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**CHARITABLE ACTIVITY OF THE ORTHODOX FRATERNITIES
OF RIGHT-BANK UKRAINE IN THE SECOND HALF OF THE XIXth CENTURY**

Abstract. *The purpose of the article is to highlight the main aspects of charitable work of the Orthodox fraternities that operated on the territory of the Right-Bank of Ukraine during the XIXth century. The Methodology of the Research.* The research objectives have been solved on the principles of scientificity, objectivity and historicism, as well as the use of general scientific methods (internal criticism of sources, analysis, synthesis, generalization). **The scientific novelty** of the article – the materials of previous researches on charity in Volyn province have been supplemented, and also on the basis of little-known archival sources the analysis of the charitable work of the Orthodox fraternities of Podilsk province has been carried out. **The Conclusions.** The government of the Russian Empire planned to carry out systematic work to strengthen the foundations of Orthodoxy among the population of the south-western region. Charitable direction of work was considered as one of the possible options for the implementation of such tasks. Taking care of the poor and low-income population of the region was carried out, in part, in order to influence the minds of the people and the formation of ideas of devotion to the orthodox faith. The implementation of such mission relied in part on the newly formed Orthodox fraternities. It has been determined that despite the complex social and religious changes during the period under analysis and the conditions of formation and activity of the Orthodox fraternities, their charity was important as a certain type of social work among the local population. The statutory documents governing the work of the Orthodox fraternities indicated a number of tasks aimed at conducting charitable work. It has been found out that the main directions of charitable work by the Orthodox fraternities were providing food for the homeless, providing temporary food for travellers, providing material assistance and supporting the population during epidemics and natural disasters, allocating one-time payments to low-income families, and caring for orphaned children. From the analysis of the reporting documentation of the fraternities, the idea follows that only some fraternities carried out effective activities in this direction.

Keys words: Orthodox fraternities, charity, hospital, shelter, Right-Bank Ukraine.

БЛАГОДІЙНА ДІЯЛЬНІСТЬ ПРАВОСЛАВНИХ БРАТСТВ ПРАВОБЕРЕЖНОЇ УКРАЇНИ У ДРУГІЙ ПОЛОВИНІ ХІХ ст.

Анотація. *Мета статті* полягає у висвітленні основних аспектів благодійної роботи православних братств, що діяли на території Правобережної України впродовж ХІХ ст. **Методологія.** Дослідження ґрунтується на принципах науковості, об'єктивності та історизму, а також на використанні загальнонаукових методів (внутрішньої критики джерел, аналізу, синтезу, узагальнення). **Наукова новизна** – доповнено матеріали попередніх розвідок про благодійництво у Волинській губернії, а також на основі маловідомих архівних джерел здійснено аналіз благодійної роботи православних братств Подільської губернії. **Висновки.** Уряд Російської імперії планував здійснювати планомірну роботу щодо зміцнення засад православ'я серед населення південно-західного регіону. Благодійний напрям роботи розглядався як один з можливих варіантів втілення таких завдань. Опікування бідного та малозабезпеченого населення регіону проводилося, частково, з метою впливу на свідомість людей та формування ідей відданості православної вірі. Втілення такої місії частково покладалося і на новостворені православні братства. Встановлено, що, незважаючи на складні соціальні та релігійні зміни, у зазначений період та умови постання й діяльності православних братств, їх благодійництво мало важливе значення як певний вид соціальної роботи серед місцевого населення. У статутних документах, що регулювали роботу православних братств, зазначалася низка завдань, які були спрямовані на проведення благодійницької роботи. З'ясовано що її основні напрями полягали у забезпеченні безпритульних, тимчасовому харчуванні подорожуючих, наданні матеріальної допомоги та підтримці населення під час епідемій та стихійних лих, виділенні одноразових виплат малозабезпеченим сім'ям, опікуванні дітьми-сиротами. Із аналізу звітної документації братств можемо констатувати, що лише окремі з них проводили результативну діяльність у цьому напрямі.

Ключові слова: православні братства, благодійність, лікарня, притулок, Правобережна Україна.

The Problem Statement. The state policy of the Russian government was aimed at planting orthodoxy and eradicating catholicism (Buravsky, 2021, p. 50). According to I. Nadtoka, “the introduction of a number of discriminatory measures by the tsarist government was aimed at destroying the remnants of the Polish autonomy, russifying the population, as well as expropriating the local Roman Catholic Church and distancing it from the Polish national liberation movement” (Nadtoka, 2019, p. 91). The Russian Orthodox Church occupied a leading position, and it concentrated its activities on the creation of diocesan historical and statistical committees, archival commissions (Koshel', 2021, p. 42), and the Orthodox fraternities.

Restored during the second half of the XIXth century the Orthodox fraternities on the territory of Right-Bank Ukraine were to carry out the tasks set by the Russian government aimed at strengthening the Orthodox Church. In this vein, these organizations were expected to conduct various vector educational activities, in particular, much attention was paid to charitable work.

The Analysis of Sources and Recent Researches. A significant array of historiography of the issue under analysis are scientific studies during the XXth century. This topic is presented in the publications of domestic scholars: Alioshyna O. (Aloshyna, 2019), Donik O. (Donik, 2005), Men'ko V. (Men'ko, 2018), Tymochko I. (Tymochko, 2010), Grigoruk O. (Grigoruk, 2008) published a number of articles devoted to the emergence, educational activities and participation of the Orthodox fraternities in the cultural life of Volyn and Podilsk provinces. However, in these researches, the authors analyzed the aspects of philanthropy briefly. In the publications there were used archival documents of the Central State Historical Archive of Ukraine, which supplemented and clarified the materials of previous scientific articles on this issue. An important source for the study was the periodicals “Volyn Diocesan Gazette”

and “Podilsk Diocesan Gazette”, which contain information about the activities of charitable institutions organized by the Orthodox fraternities.

The purpose of the scientific article is to elucidate the charitable activities of the Orthodox fraternities on the territory of Right-Bank Ukraine during the XIXth century.

The Results of the Research. The Orthodox fraternities carried out charitable activities because they were one of the means of influencing the local population. They believed that in this way it would be possible to strengthen the population’s sense of belonging to “true Orthodoxy” and to educate the younger generation in this spirit. In this context, the charitable activity of the Ostroh Cyril and Methodius Brotherhood deserves attention. According to the statute, its members were obliged to help all patients with “good advice and free medicine”, to visit the hospital in turn, to have a list of orphans and all patients, to support them both morally and materially (Ustav, 1893, p. 12). It was emphasized that the fraternity should take care only of the Orthodox, as the Jewish and Polish population had sufficient funds to help their fellow believers.

Implementing such tasks, there was established a fraternal hospital and pharmacy, the premises for which were built at the school yard 2 years later in 1867. The hospital was originally under the direction of sister M. M. Alekseyeva, who came from St. Petersburg and lived until 1869. During the period of 1873 – 1922, the sister of mercy was M. P. Solodkovych, who performed her duties faithfully and gave advice and treatment to all who applied. The school for girls also had a hospital with 4 inpatient beds. All patients were provided with outpatient care and free medication. There was a hospital near the gymnasium for women, where patients came to see doctors. It consisted of two rooms – an outpatient clinic (reception and pharmacy) and a living room, where the pharmacist lived. Doctors E. Levitsky and S. Borshchov came there at a certain time and consulted patients, performed dressings, and made medicines. Prescribed drugs were made in a pharmacy and given to everyone for free. During the first year of its operation, only 18 patients went to the hospital, and during the second year – 147, and in 1888 – 3155. Patients were given 6,272 items of medicine. From the time of opening until 1915, it was visited by 132,249 patients who were given 278,320 different drugs (Bykov, 1915, pp. 410–412). Significant financial and material assistance to the hospital was provided by Empress Maria Olexandrivna, on whose orders clothes, medicines, and food were sent every year. During the period of 1868 – 1890, about 50,000 people were treated at the hospital. The hospital consisted of an outpatient clinic (reception and pharmacy) and living rooms, where the pharmacy “lady” lived. In the 70s of the XIXth century the whole volume of work (consultations, dressings, production of medicines) was performed by two fraternal doctors E. P. Levitsky and S. A. Borshchov. The position of pharmacy lady was held by M. Razina, and later from May 1, 1873 M. Solodkovych (Tymochko, 2010, p. 197).

At the request of the fraternity, the Minister of Public Education during the Russo-Turkish War of 1877 – 1878 allowed the gymnasium to be turned into a hospital in the form of the Red Cross department with 16 beds and full medical supplies. From August of 1877 to July of 1878, 49 patients underwent a course of treatment in this hospital, for which the brothers spent 827 rubles. Along with the provision of medical care, the brothers were on duty at the patients, took care of their psychological condition (Bykov, 1915, p. 206).

On May 6, 1868, on the birthday of the descendant of the throne Mykola Oleksandrovych, the fraternity opened a pilgrimage house for pilgrims and travellers. Every year in the reporting documentation the brothers recorded the number of travellers and in total by 1910 it was visited by about 29,365 people. It was located in front of the fraternal room and annually

received from 300 to 400 pilgrims (or an average of about 10 people a day) who passed Ostroh on their way to the Pochaiv or Kyiv Lavra to pray and came from different parts of the Russian Empire – Poland, Belarus, Arkhangelsk, Irkutsk and etc. If necessary, the brothers gave the pilgrims not only the opportunity to rest, but also provided food, clothing and footwear. The largest number of pilgrims was observed on the eve of major religious holidays. In honour of the day of the zoning of the house, the brothers organized charity dinners for pilgrims, urban and rural children, the homeless and the poor (Zhilyuk, 1996, p. 65). A constant influx of people was used to spread ideology by the brothers. Relevant propaganda work was carried out especially at the beginning of the XXth century. The new charter of the fraternity of 1909 fixed one of the tasks – to hold conversations and readings on relevant topics among the visitors.

Ten years later, in 1878, the members of the fraternity established another charitable institution, which was named Olexander-Mariinsky Asylum (in honour of the emperor and empress). It was intended for servicemen because it gave the right to life imprisonment to four “lower ranks” of the Russian army, who were incapacitated due to injuries received during the Russo-Turkish war (CSHAU, f. 442, d. 627, c. 1, p. 136a). They received a room with a separate entrance and one-tenth of the land. Monthly the brothers provided financial and material assistance to family members and provided free education for the children. The main condition for living in the shelter was the obligatory attendance of worship services. In case of misconduct by the military or family members, the council had the right to evict them (Tymochko, 2010, p. 197). Despite all the amenities, the shelter was not filled and the brothers decided to establish a hospital with 20 beds for the wounded during the war with Japan. It was visited by a medical inspector of the Kyiv Military District and after reviewing the organization and conditions of the institution, he noted that “medical examination is satisfactory, treatment is carried out in accordance with the instructions of the Moscow Executive Commission, premises and conditions meet medical requirements”. From March of 1905, 23 people were treated in the hospital, and after the discharge of patients on October 23, 1905, it was closed.

During World War I, the fraternity built a hospital with 15 beds and maintained it at its own expense. By May 1, 1915, 42 wounded had been treated there. After the occupation of Western Ukraine by Poland, the fraternity ceased its work in 1922 (Bykov, 1915, p. 425).

In the absence of a satisfactory health system in the region, the fraternal charitable work of the fraternity helped to change and maintain the health of the population and was of a humanistic nature.

In addition to school for girls, the Cyril and Methodius fraternity took care of a boarding school for girls, where they expected a vacancy for admission to the school (since 1879, no more than 80 girls were admitted to the school), as well as a peasant boarding house where boys trained after graduating from rural school to enter the Ostroh gymnasium. However, the funds for the maintenance of the boarding house for the boys came from the peasants of Ostroh district. Instead, the brothers provided these boarding houses with literature, taught children free of charge or for a nominal fee (Ershova, 2006, pp. 195–196).

The charitable direction of the Lutsk Brotherhood’s work was the establishment of an almshouse and a night shelter for the poor and travellers. Having received significant monetary donations, the fraternity opened a chapel on September 14, 1893. On March 26, 1894, the Synod approved the “Statute of the Almshouse and Night Shelter of the Lutsk Exaltation of the Cross” (Otchet, 1894, p. 5). In 1894, 1219 people received shelter (Otchet,

1895, p. 741), in 1907 – 1787 people. During the period of 1912 – 1913, there were 11 – 19 homeless poor people in the chapel, and 3753 needy people found shelter in the night shelter.

In the future, the brothers planned to establish a shelter for orphans, as well as for young children of the Orthodox faith. According to the brothers, these children “do not find a place in their parents’ homes and who, sometimes falling into Catholic families, not only separate from the Orthodox Church and the Russian people, but even forget the Russian language” (Otchet, 1891, p. 240).

Continuing to work in this direction, the members of the fraternity decided to establish a hospital. They addressed a letter to the governors-general of Kyiv, Volyn and Podilsk as needed in the hospital for the poor of Lutsk and its environs to approve the hospital’s charter in 1890. After receiving permission, in 1891 the fraternity members opened a hospital to provide free assistance to the poor of Lutsk. At the hospital patients were given free medical consultation and medicine at the expense of the fraternity. The activities of the hospital were: to give advice by doctors, to perform surgical operations, vaccination against smallpox. All affairs of the hospital were managed by the fraternity council and doctors who performed medical duties on a voluntary basis. Once a month, meetings of the fraternity council were held, at which organizational matters were decided and appropriate decisions were made, which were recorded in the minutes. Doctors chose from among themselves the person who managed the internal regulations. The hospital was under the supervision of the hospital department of the provincial administration, where the head provided evidence of patients, operations and vaccinations, and members of the fraternity submitted annual reports on its activities. The hospital was first headed by the city doctor A. H. Fominykh, and from 1893 by A. P. Slesarevsky. In addition, such doctors as P. Gavrilov, A. Zavileisky, G. Poczobut and the others worked in it for a certain period on a voluntary basis (Otchet, 1895, p. 741). Later, in 1892, a reception department for the treatment of inpatients was organized in the premises of the city council. However, in 1907, in connection with the opening of an outpatient examination at the Zemstvo hospital, the fraternity decided to close its own hospital, which had not actually been operating for a year. All instruments and pharmacy equipment were transferred to the Zemstvo hospital (CSHAU, f. 442, d. 637, c. 1, p. 218a).

Enough attention was paid to the charitable work of the members of Kremenets fraternity, who took care of orphans and pupils of theological educational institutions of Kremenets. However, on the grounds that special guardianship institutions were set up at the educational establishments to carry out such work, the members decided to satisfy only those requests “the needs of which were not in doubt and were certified by an official”. Later, they changed the vector of their work, because they realized that the help they provide cannot fully satisfy all the needy of the city. That is why, they decided to focus their charitable activities on changing the social life of the city, in which the local Orthodox population will be friendly to the problems of the others, will be attentive to their needs and will begin to fight poverty. Based on this belief, the brothers decided to help only orphans, as the most vulnerable stratum, and teach them various crafts and occupations that would make their lives easier in the future (Otchet, 1892, pp. 52–53).

The fraternity, helping the needy residents of Kremenets, considered it a moral duty to help the Orthodox population of other cities of Volyn province, especially in cases of distress. Evidence of this is the fact that the fraternity provided assistance during the fire that broke out in Ostroh on June 3, 1889. During such events, members of the fraternity opened a subscription to help the Orthodox victims and collected 100 rubles, as well as sent 25 rubles from the basic

monetary capital of the fraternity council (Otchet, 1890, p. 54). This fact testifies to a constant cooperation of Kremenets fraternity with other fraternities of Volyn Province.

Ioanno-Predtechenske fraternity of Kamianets, founded in 1864, operated in Podilsk Province, and opened three fraternal schools for the education of children from the city and its environs. Children were admitted to these schools, in the vast majority of poor families and orphans, regardless of religion. Some orphans living in the shelter were supported by the fraternity, the others studied at the expense of philanthropists (Ptavila, 1865, pp. 488–490).

Representatives of the fraternity took care of orphans, who had neither mother nor father, or children, who could not be provided for by poor parents and were left without any supervision or upbringing. Expanding its activities, the fraternity was convinced that school education is of great benefit to students. However, the brothers understood that teaching only one literacy, no matter how “it does not have a beneficial effect on the urban population, cannot give orphans the means” to live safely in the future, because when they finish school, “they will be exposed to all the horrors of poverty, it will be difficult for them” (CSHAU, f. 127, d. 674, c. 52, p. 1). Based on this, the patron saint of the fraternity, Bishop Leontius of Podilsk and Bratslav, decided to establish a shelter at one of the fraternal schools, in which, in addition to the school programme, children would be taught various trades that “could bring an honest and safe piece of bread for themselves and for their families” (Bratskiy, 1867, p. 156). The pages of the press of that time praised the work of the fraternity in this direction and it was noted that “the shelter and craft school founded in Kamianets by the fraternity cannot but be considered quite useful and therefore worthy not only of support but also of their development in a broader direction” (CSHAU, f. 442, d. 535, c. 81, p. 3). These institutions were used and the number of those wishing to go to schools was constantly growing, but the limited material wealth of the fraternity did not allow to increase the number of pupils. The case exceeded the expectations of its members, which consisted only in “giving help to poor and needy children”.

After ten years of operation of these institutions, the head of the fraternity emphasized that the help of philanthropists from other provinces decreased with each passing year. Then he appealed for help “to those who sympathize with the charitable cause with a request to support the orphans who were dependent on the fraternity with their possible donations”. The head emphasized that aid from other provinces decreased with each passing year. The main reason for this state of affairs was the opening of new fraternities and trustees in many cities of the state. In turn, this reduced some donations from other cities in the province (Otchet, 1877, pp. 66, 69).

The fraternity made significant efforts to find additional funds for the operation of schools. With the assistance of V. Ustrugov, on January 9, 1877, a concert was organized and held for those interested in the premises of the local men’s gymnasium in favour of raising money for subsistence. During the concert, the hall was crowded with visitors and all seats were occupied.

The fraternity supported a large number of widows and the poor, deprived of any means of subsistence. From time to time they were given one-time or permanent financial assistance.

During the reporting year 1868, Kamianets-Podilsky fraternity provided material resources for those who needed additional help the most. A certain amount of money was distributed to each parish to local priests who had reliable information about such people. During previous years, the brothers received information about people in need from the local police department, but these data were not always reliable. The fraternity then instructed its members, and sometimes priests, to collect such data and make appropriate decisions. Due to lack of material

resources, the fraternity council was limited to issuing lump sums. In 1881, in particular, such one-time benefits were received by: the wife of Deacon N. Dashkevychyev – 25 rubles, the wife of official O. Yanitska – 4 rubles, an official O. Krulikovska – 15 rubles, N. Sosnytska and M. Ivanytska – 2 rubles each, and Kukhnytska – 3 rubles. As an exception, M. Svishchev's officials paid a monthly payment of 1 ruble. 50 kop. (CSHAU, f. 442, d. 47, c. 317, pp. 12–13). The brothers reported a one-time cash benefit in their annual reports for the work done.

Every year, at Christmas holidays and Resurrection of the Christ, the brothers constantly distributed 160 rubles for the needs of the poor inhabitants of the Orthodox faith in the city of Kamianets and its suburbs (Otchet, 1867, p. 818).

The charitable aspect of the work was fixed in the statutory document of Letychiv fraternity. The charter stated that among the next tasks it was to take care of the allocation of possible financial assistance to “poor people, especially those who went to Letychiv School for proper training and behaviour” (Otchet, 1873, p. 145). However, such financial assistance was one-time rather than permanent, as the fraternity did not have sufficient material resources.

The Conclusions. The most effective in the cause of charity was the activity of big Orthodox fraternities, in particular those that functioned in big cities of Right-Bank Ukraine. Other, rural or small urban fraternities, did not pay enough attention to charitable work in comparison with other areas of work in which they were engaged. This was due to the fact that they did not have sufficient material base and financial support to fully implement charitable work. In addition, it should be added that some fraternities, in their statutory documents, defined this area of activity as secondary and therefore did not pay enough attention to it. This is due to the difficult financial situation and the decrease in the number of benefactors who helped the fraternities financially.

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