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an inseparable genetic connection Setting our task as a review of the actual external historical fate of confession we then deal with this subject mainly on the basis of handwritten sources This is equally applicable to both the ritual and the canonical element in our study In accordance with such a predominant nature of the sources of the proposed work the latter embraces in the history of confession the period proper from the tenth to the sixteenth century Nevertheless bearing in mind that a clear idea of the subject of our study in the period from the X century is possible only if it is presented for the previous time and that in some particular questions relating to the external historical fate of confession there must certainly be data delivered from the ancient period of the Church we found it necessary to touch somewhat on the history of confession and in the period before 10th century In view of this to all our research we preface in the sense of introductory a brief outline of the external historical fate of confession before the 10th century Similarly in particular questions regarding confession discussed in the proposed work we consider it necessary to communicate with information on them that remained from the time before the 10th century On the other hand bearing in mind the indisputable fact that handwritten sources in the practice of confession throughout the Orthodox East did not lose their significance even with the release of printed official church practical publications on the subject of confession and did not lose until the very latest time we found it necessary to present in our study the information supplied by the publications just mentioned from the original ones to the modern ones In accordance with both this edition offers an experience of the history of secret confession from the side outlined by us for the entire time of its existence and only the main preference is given to information delivered in this case by handwritten monuments Exploring the ritual side of the subject we took the latter in the widest possible volume In accordance with this in addition to the history of the charter of making confession proper we found it obligatory for ourselves to present historical sketches and all those charters and ritual elements that are either only in close connection with confession or owe its origin In parallel with this and in a canonical sense we have set ourselves the task of investigating as far as possible the full cycle of questions related to this Reviewing the subject of research within such limits prompted us to touch upon an abundance of private questions that are in contact with confession All this led us to the publication of the work which in view of its volume we are compelled to divide into two books while publishing separate appendices to one and the other of them The first of these books is devoted to reviewing the general statute of confession the second one introduces special statutes and individual elements of prayer related to confession as well as ecclesiastical and civil regulations regarding the object and subject of confession The handwritten documents that served as sources for our work with the exception of three or four are neither in our country nor in Western literature they have not yet been published 1 In view of this we had to get acquainted with them in Greek and Slavic Russian originals Taking into account the large number of such documents and in particular their remarkable diversity we were forced in order to properly elucidate the subject we have touched upon to get acquainted with the manuscripts as widely as possible The latter was achieved to some extent by us since we had the opportunity to

study the handwritten codices related to our subject in the most important Russian libraries in three Western European and three in Eastern Europe

The Secret Doctrine: Occultism (1st ed. 1897) Helena Petrovna Blavatsky,1897

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