

36. In a typewritten report, dated 18 August 1949, Merrick refers to a report of "Toribios and Manuel Choque confirmed the references of the sub-prefect." The report opens with Merrick telling of his visits with the sub-prefect investigating the crime. The original report is held in CBA.
37. Merrick, *Bolivia*, 71.
38. Lorna Dabbs to Dr. Bingham, 19 September 1949, transcript in CBA.
39. "Intolerance," *La Razon* as translated by W.F. Chandler and appeared in *The Link and Visitor* (November 1949): 321.

Exiled Russian Orthodox Leaders in Paris and the Struggle to Establish a Home Away from Home (1925-1944)¹

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When forces of history move large numbers of religious adherents, new possibilities can open up for communities in exile. Banished from their homeland they move beyond the reach or jurisdiction of their former authority and a new body politic begins to form. The canonical jurisdiction of Orthodox Church communions around the world has received increasing attention due to the current need to restructure what has become its main organizing feature in recent years – the nation-state. When the Russian Orthodox faithful left their country in the early 1920s, they entered western lands in droves and took up residence in what increasingly became an ethnically and religiously pluralistic society; there they faced a new set of dilemmas. The mother church then struggled to retain jurisdiction and a semblance of control over her offspring. Consequently foreign-based believers became estranged from their homeland. They came to recognize that their political and social surroundings could dictate their newfound autonomy and reshape their self-identity.

In 1922-23 when Vladimir I. Lenin exiled a group of some of the most influential political thinkers in Russia, he included a number of prominent religious thinkers, many of whom had advocated political-economic alternatives to Marxist-Leninism prior to the Bolshevik Revolution. They were outspoken in their criticism of what was known as the "intelligentsia," a group that had largely supported economic socialism and political revolution. Many of these renegade critics of the mainstream