

DOWNLOAD PDF HISTORY OF RELIGIOUS SECTARIANISM IN RUSSIA, 1860S-1917

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Grigori Rasputin was born in the Siberian village of Pokrovskoe. His conduct in the village became so infamous that Bishop Anthony of Tobolsk commissioned the village priest to investigate it, with the result that the case was handed over to the civil authorities. In the meantime Rasputin disappeared into the wilderness of Russia. He wandered over all Russia, made two pilgrimages to Jerusalem, and roamed both in the Balkans and in Mesopotamia. According to Illiodor, a student for the monkhood, Rasputin was a man who had been a great sinner but was now a great penitent who drew extraordinary power from his experiences. As such, Rasputin was welcomed by Theophan, inspector of the academy and, for a time, confessor to the Empress. Another of his early supporters was the vigorous bishop of Saratov, Hermogen. He soon had more powerful backing by one of the principal adepts of fashionable mysticism in St. Petersburg, the Grand Duchess Militsa. Petersburg, Rasputin became a social favorite. Rasputin was highly recommended to the royal family by Militsa and her sister Anastasia. He wrote on Nov. Dedyulin, at one time commandant of the palace, expressed to Nicholas his vehement dislike for Rasputin; the Czar answered him: When in trouble or assailed by doubts I like to have a talk with him, and invariably feel at peace with myself afterwards. He was a holy man for her, "almost a Christ. In addition, Rasputin represented for the Czar the voice of the Russian peasantry. He informed him about "the tears of the life of the Russian people. He made a point of humiliating the high and mighty of both sexes. There is not an iota of truth in the easy explanation that was so often given that Rasputin became the tool of others. He was far too clever to sell himself to anyone. Rasputin was showered with presents without his asking. On many occasions he took from the rich and gave to the poor. Rasputin had already become a concern to the chief ministers. At his interview with Stolypin, Rasputin tried to hypnotize this sensible man. Stolypin made a report on Rasputin to the Emperor. In Stolypin ordered Rasputin out of St. Petersburg, and the order was obeyed. From this time on, the Empress detested Prime Minister Stolypin. After Stolypin was assassinated, the Empress brought Rasputin back to St. Petersburg, the director of the police department, reckons that "from Rasputin was firmly established. Rasputin was assassinated by a group of Russian noblemen on Dec. The Holy Devil, translated by F. An engaging if sensational and unreliable account is by Colin Wilson, Rasputin and the Fall of the Romanovs

Chapter 2 : Russian Spiritual Christianity and Sectarianism in Russia

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The Kievan period[edit] Ostromir Gospels from Novgorod By the mid 10th century, there was already a Christian community among Kievan nobility, under the leadership of Greek and Byzantine priests, although paganism remained the dominant religion. Princess Olga of Kiev was the first ruler of Kievan Rus to convert to Christianity, either in or Baptized in 955, he led the Kievans to Christianity. This date is often considered the official birthday of the Russian Orthodox Church. Thus, in 1955, the Church celebrated its millennial anniversary. As Kiev was losing its political significance due to the Mongol invasion, Metropolitan Maximus moved to Vladimir in 1025; his successors, Metropolitan Peter and Theognostus, moved the residence to Moscow by the 14th century. This period saw a remarkable growth of monasticism. Theodosius I, was superseded as the foremost religious centre by the Monastery of the Holy Trinity, which was founded in the mid 10th century by St. Sergius of Radonezh in what is now the city of Sergiev Posad. Sergius, as well as the metropolitans St. Peter 1226 and St. Alexius 1278, supported the rising power of the principality of Moscow. The church enjoyed protection for its land and buildings as well as freedom from taxes. In addition it was guaranteed freedom from persecution in accordance with Islamic religious law. To that extent, there was even a legal relationship between the Golden Horde and the Russian Orthodox Church since these rights had been conceded in a formal document jarlig. The church was only required to pray for the Khan. This continuation of the "symphony" corresponded with the Orthodox idea of a state that protected the Orthodox Church and, therefore could call for loyalty. Centuries later, the ecumenical patriarchs dealt hardly differently with the Ottoman rulers. In 1552, the Russian church established an eparchy in Sarai, the capital of the Golden Horde. The increasing importance of Moscow and the growing power of the political system also created ideas that contributed to a theological basis of the stature of Moscow. References have already been made regarding the perception of Moscow as a Third Rome. From that moment the sources began to use more the notion Tsarstvo, tsardom, representing a translation of the Greek basileia. The metropolitan of Moscow, Makariy 1525 contributed above all, to the strengthened emphasis of the Moscow idea of the state. He emphasized the Russian ecclesiastical tradition. He made brief readings available, Menaions, which were arranged according to the calendar so that they could be read continuously in the liturgy and in the monasteries. These had strong Russian features and supported a providential view of the Russian political system. Such holy figures as Sergius of Radonezh and Metropolitan Alexis helped the country to withstand years of Tartar oppression, and to expand both economically and spiritually. At the Council of Florence, a group of Orthodox Church leaders agreed upon terms of reunification with Papacy. The Russian Metropolitan Isidore, who had signed the Union act, was in the same year expelled from his position as an apostate. In 1582, the Russian Church in Moscow became effectively independent from the Patriarchate of Constantinople 1582 when the Russian bishops in Moscow elected their own primate, Jonas, a Russian bishop, without recourse to Constantinople. The Russian church within the bounds of the Grand Duchy of Moscow was thenceforth effectively autocephalous. Five years later, Constantinople fell to the Ottoman Turks. Changes and reforms[edit] Tsar Alexis praying before the relics of Metropolitan Philip The reign of Ivan III and his successor was plagued by numerous heresies and controversies. One party, led by Nil Sorsky and Vassian Kosoy, called for secularisation of monastic properties. They were oppugned by the influential Joseph of Volotsk, who defended ecclesiastical ownership of land and property. New sects sprang up, some of which showed a tendency to revert to Mosaic law: Monastic life flourished, with two major strands co-existing until the definitive defeat of the non-possessors in 1567. The disciples of St. Sergius left the Trinity monastery near Moscow to found dozens of monasteries across northeastern Russia. Some of the most famous monasteries were located in the Russian North, in order to

demonstrate how faith could flourish in the most inhospitable lands. In the 18th century, the three greatest monasteries were recognized as lavras , while those subordinated directly to the Synod were labelled stauropegic. In the s, Metropolitan Macarius convened a number of church councils, which culminated in the Hundred Chapter Council of This assembly unified Church ceremonies and duties in the whole territory of Russia. Autocephaly and reorganization[edit] During the reign of Tsar Fyodor I , his brother-in-law Boris Godunov , who was effectively running the government, contacted the Ecumenical Patriarch , who "was much embarrassed for want of funds," [4] with a view to elevating the status of the Moscow Metroplis to a patriarchate. During the next half a century, when the tsardom was weak, the patriarchs notably Germogen and Philaret would run the state along with and sometimes instead of the Tsars. At this time of political turmoil, Patriarch Germogen â€” , proved to be a staunch opponent of the Seven Boyars as well as any Catholic pretender to the Moscow throne. Sergius withstanding months of a siege by a hostile force. Schism of the Old Believers[edit] See also: Painting by Vasily Perov The s saw the start of the schism of the Old Believers , who broke away from the established Church in protest against ecclesiastical reforms of Patriarch Nikon. An ambitious figure, who dreamt of celebrating liturgy in Hagia Sophia in Constantinople, Patriarch Nikon, sought to establish the primacy of the Orthodox Church over the state in Russia. In , he undertook a revision of translations of liturgical texts from Greek to Church Slavonic and some Moscow-specific rituals to bring them into accord with the prevalent practice of the Greek Church of the day. The schism peaked in when Nikon was deposed but the Moscow Church endorsed his reforms and anathematized those who continued to oppose them. The Old Believers had formed a vigorous body of dissenters within the Russian Orthodoxy for the next two centuries. Territorial expansion[edit] In the late 17th and the next two centuries, due to the expansion of the boundaries of the Russian state, the Russian Church experienced phenomenal geographic expansion too. In , the Moscow Patriarchate obtained a part of the Metropolis of Kiev , which until then comprised the Orthodox population on the Polishâ€”Lithuanian Commonwealth , â€” from the Patriarchate of Constantinople, although the exact terms and conditions of the handover is a contested issue. His title, privileges, and status were subsequently greatly reduced. Following the incorporation of Georgia into Russia in the early 19th century, the de facto independence that the Orthodox Church had enjoyed in that country was abolished in and the Georgian Church became an exarchate of the Russian Church. The Japanese mission was the most successful, reaching about 35, baptized members in Abolition of patriarchy and the Holy Synod[edit] In , upon the death of Patriarch Adrian , Peter I prevented a successor from being named. In , following the advice of Feofan Prokopovich , the patriarchate of Moscow was replaced with the Most Holy Governing Synod to govern the church. The Holy Governing Synod was modeled after the state-controlled synods of the Lutheran Church of Sweden and in Prussia and was tightly intertwined with the state. This control, which was facilitated by the political subservience of most of the higher clergy, was especially marked during the procuratorship â€” of the archconservative Konstantin Pobedonostsev. The Synod remained the supreme church body in the Russian Church for almost two centuries. In the Synodal period of its history from to , the Russian Church paid a special attention to the development of religious education and mission in provinces. Old churches were restored and new churches were built. The beginning of the 19th century was marked by the work of brilliant theologians. Russian theologians also did much to develop such sciences as history, linguistics and Oriental studies. In Peter III made an attempt to seculariz all church land and serfs. This marked a beginning of a significant spiritual revival in the Russian Church after a lengthy period of modernization. No less evident were non-conformist paths of spiritual searching known as God-Seeking. Writers, artists, and intellectuals in large numbers were drawn to private prayer, mysticism, spiritualism , theosophy , and Eastern religions. A fascination with elemental feeling, with the unconscious and the mythic, proliferated along with visions of coming catastrophe and redemption. The visible forms of God-Seeking were extensive. Especially after , various religious societies arose, though much of this religious upheaval was informal: Some clergy also sought to revitalize Orthodox faith, most famously the charismatic Father John of Kronstadt , who, until his death in though his followers remained active long after , emphasized Christian living and sought to restore

fervency and the presence of the miraculous in liturgical celebration. In , a sensation-creating volume of essays appeared under the title *Vekhi Landmarks or Signposts* , authored by a group of leading left-wing intellectuals, mostly former Marxists , who bluntly repudiated the materialism and atheism that had dominated the thought of the intelligentsia for generations as leading inevitably to failure and moral disaster. One sees a similarly renewed vigor and variety in religious life and spirituality among the lower classes, especially after the upheavals of In in Russia, there were 55, Russian Orthodox churches and 29, chapels , , priests and deacons , monasteries and convents with a total of 95, monks and nuns. The year was a major turning point for the history of Russia, and also the Russian Orthodox Church. The Russian empire was dissolved and the Tsarist government - which had granted the Church numerous privileges " was overthrown. After a few months of political turmoil, the Bolsheviks took power in October and declared a separation of church and state. The government seized all church lands. Thus the Russian Orthodox Church found itself without official state backing for the first time in its history. One of the first decrees of the new Communist government issued in January declared freedom of "religious and anti-religious propaganda". This led to a marked decline in the power and influence of the Church. The Church was also caught in the crossfire of the Russian Civil War that began later the same year, and many leaders of the Church supported what would ultimately turn out to be the losing side the White movement. This may have further strengthened the Bolshevik animus against the church. According to Lenin, a communist regime cannot remain neutral on the question of religion but must show itself to be merciless towards it. Even before the end of the civil war and the establishment of the Soviet Union , the Russian Orthodox Church came under persecution of the Communist government. The Soviet government stood on a platform of militant atheism, viewing the church as a "counter-revolutionary" organization and an independent voice with a great influence in society. While the Soviet Union officially claimed religious toleration, in practice the government discouraged organized religion and did everything possible to remove religious influence from Soviet society. The Russian Orthodox Church supported tsarist Russia, therefore creating another reason the Bolsheviks would attempt to diminish their influence on the Russian people and government. Under Communist rule[edit] Further information: Skliansky , President of the Revolutionary War Soviet: There will be an award of , rubles for each one hanged. Toward that end, the Communist regime confiscated church property, ridiculed religion, harassed believers, and propagated atheism in the schools. Actions toward particular religions, however, were determined by State interests, and most organized religions were never outlawed. The establishment of the gulags was an integral part of carrying out this objective as many Orthodox clergy and laymen were sent to camps like Svirlag and Solovki. Some actions against Orthodox priests and believers along with execution included torture being sent to these prison camps and or labour camps or also mental hospitals.

Chapter 3 : Russia's Lost Reformation

Klibanov was the successor to Vladimir Bonch-Buevich, the Minister of Religious Propaganda under Vladimir Lenin and later Joseph Stalin. He collected information about the various Christian sectarian groups still surviving in Soviet Russia and re-wrote their history to conform to the Soviet ideology of the 's.

This current -- is from life, but not literary, and it is moreso a matter of the people, rather than cultural. Much is shady in this current, but it is possible all the same to discover in it a characteristic type of religious thought and a religious sense of life. This religious movement subsists within the very sediment of national life, in sectarianism, in the popular search for God and the Divine pravda-truth in life. This is a withdrawal from cultural life, a flight from the sins of civilisation, a search for Divine simplicity. The moral pathos is very strong in this type of spiritual life, but the moral problem is concerned here not at the summits of personal and social life, but in the religious depths. Tolstoy belongs to this type and was of influence upon all this spiritual movement. From the vast life of L. Tolstoy and all its path there resulted jolts felt in the spiritual life of our nation. The split of Tolstoy from cultural society and his passionate search for the Divine simplicity of life was felt by many, as a return to the wellsprings of nature and national life, distorted by all the fatal process of civilisation. And those, who directly sensed themselves as natural or as people of the people, were wont to have sympathy for Tolstoy and consider themselves close to him. I do not think, that the actual teachings of Tolstoy have had so much a great significance, as rather what might be called Tolstoyanism. Tolstoyanism in the narrow sense of the word -- is an insignificant manifestation and quite incommensurable with the greatness of Tolstoy himself, with the extent of his spiritual thirst and his destiny. But the tremendous significance of Tolstoy is in this, as a manifestation of spiritual life, as a path and a destiny. Indeed even the antipode of Tolstoy, Nietzsche, is first of all a matter of destiny, a great manifestation of life, and not as a teacher, not as the founder of a school. It is an artistry of life, and in its significance it goes beyond all the artistry of thought, the artistry of writing. This artistry is altogether not that, in which people carry out in life their idea. These -- are people of a remarkable and exceptional inner destiny, and not people practical in external attainments. But this current, which thus it might be characterised, takes on all more and more a mystical hue. The Tolstoyan and sectarian rationalism conquers by another spirit. At the centre of this religious vital current stands the image of Aleksandr Dobroliubov. This definition is too external. Dobroliubov, in contrast to Tolstoy, -- is a mystic, and he like Tolstoy flees from culture, flees the untruth of contemporary society for the simple life, to nature and to the people. In contrast to Tolstoy, Dobroliubov has no set of teachings, no doctrine, nor any sort of religious philosophy. In this, perhaps, is his superiority. Dobroliubov is first of all a vital destiny, a vital path, a manifestation of Russian spiritual life. He has fled culture and fled from all the books, from all the literary. Tolstoy to the end of his days remained a writer, a teacher, a man of books. Dobroliubov withdrew more radically and consequently attained greater simplicity. It is known moreover, that the life of Dobroliubov was a matter of reproach for Tolstoy, and the meeting with him heightened in him the tormenting urge for a final withdrawal. But it must needs be remembered, that for Dobroliubov it was easier to give up books, and writing, and teaching, than it was for Tolstoy. Too tremendous was everything that Tolstoy needed to renounce and depart from. Dobroliubov was more free a man, for him the only thing acute was lived-through decadence, having begotten nothing of the literary-remarkable, only essays on Satanism in the modern style, only the deadly anguish of the final words of a decayed culture. He knew neither great glory, nor riches, nor the pathos of family kinship, nor sweet attachment to his estate. Tolstoy was very burdened, weighed down, and in comparison with him Dobroliubov was at ease and up in the air. In Tolstoy there was an attraction towards the land, which did not permit him to become a genuine wanderer. Dobroliubov was more ethereal, and he became a genuine wanderer. For many years he [was already living] lived with simple people at Privolzhya and [was wandering] wandered through the Russian land. He creates a new Franciscanism. And mystically the Tolstoyans are rendered Dobroliubovians. Of itself this book is an end of the old life, and not the beginning of

a new, it is all still within the cultural and worldly life, and not in the life Divine. This is felt in the non-simplicity of style, in the imitation of the language of Nietzsche, in the fragmentedness and absence of inspiration. This is all just a book, in the old sense of the word, and not new life. But in the book are the remarkable words: All this written down I do but think little, as small the law of Moses in front of grace. With visible paper never wilt Thou express the Primal Truth and Mystery. In these words he reaches the ultimate acuteness of the tragedy of creativity and the tragedy of culture, in them is sensed the Russian thirst to transform literature into life, culture -- into being, to direct the creative act onto the creation of a new heaven and a new earth. This thirst was already there with Gogol, with Dostoevsky, with Tolstoy. Ibsen knew also this problem. Dobroliubov comprehended, that a book is a law and not grace, and that in writing and art there is not wrought Life. If thou dost wish the moreso on to read, Go and thyself be the writer, thyself become its source-becoming. It is possible to doubt, whether Dobroliubov would have become a writer and source-becoming, and whether his thirst would be allayed. But the tremendous significance of his life is impossible to deny. One cannot term Dobroliubov a religious thinker, but in everything of his spiritual type it is possible to discern a type of religious thought, characteristic of Russian Spiritual Christianity. Dobroliubov, weary and tormented, flees from man and human culture to the simplicity of nature and the lifestyle of the people. He seeks salvation and respite in religious populism, always connected with a religious naturalism, with a deifying of the natural order as being benevolent. This religious naturalism is often joined in together with the Spiritual Christianity. Dobroliubov neither wants to nor can he acknowledge, that culture is a pathway of the human spirit, possessing religious meaning. Culture is rather a falling-away from an essentially Divine world-order. Thus thought Tolstoy, thus feels Dobroliubov, and thus too is the religious frame of mind of all the Spiritual Christians from among the people. This -- is not a creative religious pathway, and within it there is not posited the religious problem about man. For this religious type there is characteristic a denial of the religious meaning of history and a departure, a falling out from the reciprocal responsibilities of the world process. In it there is sensed a passivity, an utmost submissiveness, something non-human, a tendency towards Buddhism, towards the religious consciousness of the East, towards pure monism, a negation of multiplicity and individuality. With the Dobroliubovians, as regards their spiritual type, there is no person, no man, and there is only but -- in general, only God. The individualism of the religious path, affirmed by them, leads to the negation of person. It is a denying of the religious self worth of man, the denial within God of an human countenance, and the denial of the need of God within man. This -- is a Monophysite tendency. This religious tendency always possesses its own historical denial of the mystery of the Divine-human natures of Christ, and instead only acknowledging the one Divine nature. Man is required to dissolve away within God, to extinguish his own human nature, so as to give place to God, the sole Divine power, to the Divine law, to the sole Divine truth. Tolstoy at the centre stands the Divine law, for A. Dobroliubov -- Divine love. But with Tolstoy, and with Dobroliubov, and a large part of the sectarians -- Spiritual Christians, there is a denial of man as an independent being, as a religious principle, in which is situated half of the religion of Christ. This type of religious thought does not know a multiplicity of countenances, as being worthy of the actual Divine efficacy. And even with the consciousness of such mystics as Dobroliubov and certain of the sectarians, rationally there is not the accepting of the antinomy of the one and the many, of God and the human person. Man is a downfall, false-being, which ought ultimately to be surmounted in the Divine modality of being. Such a Christianity is interpreted in the spirit of Eastern monism, the rational mysticism of the One. There is no autonomous nor free human activity, only but the singular pure Divine will. Everything human is only a covering, and not the kernel. Upon this spiritual ground there can be neither justified nor conceived a world historical process. The whole of human creativity comes off as false and an illusory covering. There is a peculiar conjoining of naturalism with an acosmism. The denial of man leads to a rationalisation of evil and to the denial of everything darkly-irrational in life. Spiritual Christianity, too smoothed-out and simplifying the complexity of life, begets too much the happy faces and types. Dobroliubov does not proceed from out of spiritual freedom, and he seeks for the centre not within himself, but in the simplicity of the people and the

simplicity of nature. In this characteristically Russian religious medium there can be met with genuine religious thinkers, theosophists with very complete a religious system. But these people do not write books. They enter into the Book of Life. There exists a mistaken literature about sectarianism, but it is devoted to some separate sects, and this literature does not cover the deep matters of sectarian religious life. In the majority of instances it investigates sectarianism from a social, and not from a religious point of view, it treats only the external and goes not to the soul of sectarianism. The missionary investigations of the sectarians are interested exclusively in the exposing of heresy and putting down the sectarians. The liberal literature about sectarianism is interested exclusively in the defense of sectarianism in legal and political regards. But neither the one, nor the other approach can be termed free and pervasive into the soul of that which is the subject of investigation. Many such people have passed before me, and I remember their faces with an altogether special sense of their vital significance. I spoke much with these people, and certain of the spiritual type remain forever in my memory. I know assuredly, that Russia is unthinkable without these people, that without them the soul of Russia would be deprived of its most characteristic, essential and valuable features. I would not presume to characterise out separate images of these people. My intent only is to touch upon the sort of general spiritual type, the typical religious thought and religious world-perception. None would be reconciled with anything less, than the complete and ultimate salvation of the world. It is a feature purely Russian, foreign to the European consciousness. One saw this salvation in a complete denial of good and evil, and from a burning thirst for the good he denied the existence of evil and saw the Fall to be in the emergence of the very distinction between good and evil.

DOWNLOAD PDF HISTORY OF RELIGIOUS SECTARIANISM IN RUSSIA, 1860S-1917

Chapter 4 : Highgate Road Social Science Research Station, Molokans, Dukhobors,

History of Religious Sectarianism in Russia (s -) By A.I. Klibanov, translated by Ethel Dunn. page book with preface, Russian version also available.

Russian Empire – The Russian Empire was a state that existed from until it was overthrown by the short-lived February Revolution in . One of the largest empires in history, stretching over three continents, the Russian Empire was surpassed in landmass only by the British and Mongol empires. The rise of the Russian Empire happened in association with the decline of neighboring powers, the Swedish Empire, the Polish–Lithuanian Commonwealth, Persia. It played a role in 14 in defeating Napoleons ambitions to control Europe. The House of Romanov ruled the Russian Empire from until , and its German-descended cadet branch, with . Like all empires, it included a large disparity in terms of economics, ethnicity, there were numerous dissident elements, who launched numerous rebellions and assassination attempts, they were closely watched by the secret police, with thousands exiled to Siberia. Economically, the empire had an agricultural base, with low productivity on large estates worked by serfs. The economy slowly industrialized with the help of foreign investments in railways, the land was ruled by a nobility from the 10th through the 17th centuries, and subsequently by an emperor. Tsar Ivan III laid the groundwork for the empire that later emerged and he tripled the territory of his state, ended the dominance of the Golden Horde, renovated the Moscow Kremlin, and laid the foundations of the Russian state. Tsar Peter the Great fought numerous wars and expanded an already huge empire into a major European power, Catherine the Great presided over a golden age. She expanded the state by conquest, colonization and diplomacy, continuing Peter the Greats policy of modernisation along West European lines, Tsar Alexander II promoted numerous reforms, most dramatically the emancipation of all 23 million serfs in . The Russian Empire functioned as a monarchy until the Revolution of . The empire collapsed during the February Revolution of , largely as a result of failures in its participation in the First World War. Perhaps the latter was done to make Europe recognize Russia as more of a European country, Poland was divided in the era, with much of the land and population going to Russia. Most of the 19th century growth came from adding territory in Asia, Peter I the Great introduced autocracy in Russia and played a major role in introducing his country to the European state system. However, this vast land had a population of 14 million, grain yields trailed behind those of agriculture in the West, compelling nearly the entire population to farm. Only a small percentage lived in towns, the class of kholops, close to the one of slavery, remained a major institution in Russia until , when Peter I converted household kholops into house serfs, thus including them in poll taxation 2. Protestantism – Protestantism is a form of Christianity which originated with the Reformation, a movement against what its followers considered to be errors in the Roman Catholic Church. It is one of the three divisions of Christendom, together with Roman Catholicism and Orthodoxy. The term derives from the letter of protestation from German Lutheran princes in against an edict of the Diet of Speyer condemning the teachings of Martin Luther as heretical. Although there were earlier breaks from or attempts to reform the Roman Catholic Church – notably by Peter Waldo, John Wycliffe, Protestants reject the notion of papal supremacy and deny the Roman Catholic doctrine of transubstantiation, but disagree among themselves regarding the real presence of Christ in the Eucharist. The Five solae summarize the reformers basic differences in theological beliefs, in the 16th century, Lutheranism spread from Germany into Denmark, Norway, Sweden, Finland, the Baltic states, and Iceland. Protestants developed their own culture, which made major contributions in education, the humanities and sciences, the political and social order, the economy and the arts, some Protestant denominations do have a worldwide scope and distribution of membership, while others are confined to a single country. A majority of Protestants are members of a handful of families, Adventism, Anglicanism, Baptist churches, Reformed churches, Lutheranism, Methodism. Nondenominational, evangelical, charismatic, independent and other churches are on the rise, and constitute a significant part of Protestant Christianity. During the Reformation, the term was

used outside of the German politics. The word evangelical, which refers to the gospel, was more widely used for those involved in the religious movement. Nowadays, this word is still preferred among some of the historical Protestant denominations in the Lutheran and Calvinist traditions in Europe, above all the term is used by Protestant bodies in the German-speaking area, such as the EKD. In continental Europe, an Evangelical is either a Lutheran or a Calvinist, the German word evangelisch means Protestant, and is different from the German evangelikal, which refers to churches shaped by Evangelicalism. The English word evangelical usually refers to Evangelical Protestant churches, and it traces its roots back to the Puritans in England, where Evangelicalism originated, and then was brought to the United States. Protestantism as a term is now used in contradistinction to the other major Christian traditions, i. Initially, Protestant became a term to mean any adherent to the Reformation movement in Germany and was taken up by Lutherans. Even though Martin Luther himself insisted on Christian or Evangelical as the only acceptable names for individuals who professed Christ, French and Swiss Protestants preferred the word reformed, which became a popular, neutral and alternative name for Calvinists

3. Russian Orthodox Church – The Russian Orthodox Church, alternatively legally known as the Moscow Patriarchate, is one of the autocephalous Eastern Orthodox churches, in full communion with other Eastern Orthodox patriarchates. The ROC branches in Belarus, Estonia, Latvia, Moldova and Ukraine since the s enjoy various degrees of self-government, in Ukraine, ROC has tensions with schismatic groups supported by the current government, while it enjoys the position of numerically dominant religious organisation. According to one of the legends, Andrew reached the location of Kiev. The spot where he erected a cross is now marked by St. By the end of the first millennium AD, eastern Slavic lands started to come under the influence of the Eastern Roman Empire. There is evidence that the first Christian bishop was sent to Novgorod from Constantinople either by Patriarch Photius or Patriarch Ignatios, by the mid-century, there was already a Christian community among Kievan nobility, under the leadership of Byzantine Greek priests, although paganism remained the dominant religion. The Kievan church was a metropolitanate of the Patriarchate of Constantinople and the Ecumenical patriarch appointed the metropolitan, who usually was a Greek. The Metropolitans residence was located in Kiev itself, the capital of the medieval Rus state. Following the tribulations of the Mongol invasion, the Russian Church was pivotal in the survival, despite the politically motivated murders of Mikhail of Chernigov and Mikhail of Tver, the Mongols were generally tolerant and even granted tax exemption to the Church. Such holy figures as Sergius of Radonezh and Metropolitan Alexis helped the country to withstand years of Tatar oppression, the Trinity monastery founded by Sergius of Radonezh became the setting for the flourishing of spiritual art, exemplified by the work of Andrey Rublev, among others. The followers of Sergius founded four hundred monasteries, thus extending the geographical extent of the Grand Duchy of Moscow. However, the Moscow Prince Vasili II rejected the act of the Council of Florence brought to Moscow by Isidore in March , Isidore was in the same year removed from his position as an apostate and expelled from Moscow. The Russian metropolitanate remained effectively vacant for the few years due largely to the dominance of Uniates in Constantinople then. Subsequently, there developed a theory in Moscow that saw Moscow as the Third Rome, the successor to Constantinople

4. Ritual – A ritual is a sequence of activities involving gestures, words, and objects, performed in a sequestered place, and performed according to set sequence. Rituals may be prescribed by the traditions of a community, including a religious community, Rituals are characterized but not defined by formalism, traditionalism, invariance, rule-governance, sacral symbolism, and performance. Rituals are a feature of all human societies. Even common actions like hand-shaking and saying hello may be termed rituals, the field of ritual studies has seen a number of conflicting definitions of the term. One given by Kyriakidis is that a ritual is an outsiders or etic category for a set activity that, to the outsider, seems irrational, non-contiguous, or illogical. The term can be used also by the insider or emic performer as an acknowledgement that this activity can be seen as such by the uninitiated onlooker, the English word ritual derives from the Latin ritualis, that which pertains to rite. In Roman juridical and religious usage, ritus was the way of doing something, or correct performance. The word ritual is first recorded in English in , there are

hardly any limits to the kind of actions that may be incorporated into a ritual. Catherine Bell argues that rituals can be characterized by formalism, traditionalism, invariance, rule-governance, sacral symbolism, Ritual utilizes a limited and rigidly organized set of expressions which anthropologists call a restricted code. Maurice Bloch argues that ritual obliges participants to use this formal oratorical style, which is limited in intonation, syntax, vocabulary, loudness, in adopting this style, ritual leaders speech becomes more style than content. Because this formal speech limits what can be said, it induces acceptance, compliance, Bloch argues that this form of ritual communication makes rebellion impossible and revolution the only feasible alternative. Ritual tends to support forms of social hierarchy and authority. Rituals appeal to tradition and are concerned to repeat historical precedents accurately. Traditionalism varies from formalism in that the ritual may not be yet still makes an appeal to historical. An example is the American Thanksgiving dinner, which may not be formal, thus, the appeal to history is important rather than accurate historical transmission. Catherine Bell states that ritual is also invariant, implying careful choreography and this is less an appeal to traditionalism than a striving for timeless repetition. The key to invariance is bodily discipline, as in prayer and meditation meant to mold dispositions. This bodily discipline is frequently performed in unison, by groups, Rituals tend to be governed by rules, a feature somewhat like formalism 5. With support from the Canadian government, moved to Western Canada around and they were pacifists who lived in communes that rejected personal materialism and had little use for schools. When one faction, the Sons of Freedom or Freedomites, began using arson and nude marches as protest techniques, the government took back most of their Saskatchewan land in , and their leader Peter V. Verigin led most of them to new colonies in British Columbia. Verigin was assassinated in by persons unknown, and his son took over, the word Doukhobor means Spirit Wrestlers, they are part of Spiritual Christianity. The origin of the Doukhobors is uncertain, the first records of them are from the 18th century. However, some believe that the sect had its origins in the 17th or 16th century. They do not use the Holy Bible as their source of faith, but its teachings are evident in some of Doukhobor psalms, hymns, the teachings of Jesus Christ have been accepted as their foundational truth. They draw on the characteristics of God, as portrayed by Jesus and they rejected the tyranny and oppression of the Czarist Russian government of the late s. They also rejected the Russian Orthodox priests, use of icons and they came to believe that the Bible alone, as a supreme source, was not enough to reach divine revelation, and that doctrinal conflicts can interfere with their faith. Their goal was to internalize the living spirit of God so that Gods spirit would be revealed within each individual and their pacifist beliefs and desire to avoid government interference in their life led to an exodus of the majority of the group from Russia to Canada around They adapted to life in agricultural communes, the immigrants were overwhelmingly of peasant origin, and had a low regard for advanced education. Many worked as loggers, lumbermen, and carpenters, eventually, splits happened, many left the communal dormitories and became private farmers homesteading on the Canadian plains. Religious a cappella singing, pacifism, and passive resistance were hallmarks of the sect, one subgroup occasionally demonstrated while naked, typically as a protest against compulsory military service. Their policies made them highly controversial, the modern descendants of the first Canadian Doukhobors continue to live in south-eastern British Columbia, southern Alberta and Saskatchewan, where their ancestors settled. Today, the population of Doukhobor descent in North America is 40, in Canada. The origin of the Doukhobor movement dates to the 17th- and 18th-century Russian Empire, believing in Gods presence in every human being, these people concluded that clergy and formal rituals were unnecessary. They rejected the government, the Russian Orthodox priests, icons. They believed in the divinity of Jesus and their practices and emphasis on individual interpretation as well as opposition to the government and church, provoked antagonism from the government and the established Russian Orthodox church 6. Milyukov was the founder, leader, and the most prominent member of the Constitutional Democratic party, in the Russian Provisional Government, he served as Foreign Minister, working to prevent Russias exit from the First World War. Pavel was born in Moscow in the family of a professor in architecture who taught at the school of arts. Milyukov studied history and philology at the Moscow University, where he was influenced by Herbert Spencer, Auguste Comte and his teachers were

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Vasily Klyuchevsky and Paul Vinogradoff. In summer he briefly took part in Russo-Turkish War as a military logistic and he was expelled for taking part in student riots, went to Italy, but was readmitted and allowed to take his degree. He specialized in the study of Russian history and in received the degree for a work on the State Economics of Russia in the First Quarter of the 18th Century, in he became a member of the Moscow Society of Russian History and Antiquities. He gave private lectures with great success at an institute for girl teachers. As a student Milyukov was influenced by the ideas of Konstantin Kavelin. His liberal opinions brought him conflict with the educational authorities. When released from jail, Milyukov went to Bulgaria, and was appointed professor in the University of Sofia and he was sent to Macedonia, part of the Ottoman Empire. There he worked in an archaeological site, in he was allowed to return to St Petersburg. In he was arrested again for taking part in a commemoration of the populist writer Pyotr Lavrov, in , according to Milyukov, about He contributed under a pseudonym to the clandestine journal Liberation, founded by Peter Bergardovich Struve, the government again gave him the choice of exile for three years or jail for six months, Milyukov chose the Kresty Prison. After an interview with Vyacheslav von Plehve, whom he regarded as the symbol of the Russia he hated and he was central in the founding of the Union of Unions in In he delivered courses of lectures in the United States at summer sessions in University of Chicago and he visited London, and attended the Paris Conference , organized by the Finish dissident Konni Zilliacus. Milyukov returned to Russia during the Russian Revolution of , according to Orlando Figes in many ways a foretaste of the conflicts of 7. Serfdom in Russia â€” The term serf, in the sense of an unfree peasant of the Russian Empire, is the usual translation of krepostnoi krestyanin.

History of Religious Sectarianism in Russia (s). Translated by Ethel Dunn. Edited by Stephen P. Dunn. Oxford, New York, Toronto, Sydney, Paris, Frankfurt: Pergamon Press, xvi, pp. \$, Canadian-American Slavic Studies" on DeepDyve, the largest online rental service for scholarly research with thousands of academic.

Kalmakoff The Pavlovtsy were a group of peasant sectarians primarily from Pavlovka and surrounding villages in the Sumy district of Kharkov province that arose in Professing Stundist and Tolstoyan beliefs, they were above all influenced by the teaching of Prince Dmitry Alexandrovich Khilkov Their religious views brought the Pavlovtsy into frequent conflict with church and state authorities. They maintained close ties with the Doukhobors in the Caucasus with whom they shared much in common. Those Pavlovtsy remaining in Kharkov suffered persecution and exile. The following timeline by Jonathan J. Kalmakoff outlines the history of the Pavlovtsy and their overlapping connections with the Stundist, Tolstoyan and Doukhobor religious movements. German Baptist missionaries hold Bible studies and prayer meetings in South Russia, attracting many local Russian peasants to their faith. By the s, Stundism, characterized by evangelism, Bible study, good works, egalitarianism, pacifism and a rejection of the Orthodox Church, spreads rapidly across South Russia. Prince Dmitry Alexandrovich Khilkov, Lt. He undergoes a profound spiritual crisis after killing a Turk in combat. He is quartered in Doukhobor villages on the Caucasian Front. He concludes that Doukhobor beliefs and practices are closer to the teachings of Christ than the beliefs of the Orthodox Church. Greatly influenced by Doukhobor teaching, Khilkov relinquishes his military career and returns to the family estate at Pavlovka in Kharkov province to put his new-found ideals into practice. From to , he distributes his acre estate among the village peasants, retaining a 19 acre plot for himself. He proceeds to live and work as one of the peasants. At first highly suspicious of his intentions, the peasants are won over by his integrity and genuine desire to do them good. Khilkov gains the reputation of one who "lives fully in accordance with the Gospel and who often quarrels with priests". Khilkov makes the acquaintance of Count Leo N. Tolstoy whose writings on spiritual Christianity, pacifism and non-resistance to evil make him a kindred spirit. While Khilkov has come to his views independently of Tolstoy, he is now widely regarded as a Tolstoyan. Others include brothers Mitrofan and Ivan S. Dudchenko, landowners in Sumy who redistribute their lands and leave to live among the peasants. Through Khilkov, Tolstoyan literature is widely distributed in the locality. Professing an admixture of Stundist and Tolstoyan beliefs, the peasant sectarians of Pavlovka and outlying villages such as Rechki, Yastrebennoye, Postolni and others, become known as the Pavlovtsy. Khilkov is summoned before the Governor of Kharkov and informed that his presence in the country can no longer be tolerated and that he should move to the city. Refusing to oblige, he is threatened with exile for inciting the peasants and fomenting revolution. An official investigation charges Khilkov and twenty Pavlovtsy peasants with "falling away from Orthodoxy". The Pavlovtsy are placed under strict police surveillance. Dudchenko living in Pavlovka and Ivan V. Anti-Pavlovtsy placards and pamphlets are widely distributed in the locality. Orthodox missionary work among the Pavlovtsy intensifies. Pavlovtsy leaders Nikolai I. Dudchenko standing and his father Ivan S. Dudchenko sitting , Kharkov, c. Khilkov is exiled to the Caucasus for five years for spreading "anti-religious propaganda". He settles in Bashkichet in Tiflis province where he again encounters Doukhobors. Several Tolstoyans including Semyon P. Prokopenko and Nikolai I. Dudchenko follow Khilkov into voluntary exile in Prokopenko, Dudchenko and those who are not exiles travel widely, circulating forbidden Tolstoyan literature among the Doukhobors. A State decree outlaws Stundism as a "particularly dangerous sect" and bans all Stundist meetings. From this time onwards, the Pavlovtsy in Kharkov are subject to every kind of harassment: In September, four leading Pavlovtsy are exiled to Vologda. Sixty Doukhobor military conscripts are imprisoned, tortured and exiled for refusing to bear arms. In June, Doukhobor settlements in the Caucasus demonstrate pacifism by burning firearms. Local authorities respond with beatings and exile of 4, Doukhobor civilians. Moreover, three hundred Doukhobor military reservists are exiled for turning in their service papers.

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Khilkov writes to Tolstoy about the Doukhobor "Burning of Arms" and the brutal repression by local authorities. Shocked by the atrocities, Tolstoy initiates an international campaign to aid the persecuted Doukhobors. Tolstoy October: Pavlovtsy military recruit Petr V. On route to exile in Siberia, he converts Kiril A. Sereda, a soldier from a neighbouring village in his escort. They settle in Yakutsk among Doukhobors exiled from the Caucasus for refusing military service. Several more Pavlovtsy refuse military service the following year in Authorities in the Caucasus blame Tolstoyan "agitators" for the growing militancy of the Doukhobors. For his involvement, Khilkov is transferred to a new place of exile in Estonia under much stricter conditions. Pavlovtsy peasants Ignaty V. Matveyenko and Osip Turchin of Rechki are exiled to Warsaw province for three years. This follows an unsuccessful attempt to banish them in which failed because the village assembly was not empowered to pass a sentence of banishment on religious grounds.

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Chapter 6 : History of Russia (1860-1917) - Wikipedia

In the 1860s and 1870s, religious communities of Russians and Ukrainians that would later identify themselves as Baptists first arose in unrelated strains in three widely separated regions of the Russian Empire.

The proclamation law of freed the peasants from dependence on the landowners and granted them all the land, previously worked by the peasants for their own use. Agriculture remained in the hands of peasants, who together constituted about four-fifths of the rural population, and former landowners. By the end of 19th century, Russia was the largest producer and exporter of cereals in the world. Owing to the development of agriculture, Russia gradually assumed a more important position in the world trade. Industrial growth was significant, although unsteady, and in absolute terms it was not extensive. By 1917, Russia had about 32,000 kilometers of railroads and 1. Between 1860 and 1917, annual coal production had grown about 1,000 percent to over 6 billion tons. The state budget had more than doubled, however, and debt expenditures had quadrupled, constituting 28 percent of official expenditures in 1917. Reforms and their limits[edit] Tsar Alexander II , who succeeded Nicholas I in 1855, was a man of a liberal disposition, who saw no alternative but to implement change in the aftermath of the Crimean War. Alexander initiated substantial reforms in education, the government, the judiciary, and the military. In 1861 he proclaimed the emancipation of about 20 million privately held serfs. Local commissions effected emancipation by giving land and freedom to the serfs. The government had envisioned that the 50,000 former landlords who possessed estates of more than 1,000 acres. Reforms of local government closely followed emancipation. In most local government in the European part of Russia was organized into provincial and district elected self-government zemstvos , which were made up of representatives of all classes and were responsible for local schools, public health, roads, prisons, food supply, and other concerns. In 1870 elected city councils, or дума , were formed. Dominated by property owners and constrained by provincial governors and the police, the zemstva and дума raised taxes and levied labor to support their activities. In 1864 Alexander II implemented the great judicial reform. In major towns, it established courts with juries. In general, the judicial system functioned effectively, but the government lacked the finances and cultural influence to extend the court system to the villages, where traditional peasant justice continued to operate with minimal interference from provincial officials. The Russian judicial system was modelled after contemporary French and German law. Each case had to be decided on its merits and not on precedents. This approach remained in place ever since. Other major reforms took place in the educational and cultural spheres. Censorship, which had stifled opinion under Nicholas, was greatly relaxed, and public opinion found a voice. Universities had gained autonomy. The Government encouraged education: The central government attempted to act through the zemstva to establish uniform curricula for elementary schools. In the financial sphere, Russia established the State Bank in 1859, which put the national currency on a firmer footing. The Ministry of Finance supported railroad development, which facilitated vital export activity, but it was cautious and moderate in its foreign ventures. The ministry also founded the Peasant Land Bank in 1889 to enable enterprising farmers to acquire more land. The Franco-Prussian War demonstrated the necessity of building a modern army. The old system of long term service 25 years for a limited number of recruits was abandoned, as being too heavy a burden for the people and as providing practically no reserves. The new conscription system, which provided for a short term of active service followed by several years in the reserve, was introduced by Dmitry Milyutin in 1874. It was drawn on democratic lines, calling to the colours all young men of 21 without distinction of class. Exemption was only granted to young men who were the sole breadwinners of their families. It also gave the army a role in teaching many peasants to read and in pioneering medical education for women. In 1881 revolutionaries assassinated Alexander II. His son Alexander III r. He strengthened the security police, reorganizing it into an agency known as the Okhrana , gave it extraordinary powers, and placed it under the Ministry of Internal Affairs. Alexander III put the most rigid economy into practice. This allowed the introduction of a series of financial reforms which tended to ameliorate the condition of the peasantry: Labour legislation was first introduced in 1891 with the creation

of the inspectorate of factories in charge of health and life saving regulations , the regulation of working hours and the limitation of female and juvenile labor. He also continued a policy of intensive railway building. Here the greatest event was the laying down of the Trans-Siberian Railway in . During the second half of the 19th century, a faction of so-called " Slavophiles " emerged in intellectual circles. Slavophiles believed that while the West polluted itself with science, atheism, materialism, and wealth, they should return to a simple peasant-based society centered on the Orthodox faith. The government rejected these ideas since it felt the need for rapid modernization. It followed that Russia, despite being a polyglot empire with dozens of nationalities and languages, was anything but friendly to the nationalistic aspirations of minorities. Poles fared especially badly since they had been enemies for centuries and because they had revolted in and . As Russian industrialization progressed, Poland fared quite well, but other areas like the Ukraine remained backward, a problem worsened by the clumsy land reforms of Alexander II. Jews in Russia proper and the Ukraine were subject to bad and worsening discrimination, especially since they were associated with either Poles or with revolutionary movements. Most of the latter were also highly nationalistic and oblivious to the minority problem. Even the Bolsheviks were clueless until after they had taken power in . Despite industrialization, Russia was still overwhelmingly rural and backward at the start of World War I. Petersburg were the only cities with any significant industry. Since most workers were fresh off the farm and totally uneducated, the main impetus of revolution came from middle-class college graduates frustrated at the inefficiency of Russian society. Thus with heavy foreign investment and technical assistance , Russia managed to achieve at least a veneer of industrialization by . Along with this came all of the abuses already encountered in the West such as child labor and unsafe working conditions. But while Britain, the US, Germany, and others were eventually able to rid themselves of those problems, Russia found it much more difficult due to inadequate infrastructure and especially the lack of an honest, educated bureaucracy. During the latter years of the 19th century, revolutionary groups of all flavors proliferated, some of which sought to reject modernity altogether and turn the clock back to the Middle Ages. Foreign affairs after the Crimean War[edit] Further information: Russia was hurt by the Treaty of Paris , which had demilitarized the Black Sea and deprived Russia of the southern strip of Bessarabia , which controlled access to the Danube River. Russian statesmen viewed Britain and Austria redesignated as Austria-Hungary in as opposed to that goal, so foreign policy concentrated on good relations with France, Prussia, and the United States. Following the Crimean War, Russia revived its expansionist policies. Russian troops first moved to gain control of the Caucasus region, where the revolts of Muslim tribesmenâ€™ Chechens , Circassians , and Dagestanis â€™had continued despite numerous Russian campaigns in the nineteenth century. Once the forces of Aleksandr Baryatinsky had captured the legendary Chechen rebel leader Shamil in , the army resumed the expansion into Central Asia that had begun under Nicholas I. The capture of Tashkent was a significant victory over the Kokand Khanate , part of which was annexed in . By Russian forces had captured enough territory to form the Guberniya Governorate General of Turkestan , the capital of which was Tashkent. The Bukhara Khanate then lost the crucial Samarkand area to Russian forces in . To avoid alarming Britain, which had strong interests in protecting nearby India, Russia left the Bukhoran territories directly bordering Afghanistan and Persia nominally independent. The Central Asian khanates retained a degree of autonomy until . Under the Treaty of Aigun in and the Treaty of Beijing in , China ceded to Russia extensive trading rights and regions adjacent to the Amur and Ussuri rivers and allowed Russia to begin building a port and naval base at Vladivostok. A weak Franco-Russian entente soured, however, when France backed a Polish uprising against Russian rule in . Russia then aligned itself more closely with Prussia by approving the unification of Germany in exchange for a revision of the Treaty of Paris and the remilitarization of the Black Sea. After Germany, united under Prussian leadership, was the strongest continental power in Europe. In Germany formed the loosely knit League of the Three Emperors with Russia and Austria-Hungary to prevent them from forming an alliance with France. Nevertheless, Austro-Hungarian and Russian ambitions clashed in the Balkans, where rivalries among Slavic nationalities and anti-Ottoman sentiments seethed. In the s, Russian nationalist opinion became a serious domestic factor in its support for

liberating Balkan Christians from Ottoman rule and making Bulgaria and Serbia quasi-protectorates of Russia. From to , the Balkan crisis escalated with the rebellion in Bosnia and Herzegovina , and insurrection in Bulgaria , which the Ottoman Turks suppressed with such great cruelty that Serbia, but none of the West European powers, declared war. In early , Russia came to the rescue of beleaguered Serbia when it went to war with the Ottoman Empire of " Within one year, Russian troops were nearing Constantinople , and the Ottomans surrendered. To replace Muslim refugees who had fled across the new frontier into Ottoman territory the Russian authorities settled large numbers of Christians from an ethnically diverse range of communities in Kars Oblast , particularly the Greek Orthodox Georgians and Caucasus Greeks , and Christian but mainly non-Orthodox Armenians , all of whom hoped to achieve their own regional ambitions on the back of the Russian Empire. When Britain threatened to declare war over the terms of the Treaty of San Stefano, an exhausted Russia backed down. Russian nationalists were furious with Austria-Hungary and Germany for failing to back Russia, but the Tsar accepted a revived and strengthened League of the Three Emperors as well as Austro-Hungarian hegemony in the western Balkans. Russian diplomatic and military interests subsequently re-focussed on Central Asia, where Russia had quelled a series of uprisings in the s, and Russia incorporated hitherto independent emirates into the empire. Britain renewed its concerns in when Russian troops occupied Turkmen lands on the Persian and Afghan borders, but Germany lent diplomatic support to Russian advances, and an Anglo-Russian war was averted. In the dispute that arose between Austria-Hungary and Russia, Germany took a firm position toward Russia while mollifying the tsar with a bilateral defensive alliance, the Reinsurance Treaty of between Germany and Russia. When Wilhelm II dismissed Bismarck in , the loose Russo-Prussian entente collapsed after having lasted for more than twenty-five years. Three years later, Russia allied itself with France by entering into a joint military convention, which matched the dual alliance formed in by Germany and Austria-Hungary. This outcome was avoided because of British and French fears of what Russia might do if the continued to launch bellicose gestures against the Union. On October 29, there occurred in St. Taylor reported these comments by Gortchakov to the State Department: We desire above all things the maintenance of the American Union as one indivisible nation. We cannot take any part, more than we have done. We have no hostility to the Southern people. Russia has declared her position and will maintain it. There will be proposals of intervention [by Britain and France]. We believe that intervention could do no good at present.

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Chapter 7 : Spiritual Christianity - Wikipedia

The Hidden History of a Russian Religious Sect's Attempts to Found The Doukhobors: Their History in Russia, of Religious Sectarianism in Russia, s

Fri, 30 Mar Links updated Oct. My interest is not only in finding a connection between Russian Mormon-Molokans and the American Mormon movement, but to document the religion generally. Below is a list of the sources I have so farâ€”most of them I have as either original books or photocopies of documents sent by Dr. Nastolnaia Kniga dlia Sviashchenno-Tserkovno-Sluzhitelei. History of Religious Sectarianism in Russia s XIX Narodnaia Sotsialnaia Utopia v Rossii: Deianiia 3-ogo Vserossiiskago Missionerskago Sezda v Kazani. Ivan Grigorev I Grigorii Vereshchagin. K Istorii Montano-Molokanskoi Sekti. In addition to these sources, two BYU professors went on a short research trip last spring and wrote some articles on their views of how the name came about. However, they have years ago, and I hope to visit most of them with the three weeks that I have in Russia. No Mormon missionaries visited Russia until the late s, and then only very briefly. In fact, there were not any registered members of the Mormon church in Russia until the s. They may have information concerning my research. At the northeast end of Samara there is a large area of dachas, and on the north end of this dachniy rayon [garden region] is Mekhzavod. To the south of the zavod [factory] itself is a very unusual village, located off the 19th kilometer bus stop. The village has about inhabitants and representatives from a very large diversity of religions, including the "Mormons". One author Bulgakov mentions that the communes in the south were called "Metodisti," while the ones in the Samara and Buzuluk Oblasts were called "Mormony-Molokane". If you know anyone in the area of Pugachev or Novouzensk, please let me knowâ€”these were the hotbeds for the foundation of Russian Mormonism. Thanks for your interest. If any of the people on this email list have any more information or insights, please let me know.

Chapter 8 : Spiritual Christianity - WikiVividly

N. A. BERDYAEV (BERDIAEV) SPIRITUAL CHRISTIANITY AND SECTARIANISM IN RUSSIA (- #a) I. The type of religious thought, which conditionally might be called Spiritual Christianity, possesses a great significance and occupies a large place in Russian national life, but it is not [yet] altogether possible for it to be defined through purely bookish sources or separate religious thinkers.

Chapter 9 : History of the Russian Orthodox Church - Wikipedia

Separate from Spiritual Christianity were other strands of Russian sektanstvo ("sectarianism" in the sense "splitting into sects" rather than "sectarian bigotry") including the Popovtsy and "Evangelical Christianity".