apostles, presents an even sorer spectacle within.

St. Nicholas Gate after being subjected to heavy gunfire. The case covering the ikon of St. Nicholas is ruined. The canopy above the ikon is broken and hangs by a thread. The ikon itself, just over the gate, has survived both the guns of Napoleon and of the Bolsheviks. On St. Nicholas' Day this year it was not only decorated with a garland of fresh flowers, but surrounded by a spiritual wreath of popular fervor.

Russia, then the altar of this heart is the Kremlin.

A sacrilegious attack upon it could be made only by madmen or by men to whom nothing is holy and who are incapable of understanding (whatever Russia's future is to be) the significance and importance of this monument of Russian history. It cannot be considered a sufficient reason that the artillery fire directed against the Kremlin had for its object to crush the handful of officers and cadets who were within.

Not daring to approach, Bolsheviks searched for them with shell, injuring now the dome of the Cathedral of the Repose, now the Church of the Twelve Apostles, now the Tower of Ivan the Great, now the Chudov Monastery, and so on, in turn, almost to the last church.

Alas! This crazy fallacy is characteristic of the self-imposed government. What they did in the Kremlin they are doing today throughout Russia. One would like to believe that, if these men were once Russians, all consciousness of love for their country had been drained out of their hearts before their subservience to the enemies of all that is to a true Russian dear and holy!

Now these wounds have been bound up, as far as is possible, by merciful hands, as if bandaged, propped up by splints, and covered with sheets of iron, so that the winter shall not do still greater damage.

THE ORTHODOX CHURCH RISES FROM THE RUINS

A seventeenth century tale begins: "What man ever divined that Moscow would become a kingdom?" The twentieth century historian may won-

der how the Kremlin could have been the target of such violence.

What further struggle and suffering await the Kremlin no one knows. No foreign eyes friendly to Russia remain in Moscow now to see.

The violent commotion which is shaking the life of Russia, typified physically by the wrecking of the Kremlin, is finding its first visible reaction in the reorganization of the Russian Church.

In the cities, where life courses more rapidly than in the country, the people, or a great part of them, are perceptibly returning to the Church, but in the villages a mental bias, which originated in the cities, amounting to an absolute denial of the Church's moral and religious teachings, is apparently prevailing. The peasant's faith is shaken, but the Intelligencia are again kissing the Cross.

The manner in which the revolution is affecting the Church, and its consequences with regard to external organization is already sufficiently clear.

From the middle of the seventeenth century two opposite paths opened before Russia: the path blazed by St. Serge and the path of Peter the Great. St. Serge's path led up to statehood in the moral consciousness of Russia. Peter the Great drove Russia into the establishment of an enforced empire held together by autocracy.

Peter, in his determination to centralize autocracy in Russia, placed at the head of the Church administration a *collegium*, to which was given the name of the Holy Governing Synod. This consisted of ecclesiastics of different grades, over whom, by Peter's decree, the reigning Emperor was instituted supreme civil judge. The Holy

Synod was assisted by the presence of a High Procurator appointed by the Emperor, an official whose duty it was to see that the Synod's dispositions should conform to the laws of the State and to its interests.

The Russian Church has not since that day drawn a free breath. No ordinance of the Synod could be promulgated, unless confirmed by the secular authority. The ecclesiastical members of the Synod were appointed and summoned to take part in its labors by the Emperor alone.

When, in 1917, the imperial power was abolished, the Russian Church faced the question of organizing her administration afresh.

Under the past imperial régime, the secular element, in the person of the Emperor and of his representative, the High Procurator, assumed a predominance incompatible with the spirit of the canons of the Orthodox Church. There was danger that, as a consequence of the recent revolution, the head of the democracy might as-

sume a like predominance. The only way out of this menacing situation was to convoke a council, which is the supreme normal organ of Church legislation, administration, and justice.

The Council assembled in Moscow on the 15th day of August, 1917. It was opened in the Church of the Falling Asleep (*Uspenski Sobor*), within the hallowed precincts of the Kremlin. The Metropolitan of Moscow, Tikhon, was elected President; the Vice-Presidents were the two Archbishops—Arsenius, of Novgorod, and Antonius, of Kharkov—and two presbyters, one of whom was Father Nicholas Lubeimov, chief priest of the army and navy, and two laymen—Professor Prince Eugene Troubestskoi and the President of the Duma, M.V. Rodzyanko; later Mr. Alexander Samarin was elected a Vice-President.

"WE WISH TO HAVE A FATHER"

The first question to be settled was this: should the Patriarchate be restored? Some of the peasant members spoke energetically to this end, de-

The first All-Russian Council of free Russia: In the Church Council Chamber in Moscow. The Patriarch and the Metropolitans are distinguished by their white cowls in the foreground. The members of the Council represent the national duma, the army and the navy, theological academies, academies of the arts and sciences, and of the universities. It is the most representative party of men assembled in Russia today. The Council's sessions proceeded calmly, amid the violence and destruction raging on all sides.



claring that such were the instructions from their constituents. One of them said, "We wish to have a father."

In Russia's present condition a declaration from the most numerous class of the Russian people possesses a peculiar weight; but the idea of the restoration was vigorously opposed by a group headed by the liberal professors and by several priests. When, however, a considerable majority declared in favor of the Patriarchate, the opponents received the decision calmly, and most of them set to work heartily to assist in its realization.

So the Patriarchate was restored. But it was not restored in the form it had in Russia in the sixteenth and seventeenth centuries. In those days the Patriarch was invested with excessive personal power, which did not strictly conform to the spirit of the Orthodox Church.

The Council narrowly defined the position of the Patriarch as that of "the first among equals," on a par with the other organs of the higher Church administration, the Holy Synod, and the

supreme Church Council, of which the Patriarch is president. He is awarded a position much like that occupied by the Patriarch of Constantinople, but with some extension of rights, compared to those given to the latter by the statute of his local Patriarchate.

THE ELECTION OF THE PATRIARCH

The election of the Patriarch took place during the time of the armed conflict in Moscow, when part of the city was cut off from the building in which the Council has its sittings. The election, however, took its perfectly regular course, a sufficient number of members being present.

Under strict observance of the rules for elections established by the Council, and with the participation of the members who represented all the Church elements, three candidates were chosen: Tikhon, Metropolitan of Moscow; Arsenius, Archbishop of Novgorod; and Antonius, Archbishop of Kharkov.

A few days later a solemn service was celebrated, after which three tickets

The chapel at the end of the hall in which the Council sits in Moscow. The central figure is Tikhon, the Metropolitan of Moscow, who was elected President of the Sobor and later chosen Patriarch of all Russia. At his right is the Metropolitan of Novgorod and at his left the Metropolitan of Kharkov. From left to right are the Archbishop of Kherson, the Archbishop of Mogilëv, the Archbishop of Grodno, and the Metropolitan of Yaroslav, the Metropolitan of the Caucasus, the Metropolitan of Vladimir, the Archbishop of Tver. In the upper row, from left to right, are the Archbishops of Viatka and Kolonna, and the Bishops of Tchernigov, Kaluga, Olonets, Kamchatka, Smolensk, and Nikolsk. To the left of the Metropolitan of Novgorod are two Vice-Presidents of the Council, Father Lubeimov and Prof. Eugene Troubetskoï.



bearing the three names were dropped into a special casket. Father Alexis, a holy monk and recluse, vowed to the solitude and absolute silence of the monastery of Zosimov (a dependence of the Troitsa-Sergian Laura), being thereto appointed by the Council, in the presence of the assembled people took out one of the tickets, on which was found to be inscribed the name of Tikhon.

As ordained by the Council, the Most Reverend Metropolitan Tikhon was at once proclaimed Patriarch of Moscow and all Russia. He represents the new birth of the free Russian Church, the new Father.

Two illustrations which accompany this article show the Council of the Sobor in session. At the end of the hall, within the inclosure of the chapel, sit the Patriarch, the Metropolitan, the Archbishops and Bishops, the lay vice-presidents, and the secretaries. In the center sits Tikhon, the Patriarch, President of the Sobor. At his right is the Metropolitan of Novgorod, and just behind him Argafangle, the Metropolitan of Yaroslav, who, by the way, is the Russian Honorary President of the Anglican and Eastern Orthodox Churches Union. At the Patriarch's left are the Metropolitan of Kharkov and the Metropolitan of Kherson, and behind Kharkov are the Metropolitan of the Caucasus and the Metropolitan of Vladimir. They are all wearing the white cowl to distinguish them from the archbishops and bishops.

Opposite, facing the prelates, sit the other members of the Council. Speeches are made, not from the floor, but from a rostrum, on the left-hand side of the hall, facing the Assembly. The Council Chamber itself is on the second floor of the building.

The entrance hall below is the lobby of the Council, where members walk and talk together, often arm in arm, in animated discussion, and where laymen pause reverently to receive the blessing of Patriarch or Metropolitan.

Some of the bishops wear the Cross of St. George for valor on the field. In receiving the blessing a Russian opens his hands and puts them together and the prelate lays his hand in the open hands to be kissed after the blessing.

THE SANEST AND MOST DEMOCRATIC ASSEMBLAGE IN RUSSIA

The Patriarch, accompanied by a single footman, drives daily to the Sobor from his palace in an unpretentious carriage drawn by two black horses. He is often seen giving his blessing from the carriage window as he passes through the street, and there is generally a crowd of people pressing forward to receive his blessing at the door of the Council House.

The arrival of the Patriarch at the Sobor at 11 o'clock in the morning marks the opening of the session. The Assembly rises as he enters, "Many Years" is sung, and the House comes to order.

Although there are perhaps no conspicuously outstanding and dominant figures in the assembly, it reaches as a whole the highest level of the Russian mind. Here sit men from all districts. It is an all-Russian assembly. There are many strong personalities and many men marked by singularly beautiful and consecrated devotion to their task; nor is there evidence of a desire on the part of any one to dominate, least of all on the part of the Patriarch.

I heard no uncommonly stirring speechmakers, but a good deal of clear,

cogent statement. It is because there is nothing noisy or spectacular about the Council that it evokes profound respect as the sanest and most democratic, as well as the most spiritual, body of men now assembled in Russia.

In contrast to the picture Titian has left us of the Council of Trent, all the sittings are open to the public. So republican is the Sobor in its character that visitors who happened to be present when these photographs were taken were requested not to leave the hall. I have had the advantage of knowing the Patriarch and many members of the Sobor and acquiring, in intimate relationships, a knowledge of their hopes for Russia.

The election of the Patriarch is the first act of constitutional Russia. It has a precedent in the history of the Russian Church. Although not foreseen by the canons, a similar example may be cited in the election of the Apostle Matthias, of which we read in the Acts. This manner of election answers to Russian ideals, and powerfully contributed to the joyful acknowledgment of the Most

Holy Patriarch Tikhon as the person indicated by the will of God.

THE NEW PATRIARCH FORMERLY LIVED IN AMERICA

The man chosen to this high and responsible service is 54 years of age. In the world he was called Vasili Ivanovich Bellavin. He was born in the town of Toropetz, in the Government of Pskov, where his father was a priest. He was educated in the Church school of his native town, and later in the Ecclesiastical Academy of Petrograd. On leaving the Academy he was appointed master of dogmatic and moral theology in the Seminary of Pskov. In the capacity of teacher, he knew how to interest his pupils by his excellent method of instruction. In 1891, while carrying on his work, he became a monk. During the next year, 1892, he was named Inspector, and soon after Rector, of the Seminary of Kholm.

In 1897, on being consecrated Bishop, he was elevated to the See of Lyublin, and in 1898, it is interesting for Americans to recall, he was translated to the

Multitudes in the Procession of the Parishes on St. Nicholas' Day in the Red Square in Moscow, May, 1918. The Bolsheviks know that their aims can be realized only on the ruins of the faith. The day had purposely been declared by the government to be a work day, but thousands came walking under the banner of the cross to the sound of Easter hymns.



North American diocese. In America he won universal respect and took an active part in the organization of the Russian Church in North America. It was in his time that the Episcopal See was transferred from San Francisco to New York.

From America he was translated to Yaroslavl in 1907. The people of Yaroslavl fully appreciated the goodness of their Bishop and elected him an honorary citizen of the town. After his translation to the See of Vilna (also in 1907) Bishop Tikhon, in his generosity, made many gifts to various charitable institutions. He remained in Vilna until 1917, when he was called to Moscow.

Wherever in the Province of God he has exercised his episcopate, Bishop Tikhon has proved to be exceptional in his simplicity, wide benevolence, and purely Christian character. A gentle, strong, learned man, he has written little. He has been rather a practical church worker, an accessible leader.

He compares with the Patriarch Philip, murdered under John the Terrible, and with Cranmer in England. It is therefore a great consolation for the Russian Church that, in these hard years of the life of the people, such a prelate should have appeared at the head of the government of the Church.

THE PATRIARCH'S WAY CARPETED WITH GOLDEN FLOWERS

The consecration of the Patriarch in the Kremlin was the first free act of the Church there after the fierce artillery fire of the Bolsheviks upon the Holy Places.

At the door of the Chudov Monastery, on St. Alexis' day of this year, a little



His Holiness Tikhon, Patriarch of Moscow and All Russia. The new head of the Russian Church was at one time Bishop of the North American Diocese. It was in his time that the Episcopal See was transferred from San Francisco to New York. He was the head of the Russian Church in this country from 1898 to 1907. A man of gentleness and strength, he focuses the forces of spiritual enlightenment in Russia.

group of the faithful were waiting for the coming of the Patriarch to say the Liturgy. In place of the usual carpet spread for his entrance to a church, some one, just before he came, simply scattered dandelions in flower from the fields. In the sunlight the broken steps suddenly became paved with gold and malachite. A delighted smile touched the face of the Patriarch, and one seemed to see in his anxious eyes a belief that in these spring flowers in the midst of all Russia's woe grew the symbol of new life for the Holy Church.

When the question of the Patriarchate had been settled, the Council proceeded to organize a system of Church administration, ordering that periodical councils should be held in the future.

An important matter decided by the Sobor before its Easter adjournment was the reorganization of parishes. The Sobor restored to the parish much of the independence which it had enjoyed in ancient times, but which had been lost in the growth of bureaucratic centralization.

The Sobor was also obliged to provide answers to many social problems. The

The Patriarch in the streets of Petrograd, May, 1918. The Russian masses will never believe that the return to the Church means the revival of political and social oppression. They never confuse the eternal principles on which the Church rests with the passing political or social conditions.



Sobor and the Patriarch addressed epistles to the clergy, the people, and the army, to strengthen their spirit against the growth of pernicious influences from without, poisoning the life of the nation.

The actions of the revolutionary government, directed against the position and rights of the Church, met with the Sobor's resistance. The latter body protested against the confiscation of the parish primary schools and the schools which prepared for the priesthood; against the abolition of Scripture study in all schools; and against the abolition of Church rights of property.

The Patriarch in solemn procession, preceded by the Archdeacon Rosov, the Chaliapine of the Russian Church, and accompanied by other prelates.



The measures just mentioned, as contrary to the proclaimed principle of separation of Church and State, were considered by the Sobor as being acts of tyranny against the Church.

However, it was the Patriarch, and not the Sobor, who played the most important part in the general movement for the defense of Church rights.

His fearless epistles, addressed to the people, explaining the true significance of the measures adopted against the Church by the present rulers of the country, call upon the people to defend their faith and excommunicate the authors of the persecution. The Sobor upheld the Patriarch's authority as a representative of the Church in its relations with the outside world.

It was a source of inestimable comfort to the devoted that the people ardently responded to the Patriarch's call and by peaceful mass demonstrations of their religious sentiments largely succeeded in putting a stop to the open campaign started against the Church.

THE CHURCH PROBLEM IN THE UKRAINE

In connection with the Ukrainian separatist movement, a group of Ukrainian public men raised the question of the separation of the Church of the Ukraines from that of Russia. It was decided to summon a special Ukrainian Church Council. As Regional Councils are provided for by the organization of the Russian Church, the Moscow Sobor did not protest against the summoning of a Sobor at Kiev, and the Patriarch sent his representative to Kiev with a message of greeting.

While the civil war which broke out in Kiev interrupted the work of the Sobor, tendencies were disclosed of a more moderate character than those advocated by the supporters of a complete separation from the Russian Church.

In the midst of the trials besetting the Russian people, mainly through their own guilt, the Church proves its vitality. It is now reconstructing its outer forms, which had greatly deteriorated during the past from the Orthodox Church order. But outward forms are not vital; inner life is of far greater import. That source of the inner life never ran dry in the Russian Church, in spite of the numerous defects of its outward forms, for the

deficiency of which it often compensated.

Let there be no misgiving; the Church has aided Russia in every crisis. The Church which even in the nineteenth century produced such shining lights as St. Seraphim of Sarov and Father John of Kronstadt, besides hosts of others, that Church is sure to foster and develop its inner life, now that better conditions of external organization are secured.

In the present moment of confusion in Russia the Church is the only institution which stands on its feet. May not the example of the Sobor well pave the way in due time for a similar triumphant reconstruction of the Russian body politic? ❁

The Patriarch on his first visit to Petrograd entering the Cathedral of St. Isaac's. Each new manifestation of popular feeling and of the faith of the people indicates the great spiritual change which is taking place at the present time in Russia.



Thomas Whittemore (1871–1950) was an American archaeologist and art historian specializing in Egyptian and Byzantine art. During World War I, he joined the Red Cross, became involved in efforts to aid Russian refugees, and immersed himself in Russian culture. Later, in the 1930s, he was instrumental in persuading Mustafa Kemal Atatürk to convert Hagia Sophia from a mosque into a museum and in uncovering the building's Christian mosaics.

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