

CHARITABLE WORK OF THE ORTHODOX FRATERNITIES OF THE PODILLYA PROVINCE (SECOND HALF OF XIX CENTURY)

O. Alyoshyna

National University of Ostroh Academy

Key words: orthodox fraternity, the Podillya province, educational activity, craft school, shelter.

The article reveals the main activities of the Orthodox fraternities, which was mainly aimed at strengthening the position of Orthodoxy in the Podolsk province and its environs. Of all the fraternities, the most productive and influential was the Kamenets John the Baptist Brotherhood. It included well-known public figures, bishops, officials, wealthy representatives of the city and other provinces. They were the main benefactors and donors and provided the functioning and support of the fraternity. Other Orthodox fraternities in the province were less influential and had much less wealth to carry out their tasks. It should be noted that due to their capabilities, the activities of such Orthodox fraternities had a positive result and the members of the fraternities solved important and urgent problems of the local population. Conclusions. It was established that the main principles of the work of the Kamenets Orthodox Brotherhood were educational and charitable areas, which provided for the care of children of poor residents of the city and its environs. This later manifested itself in the establishment of a craft school and the establishment of a shelter. The members of the fraternity believed that schooling would enable the children of poor artisans to receive primary education and to acquire certain profession. This institution was in great demand among the local population and surrounding villages, as it provided students with good enough skills compared to other schools to master the future profession. The educational work of other fraternities consisted of caring for orphans, caring for the poor of the village, arranging a church, and building a school.

БЛАГОДІЙНА РОБОТА ПРАВОСЛАВНИХ БРАТСТВ ПОДІЛЬСЬКОЇ ГУБЕРНІЇ (ДРУГА ПОЛОВИНА XIX ст.)

О. А. Альошина

Національний університет «Острозька академія»

oksanatm1@ukr.net

ORCID: 0000-0002-0893-3791

Researcher ID: AAX-8161-2020

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У статті розкрито благодійний напрям діяльності православних братств, який, головним чином, був спрямований на зміцнення позицій православ'я у Подільській губернії та її околицях. Серед усіх братств найбільш результативним було Кам'янецьке Іоанно-Предтеченське братство. Інші православні братства губернії були менш впливовими і мали значно менші статки для реалізації намічених завдань. Необхідно зазначити, що зважуючи на свої можливості, діяльність таких православних братств мала позитивний результат і члени братств вирішували важливі і нагальні проблеми місцевого населення.

Висновки. Встановлено, що головними засадами роботи православних братств був благодійний та освітній напрями, що передбачали опікування дітьми бідних жителів міста та його околиць.

Introduction. The emergence of orthodox fraternities in the Podolsk province during the second half of the nineteenth century. was due to the aspirations of the government of the Russian Empire to prevent the influence and spread of other religions in the controlled territories, in particular in the territory of the Right Bank of Ukraine.

Topics devoted to the functioning of the Orthodox fraternities of the Podolsk province are not sufficiently represented in the publications of domestic scholars of the twentieth century. In their scientific articles, Gryhoruk O.¹ and Oprya I.² revealed certain aspects of the educational work of the fraternities and their contribution to the cultural life of Podillya. In domestic historiography, this topic remains poorly studied, and therefore is of considerable scientific interest. The study presents scientific material used from various archival sources, published materials and periodicals. He gave an opportunity to reveal the main activities of the Orthodox fraternities of the Podolsk province.

The purpose of the scientific article is to reveal the origin and functioning of the orthodox brotherhoods during the 1860s and 1890s.

Scientific novelty - for the first time on the basis of little-known archival documents the functioning of the orthodox brotherhoods of the Podolsk province was analyzed.

In the 60's of the XIX century. there is an extremely rapid growth in the number of fraternities in the Podolsk province. One of the first in 1864 was the Kamenets Ioanno-Predtechenske brotherhood. It was founded to promote «the spread and prosperity of the Orthodox faith, the establishment of schools in the spirit of the Orthodox faith, care and care for needy members of the Orthodox Church»³.

The fraternity was under the direct patronage of the bishops of Podolsk and Bratslav and the head of the province. It consisted of full members who had the right to vote during meetings and donors. The council consisted of a foreman who headed the council, two comrades, a clerk, a treasurer, and seven members. The fraternity selected candidates in case of withdrawal or absence of full members⁴. Its

¹ Григорук, О. До історії православних церковних братств Півдня (За матеріалами «Подольських епархиальних ведомостей»). Наукові записки. Збірник праць молодих вчених та аспірантів. К., 2008. Т. 16. С. 234–242.

² Опра І. Місіонерська діяльність православних братств у Правобережній Україні у 60-ті роки XIX – на початку ХХ ст. Гілея: науковий вісник. Збірник наукових праць. К., 2012. Випуск 65. С. 44–47.

³ Центральний державний історичний архів України. Ф. 127. Оп. 674. Спр. 52, арк. 2.

⁴ Устав братства при кафедральному соборе в Каменці.

members included well-known public figures, bishops, officials, wealthy representatives of the city and other provinces. They were the main donors and provided the functioning and support of the fraternity.

The members of the fraternity paid special attention to the spread of enlightenment in the spirit of Orthodoxy among orphans and poor children, who remained «without any supervision always under the influence of Polish fanaticism and Jewish selfishness»⁵.

To this end, the fraternity opened a fraternal school in Kamyanets. Later, an orphanage was set up next to it, where orphans were kept free of charge and children from poor families could live temporarily⁶.

The council of the fraternity decided to admit children to school on condition that they be taught a certain craft for 3 years. Spending considerable funds on the arrangement of this institution, the members of the fraternity hoped that in time they would be able to partially recover the money spent from the sale of items made by their pets or through a lottery⁷.

The fraternity introduced some changes in the established rules of the school. These changes were due to the desire to better teach children crafts, and on the other hand, due to the desire to increase income to the fraternity. In accordance with the curricula approved in 1869 for the craft school, it was decided to reduce the curriculum. In particular, in the 1st grade left reading, writing, church singing, study of prayers, in the 2nd grade - reading in Russian and Slavic languages, history of the Old Testament, arithmetic, church singing, for 3rd - history of the New Testament, explanatory reading, arithmetic, church singing, for 4 - catechism, a brief overview of Russian history, arithmetic, church singing⁸.

At school two masters who were on the constant maintenance of brotherhood, and also received the income from the made products worked⁹. Each of them had two apprentices. During 1868, the ex-

⁵ Подольські епархиальні ведомості. 1865. №1. С. 18-28.

⁶ ЦДІАК. Ф. 127. Оп. 674. Спр. 52, арк. 1.

⁷ Отчет Каменецкого Свято-Иоанно-Предтеченского братства. Подольские епархиальные ведомости. 1867. №24. С. 817.

⁸ ЦДІАК. Ф. 442. Оп. 47. Спр. 317, арк. 14.

⁹ Отчет Каменецкого Свято-Иоанно-Предтеченского братства за 1869-1870 год. Подольские епархиальные ведомости. 1870. №24. С. 606.

⁹ Отчет Каменецкого Свято-Иоанно-Предтеченского братства за 1875 год. Подольские епархиальные ведомости. 1876. №3. С. 68.

isting workshops had significant results compared to previous years. Each workshop, with the money received from the sale of manufactured things, bought tools, materials for products and had the opportunity to pay wages to craftsmen and apprentices, who for the vast majority of the time were dependent on the fraternity.

From the beginning of 1872-1873 there were significant changes in the educational process. Having established a six-year course of study, all pupils were divided into 4 classes or groups, taking into account their level of knowledge. On September 30, 1873, the fraternity council approved a new program for the distribution of subjects in the craft school¹⁰. From the above it followed that in comparison with previous years, the curriculum of individual subjects was supplemented with new topics and introduced the study of new subjects.

According to the program, the children were divided into three groups. The first studied the Old Testament, Russian reading, numbers up to 1000, rewritten texts. In the second - the New Testament, taught verses on the arithmetic of addition and subtraction. In the third they read stories, Slavic reading, four acts, wrote dictations¹¹.

At a regular meeting held in 1872, the council of the fraternity, taking into account the reduction of charitable income, decided to place the students in the hands of the masters, so that they could teach them crafts without any reward. At the same time, they could attract students to work and pay the fraternity 4 rubles. per month for each of the 6 students who were considered apprentices. This decision made it possible to reduce the cost of purchasing materials and not pay the masters. However, there were some problems, because the masters did not pay the money on time, unscrupulously taught the crafts of individual students. In addition, students studied lessons three days a week and worked with the master for three days. Masters, in turn, were unemployed on certain days, but they had to be paid. Therefore, such innovations did not give the expected results and the members of the fraternity decided to cancel them. Bishop Leontius of Podolsk and Bratslav decided to amend the charter of the fraternity, noting the new conditions for the operation of the craft school. The changed rules were instructed to be introduced by the newly

appointed trustee of the school O. Drahomyretsky in 1871. The innovations were as follows: first, the results of the work of the students, which were in the use of the masters, were again returned to the direct disposal of the fraternity council; secondly, they signed contracts with masters of shoemaking for 3 years. According to them, they had to receive 15 rubles for the education of students, use an apartment with heating, in addition, had a surcharge of 10%, and carpenters 20% of the proceeds from the sale of items. There have been changes in the schedule and distribution of time for classes. From now on, students got up at 6 o'clock and had breakfast at 8 o'clock. From 9 a.m. to 12 p.m., each group took turns studying subjects for two hours and practicing crafts for two hours. At 13 o'clock we went to lunch. From 3 pm to 4 pm, one group was in the classroom and the other in the workshop. From 18 to 20 o'clock all pupils spent in a workshop. With this distribution of daylight hours, it was taken into account that «science classes gave rest for the physical forces, and physical labor could bring peace and freshness to the mental forces». The changes also affected the number of subjects taught. According to paragraph 8 of the provisions, it was decided that children remain in school from 4 to 6 years. Children were admitted on condition that their parents or guardians made a formal commitment that children would not leave school before the age of six. In the event that they leave the school earlier than this period or misconduct, due to which the school management will be forced to remove them from the institution, they must return to the fraternity the amount of 50 rubles. for each year of the pet's stay. Based on paragraph 5, the school was attended by free students, who could also study for free for 6 years, otherwise they had to return 25 rubles. for each year of his studies. In previous years, the subjects were taught by seminary graduates free of charge. However, by order of the top leadership, the fraternity council, for lack of funds, hired one teacher with a salary of 25 rubles. per month. The teacher was provided with housing and had to teach up to 6 lessons a day. In addition, he was entrusted with the duties of supervisor and accountant, namely the introduction of accounting for income and expenses of both money and materials for the manufacture of handicrafts¹².

In the process of performing the next practical work by students, experience has shown that car-

¹⁰ Извлечение из отчета Каменецкого Свято-Иоанно-Предтеченского братства за 1872-1873 гг. *Подольские епархиальные ведомости*. 1873. №24. С. 820.

¹¹ Отчет Каменецкого Свято-Иоанно-Предтеченского братства за 1889 год. *Подольские епархиальные ведомости*. 1890. №2. С. 46.

¹² Отчет Каменецкого Свято-Иоанно-Предтеченского братства за 1871-1872 гг. *Подольские епархиальные ведомости*. 1872. №24. С. 868-871.

penters often turned to turners for help and spent money on the necessary parts. In order to save time for the delivery of parts from the city, we decided to buy a cast iron lathe with all the tools and invited its owner to show a few lessons of using it for students. As a result, one of the students mastered turning and could teach other students¹³. This made it possible to expand practical activities and introduce training in turning. In particular, in 1875, out of 36 boys, 2 students studied turning, 13 carpentry, and 13 shoemaker¹⁴.

The brotherhood made significant efforts to find additional funds for the operation of schools. The fraternity joined the charity event, in particular, organized and held a lottery on February 26, 1869 in favor of the craft shelter. In order to find funds for charitable work, the head of the fraternity, Bishop Theognost of the Baltics, Vicar Podilsky, applied for permission to hold a lottery in the total value of things not exceeding 300 rubles. According to the established rules, as a result of the action the fraternity had to pay a tax of 5% to the city treasury on the value of the items intended for the raffle, and the money was intended to help with various accidents. The bishop was concerned about the exemption of the brotherhood, like some public institutions, from paying a certain tax. The brothers emphasized that under their care there is a craft school, which «given the special situation of the majority of the population of Kamyanets» is of special importance. Therefore, the support of this institution is necessary, and therefore «the profit received from the things played in the lottery is not a significant enough means to strengthen the charitable activities of the fraternity». Therefore, they insisted on the right to exempt the fraternity from paying a significant amount¹⁵. To increase the funds, the fraternity held another lottery, which played various things donated by most members of the fraternity, as well as carpentry and shoemaking items made by students of the school. With the exception of certain expenses spent on the organization, the draw received a profit of 200 rubles. 60 kop.¹⁶.

¹³ Отчет Каменецкого Свято-Иоанно-Предтеченского братства за 1871-1872 гг. *Подольские епархиальные ведомости*. 1872. №24. С.873.

¹⁴ Отчет Каменецкого Свято-Иоанно-Предтеченского братства за 1873-74 год. *Подольские епархиальные ведомости*. 1875. №3. С. 102.

¹⁵ ЦДІАК. Ф. 442. Оп. 48. Спр. 101, арк. 1зв-2.

¹⁶ Отчет Каменецкого Свято-Иоанно-Предтеченского братства за 1871-1872 гг. *Подольские епархиальные ведомости*. 1872. №24. С.874.

Later, 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 favor of raising money for subsistence. During the concert, the hall was crowded with visitors and all seats were taken. As a result of sold tickets and posters, 392 rubles were collected. 95 kop. In addition, the editorial board of the Podolsk Diocesan Gazette decided to support the fraternal institutions. After their meeting, the members of the newspaper unanimously decided to donate 50 rubles a year to keep an orphan from the clergy at school with this money¹⁷. In addition, the newspaper's editorial board offered several options for resolving this situation. One of the proposed proposals was to keep the scholarship holder at the expense of contributions of employees of each institution in Kamyanets in the amount of 15 kopecks. per month. One city institution responded to this appeal, in which they decided to allocate: officials 25 kopecks each, and his subordinates 2 kopecks each. monthly. Therefore, it was possible to keep two students at this expense¹⁸.

The maintenance of the school and the shelter required a lot of money and for a long time the brothers managed to provide these educational institutions. However, after 15 years of its existence, certain financial difficulties began. There were not enough funds for daily needs and the fraternity was forced to find the necessary funds. Thus, in 1878, the brothers stated that the funds for the maintenance of these institutions «were impoverished before that the council had to borrow 500 rubles from the reserve capital, but these funds will probably be enough until September 1, then by the end of the year there are no positive sources for maintaining the asylum in the state in which it existed». Finding various means for the existence of a «charitable institution», the council of the fraternity decided to play an allegri lottery. Most of the items made by the shelter's inmates were used for sale, as well as inexpensive items donated by some members and philanthropists. With this request, on May 30, 1879, the brothers applied for permission to hold a raffle to the head of the Podolsk province. In accordance with the established procedure, the governor applied for approval to the governors-general of Kyiv, Volyn and Podil. At the latter's request, on July 18,

¹⁷ По поводу собрания членов Иоанно-Предтеченского братства 2 января. *Подольские епархиальные ведомости*. 1877. №3. С. 79-80.

¹⁸ Отчет Каменецкого Свято-Иоанно-Предтеченского братства за 1875 год. *Подольские епархиальные ведомости*. 1876. №3. С. 65.

the governor submitted the charter of the fraternity and a report on its activities. On August 31, 1879, the Governors-General of Kyiv, Volyn, and Podil sent a corresponding request to the Minister of the Interior, noting «I have the honor to request the said lottery, in connection with the fact that the fraternity's maintenance of the asylum brings the desired benefit»¹⁹.

After receiving permission, the Kamyanets brotherhood held another charity lottery in favor of the shelter in the amount of 1,500 rubles. According to current laws, in particular Art. 293, the Ministry of Internal Affairs was allowed to hold lotteries, the face value of which did not exceed 1,500 rubles. Thus, the only condition was compliance with all the conditions of the provisions approved by the State Council on May 13, 1875²⁰. Later, in 1885, the women's committee organized an allegri lottery, as a result of which 917 rubles were received from the sale of lottery tickets. 60 kop. The total amount of income from the draw was 1321 rubles. 75 kop.²¹.

Over the years, the financial situation of the fraternity became more complicated. Intending to reduce the cost of maintaining the shelter, the brothers planned to reduce the position of teacher and mentor, send children to study in the parish public school, and leave only craft classes at the shelter. Such an introduction would improve the educational process, and at the same time would give children the «educational rights they enjoy when graduating from public schools». The brothers discussed the issue with the inspector of public schools, but it did not bring the expected results. The official made it a condition that the fraternity fully hand over the artisan class to his leadership for an indefinite period, with a commitment to repair the premises and provide utilities. The head of the fraternity refused to accept such conditions²².

In 1885, thanks to the efforts of 67 deacons and 8 priests of the Podolsk diocese, the fraternal treasury received 1,749 rubles. 50 kop. and 2019 rubles. 40 kopecks, collected for 30 kop. from each church. In addition, the bishop donated a thousand of his own portraits to the fraternity for sale to all comers. Half of them were sold and received an amount of 500 rubles, which was spent on the construction

¹⁹ ЦДІАК. Ф. 442. Оп. 531. Спр. 132, арк. 8-11; 13.

²⁰ ЦДІАК. Ф. 442. Оп. 531. Спр. 132, арк. 10.

²¹ Отчет Каменецкого Свято-Иоанно-Предтеченского братства за 1884 год. *Подольские епархиальные ведомости*. 1885. №3. С. 39.

²² Отчет Каменецкого Свято-Иоанно-Предтеченского братства за 1879 год. *Подольские епархиальные ведомости*. 1880. №5. С.60-64.

of a shelter. From time to time, the Brotherhood Council sent letters of request to wealthy and well-known philanthropists from various provinces of the Russian Empire.

The Letychiv Brotherhood organized a fraternal shop, where it successfully sold books on religious topics. For charitable purposes, in 1872 it distributed textbooks to poor students of a two-grade public school. The brothers planned to open a craft class at the public school, but the head of the Kyiv educational district did not provide financial assistance for its maintenance²³.

It follows from the above material that the Orthodox fraternities arose in order to spread and establish the principles of the faith of the Orthodox faith among the local population and the inhabitants of the Podolsk province. Their activities reflected the policy of the Russian government and were aimed at leveling the cultural traditions of the Ukrainian population and introducing the principles of russification. The main directions of their work were charitable and educational. In the school founded by the Kamyanets fraternity, and later in the craft shelter, children from poor families who were on full free maintenance had the opportunity to study. Pupils were taught according to the program of one-class church-parish schools. In addition, after passing the exam, the boys received a certificate of the title of apprentice, which in the future gave them the opportunity to earn and secure their livelihood.

²³ Отчет Летичевского Свято-Михайловского братства за 1871-1872 гг. *Подольские епархиальные ведомости*. 1873. №4. С.144-146.

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Otchet Kamenetskoho Sviato-Yoanno-Predtechenskoho bratstva za 1873-74 god. Podol'skiye yeparkhial'niye vedomosti, 1875. №3. S. 97-110.

Otchet Kamenetskoho Sviato-Yoanno-Predtechenskoho bratstva za 1875 god. Podol'skiye yeparkhial'niye vedomosti, 1876. №3. S. 62-75.

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TDIAU. F. 442. Op. 48. Spr. 101. 3 ark.

TDIAU. F. 442. Op. 531. Spr. 132. 16 ark.