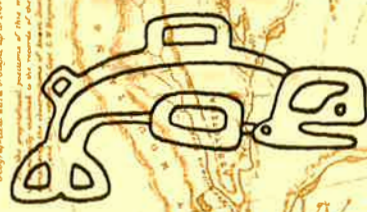


MAP SHOWING THE DISTRIBUTION
OF THE NATIVE TRIBES OF
ALASKA
AND ADJOINING TERRITORY

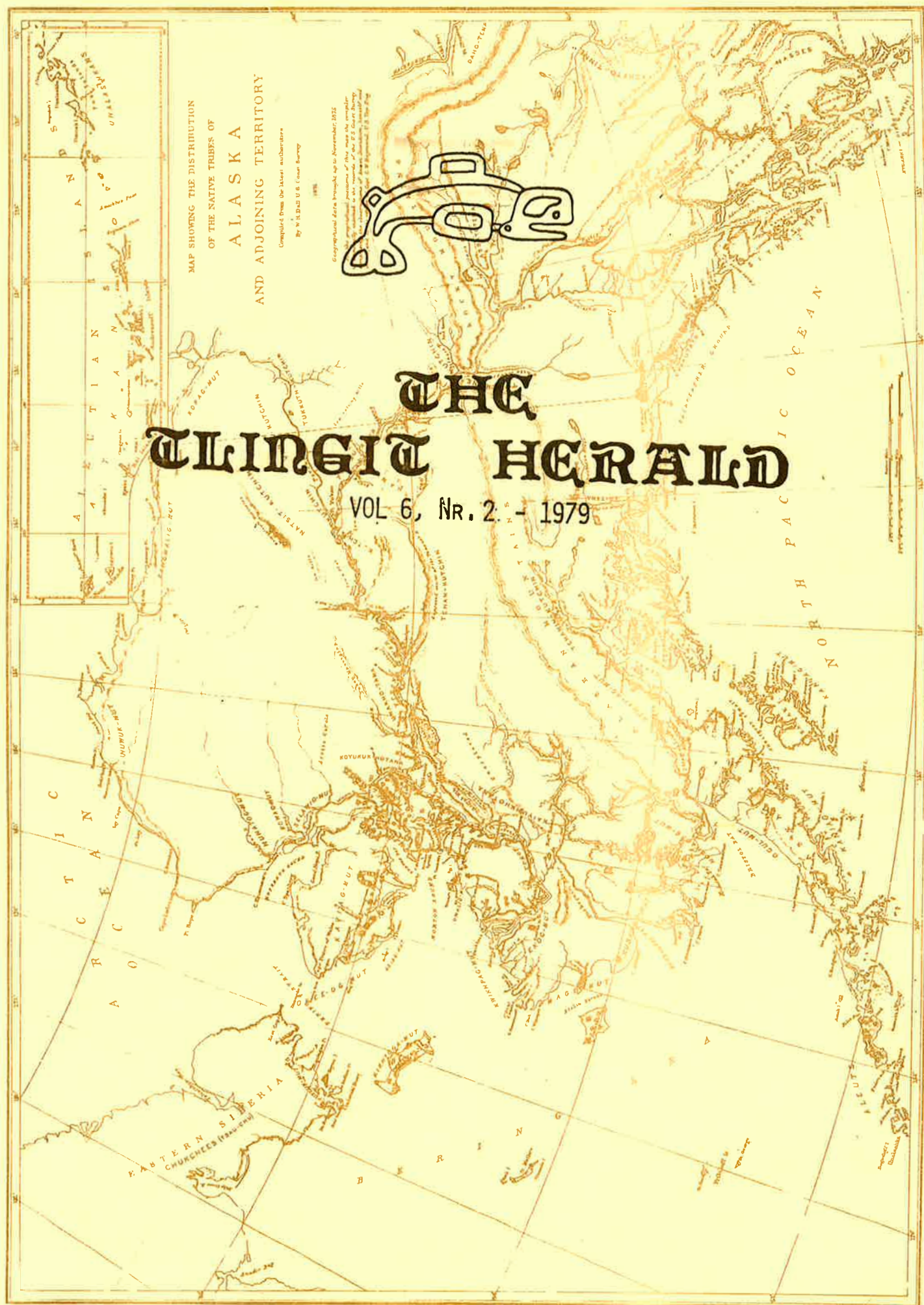
Compiled from the latest authorities
By W. H. DALL, U. S. Geol. Survey

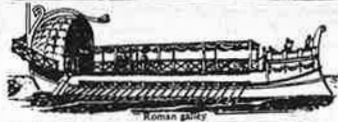
Geographical data brought up to November 1912.
The geographical features of this map are compiled
from the reports of the U. S. Geol. Survey
and other authorities. The names of the tribes
are given in the original form, as far as possible.



THE ILLINOIS HERALD

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Orthodox Britain

2

THE BEGINNINGS

by Rev Lev Puhalo.



he Romans were not merely conquerors of uncivilized regions. They were also settlers, builders, farmers and miners. Wherever they went, they built towns, cities, organized farms, communications, transportation and opened mines. Settlers came to every newly occupied region, from all parts of the vast empire, to trade, open businesses or acquire land. It is not surprising, therefore, to find early settlements of Syrians, Latins and Jews in Spain, Gaul and Britain. Collingwood estimates that around 100,000 such foreigners settled in Britain in the early days of the occupation.

Roman interest in Britain began in about 55 BC, when Caesar Julius first visited the main island in an unsuccessful attempt to conquer it. The actual conquest of Britain was begun in about 43 AD, and by 47 AD, the Romans were firmly entrenched. Roman garrison towns began to be built in key locations, and roads were built between them.

In addition to these, the Romans also rebuilt ancient native British towns to serve as administrative centres for each tribe of Britons — something like county seats. Among these, was Glastonbury.

Glastonbury was a very old British town even when the Romans arrived. It had been built by at least 200 BC, on high ground in the great shallow, brackish lakes below the source of the Thames River. These lakes began to recede over the years and became marshes, and later, meadow land. The ancient isle had been called "the Isle of Avalon", and this name persisted even after the marshes had begun to dry up.



Glastonbury lake village

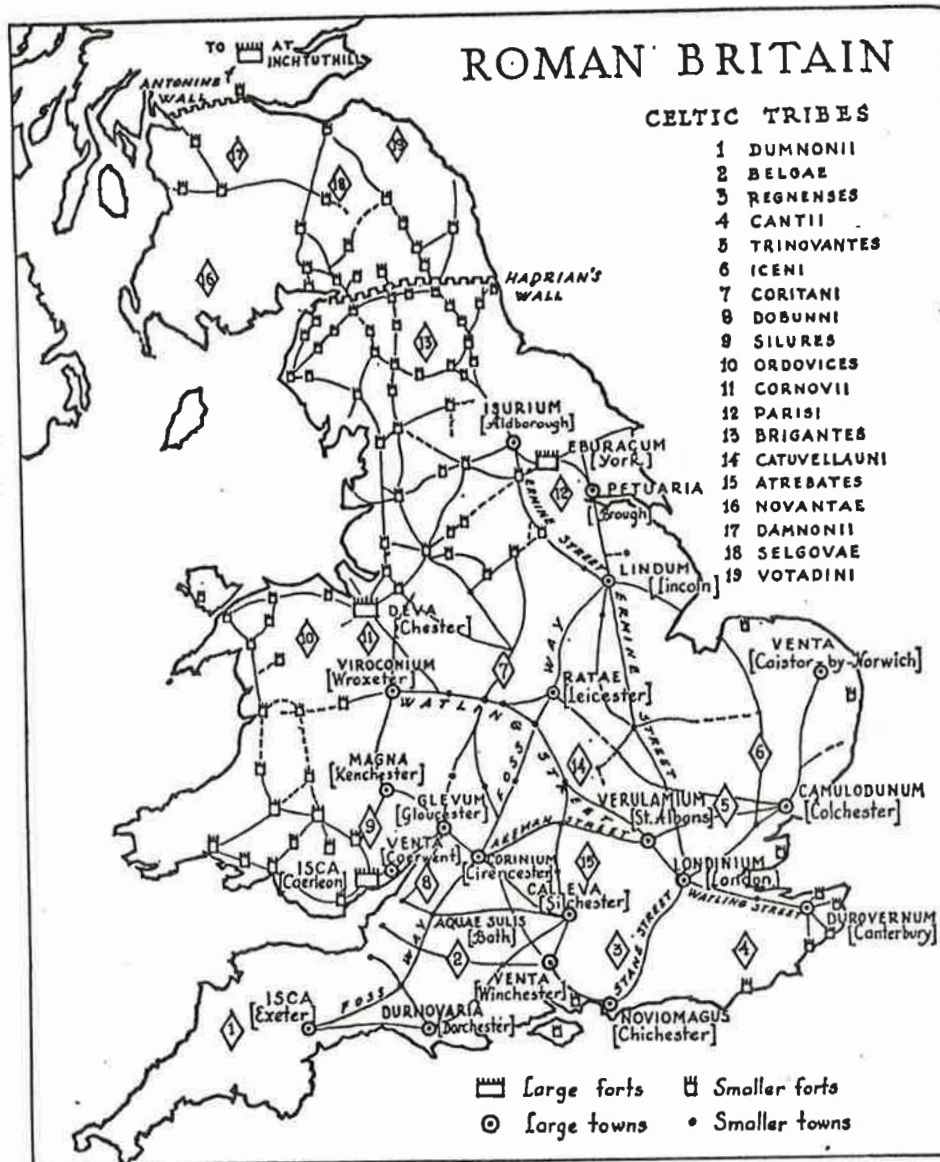


Exterior of the church at Silchester



CELTIC TRIBES

- 1 DUMNONII
- 2 BELOAE
- 3 REGNENSES
- 4 CANTII
- 5 TRINOVANTES
- 6 ICENI
- 7 CORITANI
- 8 DOBUNNI
- 9 SILURES
- 10 ORDOVICES
- 11 CORNOVII
- 12 PARISI
- 13 BRIGANTES
- 14 CATUVELLAUNI
- 15 ATREBATES
- 16 NOVANTAE
- 17 DAMNONII
- 18 SELGOVAE
- 19 VOTADINI



1 Map showing British and Roman road systems



Exterior of the church at Sūchester



Glastonbury lake village

By Roman times, the area round Glastonbury had become marsh and meadow, and the great Roman road called Foss Way was built nearby, running from Isca (Exeter) in Devon, to Lindum (Lincoln) in the North East. The road passed through or very near the "Isle of Avalon", and Glastonbury may have been made a local tribal seat.

For the Romans and other settlers in this area, the main attraction was the lead and tin mines and the trade connected with them. The Emperor Vespasian, when he was governor of Britain, had expropriated the majority of these mines for the support of the Roman Legions stationed in Britain. Lead and tin were shipped from here to Spain, and Glastonbury was a centre of this trade.¹ It would be impossible to say, of course, how many Jews settled in the region of Glastonbury, or just when they arrived, but it is hardly surprising to hear that one or more Jewish Christians had come to Britain, especially after the destruction of Jerusalem. Judean interest in the British trade was raised during Vespasian's term as governor of Judea.

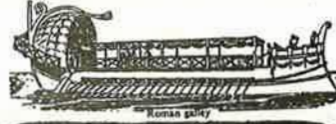
The history of the first Jewish Christians in Britain is not known. Whatever reasons there may be for supposing that Joseph of Aramathea



Glastonbury lake village



Exterior of the church at St. Michael's



was among them, this idea remains unsubstantiated. There were Jews, Greeks, Syrians and Africans in all five of the Roman Municipalities of Britain: Camulodunum (Colchester), Verulamium (St Albans), Lindum (Lincoln), Glevum (Gloucester) and Eburacum (York). Ample traces of their presence have also been found in the Romano-British towns. Perhaps there were also early Greek and Latin Christians in Britain at this time as well, but very early traces of a Christian house chapel in what appears to have been a Jewish house in Glastonbury, and the fact that, after the fall of Rome and the barbarian invasions of Britain, Glastonbury became a stronghold of Christianity, has always given it a special place in the history of the Church in Britain.

The Apostle Simon, called "The Zealot", certainly went to Britain, and likely taught in whatever synagogues there might have been, preaching Christ to the Jews and pagans alike. The Apostle was eventually martyred at Ratae (Leicester).²

How large a brotherhood of Christians there was in Britain at this time, no-one knows. Apostle Paul was acquainted with Britain. He stayed at the home of Pudens and Claudia Rufina, converted Britons who were living in Rome, either as exiles, notable hostages or even as officials.³ They were important enough to be mentioned in a poem by the Roman epigrammatist Martial. St Paul mentions them in his second epistle to Timothy. The Apostle of the Gentiles did, in fact, consecrate a member of this household, Linus, as first bishop of Rome.⁴

It is also certain that St Paul did send the disciple Aristobule (one of the Seventy) to Britain as bishop. St Aristobule ordained presbyters and deacons in Britain, and was also martyred there by tribesmen. At sometime in this era, it seems, a petty British tribal chieftan called Lucius⁵ was baptized, and sent a request to the bishop of Rome for more missionaries. This reportedly took place around the year 170 AD. It seems accurate, as the Christian writer Tertullian, in a paper written sometime between 180 and 200 mentions the British isles as among those nations which have believed in Christ. Origen also mentions the Church in Britain in about 200.

To say more about the history of the Church in Britain in this period would lead to undue speculation and the repetition of uncertain data. Aside from the visits of St Simon and St Aristobule to Britain, the actually historical period of the Church's life there begins in



Glastonbury lake village



Exterior of the church at Silchester

the early 300's. Our only sure insights into the history of the faith in Britain in the intervening years come to us from archaeology.

[Continued: Archaeology of the Church in Roman Britain; St Alban].



A Roman milestone



Cheshambury like village



Exterior of the church at Selsey

1 FEBRUARY

THE BLESSED VIRGIN
BRIGIT, ABBESS OF KILDARE

Saint Brigit lived at the time when Christ's Holy Church was just being revealed in Ireland. In those days, the country was still wild and many of the kings and warriors were brutal and cruel.

The power of God's Grace to change people and even whole lands, was shone forth in this holy Saint. For, St Brigit is remembered above all else for her holy love, compassion and charity. By her Christ-like example, she taught kings to be merciful, the greedy to be charitable and the pagans to seek Christ.

Brigit was born in the year of our Lord 436, at Tirconnell, Ireland. Her mother was a slave, her father, the master. Before St Brigit was born, her mother was sold to a different master, a pagan magician. Brigit's mother was a Christian, strong in the faith, and she strove to raise her child according to the Gospel.

Soon after St Brigit's birth, the magician (wizard) moved to the province of Connaught, taking his household with him. Here, Brigit's mother, whose name was Broiksech, became close to the Christian Bishop, Mel. St Brigit herself was raised under the careful and loving eye of this holy bishop, and she grew strong in the Lord under the guidance of her elder.

Very early in life, St Brigit showed special gifts of God's Grace, and several people were healed of illnesses through her pure prayers. Moreover, the Saint was a hard worker, and she did every task to the glory of God. The people of the district had a special reverence for this blessed child, because of her open-hearted love for everyone and every creature.

Now, in the old Irish law, if a master bought a slave woman who was expecting a child, he bought only the mother, and the child, when it was born, was free. When the Saint grew older, she wanted to go to visit her father, Dubthach, who lived in the province of Munster. The magician agreed to help her make the journey, and she went to her father's house. To her great joy, St Brigit soon brought her father to a true understanding of the Gospel of the Holy Church. The blessed maiden worked on her father's estate, and continued to struggle in fasting and prayer.

Once, the council of the bishops of Ireland was to be held

SAINT BRIGIT

in the town of Moy Liffey in nearby Leinster province. A woman in St Brigit's neighbourhood had some need to take her problems to the bishops for their advice and help, and she asked St Brigit to go with her on the journey. There was a certain holy bishop named Ibhair at the council, and it was revealed to him by God's Spirit that a blessed maiden was coming to the council. When St Brigit entered the council room, Bishop Ibhair rose to his feet and glorified God. "This is the Mary whom I foresaw," he said. Then, he blessed and consecrated the chosen maiden.

Shortly after this, St Brigit went to visit her mother, who was still in slavery. The mother was very ill, but she still had to work hard in her master's dairy. The young Saint took over her mother's duties, and with her hard work and prayers, the dairy soon began to produce more butter than ever before. St Brigit had a custom of always dividing the butter into thirteen portions, one each commemorating the twelve Apostles, and a larger portion in honour of Christ the Saviour. This last portion, she always gave away to the poor people in the area. Soon, the magician and his wife heard of these things and they came to look over their dairy. They saw that it was now clean and well run. The calves were in good health, and there was much butter being sold every day. The magician's wife, however, out of greed, demanded of Brigit that she fill a large container with butter then and there, so the mistress could take it home with her. There was only a small quantity of butter left at that time, for the Saint had given the extra butter away to the poor people. The magician's wife became angry and began to mock and scold the blessed-one. At this, the Saint brought what butter there was in the churn, and began to pray to God, making the sign of the Cross upon herself and upon the butter. The merciful Lord heard the prayers of his servant, and when she began to take the butter out of the churn, there was more than there had been. Indeed, by God's miracle, there was even more than was needed to fill the container.

When the magician saw this, he was amazed. He asked to be taught about this Christ Whom St Brigit and her mother adored. Moreover, he set St Brigit's mother free. After he had been taught the Christian Faith, the magician and his whole household were baptized into Christ's Holy Church, and he gave away the cows and the dairy to the poor, and completely changed his way of life.

St Brigit returned to her father's house, and though he loved her, he was often angry with the blessed-one. The Saint was in the habit of giving away something to every beggar or

SAINT BRIGIT



SAINT BRIGIT

poor person who asked for help. In this way, Brigit was giving away all her father's food, property and wealth. In despair, St Brigit's father took her to the fortress of King Dunlaing of Leinster, and asked him to take her into his service as a worker. It was the law in those days, that no-one could carry his sword into the king's house. So, when Dubtach started to enter the king's house, he took off his sword and gave it to St Brigit to hold, until she was sent for.

When the king asked why St Brigit's father wanted to be rid of her, Dubtach replied, "She is a good and hard worker, but she is giving everything of mine away to those who do not work, and soon I will be poor." The king told him to bring in Brigit, but when Dubtach came to St Brigit, he noticed that she no longer held his sword.

"Where is my sword?" he asked in alarm. "Father, a poor leper came and asked help of me. I had no gold, so I gave him your sword, that he might sell it."

St Brigit was brought before the king, and her father angrily told him what had happened with the sword. The king asked in surprise: "Why do you take your father's wealth, and even his sword, and give it away?" St Brigit replied: "The Virgin's Son knows. If I had your power and wealth and all of Leinster, I would give it all to the Lord of the poor."

The king was amazed. Then Brigit boldly told him and all those present about the Gospel of Christ and the life God commands of all those who would obtain the Heavenly Kingdom. The king glorified Christ because of the love and compassion of His Saint, and sent her away in peace.

Not long after this, a certain man came and asked for the hand of Brigit in marriage. Her father was happy to give her away, and the family encouraged her to marry the man. He was wealthy and had a good reputation, and everyone thought that he would be a good husband. The Saint, however, had already decided to become a nun. She replied to all, "The Son of the Virgin knows. Nothing is good for us if it harms our souls."

St Brigit soon went down to the cathedral at Telcha Mide, to Bishop Mel, her elder, with eight other virgins to be tonsured. When they came to church on the day of their tonsure, St Brigit, out of humility, stood at the end of the line, thinking to herself that the others were all more worthy than she. When Bishop Mel saw the merciful Saint standing last of all, he called her forth, and said: "Blessed are the least, for they shall be first." He tonsured St Brigit first and set her over the rest as abbess. She later founded the convent at Kildare.

For many years, then, St Brigit struggled and guided her

SAINT BRIGIT

nuns. God granted her many gifts of Grace. People from across the whole country came to the Saint for healing, comfort and for help.

The Saint knew and often helped the great apostle, Saint Patrick in his tireless labour of enlightening Ireland. St Brigit was renowned for her charity and mercifulness. The number of the poor that she fed is known only to God, and she saved many from prison and death.

St Brigit lived for eighty-eight God-pleasing years. As the time of her repose drew near, Bishop Nin, called by the people "The Pure-Hand," arrived from Rome. He came to visit St Brigit, and found her near death. He celebrated the Divine Liturgy and gave her the Holy Communion. Soon after, the Saint gave up her holy soul into the hands of Christ the Saviour, to Whom be all glory and adoration, together with the Father and the Holy Spirit. Amen!

The great St Columba (Colum-cille), who was the apostle to the Scots in Scotland, when he was sailing to his monastery on the isle of Iona, was caught in a great storm. He called upon Christ and His Saint Brigit to calm the storm, and his prayers were answered. After that, he wrote an ode to the Saint, from which the following troparion is composed:

Pure virgin and flame of the Lord,
O Brigit, guide to the Eternal Kingdom,
deliver us, by thy prayers, from the throngs
of demons and the storms of life, and
pray to Christ God that our souls be saved.

UNDERSTANDING THE DIVINE LITURGY

PART ONE: SCRIPTURE IN THE LITURGY

by Rev Lev Haler-Puhalo

THE CHERUBIMIC HYMN

[From the section: The Faithful In The Liturgy]

Immediately after the dismissal of the catechumens, the deacon continues with the Litany of The Faithful: "As many as are of the faithful, again and again, in peace let us pray to the Lord!" and the rest, which is almost the same as the Great Litany of Peace, with which the Liturgy began.

It must be remembered that the inner purpose of the Orthodox Liturgy is to make the worshippers on earth participants in the perpetual worship of heaven. This in itself provides one with the basic key to the understanding of the Gospel. For the Sacred Tradition which has shaped the Litanies and the Hymns of the Liturgy has thus preserved and explicated that "primitive" Christian life and tradition which underlies and precedes the Gospels themselves. The Liturgy was, as we have said before, the first written form of the Gospel. Nowhere in the Divine Liturgy is this made more profoundly clear than in the Cherubimic Hymn, the great anthem of the people of God.

In truth, the faithful confess and proclaim the inner meaning of the Gospel, the Liturgy and of the Church and the whole Christian life, when they reverently and compunctiously chant together:

Let us who mystically represent the Cherubim and chant the thrice-holy hymn to the Life-Creating Trinity, lay aside all earthly care, that we may receive the King of all, Who now comes invisibly escorted by the host of the angelic orders. Alleluia, alleluia, alleluia.

Here it is proclaimed by the Holy Spirit Who gave us this hymn, that the faithful, gathered in a unison of love, faith and hope, do truly stand before the very throne of the Trinity, and, just as the invisible bodiless powers of heaven, we chant the eternal hymn of praise and glory. For, Christ, the King of all comes into our midst that we may receive Him and partake of His all-precious Body and Blood, and unite ourselves with Him, and thus obtain by Grace that same immortality enjoyed by the angelic hosts.

It is clear, then, why the catechumens have been dismissed before this point in the Liturgy. For, as yet, not having been reborn into the Body of Christ through Holy Baptism, they are not partakers of this great and holy mystery.

The Great Entrance takes place during this wondrous hymn.

8

CAIN AND ABEL

Cain was the first son born to Sts Adam and Eve. In ancient times, the firstborn son was very special. He was the one who inherited all the property when his father reposed. After a father's repose, all the other children had to obey the oldest son, and he became their leader. For this reason, the best land was used by Cain, and the Scripture tells us that Cain was a farmer.

Abel was the second son born to Adam and Eve. He did not have a right to the best land, and so he became a sheep herder. Sheep can graze even on poor land.

Abel loved God and prayed to Him every day. Every year, he looked forward to that special time when he could bring his thanksgiving offering to God and repent of his sins. Abel loved God and he worshipped Him sincerely, from his heart. He made his offering from his soul and understood that God is really a loving Father. This is the offering that God wanted, and the crops or sheep were only brought to teach this to man. Because of this, Abel truly understood the worship service; he understood that some day, God would make a great sacrifice to save mankind and give him a new paradise even better than the first one. Abel believed in Jesus Christ the Saviour, even though he did not know His name or completely understand about His sacrifice.

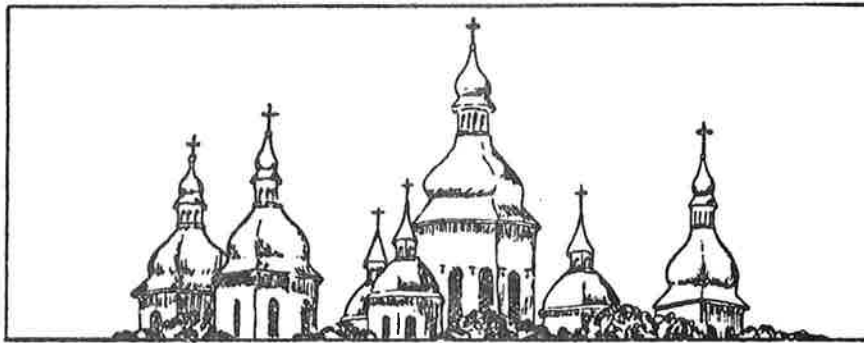
Cain was different. He chose to love himself instead of God. Cain listened to Satan instead of God, and Satan taught Cain how to love himself more and how to sin more. Cain did not pray to God, and he was so selfish that he did not want to bring an offering to God. Cain knew that God was the Creator, and that he had to bring an offering, but he did not understand why, because he did not want to.

Cain listened to Satan and became more and more greedy and self-loving.

Abel chose to fight against the devil, and to follow God and love Him — and God helped him in this. Cain chose to love himself and follow Satan — and the devil helped him in this.

Everyone has to make this choice for himself and either follow God or the devil.

(continued).



THE UNCOVERING OF THE HONOURABLE RELICS
OF THE BLESSED VIRGIN JULIANA

(6 JULY)

During the tenure of Archimandrite Elisha Pletenetsky, of blessed memory, as abbot of the Caves Lavra, a certain virgin reposed in Kiev, and they wanted to bury her in the Caves Monastery. The monks began to dig a grave near the Church of the Dormition of the Most Holy Theotokos, in front of the chapel of St John the Forerunner. Here, the diggers unexpectedly found the honourable relics of the Holy, God-pleasing princess, Juliana, who had rested in incorruption. The deceased lay as if she were alive and sleeping. Her body was sound and white. She lay near the church wall, with her head to the south and feet to the north. Over her coffin was a stone upon which was inscribed the arms of the Olshansky princes. On the coffin itself, there was a silver, gold-plated plaque with the Olshansky arms, and the inscription: "Juliana, Princess Olshanskaya, daughter of Prince Gregory Olshansky, reposed a virgin in the 16th year from her birth."

All her clothing looked completely new, as if no-one had touched it. These sacred relics were placed in the Caves Church. Some time passed, and during the tenure of Peter Mohila as Metropolitan of Kiev and abbot of the Caves, he had a vision of the Holy, God-pleasing Princess Juliana, who upbraided him for the carelessness shown to her sacred relics and for the lack of reverence shown to them. Then the pastor ordered skilled and pious virgins who were nuns to prepare a worthy covering for the sacred relics. He also had a new casket made, into which he piously placed the holy relics. They were solemnly carried over to another place. Metropolitan Peter served a festive prayer service, with thanks to God and the Theotokos, and the holy fathers of the Caves for the appearance of the honourable relics of the holy virgin. From this time, these relics have shown themselves to be a help to everyone who comes to them with piety and faith in Christ. There have been many miracles worked through the sacred relics.

Dear _____

The logical topic after "Repentance", among your questions, would seem to be "Original Sin". I find it difficult to discuss, because to me it seems so interconnected with the other items, among which is the subject of repentance. If I saw it clearly, perhaps I could present it clearly, cutting through seeming complexities; I can't, but her goes a try:

Augustine, Bishop of Hippo (Carthage), is the author of the doctrine of Original Sin. According to it, man is so depraved as a result of the Fall of our first-parents that he can't even repent, except God make him do so. This doctrine enters history toward the beginning of the 5th century, as follows:

An English monk, named Pelagius, started teaching that man, unassisted by God, could rise above sin, and rising above sin could achieve salvation: Jesus showed us it could be done. This teaching spread, and Augustine rose to defend the traditional doctrine that we cannot be saved except by our Saviour, God. Augustine went further, insisting that man not only can't save himself, but he can't even make a beginning, can't repent, can't turn himself, except God turn him first. This latter was a novelty, a departure from the traditional "anthropology" (teaching about the nature of man). And since anthropology is not unrelated to "theology" (doctrine about the nature of God), you would not be wrong if you guessed that ramifying from one novel doctrine of Augustine's you would find others also. Indeed, if you wish to understand the differences between Western Christianity and Orthodoxy, you can start with Augustine: he is the watershed at which the separation can be seen.

The traditional Orthodox doctrine (that the Prodigal Son did repent, did come to his senses by himself — a small movement, nevertheless, a movement — whereupon his Father welcomed and forgave him — a large movement) is called by us *synergeia* (*synergy* = "cooperation"). It has been the traditional doctrine, both before and since Augustine. But for centuries the West has rejected it, calling it "Semi-Pelagianism".

I must explain to you that there is an Orthodox doctrine known as "Ancestral Sin" (*Propatorikon Hamartema*). In name it resembles Augustine's "Original Sin" (*Peccatum Original, Arche-gonos Hamartia*). But the similarity is superficial. It is as if a visitor from another planet came here, heard the United States described as a "parliamentary democracy with a republican form of government", then went and heard about a "Democratic People's Republic", and supposed them to be essentially the same thing.

Note that in our "Ancestral Sin" the word for sin is *hamartema* — the ending *-ema* denoting a specific concrete item of sin; while the kindred word for Augustine's "Original Sin" is *hamartia*, the ending *-ia* denoting sin-at-large, in general,

and/or in the conceptual, as opposed to a concrete instance. There are many such pairs of Greek words, providing a distinction which can in English (e.g., *sin*) or in Latin (e.g., *peccatum*) be rendered only by context or by further specific qualifiers.

Also of profoundly different implications are the other two words: *Propatorikon* (Adam and Eve, in Greek are denoted our *propatores*, "first-parents") and *Archegonos* ("primordial", "engendered at the beginning"). *Propatorikon* is more akin to an event, a happening, while *archegonos* is suggestive of a natural law, such as how protons and electrons behave.

The Orthodox teaching has been that Adam and Eve were child-like, undeveloped, with potential for growth — like every other living creature. They were not very God but were "an image" of God — and were no more identical to God than an "image" of your wife is identical to your wife. Nevertheless, they were a living image and, like God, had free will — and the capacity to grow and choose and become more like God. This capacity was marred, enfeebled, by their disobedience, but was not destroyed; hence they could, like the Prodigal Son, "come to their senses" and turn back toward their Father.

Augustine, by contrast, held that Adam and Eve fell from an exalted state of perfection (regardless of how gullibly they accepted the bill of goods proffered by Satan), hence were the more culpable, the more deserving of utter damnation — and were so weakened that they could not repent, except God by His grace compel them to repent. If he doesn't compel you to repent, then that is too bad for you: you remain damned.

Another spiritual creature of whom we know a bit from Scripture is the archangel Lucifer. He likewise was not perfect, but had free will and the capacity to grow. He chose to disobey, fell into egoism and estrangement from God, and became Satan ("the Adversary"). If he had been statically perfect, could he have chosen to disobey? He would have been a puppet, "programmed" 100 percent...

St Basil the Great, 4th century, bishop of Caesarea in Capadocia, preceding Augustine by a generation or two, says in a prayer which we use in preparation for Holy Communion:

...But Thou, O Lord, as Thou art forbearing, longsuffering and plenteous in mercy, hast not given me over to destruction for my transgressions, but ever awaitest my turning-again. For Thou hast said, O Lover of mankind, through Thy prophet that Thou desirest not the death of the sinner but that he should turn again and live. For Thou art not pleased with the destruction of men, but desirest all to be saved and to come to the knowledge of truth...

The scriptures to which the foregoing alludes are in Ezekiel (18:21-32; 33:10-16) and in 1 Timothy (2:1-4).

In contrast to the paradigm given in the Prodigal Son, in Ezekiel* and in the Apostle's letter to Timothy, Augustine insists

on predestination as the way to get the sinner out of his predicament: God by His "grace" (the Orthodox doctrine of grace is quite different from the Augustinic) "compels" him to repent. Followers of Augustine, if not Augustine himself, use the term "irresistible" grace. Two of the most influential such followers, to our own day, are Thomas Aquinas and John Calvin of Geneva — Roman and Reformer sides of the same Augustinic coin. Some persons, e.g., our Prodigal Son, have been predestined to be assailed by this irresistible grace, therefore, they repent, return, and are saved. It is tantamount to saying we are all puppets, determinism is the law of the universe, and we have no free will. This is alien to Orthodox anthropology and cosmology.

If, by the way, God predestined everything, then God is the author of sin, of evil, of death; but He isn't. A neat little saying that I like on this point is, "God made angels, and angels (through their free will) made themselves devils."

But even if predestination be not true, why did God permit evil and suffering and death to come into the world? I cannot tell you why for sure, but an opinion that comforts me very much is one given by St John Chrysostom (bishop of Constantinople around the turn of the 5th century). I enclose Chrysostom's homily on Romans 5:19...

Putting it in a more contemporary idiom, you might say that God is our coach, and we are His athletes. He knows the rewards that can come to us if we have tough adversaries to strive against; and that if we just spend our days taking our ease in a Paradise, we may never wake up to the potential that is in us — never develop our muscles, our reflexes, our stamina, our can-niness — never achieve the sweet victory, understanding, and shared love that are possible for us.

If I were to run on at considerably greater length, I would again inflict on you my old friend philology. I would endeavor to explore Augustine's misunderstanding of the Latin translation of Romans 5:12, which is intimately associated with his speculations surrounding "Original Sin". I would explore the misunderstanding (possibly the misuse of the Latin texts of Is. 6:10, Mt. 13:15, Mk. 4:12, etc.?), which led the early translators (King James, Douay-Rheims) into English to say "...except they be converted and I should heal them...", where 20th century translators more correctly say, "...except they convert and I should heal them..."*

But anyway, you can easily see that such passages are related to "anthropology" — to whether the Prodigal Son can "turn himself" or must stay unturned until God's grace from outside "turns" him.

Western Christianity has in our time gotten onto the correct translation, but they have kept the faulty doctrine that arose in intervening centuries when Augustine and his Scholastic descendants were misinterpreting Scripture.

I am not enthusiastic about having analyzed critically your

religious ancestor. I know that, even though you may have written off your fellow-Methodists long since for what they did, still, deep in your heart will come unbidden loyalties when you hear this outlander, this unpatriotic...forsaker of the Anglo-Saxon heritage, make wholesale dismissal of their religious tradition as unreliable, as risky, as "the blind leading the blind, and both fall together into the ditch". It is not a good pedagogical method, likely to win the happy adherence of the hearer. But I can't think of any other way to do it...

ST JOHN CHRYSOSTOM, HOMILY ON ROMANS 5:19

Ver. 19. "For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous."

What he says seems indeed to involve no small question: but if any one attends to it diligently, this too will admit of an easy solution. What then is the question? It is the saying that through the offence of one many were made sinners. For the fact that when he had sinned and become mortal, those who were of him should be so also, is nothing unlikely. But how would it follow that from his disobedience another would become a sinner? For at this rate a man of this sort will not even deserve punishment, if, that is, it was not from his own self that he became a sinner. What then does the word "sinners" mean here? To me it seems to mean liable to punishment and condemned to death. Now that by Adam's death we all became mortals, he had shown clearly and at large. But the question now is, for what purpose was this done? But this he does not go on to add: for it contributed nothing to his present object. For it is against a Jew that the contest is, who doubted and made scorn of the righteousness by One. And for this reason after showing that the punishment too was brought in by one upon all, the reason why this was so he has not added. For he is not for superfluities, but keeps merely to what is necessary. For this is what the principles

of disputation did not oblige him to say any more than the Jew; and therefore he leaves it unsolved. But if any of you were to enquire with a view to learn, we should give this answer: That we are so far from taking any harm from this death and condemnation², if we be sober-minded, that we are the gainers even by having become mortal, first, because it is not an immortal body in which we sin; secondly, because we get numberless grounds for being religious (*φιλοσοφίας*). For to be moderate, and to be temperate, and to be subdued, and to keep ourselves clear of all wickedness, is what death by its presence and by its being expected persuades us to. But following with these, or rather even before these, it hath introduced other greater blessings besides. For it is from hence that the crowns of the martyrs come, and the rewards of the Apostles. Thus was Abel justified, thus was Abraham, in having slain his son, thus was John, who for Christ's sake was taken off, thus were the Three Children, thus was Daniel. For if we be so minded, not death only, but even the devil himself will be unable to hurt us. And besides there is this also to be said, that immortality awaits us, and after having been chastened a little while, we shall enjoy the blessings to come without fear, being as if in a sort of school in the present life, under instruction by means of disease, tribulation, temptations, and poverty, and the other apparent evils, with a view to our becoming fit for the reception of the blessings of the world to come.

* Ed.- as an example, Ez. 18:30-32: Repent and turn yourselves from all your transgressions...Cast away from you all your transgressions...turn yourselves and live." cf Deut.30:15, 19; Mt.23:37, eg.

THE SPIRITUAL MEADOW

2

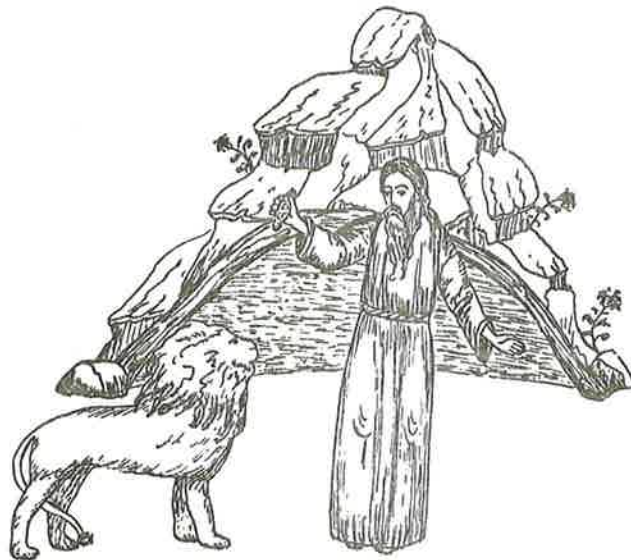
THE ELDER WHO RECEIVED LIONS INTO HIS CAVE

"Greater
works than
this shall
they do"
(Jn. 14:12)



In that same area of Sapsas, there lived another elder. He had attained to such great spiritual perfection that he fearlessly received lions which came to his cave, feeding them with his own hands. So full of Grace was this man of God!

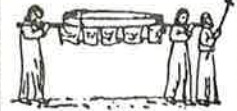
[Many of the Saints so purified themselves, with the help of God, and became so filled with the Holy Spirit that beasts could once more sense in them the image of the Creator. The beasts had a natural reverence for such people.]



"Assuming that you have really heard Him and been taught by Him, as all truth is in Jesus. Strip yourselves of your former nature which characterized your previous manner of life and becomes corrupt through lusts and desires which spring from delusions; and be constantly in the spirit of your mind; and put on the new nature created in God's image, in true righteousness and holiness." (Eph. 4:21).



BLESSED
IS THE MAN
WHOSE STRENGTH
IS IN THEE, WHO
HAS ASCENDED IN
HIS HEART, WHO PAS-
SING THROUGH THE
VALE OF SORROWS
MAKES IT A WELL
(PSALM 83:5-6)



THE
PRAYERS
OF A RIGHT-
EOUS MAN AVAIL-
ETH MUCH.
(JAMES 5:16)



THE SPIRITUAL MEADOW

3

There is
no tempta-
tion which
cannot be
overcome.

(1Cor.
10:13)

ABBA KONON
OF THE
PENTUKLA MONASTERY



THE
PRAYERS
OF A RIGHT-
EOUS MAN AVAIL-
ETH MUCH.
(JAMES 5:16)



We came to Fr Athanasios in the lavra of our holy father Savva. An elder of the monastery told us of the following incident:

There was a Cilician presbyter in the Pentukla Monastery, named Konon. When he was first ordained to the presbytery, he was assigned to assist in celebrating the mystery of holy baptism. Later, however, he was entrusted with performing the baptisms himself. In this capacity, he had to anoint and baptize all those who came to the monastery for baptism. Each time he had to anoint a woman, he became embarrassed and disturbed. Because of this, he wanted to leave the monastery. But as he was contemplating this action, St John the Baptist appeared to him and said:

"Be firm and endure, and I will deliver you from this struggle."

Once a young Persian woman came to him for baptism. She was so beautiful that the presbyter resolved not to anoint her with holy oil. She spent two days waiting for baptism. When Archbishop Peter heard of this, he was astonished. He decided to select a deaconess to take care of the anointing of women, but was hindered by some local law.

Meanwhile, Abba Konon took his mantle and departed from the monastery saying, "I can no longer remain here."

Scarcely had he reached the hills, however, when suddenly the Baptist met him and meekly said:

"Assuming that you have really heard Him and been taught by Him, as all truth is in Jesus. Strip yourselves of your former nature which characterized your previous manner of life and becomes corrupt through lusts and desires which spring from delusions; and be constantly in the spirit of your mind; and put on the new nature created in God's image, in true righteousness and holiness." (Eph. 4:21).



"Return to the monastery and I shall deliver you from this struggle."

Abba Konon angrily replied:

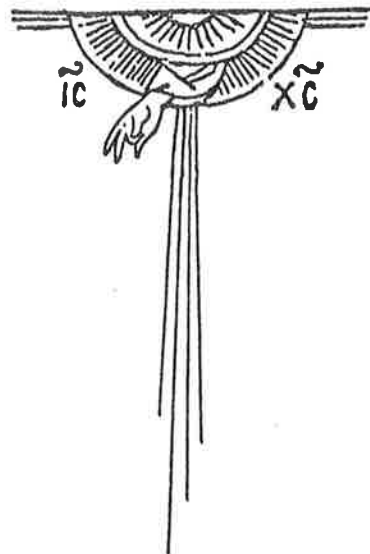
"I assure you that I shall not return under any circumstances! You have made this promise to me once before and you have not fulfilled it."

Then St John the Baptist seated the elder on a large rock and signed him thrice with the sign of the Cross.

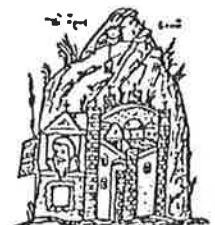
"Understand, presbyter Konon," said the Baptizer, "I only desired that you should have the reward for this struggle. Since, however, you do not want it, I am delivering you from battle, but you are being deprived of a reward for the struggle."

Abba Konon returned to the koenobia and performed the baptism. He anointed the Persian woman with oil, not even noticing that she was a female. For the next twelve years, the presbyter performed the anointing and baptisms without any impure arousal of the flesh, not even noticing if the newly-illuminated person was a woman.

And in this manner of life, he reposed in peace.



"...by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust... diligently add virtue to your faith, and to virtue knowledge; and to knowledge add temperance, and to temperance patience; and to patience godliness" (2 Peter 2:4-6).



THE SPIRITUAL MEADOW

"These are the angels of the... churches."

(Rev. 1:20)

4

THE VISION OF ABBA LEONTIOS



THE PRAYERS OF A RIGHTEOUS MAN AVAIL-ETH MUCH.
(JAMES 5:16)



Abba Leonty, abbot of the koenobia of our holy father Theodosios, told us:

"After the monks were banished from the New Lavra, I came here and remained. Once on the Lord's Day, I came to the church to communicate the Holy Mysteries. Upon entering the sanctuary, I saw an angel standing on the right side of the holy table. I was struck with terror and hurried away to my cell. I heard a voice saying to me, 'From the time this holy table was consecrated, I have been commanded to remain inseparably with it'."

Around 520, the heretics who followed Origen had occupied many of the monasteries of Palestine and persecuted the Orthodox. After the refutation of Origenism, the heretics returned the monastery to the Orthodox, and were sent away from the New Lavra — the "Koenobia of St Theodosios". This is when Abba Leonty came there. It was revealed to the elder that even during the occupation of the holy place by the heretics, the angel of the church had not abandoned its watch.]

"Assuming that you have really heard Him and been taught by Him, as all truth is in Jesus. Strip yourselves of your former nature which characterized your previous manner of life and becomes corrupt through lusts and desires which spring from delusions; and be constantly in the spirit of your mind; and put on the new nature created in God's image, in true righteousness and holiness." (Eph. 4:21).



BLESSED IS THE MAN WHOSE STRENGTH IS IN THEE, WHO HAS ASCENDED IN HIS HEART, WHO PASSING THROUGH THE VALE OF SORROWS MAKES IT A WELL
(PSALM 83:5-6)



QUESTIONS TO THE EDITOR

QUESTION:

In the December, 1978 issue of The Tlingit Herald, you mention that there are various stories about angels and demons appearing to one just before death. You seemed to be saying that these were only stories, "allegories", etc. When you visited here last year, you also mentioned the appearances and said something to the effect that, when we read of appearances of angels or demons to certain Saints, we must see it as an individual experience and not generalize from it. But you said that these appearances were true and have some specific purpose. You even gave several examples. Is this a contradiction, or did you just choose your words poorly in the Tlingit Herald letter. Also, could you give some examples, and explain what you were saying more clearly?

REPLY:

I remember the discussion we had last year at your house. We were discussing what happened to the soul at the time of one's repose. Someone had read a wild tale about the soul departing and being pursued and tormented by demons, so that only the ardent and fervent prayers of the reposed-one's relatives could save the soul and deliver it to heaven. In this tale, the faithful were told that when someone reposed, they must quickly begin to have services said for the repose of the departed soul, since the soul was in desperate need of our prayers, and death was a matter of great terror (evidently, God was unable to move Himself to mercy or to help the pitiful soul without being prodded or awakened by the shouts and cries of mortals). This tale also included a patently blasphemous description of the repose of the Most Holy Theotokos, which purported to give an explanation of the ikon of the Dormition. We mentioned the gnostic apocrypha from which this pitiful tale had been taken.

Still another person brought up the tale of the "toll-houses" from a highly suspicious and dubious story called "The Tale of Vasili Novl", or, the Tale of Basil the New. [This is, of course, the dubious, apocryphal interpolation of "The Dream about Theodora", which appears in late versions of the life of St Basil the New.] Apart from the anti-Orthodox theological concepts taught in this tale, it would have us believe that Satan owns the "road to God's Kingdom" and can collect a tariff of those who travel on it (vain attempts to spiritualize the story notwithstanding). In this tale, the demons grant an indulgence of passage in return for the excess merits of a Saint.

Putting aside the vast repertory of such obviously false stories, there actually do occur, in the lives of various of the Saints, certain incidents regarding both the hour of repose and the soul's destiny after that. As these incidents are told by the Saint's themselves, they are obviously edifying and instructive. Of course, as being attempts to express the inexpressible, they are also told metaphorically and in allegories. And yet, they can often appear as contradictory and as diametrically opposing one another. This situation arises from carelessness in generalizing from specific experiences, as if they were always universal, or from endoctrinalizing such experiences either literally, or spiritualistically while taking no

thought to search carefully the Patristic theological writings and canons to see if such generalizations or literalism of interpretation corresponds to the teachings of the Church.

In the cited reply to the letter, which appeared in issue Nr 12 of the Tlingit Herald, we demonstrated that the teaching of the Church concerning the state of the soul after its repose is clearly that the soul immediately passes into a state of introverted repose, not being able to see, hear, experience or function, but is carried by the angels to the state (one cannot say "place") in which it is to repose until the Resurrection. It can know nothing at all, nor remember anything at all, but has only a certain noetic-al awareness according to God's will (the souls of the Saints being an obviously slightly different case. They, of course, have a greater and more exalted awareness of the Kingdom of Heaven). We will discuss this at much greater length a little later. We must say, however, that people who seek to overturn these clear teachings of the Church, teaching to the contrary, enoctrinalizing certain metaphorical and allegorical statements in the lives of the Saints, in a spiritualistic fashion, and setting them into opposition to the clear theological statements of the fathers, are already disregarding the teachings of the faith, and setting up doctrines against those of the Holy Church. This is exactly where the Protestants derive their teachings: by taking isolated passages of Scripture out of context, without seeking the consensus of the whole Divine Scripture, and building doctrines upon them, by interpreting in a literalistic (or spiritualistic) sense those things which please them, but in an allegorical sense those things which do not. The great modern heresiarch, Billy Graham is a primary example. Indeed, so deep and hopeless is his state of obvious prelest (spiritual delusion), that his cult not long ago wrote and published an anti-Bible, called the "Living Bible", which is obviously directly inspired by demons (see the narration of the temptation and fall, for example). Mr. Graham has always interpreted Scripture with the aid of the evil-one, of course, but in more recent times, he makes it abundantly clear in his own writings that this inspiration is no longer invisible, but that the "angel of light" (2 Cor. 11:14) has even appeared to him and given him new spiritual insights. The Billy Graham cult is an excellent example of "mass prelest". The teachings of the cult could no longer be even forcibly reconciled with the real Bible, and so a new Bible had to be written which would correspond with the new teachings. Such is the danger of careless and unresearched interpretations of incidents in the lives of the Saints and of ikons also. In some Lives of Saints, one thing is "seen", while in another life, something the opposite is "seen". Thus, the problem lies in the interpretation. It happens that sometimes a person will want to prove some predisposition, or what he thinks to be a teaching of the Church, and he will seek out any thing in the Saints which might possibly be construed (often with great displays of imagination) to support his position. He will then carefully interpret these things, without regard to the theological writings of the fathers, to support his predisposition. An example of this, I gave you when I was at your place, although I gave it for quite different reasons. That is the incident from St John of the Ladder in which a certain holy father was reposing, as he lay on his death bed, he saw one or more demons standing nearby his bed accusing him of various sins. We recently saw a highly imaginative, and quite untenable interpretation of this incident, which divorced it from reality. Compare it with the life of Saint Aretha which appeared

in issue Nr 1 of the Tlingit Herald this year, and you will get a more clear picture of what happened here. Now, this is what the patristic literature means when it mentions "customsmen" or "revenue inspectors" (Greek, *telonis; telonai*). [This is what I had described in the reply to the letter, in the Tlingit Herald, Nr 12, 1978. If I used a poor choice of words, it was to use "if" where I should have used "when", since obviously, something like this does happen sometimes, though not all the time.]

This brings us to a point: God touches different souls in different ways, as individuals within the Holy Church, in order to save them, and He permits different sorts of wonders, chastizements, comforts or even fears, to different souls as medicine for each one's spiritual ills (some pray and are healed, some are not healed even though they pray, the whole parish prays, and they turn to the Saint for intercessions. Some are brought to repentance by having their sorrows assuaged, others, like St Aretha whom we mentioned earlier, through sorrow and fear at the face of death and the threatening demons, etc). But, in a word, what happened to St Aretha happened to him, and it will not necessarily happen to anyone else. One cannot make a doctrine of it or assert that this is, indeed, what takes place at the foot of every death-bed. If St Dennis the Aeropagite warns us against interpreting certain metaphors and similes in the Divine Scripture itself too literally, then how much more ought we to use care in interpreting too literally what happens in other people's dreams or visions or related experiences. And, of course, if those interpretations are contrary to the consensus of the Fathers, then it does not matter who gave the interpretation: it is not correct. The dreams and visions of the Saints are very real. The Saint, then, attempts to pass on what he or she has seen, to express that which is beyond man's power to express. This is done in metaphors, similies and with allegories. The problem lies in how people interpret them.

There are other such difficulties with interpretations. In the next issue, we will look at one ikon of the Deesis (the Last Judgment) and compare some contradictory interpretations of its contents and some late innovations in Post-Petrine versions of it (i.e., versions of it painted during or after the time of the Westernizers in Russia). These versions diverge sharply from the ancient ikonographic manuals, and contain elements related to the Doom Books of mediaeval Western Europe, in which the concept of *psychostasia* first made an appearance in Christian art and belief.

There is another sort of case, similar to the ones mentioned, which must also be discussed. That is the use of apocryphal sources, without reference to real sources. Two significant cases are the spurious "Homily of St Cyril of Alexandria on the Departure of the Soul", and the apocryphal homily attributed to St Makarios of Alexandria, pertaining to the celebration of memorial services on the third, ninth and fortieth days after one's repose. The spurious Cyrillian homily, we will not even discuss, as it has long been noted that its actual author was the unsavory Theodosios of Alexandria, and not St Cyril. No-one has any idea who wrote the Makarian homily, however, and it does appear in the Nikolsky Typikon. It will be useful to compare this latter piece of apocrypha, the Makarian homily, with two authentic writings on the same subject, namely, the Injunctions of the Holy Apostles and St Simeon of Thessaloniki.

Here is the apocryphal Makarian homily, taken from the Hapgood translation of the Typikon (pp.612-613):

THE REQUIEM OFFICE FOR THE DEAD (PANIKHÍDI).

(1) The origin of the Service of the Dead (*Panikhídi*) is as follows: St. Macarius of Alexandria once inquired from the Angels who accompanied him an explanation of the Church's custom to celebrate the third, ninth, and fortieth days after a death by religious services. And the Angel told him: "When, on the third day, the body is brought to the Temple, the Soul of the dead man receiveth from his Guardian Angel relief from the grief which he feelth at parting from his body. This he receiveth because of the oblation and praise which are offered for him in God's Church, whence there ariseth in him a blessed hope. For during the space of two days the Soul is permitted to wander at will over the earth, with the Angels which accompany it. Therefore the Soul, since it loveth its body, sometimes hovereth around the house in which it parted from the body; sometimes around the coffin wherein its body hath been placed: and thus it passeth those days like a bird which seeketh for itself a nesting-place. But the beneficent Soul wandereth through those places where it was wont to perform deeds of righteousness.

"After the Soul hath done reverence to God, He ordereth that it shall be shown the varied and fair abodes of the Saints and the beauty of Paradise. All these things the Soul vieweth during six days, marvelling and glorifying God, the Creator of all. And when the Soul hath beheld all these things, it is changed, and forgetteth all the sorrow which it felt in the body. But if it be guilty of sins, then, at the sight of the delights of the Saints, it beginneth to wail, and to reproach itself, saying: 'Woe is me! How vainly did I pass my time in the world! Engrossed in the satisfaction of my desires, I passed the greater part of my life in heedlessness, and obeyed not God as I ought, that I, also, might be vouchsafed these graces and glories. Woe is me, poor wretch!' After having thus viewed all the joys of the Just for the space of six days, the Angels lead the Soul again to do reverence to God. Therefore the Church doth well, in that she celebrateth service and oblation for the Soul on the ninth day.

"After its second reverence to God, the Master of all commandeth that the Soul be conducted to Hell, and there shown the places of torment, the different divisions of Hell; and the divers torments of the ungodly, which

cause the souls of sinners that find themselves therein to groan continually, and to gnash their teeth. Through these various places of torment the Soul is borne during thirty days, trembling lest it also be condemned to imprisonment therein.

"On the fortieth day the Soul is again taken to do reverence to God: and then the Judge determineth the fitting place of its incarceration, according to its deeds. Thus the Church doth rightly in making mention, upon the fortieth day, of the baptized dead."

LETTERS TO THE EDITOR

Now let us compare this (and similar) odd tales with the teachings of the Holy Apostles themselves:

"Let the third day of the departed be celebrated with psalms and readings and prayers on account of Him Who arose within three days; and let the ninth day be celebrated in remembrance of the living, and of the departed; and the fortieth day according to the ancient pattern: for so did the people lament Moses, and the anniversary day in memory of him [see Deut.34:8]. And let alms be given to the poor out of his goods for a memorial of him."
(Constitutions of the Apostles, 8:42 — emphasis mine)

And the great liturgist St Simeon of Thessaloniki says the same thing, adding only that, when we celebrate the third day of repose, we also call to mind that the reposed-one was composed from the beginning by the Holy Trinity. The ninth Day service signifies that the soul is kept in the midst of the nine orders of bodiless angels. The fortieth day service recalls the future resurrection, when we shall be "composed again" by the Trinity, like the Lord Himself who ascended into heaven in the flesh. Also, St Simeon notes, this was done in the case of Moses.

Here, we see nothing of a wandering soul needing to be prayed to rest (as the pagans believed), nor any sort of occult concept about the journey of the soul being paid for by prayers and alms. Moreover, we see that such prayers and services are not for the reposed-one only, but also to the benefit of the living. Of course, the third, ninth and fortieth day services both comfort the bereaved and give them hope, not only for the one who has reposed, but also for themselves. The soul of the one who has reposed also benefits greatly from the prayers and love of the faithful, but certainly not in some sort of occult or spiritualistic manner. In due course, we will discuss the manner in which the soul benefits from the prayers of the faithful offered in its memory.

NEW SERIAL BEGINS

In the last issue, we completed our AUKE LAKE TALES, an excellent series of stories by Mrs Etolin Wittanen. We felt that Mrs Wittanen has made an outstanding contribution to the development of Orthodox Christian literature for children. Her book is not a series of heavy, moralistic tales, but a simple and charming narrative about a family and children who are both deeply rooted in American history and reality, and deeply pious. The Orthodox faith clearly permeates the lives of Mrs Wittanen's characters and effects and guides everything else in their daily activities.

We are very grateful to Mrs Etolin Wittanen for sharing her work, her insights and her gentle, loving stories with our readers, and with generations of Orthodox children to come — for the stories will soon appear in book form.

In keeping with The Tlingit Herald's custom of providing a balanced content of catechetical, historical, cultural and literary reading, we now begin a new series of prose. THE SILVER PRINCE, an outstanding Russian historical novel by Count Alexei Konstantinovich Tolstoy (1817-1875), a distant cousin of Lev Tolstoy, will appear in serial form in The Tlingit Herald.

THE SILVER PRINCE is a powerful and beautiful story, a novel in the classical style, which successfully presents every facet of life without resorting to the crude vulgarity and depraved genre of contemporary literature. The translation of the work which appears here is made more beautiful because it was translated from the Russian by the historian Prince N.S. Galitzine of Victoria, B.C., especially as a gift of love for his wife Eva.

The title of this novel is taken from the family name of its protagonist, Prince Serebryany, which derives from the Russian word for silver.



AUTHOR'S FOREWORD



THE aim of this story is not so much the description of certain events, as the portrayal of the general character of an entire era, and the revival of the ideas, beliefs and customs, and the degree of culture of the Russian world in the second half of the sixteenth century.

I have remained true to history in its main features, while allowing myself some freedom in details having no historical importance. Thus, for example, the execution of three of the principal characters, which actually occurred in 1570, is placed in 1565, to make the story more concise.

This intentional anachronism is hardly likely to incur reproof, if one takes into consideration that the innumerable executions which followed the downfall of the Tsar's two chief advisers had no influence on the general course of events, although they were significant in showing the personal character of Ivan the Terrible.

I have frequently been less extreme than history itself when dealing with the horrors of that time, and I have drawn a veil over those horrors, showing them as vaguely as possible, in deference to good taste and the feelings of the reader. Nevertheless, I have to admit that when I was reading the source material, the book fell from my hands not merely once, and I often threw down my pen in indignation, not so much at the thought that Ivan IV could have existed, but rather at the thought that a society could have existed which regarded that tyrant without reproach. This oppressive feeling constantly interfered with the objectivity which is so necessary in the telling of any epic tale, and was partly the reason why it took me ten years to complete the novel. Perhaps this will serve as some excuse for that unevenness of style which

may not escape the reader.

In conclusion, I wish to say that the more freely I treated the subordinate historical events, the more strictly I tried to maintain truth and accuracy in the description of the characters and everything that touched upon the national way of life.

If I have succeeded in vividly bringing to life the features of that era, I shall not regret my labours, and will consider that I have attained my aim.

A. K. TOLSTOY,
1863.





ONE

THE PEOPLE OF THE TSAR



It was a hot summer day, the twenty-third of June, seven thousand and seventy-three years since the creation of the world, or 1565 by our present reckoning. The young nobleman, Prince Nikita Romanovich Serebryany, rode up to the village of Medvedevka, some thirty miles from Moscow, and behind him followed a troop of mounted warriors and servants.

The Prince had spent a full five years in Lithuania. Tsar Ivan Vasilyevich had sent him to Sigismund, the King, to end the war then being fought, and to sign a treaty of peace for many years to come. But in this case the Tsar's choice turned out to be unsuccessful. It is true that Nikita Romanovich held out obstinately for any advantage in favour of his country, and to all appearance one could not have desired a better negotiator, but Serebryany was not a born diplomat. Rejecting the fine points of the ambassadorial art, he wanted to transact the business in a clean and open way, and, to the extreme vexation of the counsellors accompanying him, he refused to countenance any stratagems. King Sigismund's advisers, who were prepared to make concessions, soon took advantage of the Prince's artlessness, pried information from him about his country's weak points, and increased all their demands. At last he could not endure it any longer; he smashed his fist down on the table before the entire Lithuanian council, and tore up the treaty which had been prepared for signature. "You and your King are tricksters and double-dealers!" he shouted. "I speak to you sincerely, but you only strive to outwit me with your slyness! Is that your customary way to

make a covenant?" This passionate outburst ruined in an instant the success of the previous discussions, and Serebryany could not have escaped the Tsar's displeasure, if instructions had not — happily for him — arrived that very day from Moscow, commanding him not to make peace, but to renew the war. Serebryany rode joyfully away from Vilno, changed velvet clothes for shining armour, and began to best the Lithuanians wherever God sent them his way. He proved himself better in the field than in the council chamber, and both the Russian and Lithuanian people acclaimed his great renown.

The Prince's outward appearance matched his character. The qualities that distinguished his pleasant rather than handsome face were honesty and frankness. In his dark grey eyes, shaded by black lashes, one might have read a rare, unknowing and even involuntary decisiveness, which would never allow him a moment's consideration when he had to act. His uneven, bristling eyebrows, and the slanting wrinkle between them, suggested a certain disorder and impulsiveness of mind. But his softly and evenly curved mouth expressed an honest, utterly unshakeable firmness, and his smile an unpretentious almost childlike good-nature. One might have taken him for somewhat of a simpleton, had not the good breeding, which showed in all his features, guaranteed that his heart would always comprehend what his mind could not perhaps explain. The general impression he made was favourable, and one felt that one could safely trust oneself to him whenever boldness and self-denial were required, but it was obvious that he did not weigh his actions and that deliberation was not in his nature.

Serebryany was twenty-five years old. He was of medium stature, broad of shoulder, slim in the waist. His thick fair hair was lighter than his sunburnt face, and contrasted with his dark eyebrows and black eyelashes. A short beard, a little darker than his hair, cast a slight shadow over his lips and chin.

The Prince felt gay and his heart was light, now that he was returning to his native land. The day was brilliantly sunny, one of those days when all nature breathes in a festive manner, when the flowers seem much brighter, the sky looks bluer, the distant air shimmers in transparent waves, and one begins to feel as light as if one's soul were part of nature, fluttering with every leaf,



swaying with each blade of grass.

Bright was the June day, but to the Prince it was even brighter after his sojourn of five years in Lithuania. The breezes from the woods and fields wafted the very essence of Russia.

Nikita Romanovich was truly and sincerely devoted to the young Tsar Ivan. He firmly kept to the oath he had taken on the cross, and nothing could have shaken his unyielding loyalty towards his sovereign. His heart and mind had long yearned to return to his native land, yet if now an order had arrived for him to go back to Lithuania without seeing Moscow or his relations, he would have turned his horse without a murmur, and thrown himself into new battles with his former zeal. But then, he was not the only one who felt like this. All the Russian people, all the country loved Ivan. It seemed that, with his righteous reign, a new golden age had come to Russia, and the monks, poring over their chronicles, did not find in them a sovereign equal to Ivan.



IVAN THE FOURTH