

FREEMASONRY IN UKRAINE: THE MAIN STAGES OF DEVELOPMENT

Freemasonry as a political and social phenomenon is viewed. The main versions of freemason origins and its typology are reviewed. The main symbols of the freemason and their meanings are characterized. The historic links of the freemasonry with different churches and state authority are analyzed. The stages of Ukrainian freemasonry development and its political orientations in XVIII-XX centuries are highlighted.

Keywords: freemasonry, "speculative" freemasonry, federalism, Masonic lodge.

Рева Тетяна Сергіївна, кандидат політичних наук, доцент кафедри суспільних наук Національної академії керівних кадрів культури і мистецтв

Масонство в Україні: основні етапи розвитку

У статті розглядається масонство як суспільно-політичне явище. Здійснено короткий огляд основних версій походження масонства та його типологій. Аналізуються основні символи масонів та їх значення. Розкриваються взаємозв'язки масонських організацій із церквою та державною владою упродовж історичного розвитку, а також етапи розвитку масонства та політичні орієнтації найбільших масонських організацій XVIII–XX століть на території України.

Ключові слова: масонство, "спекулятивне" масонство, федералізм, масонська ложа, Україна.

Рева Татьяна Сергеевна, кандидат политических наук, доцент кафедры общественных наук Национальной академии руководящих кадров культуры и искусств

Масонство в Украине: основные этапы развития

В статье рассматривается масонство как общественно-политическое явление. Проведен короткий обзор основных версий происхождения масонства и его типологии. Анализируются основные символы масонов и их значение, а также взаимосвязи масонских организаций с церковью и государственной властью на протяжении истории, этапы развития масонства и политические ориентации самых больших масонских организаций XVIII–XX веков на территории Украины.

Ключевые слова: масонство, "спекулятивное" масонство, федерализм, масонская ложа, Украина.

Freemasonry is a complicated phenomenon, because there is no single definition of it in the humanitarian science. The development of freemasonry and its impact in the cultural sphere are analyzed by many Ukrainian and foreign scientists. The origins of freemasonry, its main features are reviewed by J. Anderson, A. Borovoy, A. Pypin, J. Robinson. Many Ukrainian scientists such as S. Yefremov, M. Khodorovska, G. Zazinoiy, A. Kryzhanovsky devoted their researches to the development of the freemasonry movement in Ukraine. The issue of the main stages and variety of Ukrainian freemasonry are considered by A. Soloviev, B. Kravtsiv, A. Ohloblin. There is no a single approach to this issue in the modern science. So this question is still on agenda for History of Ukraine.

The goal of the article is to analyze the main stages of Freemasonry's development in Ukraine.

To reach the goal of the article we have to do such tasks:

- to review different approaches to the definition of Freemasonry and versions of its origins;
- to analyze the main stages of Freemasonry's development in Ukraine.

Freemasonry is an international, religious and philosophical movement, created by combining of four London lodges into the Great Lodge in 1717 [15, p. 348].

Freemasonry is a cosmopolitan, religious and ethical movement. Its members think that "The Great builder of the world" is a creator of the nature and call themselves its temple builders [6, 1486].

Freemasonry are philosophical, ethical and socio-psychological associations. They have their own symbolic principles and don't have the single common centre [13, 425].

Masonry is the practice of the secret "fraternal" order. It is a moral and ethical movement. Its main goal is the "educational" influence on the system of the state authority [9, 163].

There are many versions of the origins of Freemasonry in History. Some of them romanticize this movement, the others mystify it. Let's list up the main versions of Freemasonry.

1) Egyptian. Masons are heirs to Egyptian priests. According to this version the first well-known mason was Pythagoras, a Greek philosopher and mathematician, who brought knowledge of ancient Egypt and Syria to Greece and opened its lodge on Croton.

2) Jerusalem. King Solomon ordered Hira Abiffu, an architect from the Phoenician city, Tiru, to build a temple in Jerusalem. Sometimes, Hira Abiffu is identified with Andoniramom, tax collector). The architect

divided workers into three groups and created special words, symbols and touches for each of them. This legend explains the origins of freemasons, their symbols and rituals [5, p. 6].

3) Roman. The Roman crafts-man associations were protomasons. They functioned as craft shops in legions.

4) The Templars. J. Robinson, English writer and historian draws parallels between Masonic lodges and the Templar Order in his manuscript. He tries to connect these two organizations. He thinks that the first Masonic lodges were established by the Templars. In October 1307, the mass arrests of members of the Knights Templar happened in France. At the same time Jacques de Molay, the last Grand Master of the Order was arrested. In 1308 the decree to arrest all the Templars in England was issued. But, it didn't have an effect on the Templars, because the most part of them had moved to Scotland. There they had an opportunity to continue their activities. J. Robinson proposes his own hypothesis. It says that in England the rebellion of 1381, led by W. Tyler and J. Ball was linked with the Templars. This hypothesis is proved by the fact that the uprising was supported by craft guilds and the rebels damaged only the land of large landowners and church lands of the John's Order, which had inherited all the Templars lands after their arrests [11].

5) German. This version says that Masons descended from the company of German masons, called "Steinmetzen".

6) Irish-Scottish. According to this version, Freemasons emerged on the basis of the Irish-Scottish monastic order. It acted in VIII – X centuries.

Norman Davies, British historian, believes that none of the above-mentioned versions have any rational arguments.

The most popular version among historians is the theory which says that the Masonic movement grew out of the medieval guild organizations such as the corporations of builders [7, p.7]. It is confirmed by the names of the movement. They are Mason, Freemasonry or frankomasonry (French. Francmaçonnerie – mason) and names of organizations – lodge [6, p.1486].

S. Yefremov, the famous Ukrainian historian, philologist distinguishes two stages of Masonry. They are operative and speculative. The Operative Freemasonry existed until the XVIII century as a professional association of builders. In the XVIII century it became the "speculative" or "theoretical and symbolic" movement. The official date of its transformation is considered to be the 24th of July 1717. That day in London in the pub "Under the apple tree", the representatives of the four freemasonry lodges united and formed The Great lodge of the England or The Mother's great lodge of the world. At that meeting they elected the first Grand Master.

The Masonic ideas differed from traditional religious provisions in many aspects. The Masons recognized that Edem was in heaven, but the purpose of their activities was to build it on land. They advocated the creation of a perfect society based on justice, equality and fraternity.

The main symbols of the Freemasons are a triangle, a compass, a letter "G", a white apron, white gloves, a trowel, a round hat and a sword. A triangle and a compass are the symbols of understanding the world. Masons think that the world has a height from the North to the South, the length from the East to the West and a depth from the surface to the centre of the world. The letter "G" represents geometry. It is the highest of the sciences. A white apron and white gloves are used to indicate the sincerity and the moral purity. A trowel protects from sins (defects). A round hat symbolizes freedom. A sword means the punishment for crimes [16, 22-24].

There were two systems of Freemasonry. They are St John and St Andrew.

1) St John (Blue) is called in honor of John the Baptist. This system has three levels: a master, an apprentice and a junior apprentice.

2) St. Andrew (Red) is called in honor of St Andrew. It consists of thirty three levels. It has a variety of rituals. The followers of this system called themselves "the knights of kind action" [16, 18].

Many different secret societies are associated with Freemasons, but they are not masons. They are The Rosicrucians, The Illuminati, The martynisty, The Irrational or Egyptian Masons.

The Rosicrucians named after H. Rosicrucians, a German philosopher, a traveler of the XIV century. They promoted the ideas of Eastern religion magic cults such as kabbalizm and looked for "philosopher's stone". In the XVIII century the "Golden Rosicrucians" announced that their degree of initiation is the highest in Freemasonry because knew features of divine wisdom. The Rosicrucians considered themselves the elite of Freemasonry.

The Illuminati (enlightened) were founded in 1775 by A. Weishaupt, a German theologian and a naturalist. They advocated the revision of social relations and the abolition of social inequality. In 1784 the authority's response on such activities became mass repressions against the Illuminati and punishment for communication and cooperation with them. The results of that policy were the decline of the order and a bad reputation in society.

The Order of the Martynists is the theosophical system of L.-K. de Saint-Martin, a French mystic of the XVIII century. J.-A. Ankross, a French mystic, known under the pen-name Papyrus became an active its follower. In Paris in 1891 he created Order "Superieurs Inconnus", known as the Martynists. It has been acting since that time. They are not a Masonic society, but actively cooperate with various lodges [13, 266].

Irrational or "Egyptian" Masonry was established by Earl Cagliostro or his another name Earl Saint Germain. It is characterized by a large number of freemasonry rites, mysticism and a complex of internal organization (about 90 degrees) [16, 19].

The discussions, concerning the relationship of Freemasonry with the church and the state, started from the beginning of the Masonic movement. Masons status changed from a legal association to an extremist organization. Everything depended on the social and political situation in the country and the role of the church in it. In modern world space this discussion continues. It is evidenced by the variation of the status of these organizations in different countries.

The "Operational" Freemasonry wasn't persecuted by the official authorities and the church because it was the professional association of builders which took part in the construction of churches and secular buildings. Everything changed in the 18th century when the intellectual elite joined those companies and began spreading the idea of equality, solidarity, freedom and brotherhood in society.

The first wave of Freemasonry in Ukraine was in the XVIII century. M. Khodorovsky calls this period – the first wave of "political" Freemasonry. A great number of the representatives of the state elite belonged to Masonic lodges. The most famous Masons were G. Orlik, G. Keith, K. Razumovsky, A. Razumovsky, A. Razumovsky, V. Kapnist. They represented different political forces. However, they had informal contacts as members of a single association. An example of such informal communication is the case with the famous diplomat Gregory Orlik. In 1734, G. Orlik arrived on the Left Bank of Ukraine to have a talk with the Zaporizhzhia Cossacks. At the same time the order of his detention on the returning home came from St. Petersburg. That order had to be fulfilled by G. Keith, a Scottish officer, who serviced in the Russian Empire. G. Keith delayed G. Orlik, but finding out that they belonged to the same lodge, he gave G. Orlik an opportunity to escape.

In Western Ukraine the first powerful lodges appeared in Lviv. In 1747 the lodge of "Three Goddesses" was established there, but under the Catholic Church's pressure it was destroyed. There were two large Masons organizations in Lviv at the end of the XVIII century. They were the lodge of "Three White Eagles", headed by J. Clemens and the lodge of "Entire equality", headed by S. Nowakowski.

In 1767 the Austrian government created the lodge of "Three White Eagles". It acted until 1782. Its political tasks were to negotiate and to facilitate the links between the Austrian authorities and the local gentry. We can see it, looking through the membership of "Three White Eagles". Total quantity of the lodge was 115 people, 69 of them were representatives of Austria (military, civil servants). Galicia had its 40 representatives (bankers, priests, noblemen, businessmen). The others represented the third state [16, 55]. For example, G. Auersberh, the governor of Galicia and F. Hichard, the head of Lviv region were the members of the lodge [16, 56].

The local nobility and bourgeoisie dominated in the lodge of "Entire equality". So the lodge consists of 51 members, 37 of them were magnates and local noblemen. There were only 3 Austrians [16, 62]. The lodge of "Entire equality" proclaimed itself the Great East of Galicia and Lodomeria [16, 54]

There were two types of Freemasonry in Ukraine. They are Polish and Russian. The Polish one had the political character since its foundation. The main objectives of that association were the restoration of Poland in its historical borders. The lodge of "National Freemasonry" ("Wolnomularstwo Narodowe"). V. Semevsky underlines that at first Russian freemasonry was an apolitical organization. Its representatives tried to find the sense of life and were not interested in social reality. In Ukraine Masonry got popularity after the politicization of Masonic groups began [4].

At the beginning of the nineteenth century the intellectuals and the nobility began to be interested in the development of the Ukrainian people. The Ukrainian Freemasonry began the process of its formation. The most powerful lodges were "Love for the Truth" in Poltava and "United Slavs" in Kiev.

In 1818 Poltava lodge was founded by M. Novikov, the head of M. Repnin's office. Many famous writers, politicians and artists such as I. Kotlyarevsky, S. Kochubey, V. Lukashevich joined the lodge. It existed less than a year and in March 1819 it was forbidden by a special order of the king. We pay attention to this fact because the royal gendarmerie began its antimasonic policy later in August 1822. Such situation can be explained by the changes in Emperor Alexander's I political course after 1812. At the period of his father, Paul I, a number of private printers were closed. In 1799 all books with ideas of the French Revolution were banned. Since 1800 Paul I prohibited all foreign books, even notes [14, 104].

So it is the main reason why Alexander, who was the follower of Catherine's II policy, not surprising that after coming to power of Alexander I, followed course, supported the liberalization of education and culture in the Russian Empire. All universities got the autonomy which meant the right to elect rectors, deans and professors by themselves. It opened the access to the knowledge of world humanitarian science. Such policy had been implemented by 1812. Later the emperor radically changed his mind. There are several reasons for such changes. Firstly, the emperor grew away from M. Speransky. Secondly, in 1817 the Ministry of Education united with the Ministry of religion, it led to the total Christianization of the civil education. The science had to serve the Orthodox Church. Thirdly, there were many powerful "Polish" lodges in Ukraine. Russian authorities saw a potential danger in their activities [14, 106].

Kiev lodge of "United Slavs" belonged to the Grand Orient of Poland. It was founded in March 1818 and declared national and political ideas.

I. Gorbachevski notes that the name "United Slavs" says us about the Slavic federalism (Polish, Ukrainian, Russian). The main purpose of the partnership was the emancipation of all Slavic tribes from dictatorship and united all lands in the Slavic federal Union [4]. Later those ideas were proclaimed in the documents of Cyril and Methodius brotherhood.

In general, in Ukraine there was a struggle for dominance between the Federalists and the Centralists. The first ones usually defended federalism and were represented by Polish and Ukrainian secret societies. Russian nobility stated an idea of centralism. The example of such organization can be "Southern Society", headed the Decembrist P. Pestel.

Despite of that information we can't say about Ukrainian Masonry, we can only talk about Masonry in Ukraine. S. Yefremov explained such situation by the fact that Freemasonry had been spread among the gentry and nobility, but it had been remoted from the real life. Only they were interested in the peoples' needs at the end of their existence [4].

At the beginning of the XX century there were many Masonic lodges in Ukraine such as "Saint Vladimir", "Northern Lights" (Kyiv), "Renaissance", "Shevchenko" (Kharkov), "Love and Loyalty", "St. Cyril and Methodius lodge" (Poltava), "Jordan" (Theodosius) and etc. Many well-known public and political figures such as Hrushevsky, Petliura, P. Skoropadsky belonged to Masonic lodges. At The Soviet Union period the Masons were banned, but after 1991 many of the Masonic lodges were restored in Ukraine. They are "Three columns" (Kyiv), "Phoenix of Ukraine" (Kharkov), "Mason" (Lviv), "Golden acacia" (Odessa).

In Ukraine Freemasonry appeared in XVIIIth century. There were two main stages of its development. They were "operational" and "speculative". The last one manifested in the form of the political, philosophical and cultural organizations which played a great role in the development of Ukrainian people.

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Святненко Анна Василівна
кандидат історичних наук, доцент,
професор Національної академії
керівних кадрів культури і мистецтв
e-mail: sannaaa@ukr.net

СТАНОВЛЕННЯ ТА РОЗВИТОК ПРАВОСЛАВНИХ ПАРАФІЯЛЬНИХ УЧИЛИЩ НА ПОДІЛЛІ: перша половина XIX ст.

У статті аналізується діяльність початкових духовних навчальних закладів православного відомства на Поділлі у першій половині XIX ст. Звертається увага на проблеми становлення мережі духовних шкіл, їх матеріального забезпечення, формування викладацького складу та контингенту учнів.

Ключові слова: парафіяльні училища, Поділля, духовенство, духовна освіта, учні.

Святненко Анна Васильевна, кандидат исторических наук, доцент, профессор Национальной академии руководящих кадров культуры и искусств

Становление и развитие православных приходских училищ на Подолье: первая половина XIX в.

В статье анализируется деятельность начальных духовных учебных заведений православного ведомства на Подолье в первой половине XIX в. Обращается внимание на проблемы становления сети духовных школ, их материального обеспечения, формирования учительского состава и контингента учащихся.

Ключевые слова: приходские училища, Подолия, духовенство, духовное образование, учащиеся.

Sviatnenko Anna, PhD in History, associate professor, National Academy of Managerial staff of Culture and Arts The formation and development of the orthodox parochial schools in Podolia (the first half of the XIX century)

In the article the activities of the Orthodox religious primary ecclesiastical schools in Podolia office at the the beginning of the XIX century are analyzed. The problems of the ecclesiastical schools' network, the financial support, the forming of the teaching body and the students contingent are highlighted.

Keywords: development of the Orthodox parochial schools, Podolia, the first half of the XIX century.

At the beginning of the XIX century the stepwise system of Orthodox ecclesiastical schools was established as the result of the total reform of theological education in Podolia and in Ukraine particularly. The basis of its system was the principle of unification of the education, which was accompanied by the centralized management of educational institutions. The statute of the clerical parochial schools, approved 30 August 1814, comprised the principles of the educational and economic life of primary schools.

There were five parochial schools in Podolia at the beginning of the XIX century. Their number remained without any changes despite of the legally established norms which allowed 30 clerical primary schools in every diocese.

The superintendent of schools or the rector and the inspector were responsible for the internal management of it. On these posts the academic board appointed people who had high theological education, good moral features and responsibility. The supervisors were mostly the teachers of seminaries.

The important part of the schools' functioning was the formation of the teacher staff. This case was the most important that why the selection had to held properly. Only the best graduates of Podolia's Seminary got the teachers' posts.

The educational activities of the schools needed the great centralization. The schedule of subjects for studying, the control checking of the knowledge were given by the board and unified for all schools.

The problem of material support of parochial schools was stable. Since 1818 schools were financed by the incomes from the sale of church candles and percents from the academic capital which consisted of economic residues. The fixed staff amounts were minimal and included keeping of schools, salaries of the school managers and teachers and supporting of the students who couldn't pay for studying.

Despite of the weak material schools' assistance, the part of children had the opportunities to get a free or half-free education. The benefits concerned exclusively the orphans and children from poor families. Each year the number of beneficiaries increased.