

About history of women's charity

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Abstract

This review is devoted to the history of foreign and Russian women's charity from the first centuries of Christian history to the present day. After the first two centuries of Christianity deaconesses started instructed women, visited the sick, the poor, and Christians in prisons. In the age of the Crusades women began to found spiritual communes, the first commune was established in XII century in Belgium. Such movement became widespread in European countries in middle ages and modern history. In XX-XXI centuries this work goes on. Mother Teresa of Calcutta, Diana, Princess of Wales, actress Audrey Hepburn and others involve in humanitarian activity and social activism.

In Russia Christianity charity developed in a special direction: love for the poor. KievanRus had the most well-organised system of "social care" in medieval Europe. The history of charitable organisations in Russia can be divided into two stages. The first stage, from mid-16th century to 1862, is the period when charitable organisations were establishing themselves in Russia. The second period, from 1862 to 1906, is the golden age of Russian societies of charity and mercy. Our contemporaries continue the traditions of charity. Among them we can name RaisaGorbacheva, Russian actresses, ChulpanKhamatova and Dina Korzun, Natalia Vodianova and other.

Key words: women's history, women's charity, nurse, health care, charitable foundation

In the post-Soviet period, the Russian society encountered a number of severe social problems. As a result of changes and recessionary processes, we see growing unemployment, poverty, professional and personal disorder in certain social groups. Organization of social help is one of the ways to resolve such issues. In the 1990s, a new profession appeared in Russia - a social worker. Now most of social workers are women. In order to organize practical help and to train social workers, it is important to use past experience, and for this purpose, it is necessary to study historical forms and methods of charity, mercy and compassion. By the present time, a vast experience of charity has been accumulated in the world. In Russia, charity as social phenomenon also has quite a long history and traditions of its own. Let us note that often this sphere

of activity is associated with male names. Female names always come second. But it is the sphere where women were most active. For a long time a woman's world was limited to her house and family, and she could not realize her potential in any other sphere, except the social sphere.

Charity is connected with the emergence and assertion of Christianity. The biblical texts speak often about charity: "Love your neighbor as you love yourself"¹. "Be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble"². For the first two centuries, there was no special women's organization devoted to charity. "He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy is he"³. Then, deaconesses⁴ - female deacons of IV-VI centuries started to perform such functions. They instructed women, visited the sick, the poor, and Christians in prisons. By the end of the 6th century, their activity was terminated by a decisions of several councils in order to prevent women from becoming the clergy.

But the idea of female social service did not die with the prohibition of the rank of deaconesses. In the age of the Crusades, when many men left their houses and families, women found spiritual support in creating their own communes where the way of life was close to this of the monks and nuns. Such movement appeared around 1170 in Brabant and became widespread in the Netherlands and several German cities, mostly along the Rhine. One of the first communes was established around 1184 in Liege (Belgium) by the priest Lambert Le Begue. The name of the commune, the Beguines⁵, comes either from his name, or from the Old German word 'beggam' - to beg, to pray, or the Saxon 'beg' - to ask for handout. According to yet another version, they received this name because of their clothes made of coarse, unrefined woollen fabric of a grey-brown colour (from the French word beige)⁶. The Beguines lived in communal houses, the so-called beguinages, but could live separately from each other. They did not bring monastic vows and could marry. This movement became all-European in the 13th century. The wandering Beguines often disseminated heresies, and this led to their communes being prohibited by the Catholic Church twice. In the 14-15th centuries, the communes became less active, and many former members joined officially recognised congregations. The movement survived the longest in Germany ('spiritual women' during the Reformation), in the Netherlands (until the 18th century), and in France until the Revolution of 1789. The Beguines were engaged in caring about young girls and abandoned wives, cared about the sick and pilgrims. At their communes, they established hospitals and guest houses where the poor and the sick were supported using means collected together. The Beguines visited houses, attended to the gravely ill, washed the bodies of the dead, worked during plague, brought up orphans, taught at schools they themselves had established.

The next stage of female charity is connected with the name of the Catholic priest Vincent de Paul⁷ who lived in France in the late 16th century and the first half of the 17th century. He was engaged in missionary activity and charity under the aegis of the Church, the king, and the aristocracy.

The 'charitable ladies' gave plenty of money to Vincent's projects. Queen Anna of Austria, Princess Maria Gonzaga (the future Queen of Poland), and many court ladies spent several hours of the week, attending to the poor in Paris hospitals under his supervision. But such help was clearly insufficient for the medical institutions. In the 17th-century France, the nuns did not leave their convents. At the same time, missionary priests often met women who did not want to join a convent, but desired to help their neighbours. On December 8, 1617, in the chapel of a hospital Chatillon Vincent de Paul announced the establishment of new type organization⁸. It would consist of women who took upon themselves the care of the wounded, the sick, and the mangled. Until then, such functions were performed only by nuns, and the women in new organization were free from any vows. There were many aristocratic ladies among them. In particular, the Duchess d'Aiguillon, Richelieu's niece, was remarkable in her devotion. In 1633, Vincent de Paul and the Duchess Louise de Marillac created the congregation of the Daughters of Mercy⁹. Their main objective was

helping the poor, the sick, abandoned children, and convicts. A shelter for foundlings where orphans lived and were brought up was opened in Paris.

In the end of the 18th century, the Daughters of Mercy united about 300 charitable institutions in France, Silesia, the Netherlands and other countries¹⁰. During the French Revolution, the sisters were driven out of hospitals and asylums, the institutions they owned were confiscated or plundered, and the very name of Daughters of Mercy became prosecuted by law. The commune was re-established in 1801, and in 1807, Napoleon's mother became its leader. By the 1860s, the Daughters of Mercy comprised 15,000 members. The commune's main department received requests to send them to Catholic and Protestant countries. These women worked in North America, Mexico, Brasil, Algeria, Palestine, and other countries. In the 20th century, the Daughters of Mercy was one of the most numerous female congregations. Today, about 25,000 members of the organization work in different countries, and about 3,000 communes - around the world¹¹. The congregation's main lines of activity are taking care of the sick, teaching the poor, taking care of orphans and old people.

The sudden revival of the organization of deaconesses in the 19th century is connected with the name of Theodore Fliedner, a pastor from Kaiserswerth (near Düsseldorf). He was worried for the women who had nowhere to go after prison. In 1833, he founded the Magdalene shelter for women criminals who had served their prison sentences; in 1835, a school for small children of these women in Düsseldorf (one of the first in Germany); and in 1836, pedagogical courses for women in Kaiserswerth, which later became a college for female teachers for elementary and high schools for women. A short time later, an orphanage was founded. Thus were laid the foundations for the first Evangelical Society of Sisters of Mercy¹² which served as a model for 80 similar institutions in Germany. In 1849, T. Fliedner left his position as pastor and went on a grand journey through America and West Asia where he succeeded in creating charitable institutions in Pittsburgh, Jerusalem, Constantinople, Alexandria, Izmir, Beirut. Every deaconess learned household management (which was necessary for helping the poor), and the members of the commune were also taught the foundations of counting, writing, and reading, especially reading aloud, for the sick. After the training, a woman could become a nurse and work in a hospital, or a teacher and work with children. By the time of Theodore Fliedner's death in 1864, there were already about 100 "houses" with 430 deaconesses in the world, and by the beginning of the 20th century, more than 80 communes with 20,000 deaconesses. The women's movement of deaconesses in the present-day Germany is the successor to this movement¹³.

The activity of Vincent de Paul's sisters and Fliedner's deaconesses was the prelude to the emergence of professional nursing started by the Englishwoman Florence Nightingale¹⁴. At the age of 24, the well-educated lady spent several months working as a caregiver in a hospital and this caused a scandal in the family: so great was the society's contempt towards such activity. In 1849, she visited the commune of deaconesses in Kaiserswerth and returned to England with a firm intention to become a nurse. In 1851, Florence broke up with her family joined first Fliedner's deaconesses, and then the commune of Vincent de Paul's sisters in Paris. In 1853, she became the head of a small private hospital for gentlewomen in Upper Harley Street in London.

During the Crimean War, the British Secretary at War Sidney Herbert¹⁵ offered Florence to create a unit of nurses to take care of the wounded in a camp near Constantinople. In October 1854, Florence, together with 38 assistants started working in field hospitals first in Scutari (Turkey) and then in Crimea. She gradually introduced the principles of sanitation and care of the wounded. By the summer of 1855, the mortality rate lowered from 42 to 2% (from 420 to 20 men per 1,000 of wounded). The Crimean War made Florence a national legend. The returning soldiers told stories about her and called her "The Lady with the Lamp"¹⁶, because every night, she made rounds of the hospitals rooms with a lamp in her hand. Upon her return to England in 1856, she was entrusted with the task of reorganising the army medical service. During

the Crimean War, she managed to collect a large sum of money which she used in 1860 to establish a training school for nurses at St Thomas' Hospital, the first such school in the world. Soon the graduates of this school started to establish similar institutions at other hospitals and even in other countries. Thus, Emmy Carolina Rappe, who graduated from the school in 1867, created a similar system of nurse training in Sweden.

In 1901, Florence became the first woman to receive the Order of Merit from the King of England. In 1912, the Red Cross instituted the Florence Nightingale Medal, the highest award to nurses. As of 2013, the medal has been awarded to 1408 persons, including 46 Soviet women for their heroic acts during the Second World War. Her portrait is still being printed on the 10-pound note, the only image of a medical worker in the world. In 1914, a monument to Florence was erected in central London.

In the 20th and 21st centuries, female charitable institutions continued to work. By the 1930s, there were 447 missionary institutions in the world comprising more than 28 thousand of nuns¹⁷ working in early treatment clinics, hospitals, and leprosariums. At present, there is a number of communes of Sisters of mercy in the world.

Among them, we have the Brigittines, a Roman Catholic order founded by St Brigit of Sweden¹⁸ in the 14th century. Brigit was born in aristocratic Swedish family, but from her early years she tended to prefer the spiritual values, was little interested in the material things, and helped the poor and the sick of the neighbourhood. After her husband's death, she became a nun, and in 1344, founded a monastery of the new order in Vadstena. At first, the order was a mixed one. The Reformation dealt it a heavy blow. A large number of monasteries was confiscated, including the one in Vadstena, where there existed a large library of rare and valuable books. It was also there that the first Swedish typography was opened in the end of the 15th century. In the 17th - 18th centuries, the order managed to partly restore its former positions and continued its activity as purely female order. By the end of the 20th century, there were 587 nuns in 48 convents with the central residence in Rome. The Roman Catholic Church lists among the order's achievements the translation of the Bible and theological works of many prominent Fathers of the Church into Swedish, active missionary work in Northwestern Europe, various educational and social and charitable work among the poorest inhabitants of the Baltic countries.

In 1842, The Relief Society, one of the oldest and largest of today's female charitable institutions, was established in the town of Nauvoo (Illinois)¹⁹. It is an auxiliary organization of the management of the Church of Jesus Christ of Latter-Day Saints. Now, it has about 6 million members in more than 170 countries. The women help children as visiting teachers, help families in improving their living conditions, provide moral support to those who need it.

The Sisters of the Holy Family of Nazareth²⁰ are a Catholic nun congregation established in Rome in 1857 by the Polish nun Franciszka Siedliska. In 1881, Krakow became the center of the congregation. From the very beginning the nuns started to work actively in different countries. At first, these were countries with large Polish communities: the USA, Great Britain, and others; and later, the geography of the order's activity widened. As of 2005, the congregation consisted of 1,500 members and 153 communes. Today, the Sisters of the Holy Family of Nazareth work in 13 countries on four continents: in Italy, Poland, Belarus, France, England, Israel, the USA, the Philippines, Australia, Puerto Rico, and Russia. Their main line of activity is work in orphanages, hospitals, schools, and nurseries.

Another congregation's foundress in 1979 received the Nobel Peace Prize "for work undertaken in the struggle to overcome poverty and distress." We are speaking about the Missionaries of Charity, a Roman Catholic religious congregation founded in 1948 in Calcutta, India. Its purpose was charitable activity among the poor people of Calcutta, regardless of their confession and nationality.

Mother Teresa of Calcutta (Anjeze Bojaxhiu from Macedonia) at the age of 18 went to Ireland and joined the order of Sisters of Loreto²¹. In 1931, she took her religious vows and the name Teresa, after the canonised Therese de Lisieux²², the Carmelite nun canonised in 1927 and known for her kindness and mercy. The Sisters of Loreto paid special attention to teaching, and for 15 years Sister Teresa taught theology, geography, and history at the St Mary School for Bengali girls in Calcutta. In 1946, she obtained from the heads of the order the permission to help Calcutta's poor and deprived people. In 1948, she founded a congregation named Missionaries of Charity. Its activity was aimed at the establishment of schools, orphanages, hospitals for the poor and seriously ill, regardless of their nationality and confession. At first, there were 12 members in the order. In 1952, there were 26 members whose efforts contributed to the establishment of a hospice and an orphanage, and supervision of a hospital for lepers. By 1979, there were 158 centers in the territory of India²³.

In 1965, the congregation went outside India: the first branch was established in Venezuela. At present, the order has 300,000 members who work in 120 countries²⁴, managing orphanages, hospitals for AIDS patients, leprosariums. 400 missions work in the poorest countries and in catastrophe-struck regions.

Mother Teresa was awarded the U.S. Medal of Liberty and the Congressional Gold Medal, the Indian medal Padma Shri, and the Pope Prize. The largest international airport of Albania is named after her. In 2010, a 5-rupee coin dedicated to Mother Teresa was stricken in India.

In the USA, soon after the end of the First World War during which women actively helped the victims and the poor, they decided to continue this work. In 1919, the Quota International was established in Buffalo, New York. This organization's aim was to help women and children with hearing and speech disabilities throughout the world. It was established by Wanda FreyJoiner²⁵, a Russian emigree together with three associates and business colleagues. Today it unites 270 clubs in 13 countries.

At present, the most successful and influential woman in the world of media, Oprah Winfrey, inspires a large number of people by her example on a daily basis. Having grown in a poor family, seen hunger and poverty, survived rape and the death of the child whom she gave birth to at the age of 14, Winfrey knows the hardships of girls in Africa like no one other. Having become a celebrity and a billionaire, she spends tens of millions to charity. Oprah has opened a school for talented girls from poor families and several comprehensive schools in the South African Republic at her own expense. She regularly participates in mass races and collects money for the battle against breast cancer; she sells her clothes to collect money to help African children. Winfrey visited Haiti after the 2010 earthquake and helped the victims. In 2012, she received the Jean Hersholt Humanitarian Award awarded by the Academy of Motion Picture Arts and Sciences for an individual's outstanding contributions to humanitarian causes. Winfrey's foundation Oprah's Angel Network donates money for establishing schools throughout Africa, battle against AIDS, and help to victims of natural disasters

Hundreds of charitable foundations were created in the world with active support of Diana, Princess of Wales, who was called Queen of Hearts. The Princess organized hospices for terminally ill patients, helped children with heart defects and leukemia. Diana paid much attention to centers helping people with alcohol and drug dependencies and helped organizations whose goal was to save marriages about to break up. By the early 1990s, the Princess of Wales was the patroness of more than 100 charities.

She visited hospitals, talked to patients, attended operations as a nurse. In 1984-1996, Diana headed the children's organization Barnardo which followed in the steps of the famous Irish philanthropist Thomas Barnardo, the founder and director of an orphanage. The first such orphanage was opened in London in 1870. There, the children were fed, dressed, brought up, and later taught different professions. Sick and weak children were treated both in hospitals and in sanatoriums. Before Princess Diana, the position of

Barnardo's president was occupied by Princess Margaret who attended different events once a year. Under Diana, Barnardo became a modern charitable organization for children.

In June 1995, during her visit to Moscow, Diana visited Tushinskaya Children's Hospital (she helped this hospital even before her visit, for example, she donated new medical equipment to it) and Primary Comprehensive School No. 751 where she opened a branch of the foundation for helping children with disabilities. On June 16, 1996, at the British Embassy in Moscow, Diana was awarded the international Leonardo Prize which is given to patrons and organizers of activity in the humanitarian sphere.

One of Princess Diana's last missions was her battle against landmines. In January 1997, she visited Angola, where many people had lost their legs during and after the 20-year civil war. The Princess of Wales insisted on visiting Kuito, the most heavily mined city of Angola. To show the dangers of this inhuman weapon, she herself walked on a minefield. Of course, she was wearing an armour vest and a special mask, but she walked the entire way.

In Angola, together with BBC, Diana filmed a documentary about landmines which was then presented to diplomats and foreign ministers of most countries of Europe and the world. After watching it, they prepared reports to their governments on prohibition of purchase and use of landmines. Diana was invited to talk about her observations at the UN Assembly. In December 1997, the International Campaign to Ban Landmines was awarded the Nobel Peace Prize, but the Princess had died before this happened.

The actress Audrey Hupburn was born on May 4, 1929 in Bruxelles. When the Second World War broke out, she was living with her mother in the Netherlands. Audrey knew well the German occupation, hunger, cold, arrests, and executions (her mother's uncle and cousin were shot for participation in the Resistance, and her brother was imprisoned in a concentration camp). But during the war Audrey also learned the meaning of mercy, help, the Red Cross; she saw its workers helping those who needed their help and saving the lives of people.

So in 1987 she became the UNICEF Goodwill Ambassador. In 1988, after appearing in Steven Spielberg's *Always* as an angel (her last role on the screen), she gave most of her fee to UNICEF. As the Ambassador, she drew attention to the problems of children in the most problematic regions of Africa, South America, and Asia. Together with her husband, she visited many poor and dangerous countries, helped sick, poor, and dying children in Ethiopia, Turkey, Venezuela, Sudan, Bangladesh, Vietnam, Somalia. She visited refugees' camps, remote schools and hospitals, and helped them as best she could. She made UNICEF send food to these regions, participated in immunization of children, met the rebels to convince them to let the trucks with the food pass, accompanied humanitarian supplies. Sometimes, when the rebels did not want to let them pass, she offered to take herself as hostage. In 1992, the U.S. President awarded to her the Medal of Liberty, and the Academy of Motion Pictures Arts and Sciences gave her the Jean Hersholt Humanitarian Award.

Hollywood's most well-paid actress Angelina Jolie first saw the cruel reality of third-world countries during the filming of the legendary movie *Lara Croft: Tomb Raider* in Cambodia. There she saw thousands of people suffering from hunger, poverty, and mines left in the earth after the long civil war. The shocked Jolie contacted the UN Refugee Agency for information, and in February 2001, she visited Sierra Leone and Tanzania for the first time. Then, Angelina visited Cambodia again, as well as a camp for Afghan refugees in Pakistan where she gave \$1,000,000 to the Refugee Agency for helping the victims. The actress became the Goodwill Ambassador of the UN High Commissioner for Refugees. In the following four years, Angelina Jolie visited with humanitarian mission a number of countries, including Kenya, Thailand, Equador, Sudan, Kosovo, Angola, Sri Lanka, camps for Iraqi refugees in Jordan, and spent four days in the Russian North Caucasus. In August 2007, she spent two days in Iraq and Syria in order to attract

international support for millions of people who suffered from the war. In 2008, Angelina and her brother honoured the memory of their mother who had died from ovarian cancer by donating money to the Cedars-Sinai Medical Centre in Los Angeles.

In all camps she has visited, Angelina lived in the same conditions and performed the same work as the commission's workers there. The actress established several charitable organizations. The Cambodian Prime Minister granted her honorary citizenship, and a temple was named in her honour. Angelina also adopted several children from the countries suffering from poverty and hunger.

As a result of her humanitarian activity and social activism, the actress became politically influential and was invited to deliver a report at the 2005 Davos World Economic Forum. She spoke at major political meetings in the USA and Europe and participated in a number of negotiations. In 2005, she received the UN Humanitarian Award. In September 2006, she, together with her husband Brad Pitt, founded the Jolie/Pitt Foundation, a charitable organization financing the program Doctors Without Borders.

Charity has been an integral part of the daily life of the Russian people ever since the dawn of the Kievan Rus. The famous Russian historian V. Gerrie wrote that, despite the cultural and historical variety of ways of helping in different ages, they could all be narrowed down to three main forms: alms, charitable institutions and patronage.

The Holy Equal-to-the-Apostle Olga dressed the naked and helped widows, orphans, beggars, and other people in need. With the adoption of Christianity charity developed in a special direction: love for the poor. According to chronicles, Vladimir the Great ordered every beggar to come to the court for food, drink, and money. Those who could not come received the stores at home. It is said that Kievan Rus had the most well-organized system of "social care" in medieval Europe. Even during the Mongol invasion, when violence, injustice and cruelty were almost normal, charity did not vanish – it found shelter in monasteries. From the 14th century, more and more church societies were formed in Western Russia at laymen's initiative. In the 16th and 17th centuries, these societies played an important role in protecting the Orthodox Church which was threatened by a forced unification with Rome. Most often, such societies were called Fraternities of Mercy because they established hospitals, asylums, and shelters for pilgrims and travellers. They often organized typographies and schools²⁶.

Gradually, charity was becoming more organized. The history of charitable organizations in Russia can be divided into two stages. The first stage, from mid-16th century to 1862, is the period when charitable organizations were establishing themselves in Russia. We know only 8 charitable societies which existed until the 18th century. The second period, from 1862 to 1906, is the golden age of Russian societies of charity and mercy.

The first information on the emergence of organized charity in Russia can be dated by 1551, when Ivan IV announced on the Stoglav that asylums for men and women should be built in every town, and hospitals should appear in every town and village²⁷.

The history of the Russian charity actually begins with Catherine II, when the new influences – the ideals of the European humanism – started to enter Russia. Immediately upon her ascension to the throne, on September 1, 1763, she signed the proclamation on the establishment of a foster home in Moscow. She declared that "Caring of the poor and thinking of increase of the number of people useful to the society are the two first obligations of every God-loving ruler"²⁸. From 1764, a number of foster homes for orphans and illegitimate children was created. According to the empress, the foster homes should have been "state institutions", "forever under a special monarch's care", but maintained from "common alms". As time passed, they developed into a system of institutions for little orphans which existed until 1918. Up until 1917, the

Emperor's Foster Home in Petersburg was the most significant institution of this kind which conducted a major work: it had a department for newborn babies and trained nurses.

First such foster home with a hospital for poor new mothers was opened in Moscow. This house was built on private donations (Catherine donated 100,000 rubles and took an obligation to give 50,000 annually; the Prince Pavel was to donate 20,000 annually). Six years later, a similar home was opened in St. Petersburg. Here the children were brought up and received elementary education. At the age of 14 or 15, they were sent for training to workshops here at the home or to the city's craftsmen.

In Catherine's age, the so-called orphanages appeared. They were educational institution for the children of poor parents – civil servants, clerks, commoners, and craftsmen "who could not afford to send their children to colleges due to poverty". The orphanages could be entered by boys and girls aged from 7 to 11. After they finished the college, the children were assigned to state institutions, factories, or to different entrepreneurs to learn crafts, trade, and other useful activities.

During Catherine's reign, the first all-class hospitals for the poor appeared in Moscow: Pavel's Hospital (1764) and Catherine's Hospital with an asylum (1776). In institutions controlled by the public assistance departments the patients were treated, as a rule, free of charge. Lunatic asylums were opened in St. Petersburg (1779), Moscow (1785), and Novgorod (1786). From 1764, the police could detain beggars and send them to the "workhouses" where they worked under the supervision of a district police inspector and received food, shelter, and a little money. In the same year, the first charitable society was established in Russia: the Educational Society for Young Ladies.

By her decree on "Institutions for Governing the Provinces of the Russian Empire" of 1775, the Empress established the public assistance departments, the predecessors of social protection authorities. They were responsible for the country's social policy and were a "ministry of charity" in their scope. The departments established and controlled public schools, lunatic asylums, hospices²⁹, hospitals, clinics, asylums, orphanages, and confinement homes. Individuals were encouraged for establishing charitable institutions. During Catherine's reign, houses of mercy for the poor were established in Gatchina, as well as asylums for the inhabitants of the Foster Home and a maternity hospital for poor women. Catherine managed to make donations to charity a fashionable trend. The Empress supported and strengthened private charity by her own example. When she learned that 52,000 rubles had been collected for erection of a monument to her, she declared: "I would rather have a monument in my subjects' hearts than in marble." She added 150,000 rubles and gave all the money to organize of colleges, foster homes, and hospitals. The Empress' most famous charitable institutions were hospitals and the Smolny Institute where noble maidens were trained³⁰ to distribute the ideas of the Enlightenment.

The tradition of charity was continued by Empress Maria Fedorovna, spouse of Pavel I³¹. Having united under her aegis Catherine's charitable institutions and created a number of new ones, Maria Fedorovna ruled them personally, without any bureaucratic administration. Thus was created one of the largest philanthropic organization of the pre-revolutionary Russia, Empress Maria's Institutions³². They were aimed at helping children, disabled persons, widows, and old people. Empress actively participated in the wide campaign against infant mortality in foster homes (about 90% of babies died). A college for deaf and mute children was established at the Empress' country house in Pavlovsk; colleges for children of lower military officers were opened in Sevastopol and Nikolaev; a maternity hospital and "widow homes"³³ appeared in St. Petersburg and Moscow. The Empress actively worked for the creation of the Philanthropic Society in Russia in 1802.

1812 was the year when charity and mercy were on the rise, and the Russian women played a major role here. There were two main lines of female activity: public (via female charitable institutions) and private (individual).

In this year, under the aegis of Empress Maria Fedorovna (wife of Pavel I) and Empress Elizabeth Alexeevna (wife of Alexander I) and at the initiative of ladies of St. Petersburg society, the Women's Patriotic Society – the first women's organization in Russia – was created. From now on, the next emperors' wives were the society's trustees. The project of the "first Russian women's organization for public purposes" was the famous publicist Alexander Turgenev, brother of the Decembrist Nicolai Turgenev. Many women from different social and "official" strata were members of the Society and became famous for their generous donations: Maria Naryshkina, Natalia Pleshcheeva, Baroness Elizabeth Ral, the Grand Duchesses Catherine Mikhailovna, Maria Pavlovna, Elizabeth Fedorovna, Alexandra Iosifovna, Princess Evgenia Maximilianovna of Oldenburg, and many other. Daria Derzhavina, the wife of poet G. Derzhavin, who became famous for her charitable activity and opened a school for poor girls in her estate, was also a member of the Society. In 1813, Zinaida Bolkonskaya joined the Society, and in 1822, she was followed by Ekaterina Trubetskaya, her mother, and her sister. In 1825, Ekaterina Muravyeva became the chairperson of the Society. The Society was actively supporting the most needy, up until 1917. The Society's objectives were charitable and educational activity, namely: distribution of money for essential needs to those who lost everything during the war; placement of the poor, the weak, and the crippled into state and private hospitals; applications for placement of children of poor parents on government allowance or for apprenticeship training; provision of premises to those poor people who could not provide for themselves; giving bankrupt craftsmen means to renew their work; care of children whose parents were killed, wounded, or financially ruined.

In 1813, during the war in Europe, the Grand Duchess Maria Pavlovna pledged her jewellery in order to organize hospitals for Russian soldiers. Margarita Tuchkova, the wife of a Russian colonel killed in the Battle of Borodino, created the first monument to the heroes of 1812 in Russia, and built a small chapel on the margin of the Borodino field using the money she got for her jewellery.

At present, the Women's Orthodox Patriotic Society is the spiritual heir and successor to the traditions of the Imperial Women's Patriotic Society.

Until the 19th century, there were no special institutions for taking care of the sick in Russia. In 1803, the so-called "widows' houses" were established in Moscow and St. Petersburg for childless widows of Russian officers. They took care of the wounded.

Only in 1844, the Grand Duchess Alexandra Nikolaevna and Princess Theresa of Oldenburg founded the first Russian commune of sisters of mercy in Petersburg. From 1873, it named the Holy Trinity Commune. There were a hospital, an asylum for old people, and an apothecary where medicines were issued free of charge. The commune had also a training department which accepted orphaned girls aged from 10 to 13. They were trained for work in the commune³⁴.

Another organization for care of the sick, the Nikoskaya Commune of Sisters of Mercy in Moscow, was established in 1848 during an epidemic of cholera by Princess Sofya Shcherbatova who was supported by her husband, Prince Alexey Shcherbatov, Governor of Moscow. Four years earlier, in 1844, Sofya brought together many ladies of the Moscow society and founded in Moscow the Ladies' Patronage for the Poor. She headed this society until 1876. The society managed a college for girls, a school, asylums, two shelters (for the terminally ill and for blind children), hospitals, a nursery, and the Alexandrovsky House for Old School Dames.

Nikolskaya Commune was created together with a doctor who dedicated his life to taking care of the sick: Fedor Haass, born Friedrich Haass, a German by nationality. Its first head was Anastasia Shcherbinina, a brigadier's daughter. The commune included an orphanage and an asylum for old women. At special requests, the sisters could go and assist the sick at home. In 1855-1856, during the Crimean War, the

Nikolskaya Commune, together with the Krestovozdvizhenskaya Commune of Petersburg, cared about the wounded in Crimean hospitals³⁵.

By 1874, there were several old sisters of mercy left in the commune, and they went to the asylum. The commune ceased to exist, but in 1914, with the beginning of the First World War, it was re-established at the initiative of Olga Eremeeva, trustee of Lefortovo department of Moscow Ladies' Patronage for the Poor.

In the beginning of September 1854, a girl Dasha from Korabelnaya district of Sevastopol³⁶, cut her braids, put on sailor's uniform, sold all her property (the house she had inherited from her parents), bought a horse and a cart, blankets, lots of white cloth, and bottles with vinegar and wine. The neighbours decided that she went mad after her father's death (the sailor Lavrenty Mikhailov had died in the Battle of Sinop) and was going to the four winds. But the cart moved towards the river of Alma where one of the toughest battles of the Crimean War was being fought. This "carriage of grief" became the first mobile dressing station on the battlefield, and Dasha became the image of a sister of mercy³⁷.

Other patriotic girls of Sevastopol followed her example. Then Nikolay Pirogov, the famous surgeon who was in charge on military medicine in the besieged city, called to the nurses of the Krestovozdvizhenskaya Commune of St. Petersburg³⁸ created in October 1854 for training sisters of mercy for work in field hospitals during the Crimean War at the initiative and at the expense of Grand Duchess Elena Pavlovna, widow of Grand Duke Mikhail, the younger brother of Emperor Nicholas I, to "put all efforts and knowledge to help the army on the battlefield". Pirogov was the head doctor and chief of the commune³⁹.

In November 1854, three companies of sisters of mercy arrived from St. Petersburg to Sevastopol, a total of 160 nurses (17 of them were killed in the line of duty). There were representatives of the most illustrious families among them: Meshcherskaya, Przhevaslaya, Budberg, Bibikova, Ekaterina Griboyedova (sister of the famous writer), Princess Bakunina (daughter of a senator), Kutuzov's grand-niece, Ekaterina Bakunina (cousin of the famous anarchist). According to Pirogov, in 12 days the sisters of mercy turned the hospitals of Sevastopol "upside down", cleaned everything, improved the treatment and nutrition of the wounded. They even managed to tame the dishonest supply officers, and the provision of hospitals significantly improved.

Alexander III's wife, also called Maria Fedorovna, became the head of the Empress Maria's Institutions (educational institutions, boarding schools, shelters for deprived and helpless children, asylums) and the Russian Society of the Red Cross⁴⁰.

On February 9, 1863 during a meeting of the Society of Public Welfare in Geneva, the International Committee of the Red Cross was established. In Russia, the idea of creating a branch of the society belonged to the Empress' lady-in-waiting, Marfa Sabinina, who later became the head of the Blagoveshchenskaya Commune of Sisters in Crimea. She was joined by Baroness Maria Frederiks. On May 3, 1867, the charter of the Society for Care of the Wounded and Sick Soldiers was approved. Only in 1879, after the Russo-Turkish War, it was renamed to the Russian Committee of the Red Cross. The organization was under the Empress' patronage from the moment of its establishment. By the beginning of the Russo-Turkish War, there were already about twenty women's communes in the system of the Red Cross. During the Russo-Turkish War of 1877-1878, about 1,300 nurses went to the battlefield, and about 40 of them were killed⁴¹. During the Russo-Japanese War there were about 2,000 women in army hospitals. A very curious fact: the organized women union of the Red Cross in Japan which united gentlewomen included about 3,000 ladies who helped 6,500 of Russian prisoners of war⁴².

About 10,000 girls were trained free of charge annually at the institutions of Alexander III's wife which were called the Mariinsky Colleges (and there were more than 70 such colleges in Russia by the end

of the 19th century). Maria Fedorovna established a number of grants: to pay the allowance for the students at the school for poor girls in Pavlovsk, for the poorest graduates of the Imperial Academy of Arts. Thanks to the Empress' monetary aid, 102 persons could attend such prestigious institutions as the Tsarskoye Selo Women College of the Spiritual Department, Alexander Lyceum, College of Law, Gatchina Institute for Orphans, gymnasiums and primary colleges in St. Petersburg and Moscow. More than 20,000 poor patients were treated free in hospitals under her patronage, and more than 400,000 received help out of hospitals. By the end of the 19th century, the Empress Maria Fedorovna's Institutions numbered more than 1,000 institutions. Many of them still function on, for example, the Mariinsky Hospital in Petersburg and the Boarding School in Moscow which has recently celebrated its 230th anniversary. By 1901, the total number of all children's shelters belonging to the Empress Maria Fedorovna's Institutions was 428, including 219 in Moscow and Petersburg. By 1916, there were 134 charitable societies under the patronage of the Empress Maria Fedorovna's Institutions.

By the early 20th century, there were more than 40 women's charitable organizations in Moscow and Petersburg. On the whole women participated in the activity of about 4,000 charitable organizations. 342 organizations were headed by women or were directly aimed at helping women⁴³.

By 1915, there were 115 communes controlled by the Red Cross in Russia. St George's Commune was the largest one, with its more than 1,600 members. By 1916, about 17,500 nurses were sent to the battlefields where they worked in more than 2,000 army hospitals⁴⁴. Maria (1885-1963), daughter of the Naval Minister Grigorovich, worked at the Nikolaevsky Naval Hospital in Petrograd, and the daughter of the chairman of the Council of Ministers Trepov went to the battlefield as nurse. Alexandra Tolstaya⁴⁵, the great writer's daughter, was also a nurse. In the first months of war, the writer I. Kuprin went to the army with his wife, Elizaveta Heinrich, a nurse⁴⁶. At the initiative of the Dowager Empress Maria Fedorovna, the budget of the Russian Red Cross received money from the fees for foreign passports, railways fees from first-class passengers, and, during the First World War, a fee of 10 kopecks from every telegram. This increased the budget for helping the wounded.

If one is asked to name Russian philanthropists, most likely, the following names will spring to mind: Tretyakov, Ryabushinsky, the Morozovy, etc. Hardly anyone will remember female names. But there were (and are) a large number of women philanthropists.

At the initiative of Tatiana Golitsyna⁴⁷, wife of the Governor of Moscow, a Working House was established in Moscow in 1825. It was reorganized into Elizabethan Institute for Noble Maidens, a charitable society which organized handicraft schools for girls throughout Moscow. The Princess believed that every girl should be able not only to provide her family with her work, but also to have her own income. For this purpose, she organized a basket weaving domestic industry at her Bolshiye Vyazemy estate.

The wife of the merchant Timofey Morozov Maria⁴⁸ donated more than 150,000 rubles to Moscow University, Stroganov College, Society for Stimulation of Labour, Iversky Commune of Sisters of Mercy, and an asylum. She gave lots of money to grants, paid for education of individual persons, bought books for colleges. Morozova supported talented girls who chose creative professions: actresses, musicians, teachers. Her students attended the Alexander, Golitsyn, Nicholas, Oldenburg, Titov, Simonov, and Strekalov schools. She was the patroness of girls in six private gymnasiums for girls in Moscow. She also paid for the education of several students of Moscow University, Moscow Technical College, and Stroganov College. Moscow Technical College received the most generous gifts (she was its honorary member from 1894): a new laboratory for technical tests was built there. She established a special foundation at the college which paid for foreign educational trips for the Russian engineers. In response to this deed and in recognition of her achievements, the Society for Promoting the Improvement and Development of Manufactures awarded to Maria Fedorovna the title of its honorary member.

She donated money to the Rogozh commune of Old Believers and the Orthodox Missionary Society of which she was a member. She was the patroness of Koreiz District Hospital in Crimea, paid for the treatment of individual persons, made large donations to the Staro-Ekaterinskaya Hospital of Moscow, paid for the construction of a building for neurotic patients. She gave money to different boards of trustees and charitable societies of which she was a member. The Brestsky homeless shelter for 200 women and 600 men in Kamer-Kollezhsky Val in Moscow was built with her help. She was the only wife of a merchant in Russia to receive the Marian Merit Badge for 25 years of flawless service to charitable institutions.

The wife of the major textile manufacturer I. Liamin - Elizaveta⁴⁹, made several large donations in the memory of her husband: in 1895, she decorated the southern side-chapel of St Nicholas Church in Pyzhi and donated 600,000 rubles for the establishment of a shelter for the terminally ill named after Metropolitan Sergiy.

The famous singer Anastasia Vyaltseva⁵⁰ was another well-known philanthropist. When the Russo-Japanese War broke out, she gave part of her fees for her performances to the wounded. When she learned that the government refused to send help to Lieutenant Sedov who had organized an expedition to the North Pole, Vyaltseva, together with Shaliapin and Sobinov, organized a number of charitable concerts to raise money for the expedition and contributed to the start of an all-Russian fundraising campaign for this purpose. She did not forget her native region: in Altukhovo, Anastasia equipped a shelter for new mothers at her own expense, she rebuilt two villages which had burnt down in Vilno Governorate. Several talented students studied at St. Petersburg University at her expense. In her will, she left two her houses to the city of Petersburg and asked to use one of the houses for a women's hospital for the poor, and the other, for a shelter for children abandoned by their parents.

Countess Antonina Bludova⁵¹ is known as the founder of the mutual aid society of the Cyril and Methodius Fraternity in Ostrog⁵². There were a primary school, a college for women, and a small library at the fraternity, soon followed by a peasant boarding school for boys, a hospital, and a guest house. For ten years, all the fraternity's schools were maintained at Countess Bludova's expense. Her associates and followers included N. Protasova, N. Shakhovskaya, M. Sabinina, P. Soboleva, M. Kiselyova, A. Aksakova(Tyutcheva).

Countess Sofya Panina⁵³ gave most of her means to charity. In 1890, together with the teacher A. Poshekhonova, Sofya organized, at her own expense, a canteen and a library, and then a nursery for small children in Alexandro-Nevisky District of St. Petersburg. Later, artisanal and handicraft classes for teenagers and comprehensive classes for their parents. On April 4, 1903 Countess S. Panina's Ligovsky People's House was solemnly opened. It gained an all-Russian fame. There were workshops for boys, a reading room, a library, a zoological museum, a restaurant, theater with an excellent company (in summer, it used to go on tour and enjoyed success in different cities throughout Russia). The assembly hall hosted popular scientific lectures, the first in the country moving museum of educational books was created, and the first in the country public observatory was opened. After the Ligovsky People's House, Panina opened people's houses in the town on Valuyki of Voronezh Governorate (with a botanical garden) and in the village of Maryino of Moscow Governorate. Sofya supported many higher and specialised educational institutions, especially women's institutions, and founded many grants. In 1901, the city Duma officially expressed a deep appreciation of her "labours and donations for people's education in Petersburg".

In 1912, Countess Panina's people's house became the methodical center for all similar houses in Russia (there were 316 by that time). In 1914, with the outbreak of war, most of the people's house in Tambovskaya Street was occupied by a hospital, and here also help to families of soldiers was distributed. 1917 marks the beginning of Sofya's political career: she is elected to Petrograd Duma, appointed comrade to the minister of state care in May, and comrade of the minister of public education in August. She still

occupied this position when the Revolution broke out. After being forced to leave Russia, she continued to work in charity in emigration⁵⁴.

As for Duchess Maria Tenisheva⁵⁵, her contemporaries called her "the pride of Russia", and Talashkino, the Tenishevs' estate near Smolensk, "the Russian Athens". Her activity encompassed Russia, Italy, France, provinces of Smolensk and Bryansk, Moscow and St. Petersburg. The outstanding woman was a friend of Repin, Tschaikovsky, Mamontov, Vrubel, Korovin, Roerich, Benois, Diaghilev, Maliutin, Serov, and others.

In Talashkino, Tenisheva realised her dream of estate, which would have been based on enlightenment, development of agriculture, and revival of the traditional folk culture. At the turn of the century, Talashkino became a spiritual and cultural center of Russia, similar to Abramtsevo near Moscow: a meeting place for outstanding cultural figures inspired by the idea of a "new Russian Renaissance". The Neorussian style came from Talashkino.

In 1894, the Tenishevs bought farm Flenovo near Talashkino and opened there an agricultural school, unique for its times: with the best teachers and a large library. The use of the latest achievements of agricultural science was aimed at training of Russian farmers, "patriotically minded agricultural specialists" who knew everything, from industrial horse-breeding to beekeeping. At the Duchess' initiative, the school also included training workshops in applied art, where peasants' children from nearby villages were trained.

In 1900, Nicholas II appointed Duke V. Tenishev the chief of the Russian department at the World Exhibition in Paris. This department was a huge success mostly due to Maria's work. In 1906, she helped S. Diaghilev to organize the Exhibition of the Russian Art at the Autumn Salon in Paris (and her own collection of Russian folk art constituted an important section of the exposition). Subsequently, this collection became the basis for the first in the country Museum of the Russian Decorative and Applied Art "Russian Antiquity" which the Duchess donated to Smolensk in 1911. In the same period, the Duchess actively participated in historical and archeological study of Smolensk and its environs and contributed her efforts to the opening in the city of a branch of Moscow Institute of Archeology. The Revolution forced Tenisheva to emigrate to France. In the next ten years which she spent in emigration she managed to organize learning the art of enamel among children of immigrants.

Our contemporaries continue the traditions of charity.

Raisa Gorbacheva, the First Lady of the USSR, revived charity in the Soviet Union: before her, the very notion of charity was eliminated along with the crown. After 1985, Raisa engaged in public activity. Together with Academic D. Likhachev, G. Myasnikov, and other figures of the Soviet culture, she created the first non-state Cultural Foundation and became a member of its praesidium. The Andrey Rublev Museum, the All-Russia Museum of Decorative and Applied Arts, the Marina Tsvetaeva Museum, the Museum of Private Collections of the Pushkin Museum of Fine Arts, the Benois Family Museum in Peterhof, the Roerich Museum, and other museums received support from this foundation. The foundation supported restoration of churches and monuments of civil architecture, return of cultural treasures, libraries, and archives to the USSR. During the time of her activity, more than 50,000 of archival documents, periodicals, works of art of the Russian emigre community were returned to the country.

Raisa Gorbacheva participated in the work of the praesidium of the foundation "Helping Chernobyl's Children". She was the honorary president of the association "Hematologists of the World to the Children"; she personally controlled the Central Children's Clinic Hospital in Moscow; she helped socially deprived families. During the Gorbachevs' foreign visit, one of presidents who knew that Raisa was engaged in charity gave her a cheque in \$100,000. The money were given to the establishment of a department for treatment of children's leucosis at the Republican Children's Clinic Hospital No. 20⁵⁶. The first contribution

to the department was the fee for the autobiography "I Hope..."⁵⁷. M. Gorbachev's entire Nobe Prize (about \$1,000,000) was also distributed among several hospitals.

For her activity, Raisa Gorbacheva was awarded a number of public awards and named honorary professor of different universities of Europe, America, and Asia. In 1987, the Woman's Own magazine named her the Woman of the Year (5 million people took part in the voting). The international foundation "Together for Peace" awarded her the prize "Women for Peace", and in 1991, she received the award "Lady of the Year".

After Mikhail Gorbachev's resignation, Raisa continued her public activity helping women and children. In 1997, she established and headed a club named after herself. The Club helped children's hospitals and provincial teachers and instructors in their work with problematic children. The Club was the place for discussions of Russia's social problems: the position of the woman in the society, the position of the vulnerable members of the society and children. At present, the Club's president is her daughter, Irina Virganskaya. The Raisa Memorial Institute of Children's Hematology and Transplantation at Petersburg was opened in 2007 and named after her in memory of her battle with children's leukemia⁵⁸.

Two Russian actresses, Chulpan Khamatova and Dina Korzun, made their first step to charity in 2005, when they organized the "Give Me Life" concert at the Sovremennik Theatre. In 2006, they established the "Gift of Life" foundation⁵⁹ which helps children with oncological and oncohematological diseases. The actresses organize charitable concerts, events, and performances with famous actors and volunteers. By the summer of 2009, the foundation had collected and given to the treatment of these diseases more than 500 million of rubles. During 2014, about 980 million of rubles has been collected. The word "cancer" is no longer so dreadfully tragic: some time ago, almost all children diagnosed with it died, and now they survive in 70% of cases. The foundation also organizes the World Children's Winners Game. In 2013, almost 400 children from 12 countries participated in the game.

In 2008, the actresses were awarded the prize "For establishing the Foundation for helping children with oncological, hematological, and other diseases" at the 14th Stalker Film Festival. In 2010, Chulpan received the Person of the Year' 2009 award in the nomination "For civil activity" and the "One's Own Way" Vladimir Vysotsky Memorial Award for her long work for saving children's lives and health, for her devotion, generosity of heart, and belief in people. In 2012, Chulpan Khamatova and Dina Korzun were awarded a special Nika award "For Humanism" by the Council of the Russian Academy of Cinema Arts and Sciences. In 2013, Chulpan participated in the charitable cartoon project *The Flying Animals* together with Yu. Butusov, A. Makarevich, and S. Makovetsky. The earnings from goods with images of characters from this cartoon are given to financing children's treatment. In 2014, she was ranked 14th in Ogonyok's list of 100 most influential women in Russia.

Natalia Vodianova decided to engage in charity after the Beslan tragedy and founded in 2004 the Naked Heart Foundation which builds play facilities for children in Russia and abroad. The foundation has built more than 100 playgrounds and parks in 68 Russian cities, including the first unique playground for children with intellectual disabilities. From 2011, the foundation develops its program "Every Child Deserves a Family" aimed at breaking the tradition of abandoning children with disabilities. The Family Support Centre in Nizhny Novgorod and the Lekoteka in Tula region.

The list of female names does not end here. Those who help people include Ekaterina Bermant, director of the foundation "Children's Hearts"⁶⁰ which collects money to pay for operations for newborn children with heart defects; Elena Alshanskaya, director of the charitable foundation "Volunteers Helping Orphans"⁶¹ which helps children to find foster families. Actress Evelina Blyodans, mother of a child with Down Syndrome, participates in charitable events. Tatiana Tulchinskaya heads the "Here and Now" foundation helping orphans and is the director of the charitable society "All Together"⁶² which helps

children living at children's homes, boarding schools, foster families, and young people who leave such institutions to start their independent life. Elena Meshcheryakova heads the charitable foundation "Fragile Children"⁶³ aimed at helping children with brittle bone disease and supporting their families. Nyuta Federmesser is the director of the "Vera" hospice charity foundation⁶⁴ which was established in November 2006 and soon became the center of the Russian hospice movement. The foundation was named after Vera Millionshchikova, the creator and senior physician of the First Moscow Hospice. Today, the foundation is the only Russian non-commercial organization engaged in supporting hospices and their patients. The Board of Governors includes famous actors, writers, journalists, musicians, and physicians. The chairpersons of the Board are actresses Ingeborga Dapkunaite and Tatiana Drubich.

To devote one's life of charity is a personal choice and motivation. A well-educated person who feels themselves to be modern and civilised understands that charity is a natural and normal part of modern life. Nowadays, charity in Russia is dominated by women. Charity is not a sphere where one can earn a lot and use the money to support their family. There are few men in this sphere because there are certain material obligations towards one's family. A woman is more stress-resistant than a man; a man can accomplish a feat, but a woman is more fit for a long and methodical hard work.

Endnotes:

¹Gospel of Matthew, 22:39.

²First Epistle of Peter, 3:8–9.

³Wisdom of Solomon, 14:21

⁴ The word "deacony" comes from Greek and means "service". A deacon's service is based on the Biblical principles. According to the *Old Testament*, one of the main responsibilities is taking care of the poor, in remembrance of the delivery of the people of Israel from Egypt (*Deuteronomy*, 24:17). The notions of "service" and "love" are seen in the prophets' appeals and in the commandment on love for the neighbour. Thus, according to the Jewish law, during Purim, every Jew must visit someone who is poorer than he and make a gift to him (*Esther* 9:22). In the *New Testament*, deacony became the representation of the life and deeds of Jesus Christ. The Saviour came not to be served, but to serve and give His soul for the redemption of many (*Gospel of Mark*, 10:45). First and foremost, the word "deacony" expresses mercy which should be rendered by every Christian.

⁵Dayton Phillips. *Beguines in Medieval Strasbourg: A Study of the Social Aspect of Beguine Life*. (Stanford University, Calif.: Edwards Brothers, 1941); Ernest W. Mac Donnell. *The Beguines and Beghards in Medieval Culture*. (New Brunswick: N.J., Rutgers University Press, 1954); Bernard McGinn. *Meister Eckhart and the Beguine Mystics: Hadewijch of Brabant, Mechthild of Magdeburg and Marguerite Porete*. (New York: Continuum, 1994); Kathleen E. Garay and Madeleine Jeay. *The Life of St. Douceline, a Beguine of Provence*. (Cambridge: D. S. Brewer, 2001).

⁶Alcantara Mens. "Les béguines et les bégards dans le cadre de la culture médiévale", *Le Moyen Âge* 64 (1958): 308.

⁷Antonio M. Sicari. "Saint Vincent de Paul" in Antonio M. Sicari. *Portraits of Saints*. (Milano: Jaca Book, 1991): 79-96. Last modified December 23, 2014, http://www.krotov.info/library/18_s/ik/ari_vincent.htm; Mary Purcell. *The world of Monsieur Vincent*. (New York: Scribner, 1963).

⁸Karpicheva LubovA. "Sisters of Mercy. History in the light of modernity", *The beginning. Journal of the Institute of Theology and Philosophy*, (Moscow) 14(2005): 128 - 145.

⁹ In 1844, the name was adopted for the Holy Trinity Commune of Nurses, the first in Russia.

¹⁰Ivan Maslov. "Essays on the History of Christian charity. The Sisters of Mercy", *Orthodox Review* 11, № 8 (1863): 262-264.

¹¹Andrei Posternak. *Essays on the history of the community of Sisters of Mercy*. Last modified October 11, 2014 <http://usefulnurse.narod.ru/biblioteka/Posternak.html>.

¹²Ibid.

¹³The service of deaconesses of the Evangelical Church in Germany includes regional services of deaconesses of the 17th member churches of the Evangelical Church in Germany, 10 other Protestant denominations with their services, and more than 10 other professional unions. These members represent more than 18,000 independent organization of different scale and different legal status, and more than 260,000 full- and part-time employees. About 12,000 parishes of the member churches and hundreds of thousands of volunteers support the work on the services of deaconesses.

¹⁴Sarah A. Tooley. *The life of Florence Nightingale*. (London: Cassell, 1911); D. Reitenbarg. "Florence Nightingale", *Nurse (Moscow)*, 7-8 (1960).

¹⁵The father of Sidney Hewbert (1810 -1861) was George Herbert, 11th Earl of Pembroke, and the mother, Countess Catherine Semyonovna Vorontsova, daughter of the Russian ambassador.

¹⁶Eduard D. Gribanov. "Woman with candles (for the 175th anniversary of the birth of Florence Nightingale)", *Medival care (Moscow)*, 3 (1995): 50-52.

¹⁷John M. F. Ludlow. *Woman's work in the church: historical notes on deaconesses and sisterhoods*. (London: Alexander Strahan, 1866); Joyce M. Mellish. *Basic History of Nursing*. (Durban: Butterworths, 1984).

¹⁸Edmund G Gardner. *Saint Catherine of Siena. Study in the religion, literature and history of the 14th century in Italy*. (London: Dent, 1907); last modified October 11, 2014 <http://birgitta.vadstena.se/>.

¹⁹The organization was established on March 17, 1842, during a meeting of 20 women who gathered to sew clothes for the parishioners of the Church of Jesus Christ of Latter-Day Saints.

²⁰Last modified October 11, 2014 <http://www.csfm.org.au/>.

²¹The Sisters of Loreto are a branch of the Society of Jesus.

²²Thérèse, de Lisieux Saint and John Beevers. *The autobiography of St. Thérèse of Lisieux; the story of a soul*. (New York, N.Y.: Image, 2013).

²³Andrei Posternak. *Essays on the history*.

²⁴One of the centres in Moscow exists since 1989 in the district of Izmaylovo. It includes a shelter for lonely old people and an orphanage for mentally challenged children.

²⁵Wanda Frey was born in Odessa. After her father's death, Wanda and her mother immigrated to the US. In 1907, Wanda married Robert Parks Joiner, but was widowed three years later. Then she found work in a company engaged in the production of paint and glass in Buffalo. She worked her way up the ranks in this company: she became a member of the board of directors, president, and general manager. Wanda left all her estate to the foundation named after herself for support of the Quota International.

²⁶Vladimir I. Ilinskiy. *Charity in Russia (History and present situation)*. ((St. Petersburg: Typography of the Imperial Philanthropic Society, 1908).

²⁷Alexandr A. Zimin. *Reforms of Ivan the Terrible. (Essays on the socio-economic and political history of Russia XVI century)*. (Moscow: Publishing house of socio-economic literature, 1960): 376.

²⁸*Complete Collection of Laws of the Russian Empire 1649 - 1825 Volume 16 (June 28, 1762 - 1764). №11908*. (St. Petersburg: Division II of Typography of His Imperial Majesty's Own Chancellery, 1830): 343 -365.

²⁹ There were no hospices for the terminally ill in Soviet times: they were simply discharged from hospitals so they could die at home. The idea of hospices returned to Russia in 1990. As of 2014, there are 70 hospices in Russia, including 8 hospices in Moscow.

³⁰ Nikolai P. Cherepnin. *Imperial educational society of noble maidens. Historical essay. (1764-1915): in 3 volumes.* (St. Petersburg: Government Printing Office, 1914).

³¹ On November 12, 1796, six days after Catherine II's death, Pavel I issued a decree which transferred the Educational Society for Noble Maidens to Maria Fedorovna's care.

³² Eduard A. Zykovskiy. *Department of Institutions of Empress Maria: historical essay. 1797-1897.* (St. Petersburg, 1884); *Educational institutions in Office of Empress Maria. A short essay.* (St. Petersburg: Printing house of V. Smirnov, 1906): 49.

³³ Stepan N. Lampeko. *Moscow widow's house: A Brief Historical Review (1803–1903).* (St. Petersburg: Typelithography of I. Chuksin, 1903).

³⁴ Irina N. Blokhina. "Russia's first community of the Sisters of Charity (on the 150th anniversary of the Holy Trinity community of Sisters of Mercy)", *Medical care*, 2 (1995): 52-55.

³⁵ F. A. Herman. *The merits of women in caring for the sick and wounded.* (Kharkov, 1898).

³⁶ Klavdia V. Lukashevich. "Dasha of Sevastopol. The first nurse" in Klavdia V. Lukashevich. *Barefoot team.* (Ryazan: Grains, 2005); Anatoliy A. Shibkov. *The first female doctors in Russia.* (Leningrad: Medgiz, 1961); Grigoriy Ya. Ulrikhson. *Difficult days of the Sevastopol military medical hospital during the siege of the city in 1854-1855.* (Moscow: 2013).

³⁷ In 2013, the Council of Ministers of the Autonomous Republic of Crimea instituted the Dasha of Sevastopol Badge of Merit for Mercy.

³⁸ Ekaterina M. Bakunina. "Memories of the Sisters of Charity of Krestovozdvizenskaya community (1854-1860)", *Bulletin of Europe*, 6 (1898); Zinaida P. Ermakova. "Nurse. About outstanding ascetic in the field of nursing Ekaterina M. Bakunina (1812-1894)". *Moscow magazine. The history of the Russian state, журнал*, 3 (2011); Nikolai I. Pirogov. *Historical overview of Krestovozdvizenskaya community's action in military hospitals in the Crimea and Kherson province, 1854 – 1855.* (St. Petersburg: Eypography of the Imperial Academy of Sciences, 1856): 10-22.

³⁹ Vladimir F. Bushuev. *Pirogov and the beginning of the female aid for the sick and wounded in the war.* (Kiev: Typography of partnership "Education", 1908); Anatoliy A. Shibkov. *The first Russian women in medical school and in the wars till the XX century.* (Leningrad: Medgiz, 1957).

⁴⁰ Vladimir F. Botsyanovskiy. *Historical Essay of the Russian Red Cross activities.* (St. Petersburg: Government Printing Office, 1896).

⁴¹ Peter A. Ilinskiy. *Russian woman in the war of 1877-1878: Essay of activities of sisters of mercy, nurse and female doctors.* (St. Petersburg: Typelithography of P. Schmidt, 1879).

⁴² Olga A. Baumgarten. *In the besieged Port Arthur: diary of nurse Olga Baumgarten.* (St. Petersburg: printing house of V. Shneur, 1907); Alexandra M. Grigorova "Notes of the Sister of Charity 1904-1905", *Fraternal assistance*, 7 (1907); Olga Patshenko. "From the notes of a nurse -volunteer", *Russian riches*, 7 (1910): 195 - 222; 8 (1910): 211-223; Maria I. Deviz. "From the diary of a nurse", *Historical journal*, 115, № 3 (1909): 1004-1030; Rozalia S. Zemlyachka. "Fifteen months in the Siberian military hospital train: A Memoir of the Russian-Japanese war by nurse-volunteer", *Kostroma diocesan journal*, 6 (1908); Boris M. Shapirov. *Private assistance and female care for the wounded and sick soldiers.* (St. Petersburg: printing house of V. Kirschbaum, 1907).

⁴³ There were 6 charitable institutions for every 100,000 of inhabitants of the European part of Russia. As of 1900, 82% of charitable institutions were established and under the patronage of private persons. 8% were estates institutions, 7% were municipal establishments, and 2% were district institutions. In 1902, 11,040

charitable institutions were registered in the Russian Empire (in 1897, there were 3,500 of them) and 19,108 parish councils of trustees. In 1913, gross income of all charitable institutions of St Petersburg only was about 8 million rubles. In March 1910, the All-Russian Assembly of Charity established that 75% of this sum was formed from private donations, 25% came from the state. At least about 27 million rubles were given away as alms annually. Last modified December 23, 2014 <http://healthfond.org/st-blogo32.html>

⁴⁴A brief review of Russian Red Cross's activities on theaters of war with Austria-Hungary, Germany and Turkey in 1914-1915. (Petrograd, 1916); Beata Radonich. *Diary of a nurse who has lived in the German captivity for nearly four months*. (Petrograd: printing house of typography B. Suvorin, 1915).

⁴⁵Alexandra L. Tolstaya. *Daughter*. Moscow: JSC "Book", 1992).

⁴⁶Juriy L. Epanchin. "Kuprin and war. Nonpartisan writer in the events of 1914-1917", *Military-historical research in the Volga region*, 7 (2006): 168-175; last modified December 18, 2014 <http://www.greatwomen.com.ua/2008/05/07/elizaveta-moricovna-kuprina/>

⁴⁷Dmitriy D. Blagovo. Grandmother's stories from the memories of five generations recorded and collected by her grandson D. Blagovo. (Moscow: URSS: Book House "LIBROKOM", 2013); Daria F. Fikelmon. "Diary. 1829-1837" in *All Pushkin's Petersburg*. (St. Petersburg: The past, 2009). (Daria Fikelmon – granddaughter of Russian field-marshal M.I. Kutuzov).

⁴⁸Galina N. Ulyanova. *Charity of Moscow businessmen. 1860-1914*. (Moscow: Mosgorarchive, 1999).

⁴⁹*Entrepreneurship and Urban Culture in Russia, 1861-1914*. Ed. by William Brumfield, Boris Anajich, Juriy Petrov. (Moscow: Three squares, 2002).

⁵⁰Valeriy D. Safoshkin. *Under your enchanting caress: A Biography of Vyaltseva*. (Moscow: Eksmo-Press, 2001).

⁵¹"Memoirs of the Countess A. Bludova", *Russian Archive*, 6 (1875); "St. Cyril and Methodius Orthodox Brotherhood", *Bulletin of Western Russia*, 4 (1865); Fedor A. Dorofeev. *Orthodox brotherhoods: genesis, evolution, current status*. (Nizhny Novgorod: Nizhny Novgorod University Publishing house, 2006).

⁵²The archpriest Mikhail Raevsky, pastor of the Russian parish in Vienna, expressed the idea of a church fraternity or society for helping all Orthodox Christians, regardless of their location, especially communities isolated from the main body of Orthodox population. The fraternity was founded in the town of Ostrog (Volyn) in the memory of Antonina's father, who before his death wrote a draft for the charter of the Cyril and Methodius Fraternity. In 1865 A. Bludova sold the family jewellery and bought the ruins of the former Capuchin monastery in Ostrog. A church was built for the fraternity; the most significant donations came from Empress Maria Alexandrovna, Countess A. Sheremeteva, Princess D. Golitsyna. Among founders of the fraternity were A. Tyutcheva, E. Nelidova, E. Karamzina, E. Urusova, M. Meshcherskaya, E. Dashkova.

⁵³"Sofia Vladimirovna Panina" in *Politicians of Russia 1917. Biographical Dictionary*. Ed. by P. Volobuev. (Moscow: BRE, 1993).

⁵⁴"S.P. Melgunov and S.V. Panina", *The new magazine, New York*, 48 (1957).

⁵⁵Irina A. Kenya and Ludmila A. Lupoyadova. *M.K. Tenisheva: Creation for the benefit of Russia*. (Bryansk: Lodomir, 2013); Maria Tenisheva. *Impressions of my life: Memories*. (Moscow: Zakharov, 2002).

⁵⁶Nowadays, there are 84 such departments in Russia.

⁵⁷Raisa Gorbacheva. "I hope ...". (Moscow: "News", 1991).

⁵⁸Raisa. *Recollections, diaries, interviews, articles, telegrams*. (Moscow: Vagrius, Petro-News, 2000).

⁵⁹Last modified December 18, 2014 <http://www.podari-zhizn.ru/>

⁶⁰Last modified December 18, 2014 <http://www.detis.ru/>

⁶¹Last modified December 18, 2014 <http://otkazniki.ru/>

⁶² The charitable society "All Together" is a non-commercial partnership uniting charitable and volunteer organizations established at the initiative of citizens in Moscow. The project was established and is supported by Yandex: <http://www.wse-wmeste.ru/>

⁶³ Last modified December 18, 2014 <http://www.osteogenez.ru/>

⁶⁴ Last modified December 19, 2014 <http://www.hospicefund.ru/>

Russian charity funds. Charity has a long history in Russia. Since the ancient times Russians honored the unwritten rules of hospitality and mercy, like feeding the pilgrim, visiting a prisoner, making a public donation for fire victims. At first, monasteries were the centers of charity - they gave shelter and medical help to sick and needy people. Monks were usually the ones who taught children to read and write. The first public organization of women involved in charitable activity was St. Petersburg Women's Patriotic Society. It was founded on decree of Russian empress Elizabeth Alexeievna in 1812 to help the victims of war with Napoleon. To take care of the junior orphans of Russian army officers, the college, later known as Elizavetinskij College was created. Here are 36 Interesting Charity facts.

1-5 Charity Facts

1. The Beastie Boys won a lawsuit against a company for the unauthorized use of their song "Girls" and.
18. Dublin hosts a Women's Mini Marathon annually as a charity event, and men will dress in drag to join the race. Source.
19. Eminem was an anonymous donor to a Detroit charity, giving 105k in one year.

Fact List General Knowledge History People. 50 Facts About Cruel Dictators. December 30, 2020. Charities receiving funding have to demonstrate financial transparency to the highest possible degree. In turn, we guarantee to the donors full adherence by the foundation to Russian legislature and provide full financial and activity reports. MPC Social Services. www.mpcss.org. MPC Social Services is one of the longest serving charitable organizations in Moscow. It is a registered Russian charitable organization and an established 501(c)3 non-profit in the United States that addresses poverty and hunger, and provides medical care and education for Moscow's poor, including women, children, fam

Women's history. Historical Q&As. Heritage visits. But charity is a word with an ambiguous history. While the charitable impulse is very much admired, reliance on charity for social services has overtones of humiliation for those who remember life before the welfare state. Indeed some deliberately choose to call themselves "voluntary organisations" to avoid both the more precise legal definition and negative associations of the label "charity". Others fear that too close a relationship with government will undermine the robust independence that charities have enjoyed in the past as critics of state provision and providers of alternatives.