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Victoria BILYK

PhD (History), Associate Professor of the Department of World History, Lesia Ukrainka Volyn National University, 24 Shopena Street, Lutsk, Ukraine, postal code 43005 (bilyk.viktoria@vnu.edu.ua)

ORCID: 0000-0002-1788-6704

Researcher ID: F-4911-2019

Mykhailo VIKHLIAIEV

PhD hab. (Law), Professor of the Department of Administrative, Financial and Information Law, Uzhhorod National University, 14 Universytetska Street, Uzhhorod, Ukraine, postal code 88000 (vikhliaiev@gmail.com)

ORCID: 0000-0002-1906-5176

Білик ВІКТОРІЯ

кандидатка історичних наук, доцентка кафедри всесвітньої історії Волинського національного університету імені Лесі Українки, вул. Шопена, 24, м. Луцьк, 43005, Україна (bilyk.viktoria@vnu.edu.ua)

Михайло ВІХЛЯЄВ

доктор юридичних наук, професор кафедри адміністративного, фінансового та інформаційного права Ужгородського національного університету, вул. Університетська, 14, м. Ужгород, Україна, індекс 88000 (vikhliaiev@gmail.com)

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VOLYN HUBERNIA CONFESSIONAL LANDSCAPE EVOLUTION UNDER THE CONDITIONS OF THE RUSSIAN AUTOCRACY

Abstract. *The purpose of the research is to determine affiliation of Volyn population to certain religious denominations based on the analysis of archival materials and statistical data and to illustrate how the quantitative composition of the above-mentioned denominations changed during the 19th – the beginning of the 20th centuries. The Methodology of the Research.* The study is based on the principles of historicism, scientificity and authorial objectivity, there have been used general scientific methods (analysis, synthesis, generalization, comparison) as well as special historical (historical typological, historical systemic) methods. The method of criticism and classification has been applied while analyzing the archival materials, and the author used the statistical method for determining quantitative indicators. **The scientific novelty** consists in the fact that in the research there has been not only identified the main denominations to which the population of Volyn hubernia belonged, but there has been also elucidated the process of changing the local population affiliation to different denominations, and it has been determined that as a result of a purposeful ecclesiastical

and religious policy of the tsarat some denominations disappeared or weakened, instead the Orthodox Church became dominant in the region during the long 19th century. **The Conclusion.** As a result of the three partitions of the Polish-Lithuanian Commonwealth, a significant part of the Ukrainian lands were under the Russian Empire rule. The Russian authorities, in order to incorporate the Ukrainian lands as soon as possible, carried out not only their territorial and administrative registration at the legislative level, but also implemented an active church and religious policy. The essence of this policy was to weaken the Roman Catholic Church as much as possible and to eliminate the Ukrainian Greek Catholic Church completely, which was achieved already in the first third of the 19th century. At the same time, the authorities were also engaged in solving the Jewish issue, because the territory of Volyn hubernia was classified by the Russian government as the one where the representatives of the Jewish nationality had the right to live – a strip of the Jewish settlement passed through the territory of the hubernia, which was introduced by a decree of Catherine II back in 1791. From the second half of the 19th century the confessional composition of the hubernia population also changed due to the fact that Protestantism began to spread among the local population, initially such as Baptistism, and from the beginning of the 20th century – and the Seventh-day Adventists.

All these denominations were under a strict supervision of the Russian authorities, who adopted restrictive laws in such a way that at the beginning of the 20th century, in Volyn hubernia, the vast majority of the population were parishioners of the Orthodox Church which was acceptable by the state.

Key words: Volyn hubernia, confession, Orthodoxy, Greek Uniates, Roman Catholics, Old Believers, Jews, Protestantism.

ЕВОЛЮЦІЯ КОНФЕСІЙНОГО ЛАНДШАФТУ ВОЛИНСЬКОЇ ГУБЕРНІЇ В УМОВАХ РОСІЙСЬКОГО САМОДЕРЖАВСТВА

Анотація. Мета дослідження – на основі аналізу архівних матеріалів та статистичних даних визначити приналежність населення Волині до певних релігійних деномінацій та показати як упродовж XIX – початку XX ст. змінювався кількісний склад цих конфесій. **Методологія дослідження.** Дослідження спирається на принципи історизму, науковості й авторської об'єктивності, а також на використання загальнонаукових (аналіз, синтез, узагальнення, порівняння) та спеціально-історичних (історико-типологічний, історико-системний) методів. На етапі опрацювання архівних матеріалів використовувався метод критики і класифікації, а при визначенні кількісних показників автор опиралася на статистичний метод. **Наукова новизна** полягає у тому, що у дослідженні не лише визначені основні конфесії, до яких належало населення Волинської губернії, але й показано процес зміни приналежності місцевого населення до різних деномінацій та з'ясовано, як упродовж довгого XIX ст. в результаті цілеспрямованої церковно-релігійної політики царату одні конфесії зникали або послаблювалися, натомість Православна церква почала домінувати у регіоні. **Висновки.** У результаті трьох поділів Речі Посполитої до Російської імперії відійшла значна частина українських земель. З метою їх якнайшвидшої інкорпорації російська влада на законодавчому рівні здійснювала не лише їхню територіально-адміністративне оформлення, але й проводила активну церковно-релігійну політику. Її суть полягала у тому, аби максимально ослабити Римо-католицьку церкву і повністю ліквідувати Греко-уніатську церкву, що й вдалося здійснити вже у першій третині XIX ст. У тому ж часі влада займалася врегулюванням юдейського питання, адже територія Волинської губернії була віднесена російським урядом до таких, де мали право проживати представники єврейської національності – саме тут проходила смуга єврейської осілости, запроваджена указом Катерини II ще у 1791 р. З другої половини XIX ст. конфесійний склад населення губернії змінювався ще й тому, що серед місцевого населення почав ширитися протестантизм, спочатку такої його напрям, як баптизм, а з початку XX ст. – й адвентисти сьомого дня.

Усі ці конфесії перебували під суворим наглядом російської влади, яка видавала обмежувальні закони у такий спосіб, що на початок XX ст. у Волинській губернії переважна більшість населення були парафіянами прийнятної для держави Православної церкви.

Ключові слова: Волинська губернія, конфесія, православ'я, греко-уніати, римо-католики, старовіри, юдеї, протестантизм.

The Problem Statement. In Volyn hubenria, which was created right after the last partition of the Polish-Lithuanian Commonwealth on part of the territories incorporated by the Russian Empire, there were peculiarities of church and religious life. The local population was the parishioners of two Churches – the Roman Catholic and the Ukrainian Greek Catholic Church, which were directly subordinated to the Pope. On the other hand, the Orthodox Church, traditional for the Russian authorities, had no parishes there. In addition, Volyn lands became a place of settlement for the Jews and the Old Believers, as part of the new state, and later on Protestantism began to spread owing to the colonists there. Therefore, the tsarist authorities faced the task of reorganizing a church and religious life in the annexed region, forming a new church administrative system and legal regulation of the activities of all Churches in such a way as to reduce the number of representatives of various denominations as much as possible, by converting them to the Orthodox faith.

Analysis of Recent Research and Publications. Taking into consideration the peculiarities of nowadays, the issue of denominations and a church religious life in Ukraine is relevant and was analyzed in Ukrainian historiography to a certain extent. It should be noted that recently a number of research papers have appeared, which focus on various denominations of the specified period in Ukraine in general, and in Volyn hubernia in particular. The majority of the researchers dwell on the issues of the Orthodox Church functioning. In 2019 a young historian A. Boiarchuk submitted a thesis on the topic “The Orthodox Clergy of Volyn Hubernia: Formation, Material Support, Public and Pastoral Activities” at Volyn National University, which became the bottom line of the long-term conducted research (Boiarchuk, 2019). O. Alyoshyna’s research dealt with the issue of the Orthodox brotherhoods activity in Right Bank Ukraine, in particular, their charitable work during the second half of the 19th century (Alyoshyna, 2022). The scholars O. Koshel and T. Nikolayeva covered the issue on the Orthodox clergy contribution to the culture and enlightenment development (Koshel, 2021). In 2018, the monograph “A Living Community in the Imperial World: Lutsk Greek Catholic Church Diocese at the End of the 18th – First Third of the 19th Centuries” was published, in which there was elucidated the functioning of the Ukrainian Greek Catholic Church in Right Bank Ukraine and depicted the process of liquidation of this Church by the Russian authorities in the 30s of the 20th century (Bilyk, 2018). The relationship between the Ukrainian Greek Catholic Church and the Orthodox Church, a comparison of the state policy in relation to the churches could be well traced due to the transfer of the Pochaiv Monastery from one denomination to another (Bystrytska, 2021). Inter-confessional relations during the period under analysis and religious policy of imperial authorities in relation to the Roman Catholic Church also became the subject of separate studies (Buravsky, 2021). There is also a thesis, conducted by A. Kyryliuk “The Roman Catholic Monasteries of Lutsk-Zhytomyr Diocese at the End of the 18th – the First Half of the 19th Century” (Kyryliuk, 2020). The role of the Roman Catholic Church in the cultural and educational life of Volyn hubernia population was shown through the prism of examining the library inventories of the Roman Catholic monasteries of Lutsk-Zhytomyr Diocese (Karlina, 2021). There was also the study by I. Melnyk, which dealt with the issue of the Jews – “The Jewish Population of Umanshchyna at the End of the 18th – at Beginning of the 20th Century” (Melnyk, 2018). The settlement of the legal position of the Old Believers in Ukrainian lands during the period under analysis was covered in the research, carried out by O. Miroshnychenko “The Ukrainian Old Believers and the Russian Government (at the End of the 18th – the Beginning of the 20th Century)” (Miroshnychenko, 2019). A collection of scientific works was published

and dedicated to the 500th anniversary of the Reformation in Lutsk, the authors of which focused on the emergence and spread of Protestantism in Ukraine in general, and in Volyn in particular (Protestantyzm, 2017). Hence, there are numerous studies on the history of the individual denominations formation and development in modern Ukrainian historiography, but there is no study that would show a complete picture of the confessional composition evolution of Volyn hubernia population during the period under analysis, and it actualizes the topic of our scientific research additionally.

The purpose of the research is to determine affiliation of Volyn population to certain religious denominations based on the analysis of archival materials and statistical data and to illustrate how the quantitative composition of the above-mentioned denominations changed during the 19th – the beginning of the 20th centuries.

The Results of the Research. The first tsarist orders and decrees were aimed at regulating the legal status of the Ukrainian Greek Catholic Church, which was completely foreign to the Russians, with its subsequent accession to the Orthodox Church. In 1795 there was a drastic need to establish a separate Orthodox diocese for the faithful of Iziaslav (later on renamed Volyn) hubernia after the number of the Orthodox in the annexed lands increased dramatically as a result of the government policy on the mass forced conversion of the Ukrainian Greek Catholic Church faithful to Orthodoxy (Zhyliuk, 1996, p. 13).

On September 6, 1795, an Imperial Decree was issued on liquidation (among the others) of the following Ukrainian Greek Catholic Church dioceses: Lutsk, Kyiv Metropolitan and Volodymyr. The Uniate monasteries and churches of Volyn, Podilsk and Bratslav hubernias were assigned to the Belarusian Diocese and the archbishop of Polotsk Irakliy Lisovskiy got the custody (PSZ, 1830, vol. 23, № 17 384).

At the end of 1796, there were 847 churches, 767 priests, 9 archpriests and 145,762 believers, who were converted to Orthodoxy within the borders of Volyn hubernia after the police and punitive squads involvement in the conversion campaign (Petrov, 1888, p. 361). Hence, the Imperial Decree of April 12, 1795 proclaimed the creation of the Orthodox Zhytomyr Vicar Eparchy for those believers (PSZ, 1830, vol. 23, № 17 318). It was headed by Barlaam Shyshchatsky, whose episcopal residence and the body of diocesan administration – Volyn Spiritual Consistory, were located in Ostroh (State archive of Zhytomyr region, f. 1, d. 1, c. 70, p. 1). The Consistory was guided in its activities by “Spiritual Regulations” approved in 1721, the resolutions of the Holy Synod and secular documents (PSZ, 1842, vol. 16, № 14 409). In May of 1796, in order to train the Orthodox clergy, Volyn Theological Seminary was established in Ostroh.

By the end of the 18th century, there were 102 newly converted Ukrainian Greek Catholic Church parishes with 39,000 parishioners, which were included in Zhytomyr Orthodox Diocese and at that time there were 1,076 parishes (Runkevich, 1893, p. 400). The organizational formation of the ecclesiastical administrative division of the Orthodox Church was completed in 1799. According to the Decree issued in October 16, 1799, the boundaries of the Orthodox Dioceses were supposed to coincide with the administrative boundaries of hubernias and bear the same name as hubernias. Zhytomyr Orthodox Diocese, which covered Volyn hubernia, was renamed Volyn-Zhytomyr Diocese. The Bishop of Volyn-Zhytomyr Diocese, Barlaam Shyshchatskyi, who was the Vicar of Minsk Diocese, was declared an independent Bishop due to a large number of the Orthodox churches in Volyn hubernia (PSZ, 1830, vol. 25, № 19 156).

The reigns of Paul I and Olexander I were marked by the easing of pressure on the Ukrainian Greek Catholic Church. On April 28, 1798, Paul I gave an order to restore Lutsk

Ukrainian Greek Catholic Eparchy headed by Bishop Stefan Levynsky (it was finally liquidated in 1828), which was subordinated to the Department of the Catholic Spiritual Affairs of the Ministry of Justice (PSZ, 1830, vol. 25, № 18 503).

In 1807, there were 155 uniate parishes and 88,492 faithful, 23 Basilian monasteries and 222 monks, 9,632 faithful, the total number was more than 98 thousand (Bilyk, 2018, p. 141). The above-mentioned indicators remained the same constant until 1820.

In order to limit the influence of the Roman Catholic Church on the Uniates, an Imperial Decree was issued on April 22, 1828, according to which the Ukrainian Greek Catholic Church was removed from the control of the Roman Catholic Church by separating the Ukrainian Greek Catholic Department from the Roman Catholic Spiritual College and forming a separate Ukrainian Greek Catholic Clerical Collegium (PSZ, 1828, vol. 3, № 2086). After the November Uprising of 1830, the pressure on the Ukrainian Greek Catholic intensified.

In 1839, there were 4,359 Uniates of the Ukrainian Greek Catholic Church with the Orthodox in Volyn gubernia within the boundaries of Volyn-Zhytomyr Orthodox Diocese on the eve of the proclamation of the “Act of Reunification of 1839” (Bilyk, 2018, pp. 136–137).

After the liquidation of the Ukrainian Greek Catholic Church, the number of the Orthodox parishes increased, hence, in 1841 Ostroh Vicar Eparchy (renamed to Kremenets in 1902) was founded under Volyn-Zhytomyr Orthodox Eparchy, and the Diocesan Administration was located in Zhytomyr. It should be noted that in 1891 Volodymyr-Volyn Vicar Eparchy was established, and in 1910 – Ostroh Eparchy (SAZR, f. 1, d. 8, c. 1601, p. 105).

In 1841 the Russian authorities issued a new “Statute of Spiritual Consistory”, according to which the Bishop managed parishes by means of spiritual boards, while completing formalization of ecclesiastical administrative system of the Orthodox Church. But in the 60s of the 19th century the parishes were liquidated and the parish clergy became subordinate to the Consistory directly by means of *blahochynnia* (charity districts) headed by Deacon Priests (Boiarchuk, 2019, p. 124). The government took care of providing parishes with churches, hence, launched a programme of the Orthodox churches construction, a separate Church Building Department was even formed under the Ministry of Internal Affairs in order to implement the above-mentioned idea. There were 1,171,356 Orthodox believers, who lived in gubernia in 1863 (Kitchenko, 1863, p. 20), for whom 44 new churches were built between 1858 and 1874, and 272 were under a major renovation. The government strived to turn the Orthodox clergy, in fact, into the officials. As a result, the Orthodox clergy was transferred to state support by the government, ensuring payment of certain sums and allocation of land plots by appropriate decrees.

At the beginning of the 20th century in Volyn Orthodox Diocese there were 1,999 churches, 207 chapels and prayer houses. In 1912, there were 2,150 churches in the Diocese, which were visited by 2,698,377 parishioners (Obzor, 1913, p. 180). The number of parishes also changed. In 1891, there were 1,696 of them, but in order to provide a better material support for the clergy and churches, the government slightly reduced their number to 1,321 in 1912. In addition, 11 for men (including and Pochaiv Lavra) and 6 for women monasteries (Horodyshchenskyi, Dubnivskyi, Zymnenskyi, Koretskyi, Liubarskyi and Ovrutskyi) (Zhyliuk, 1996, pp. 16–18).

After the third partition of the Polish-Lithuanian Commonwealth, the imperial authorities kept an eye on the Roman Catholic Church, as it was hostile to it, subordinated to the Pope directly. The authorities introduced a number of legislative acts, as a result of which in the Russian Empire the main rule of the Roman Catholic Church was violated: the Catholics

were removed from the supremacy of the Pope. Instead, a separate system of governance was created and appointed its own Supreme Church hierarch for all Roman Catholics of the state. In 1797, the Department for Roman Catholic Affairs – the highest governing body of the Roman Catholic Church – was established under the College of Justices of Livonian, Estonian and Finnish Affairs (PSZ, 1830, vol. 24, № 17 836). On November 13, 1801, it was replaced by the Roman Catholic Clerical College, which was subordinate to the Senate. The Vatican did not recognize the Collegium as an authoritative body of the Catholic Church in Russia until 1875 (Shostak, 2012, p. 332). Hence, the papal throne was removed from the administration of the Roman Catholic Church within the empire. It was clearly stated in Imperial Decree issued on March 17, 1799, in which it was emphasized that the Roman Catholic Church management should be carried out within the framework of the Russian legislation exclusively (PSZ, 1830, vol. 25, № 18 892).

The authorities legislated the ecclesiastical administrative system of the Roman Catholic Church based on the model of the Orthodox Church. According to Imperial Decree, issued on April 28, 1798, six Roman Catholic Dioceses were established in the newly annexed lands from Poland, one of which was Lutsk, headed by Bishop Kasper-Kazimir Tsetsishevsky (Kasper Kazimierz Cieciszowski), covered the Roman Catholic parishes of Volyn hubernia (PSZ, 1830, vol. 25, № 18 504). Kyiv Diocese (with a change of name to Zhytomyr Diocese) was joined to Lutsk Diocese already by the end of the year and one Diocese was created – Lutsk-Zhytomyr Roman Catholic Diocese headed by Bishop Kasper-Kazimir Tsetsishevsky, which had two cathedral churches – in Lutsk and Zhytomyr (Shostak, 2004, p. 134).

At the turn of the 18th – 19th centuries the structure of the Diocese was formed. It was divided into Deaneries, which united the Roman Catholic parishes of one or another povit. During the following decades, the boundaries of the Diocese changed, as some parishes were received by it, and some were included in the boundaries of other Dioceses (Tihonov, 2007, p. 88). The number of Deaneries ranged from 12 to 14. On August 3, 1847, a concordat was signed between the Russian Empire and the Apostolic Capital, which determined the territorial and administrative organization of the Roman Catholic Church and the specifics of its management. The number of Deaneries increased to 17, and the number of parishes equaled to 170 (SAZR, f. 178, d. 6, c. 165, pp. 1–2). In Volyn hubernia there were the following among them: the Deaneries of Zhytomyr (12 parishes), Zaslavskiyi (5 parishes), Novohrad-Volynskiyi (10 parishes), Ovrutskiyi (10 parishes) and Rivne Deanery (the number of parishes was not established). Hence, at the beginning of the 20th century more than 40 Roman Catholic parishes of Volyn hubernia were united into five Deaneries. Moreover, one parish could include more than a dozen settlements. The number of believers in parishes during the second half of the 19th and at the beginning of the 20th centuries was also not stable. During this period, it doubled from 172,266 Roman Catholics in 1863 to 348,485 in 1912. (Obzor, 1913, p. 183). The above-mentioned growth in the number of the Roman Catholics was primarily connected with the growth in hubernia population. Because the Church continued to suffer from the policy of the authorities, the pressure of which was manifested in various spheres (Bilyk, 2019, p. 71).

The Russian authorities focused on the Roman Catholic monastic orders, which it considered to be the centres of opposition. In the first third of the 19th century 53 Roman Catholic monasteries (48 for men and 3 for women), which belonged to various monastic orders, operated in Volyn hubernia within Lutsk-Zhytomyr Diocese. There were parish schools at 33 monasteries, some of the monasteries maintained almshouses or hospitals.

The reason for the Roman Catholic monasteries dissolution was the November Uprising of 1830, which was supported by both the clergy and the faithful actively. There were closed 35 monasteries, their property was secularized and transferred to the state treasury, and then to the Orthodox Church (Kyryliuk, 2020, pp. 170–173). The number of the Roman Catholic monasteries continued to decrease: in 1866 there were 8 monasteries in Lutsk-Zhytomyr Diocese (6 of them in Volyn hubernia), in 1887 – 3 (two in Volyn hubernia – Dubenskyi and Zaslavskyi), and at the beginning of the 20th century remained only one Zaslav Bernardine Monastery (Shostak, 2004, p. 136).

In Volyn hubernia the church and religious life was also characterized by the presence of the Old Believers communities there, who did not recognize the church reform of Patriarch Nikon in 1653. The Old Believers moved, among other things, to remote hubernias of the Western Territory in order to avoid persecution by the Russian authorities and the Orthodox Church.

The legislation of the Russian Empire regarding the Old Believers was quite strict. The authorities forbade them to build churches, prayer houses and bell towers, limited their civil and electoral rights. There was a change of the state policy towards the Old Believers during the reign of Olexander III. In 1883, he granted the right to worship to the “dissidents” on the condition that they fulfill the general rules of religious and public order. At the beginning of the 20th century the pressure on the Old Believers eased somewhat, but under the influence of the official Orthodox Church in a few years their rights were curtailed again (Miroshnychenko, 2019, pp. 17–21).

The Old Believer communities appeared in Volyn at the end of the 18th century. In the middle of the 19th century the Old Believers communities were recorded in the east of the hubernia, in the villages of Pylypy, Horodenka, Vilsk, Andrushivka, Miaskovtsi (Miaskivka) of Zhytomyr povit, Cholivka povit, Ovrutskyi povit, and Yanushivka of Novohrad-Volynskyi povit (Polishchuk, 2007, pp. 396–397). Despite the small number of settlements, these extremely closed groups of the Old Believers were quite numerous. In particular, there were recorded 1,200 people in hubernia at the beginning of the 19th century and there were 3,550 in the middle of the 19th century, and according to the 1897 census – 8,282 people (Central State Historical Archive of Ukraine in Kyiv, f. 11, d. 1, c. 32, p. 27; c. 36, p. 32; Pervaya, p. VIII). The representatives of both currents of the Old Believers lived in Volyn hubernia – the Popivtsi, who recognized the need for the presence of priests at religious services and conducting rituals, and non-Popivtsi, who, after the death of the old ordained clergy, did not accept priests ordained after the Nikon reform, and therefore did not see a need for them.

Due to the prohibitions, the Old Believers had only ten temples in Volyn. In the majority of cases, they held secret services in private houses. During the entire period, the Old Believers remained under the watchful eye of the Orthodox Church, which sought to convert them in any way it could. A whole missionary movement was launched in order to implement the above-mentioned, the results of which, however, were modest. In 1912, there were only 251 monotheists recorded in Volyn hubernia – people, who, nevertheless, joined the Russian Orthodox Church, and 7,954 Old Believers. They were mainly concentrated in three povits – Zhytomyr povit – 3,993 people, Novohrad-Volynskyi povit – 1,851, and Ovrutskyi povit – 1,736 as a century ago. In the remaining povits, the number of the Old Believers was the following: Volodymyr-Volynskyi povit – 87, Kovel povit – 49, Lutsk povit – 38, Dubenskyi povit – 27, Rivneskyi povit – 77, Kremenetskyi povit – 21, Ostrohskyi povit – 21, Zaslavskyi povit – 9, Starokostiantynivskyi povit – 45 (Pamyatnaya, 1912, pp. 54–59).

Volyn hubernia was assigned by the Russian government to those territories where the representatives of the Jewish nationality had the right to live. Thus, a strip of the Jewish

settlement passed through the territory of hubernia, which was introduced by the decree of Catherine II back in 1791 as a response to the complaints of the Christian merchants about the Jewish merchants. It was formed during the 19th century, and within this closed strip there was a tendency to form an even narrower strip, which was manifested in the Jews eviction from the countryside and their concentration in cities and towns. Initially, these measures were aimed at limiting the economic freedom of the Jews, and later the task arose to separate the Jewish population from the Christian population and deprive the latter of its influence. The unfriendly attitude of the Russian authorities towards the Jewish population, which resulted in the restriction of the Jews' rights, is explained, among other things, by the peculiarities of the Jewish faith – one of the main theses of Judaism, about the chosenness of the Jewish people, completely contradicted the policy of Russification and Orthodoxy of the population in the newly annexed lands (Melnyk, 2018, pp. 54–55).

There were 14,265 Jews, who performed religious practices in 19 synagogues and 53 prayer schools at the turn of the 18th – 19th centuries in Volyn (Evrejskaya, 1912, p. 535). During the 19th century their number grew rapidly. In the 1870s, there were more than 211,000 Jews in hubernia, according to the 1897 census, there were already 394,774 of them (Pervaya, 1904, p. 90). There were 529,257 Jews in hubernia in 1912, the majority of them lived in small towns (Pamyatnaya, 1912, pp. 60–61). The Jews were the majority of the population, in particular in all the towns of hubernia, in 6 towns (Ostroh, Lutsk, Volodymyr-Volynskiy, Starokostiantyniv, Rivne, Novohrad-Volynskiy) – the absolute majority (55–62%), with the exception of Kremenets, in 5 cities (Dubno, Zhytomyr, Zaslav, Kovel, Ovruch) – 46–49%. There were 245 prayer houses, which functioned in hubernia in the middle of the 19th century, and by the end of the century their number had increased to 332 (Obzor, 1883, p. 22).

The great importance in the life of the Jewish communities was always attached to strict observance of Judaism, the development of the system of self-government, traditional education, and the upbringing of the younger generation (Nadolska, 2016, p. 4). In the Jewish communities religious, educational and judicial functions were performed by the Rabbinate, which included authoritative representatives of the community headed by a rabbi. The rabbi was not only a religious leader, but also a mediator between the community and the local government (Polishchuk, 2012, p. 294). The Russian authorities limiting the rights of the Jews, did not bypass the institution of rabbis. At the beginning of the 19th century the candidacy of the rabbi elected by the community had to be approved by the provincial government, and from the second half of the 19th century the government generally introduced the position of the so-called state rabbi, who received a corresponding certificate and payment for his work from the treasury. His duties included representing the community in local authorities, explaining to members of the community the content of adopted laws and orders, keeping metric books, and on public holidays concluding his sermons with calls for obedience to the authorities (Polishchuk, 2008, p. 73).

There were two trends in Judaism from the second half of the 18th century in Volyn – Orthodox Judaism (Rabbinism) and Hasidism – the newest direction of Judaism, where the key role was played by the Tzaddiks, who called on their followers to take a simpler approach to life, to be happy, to have fun, relying on God in everything. The Russian authorities considered Hasidism more dangerous than Judaism, and also fought against this current. In particular, it was expressed in the restriction of the Tzaddiks' rights. At first, they had to get permission from the authorities to move around hubernia. Later on, believing that the Tzaddiks were provoking disorder and disobedience to the authorities, they were generally forbidden to leave

their place of residence. The authorities also tried to limit the activities of the Hasids by banning their literature, which was published in the Jewish printing houses of Korets, Dubno, Slavuta, and Polonno (Polishchuk, 2012, p. 303). The Orthodox Jews also joined the struggle of the authorities against the Hasids. However, in the 80s of the 19th century these two currents of Judaism were able to understand each other and coexist in the future peacefully.

The Russian government did everything in its power to encourage the Jews to recognize Christianity and adopt the Orthodox faith. Education was one of the ways to achieve the above-mentioned goal. The Russian authorities began to introduce secondary special education for the Jews. In 1847, Rabbinical School was opened in Zhytomyr aimed at training the personnel for the Jewish schools and educating law-abiding rabbis, which in 1873 was reorganized into Zhytomyr Jewish Teachers' Training Institute. The institution operated until 1885 (Rudnytska, 2014, p. 121).

According to the 1897 census, 3,117 men and 94 women were engaged in educational and educational activities among the Jews in Volyn gubernia, 93 men and 12 women worked professionally in science, literature, and art, 82 in jurisprudence, and 468 in medical and sanitary institutions (Pervaya, 1904, pp. 90–111).

Protestantism began to spread through the territories of Volyn gubernia from the second half of the 19th century, whose representatives were the Germans and the Czechs. The first Baptist communities of the Germans were recorded in the village of Sorochyn and Neidorf colonies in Zhytomyr region, in 1862 – 1863. In the following years, several more communities were founded, and their number began to grow actively after 1879, when Baptism was officially allowed by the Russian authorities. It is known that there were more than 50 Baptist communities of the Germans in eight povits of the gubernia (except Kovel'skyi povit, Volodymyr-Volyn'skyi povit, Starokostiantyniv'skyi povit, and Kremenetskyi povit) in 1912. At the same time, the Czech Baptist communities appeared in Volyn. One of the first was the registered community in the village of Kulychiv of Volodymyr-Volyn'skyi povit. At the beginning of the 20th century there were about 20 Czech Baptist communities in Volyn, which were concentrated mainly in Lutsk and Dubno povits (Levterova, 2017, p. 96).

Among the local indigenous population, the ideas of Protestantism, the source of which were the German and the Czech colonists, began to spread at the turn of the 19th and 20th centuries. From the official sources of that time, it was not easy to find out how widespread the evangelical movement was among the Ukrainians of gubernia, because statistical data, as a rule, indicated the total number of the Protestants without specifying their nationality. There is an opinion that it was in Volyn gubernia that the largest number of foreign Protestants was concentrated, and, hence, their influence on the local population was decisive. Although we can state that if to compare to other gubernias, the share of the Ukrainian Protestants in Volyn was not the largest. In particular, in 1912 there were 6,000 Ukrainians out of 15,784 registered evangelists in Volyn gubernia (Opria, 2004, p. 165).

The first Ukrainian Baptist communities formation was associated with the name of Ivan Riaboshapka at the end of the 1870s, who came from the south of Ukraine and baptized the first evangelists in the villages of Tudoriv of Ostroh and Syniv of Rivne povit. The documents recorded communities in the villages of Pekarshchyna, Horoshky and Dashenka, Fasiv'ska Rudnia of Zhytomyr povit (SAZR, f. 1, d. 22, c. 1336, pp. 1–55), Suiemets of Novohrad-Volyn'skyi, Konotopy of Zaslav'skyi, Smoldyrevo of Novohrad-Volyn'skyi povit. At the beginning of the 20th century the evangelical communities emerged in Dubno (1902), Kovel (1908), Lutsk (1911), Rivne (1912) and Zdolbuniv (1916) (Levterova, 2017, pp. 94–98).

The Seventh-day Adventists were another stream of Protestantism in Volyn, but Adventist communities of the Ukrainians began to emerge there later.

The Conclusion. The following could be stated while characterizing the church and religious life of the population of Volyn hubernia from the end of the 18th to the beginning of the 20th century: during the specified period, the confessional composition of the population of the hubernia underwent significant changes. At the time of Volyn's accession to the Russian Empire, its entire population belonged to two churches – the Roman Catholic and the Ukrainian Greek Catholic Church. A significant part of the population also professed Judaism. The religious policy of the Russian authorities aimed at establishing the dominance of the Orthodox Church in the region by destroying the Ukrainian Greek Catholic Church and limiting the influence of the Roman Catholic Church. Hence, in the middle of the 19th century a significant part of the population of hubernia became believers of two churches – the Orthodox and the Roman Catholic. At the same time, a small part of the Old Believers appeared in the region, who came there from other regions of the empire. Despite the authorities' attempts to limit the rights of the Jews, their number grew steadily. The ideas of Protestantism spread in Volyn from the second half of the 19th century, the main carriers of which were the German colonists.

Hence, at the beginning of the 20th century the population of Volyn hubernia was multi-confessional, there were communities of the Orthodox, the Roman Catholics, the Orthodox and the Hasidic Jews, the Protestants and the Old Believers, and the Orthodox Church became dominant. Religious organizations belonging to these denominations had their own structure, management, etc., which should be the subject of further studies.

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