

Life and socio-political views of F.F. Yanitsky (1852–1937)

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Abstract. The article is devoted to F.F. Yanitsky, a representative of the Russian intelligentsia, a zemstvo (district) physician, privy councilor, doctor of medicine, chief of the army medical unit for the Southwestern Front, military field surgeon, a participant in the Russo-Turkish (1877–1878), Russo-Japanese wars (1904–1905), and the First World War, epidemiologist and author of scientific works in the field of medicine. Yanitsky's approach to disease, patients and treatments coincides with N.I. Pirogov's ideas concerning the need for prevention and sanitation improvement, as well as concepts of other prominent doctors at that time. Yanitsky constantly improved his knowledge and professional skills. In 1892, he was seconded for two years to the Imperial Military Medical Academy to write a doctoral thesis, and in 1894, he was recognized as Academy's doctor of medicine and received the title of military surgeon. As an epidemiologist, Yanitsky took part in expeditions to combat epidemics of diphtheria, cholera, plague, typhoid, gastro-intestinal diseases, and typhus. He was awarded orders, medals and distinctions for outstanding military service and for his contribution to the fight against infectious diseases.

The authors have paid particular attention to the influence of the political context on the formation of the views of Yanitsky, whose course in life was inseparable from the history of the country. The article deals with his family and cultural ties, social views, and attitudes to career and political events on the cusp of two eras. Documents from the archive of Solzhenitsyn House for the Russian Diaspora have been used.

Keywords: F.F. Yanitsky, zemstvo medicine, military field surgery, the First World War

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The history of medicine is rich with the names of prominent doctors whose activities are inextricably linked with the history of the state, with the development of domestic medical science and health. One such person was Fyodor Feodosyevich Yanitsky – a privy councilor, doctor of medicine, chief of the army medical unit for the Southwestern front, military field surgeon, a participant in the Russo-Turkish (1877–1878), Russo-Japanese (1904–1905) and the First World wars, epidemiologist and author of scientific works in the field of medicine (fig. 1).

Yanitsky was born in the family of a village priest in the village of Zavalye in the Podolsk province. His parents, Feodosy Ivanovich Yanitsky and Olga Ivanovna Yanitskaya, had five children – Fyodor was the eldest child. Having brilliantly graduated from seminary, Yanitsky refused to follow in his father's footsteps and

joined the Faculty of medicine at the University of St. Vladimir in Kiev, from which he graduated in 1876 with a doctor's degree.¹

After graduation, Yanitsky was mobilized for the Russo-Turkish war (1877–1878) and for 40 years (with the exception of 1882–1889, when he served as the *zemstvo* (county) doctor) he remained a military doctor. During the Russo-Turkish war, Yanitsky worked as an intern in the field army hospitals in the Caucasian theater of war. Of course, Nikolai Pirogov's school of medicine is reflected in Yanitsky's medical work views [1]: a recent university graduate, his first medical "schooling" took place at the Caucasian Front in the Russo-Turkish war, where he served with Pirogov.

In his memoirs about his father, N.F. Yanitsky spoke of his father's doctor's creed, which was apparently formed during the Russo-Turkish

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¹ Archive of Solzhenitsyn House for the Russian Diaspora (hereinafter – SHRD Archive). F. 29. Op. 1. D. 2. Sheet 1. D. 20. Sheet 2.

war. Firstly, Yanitsky was a supporter of active measures to prevent disease, and this is linked to his devotion to military sanitation. Secondly, he was convinced that a patient's treatment must be derived from each individual's physical and psychological characteristics. He argued that there was a need to understand the strengths and weaknesses of the patient before treatment was started. Thirdly, Yanitsky believed that vaccinations needed to be approached with caution: long-term product tests were necessary before introducing them into broad medical practice. He also was opposed to prescribing excessive amounts of drugs.²

Yanitsky's approach to disease, patients and treatments has ideas in common with those of Pirogov and other prominent doctors from the period, concerning the need for prevention, and sanitation improvement. These ideas were new – not only for Russia but also for a large part of Western Europe at that time.

Yanitsky's entire life was marked by good health. As noted by his son, he almost never visited a doctor or even a dentist and rarely took a vacation while working. Yanitsky's working life continued unbroken over the course of his regular course of life.³

From 1876 to 1881, Yanitsky worked in military hospitals in the Caucasus: in 1877–1878, he was the youngest intern at provisional military hospitals, from 1879, he was stationed at the clinic of the Imperial Medico-Surgical Academy, and in 1881, became a doctor of the 44th Infantry Regiment of Kamchatka.

In 1881, Yanitsky married Doctor Elizaveta Lvovna Grosman (1853-1913). She graduated from the women's medical courses at Saint Petersburg Nicholas Clinical Hospital and in 1882 received a diploma as a "woman doctor". She received the corresponding "WD" award

pin (woman doctor), becoming one of the first Russian women to achieve this right.⁴

In 1882, Yanitsky was freed from service as a military doctor upon special request. From this time until June 1889 he worked as a *zemstvo* (county) doctor at the Lokhvitsky County in the Poltava province. His wife worked together with him there. The region, which was served by the two young doctors, was large: up to 60,000 peasants lived there, and patients had to travel 300 kilometers or more. All areas of medicine were covered: from trauma and surgery to obstetrics and infectious diseases. Yanitsky performed surgery and carried out a full range of medical procedures. As a woman doctor, Elizaveta Yanitskaya was officially entitled to practice medicine only on women and children and worked for free. According to a questionnaire survey conducted in 1890 by the Bureau of Women Doctors, over the years of work carried out by Yanitskaya, she received 11,690 patients and visited 19,066 patients in the



Fig. 1. F.F. Yanitsky.

province's villages.

The Yanitsky family, having worked for two years as *zemstvo* doctors, published several detailed reports about the level of medical care in the Poltava province, including a section on the Lokhvytsky County in an issue of the "Zemsky Medical Album" of 1893 [1, 4, 5].

Elizaveta Yanitskaya constantly provided medical assistance in areas where her husband worked, and she took an internship in Saint Petersburg in obstetrics, gynecology, paediatrics, and worked in hospitals. In Odessa, during the elimination of an outbreak of the plague, she worked as a city council doctor, treating children of poor families suffering from bone tuberculosis. She was a member of Frebelevsky (Pedagogical) Society, the Society of Friends of the World, the Society of People's Kindergartens,

² SHRD Archive. F. 29. Op. 1. D. 20. Sheet 11.

³ SHRD Archive. F. 29. Op. 1. D. 20. Sheet 12.

⁴ SHRD Archive. F. 29. Op. 1. D. 20. Sheet 2. Appendix 1. P. 33.

regularly attended meetings of the Kiev religious-philosophical society, worked for free as a doctor in public schools and monastery hospitals, and was considered to be “a local doctor for the poor”, which at that time was a noble calling.

Unfortunately, working in far-flung places, cut off from civilization, had a negative impact on the living conditions of the Yanitsky family and led to the transfer of Yanitsky to work in the city. The departure of the Yanitsky couple from county medical work and the return to the military after the death of two of their older children was brought about by the desire to ensure adequate living conditions for their family in the city.⁵

From 1889 to 1897, Yanitsky was a military physician: junior, senior regimental (Azov, Dnepropetrovsk infantry regiments), and then – divisional. In 1897, he began working in the district military medical directorates of the Kiev and Odessa districts in various medical and administrative positions: junior filing clerk doctor, senior filing clerk doctor, and assistant military medical inspector.

From 1904, Yanitsky worked in military medical field management in the 3rd Manchurian Army⁶ for the organization of military sanitation. His responsibilities were evacuating the wounded and sick, the deployment of hospitals, as well as the fight against infectious diseases. In 1911, Yanitsky was appointed military and sanitary inspector of the Kiev military district.

In 1914, World War I commenced. Once again there was demand for military doctors with extensive experience. From 1915, Yanitsky was the head of the sanitary unit for the army of the South-western front.⁷ It was an important, responsible position. His responsibilities included constant inspections, visiting front-line units and hospitals: he organized sanitation and anti-epidemic measures for the armed forces and the civilian population, and he was involved in the evacuation of the wounded, providing appropriate medical and quartermaster supplies for armies and hospitals and worked as a surgeon. In his autobiography, Yanitsky said that a doctor's wartime work “mainly takes the form of organizing sanitary and anti-epidemic measures

among the troops and the civilian population; in the organization of planned evacuations of the wounded and sick; providing improved surgical care for severe wounds and traumas of nerve stems, skull, brain and spinal cord; to provide adequate medical supplies for the army and hospitals and a good quality and quantity of quartermaster services...”⁸

Analyzing the results of inspection trips to combat units, Yanitsky noted with pride: “Our sanitary measures situation is better than on the western and northern fronts: over the entire course of the war, epidemic diseases not only did not exceed those diseases during peacetime, but were constantly lower by lower half” [6, p. 8]. It should be noted that in the early 20th century, there was no complete clarity in matters of epidemiology, biology, biochemistry, physiology, infectious agents – so there were periodic unexpected epidemic outbreaks in the army and among the civilian population [7, p. 13]. Higher mortality among the civilian population in comparison with the military forces was connected with great attention the military doctors paid to the strict application of hygiene measures and sanitation in the armed forces [7, p. 72].

From September 1916, Yanitsky was transferred “for health reasons” to the reserve ranks of the District Military Medical Administration of the Kiev military district. In an address, which was signed by 40 of his colleagues, Yanitsky's selfless labor was noted “for its benefit to the nation's troops”, his steadfast commitment “to ensure the highest possible sanitary conditions for the troops”, and emphasized such qualities as his “ardent love for the motherland”, “deep understanding of service, medical and civic duty” and “humane... friendly attitude to his subordinates.” Since Yanitsky possessed good health and almost never sought medical assistance, we can assume that his resignation was not related to illness. According to his son's recollections, Yanitsky was dismissed for obstinacy and his principles by a member of the royal family – the prince of Oldenburg, who interfered with the work of military doctors as a “supreme inspector”⁹. According to the recollections of those close to Yanitsky, he spoke of repeated clashes with the prince of Oldenburg and pointed to them as

⁵ SHRD Archive. F. 29. Op. 1. D. 20. Sheet 5.

⁶ SHRD Archive. F. 29. Op. 1. D. 2. Sheet 2, 2 ob.

⁷ SHRD Archive. F. 29. Op. 1. D. 1. Sheet 1.

⁸ SHRD Archive. F. 29. Op. 1. D. 1. Sheet 1. ob.

⁹ SHRD Archive. F. 29. Op. 1, D. 20. Sheet 5.

the reason for his transfer to the reserve. “There was a denunciation of me,” wrote Yanitsky to his daughter,¹⁰ “accusing me of planting Jewish doctors in Kiev, showing preference, assisting them in finding service with me in preference to Russians. In short, they portrayed me as a judophile! ... Now there is an investigation, and I, instead of working and going to the army to carry out health inspections, sit here, giving evidence and writing justifications! ...An enjoyable experience!” (January 21, 1916) [8, p. 283].

Yanitsky constantly improved his professional skills and knowledge. He was twice sent to undertake scientific and practical professional development: in 1879 he was enrolled at the Military Medical Office and was seconded to the clinic of the Imperial Medico-Surgical Academy, and in 1892 he was sent to the Imperial Military Medical Academy for two years to write a doctoral thesis. Yanitsky chose as a theme for his scientific work the study of rye flour purity, which was directly related to his work as a military sanitary doctor [9]. Upon graduating from the academy in 1894, he was recognized as an Imperial Military Medical Academy medical doctor and received a

¹⁰ Vera Fyodorovna Shmidt (née Yanitskaya, 1889–1937) – a well-known teacher, an expert in early childhood education, a well-known psychoanalyst – was the secretary of the Russian Psychoanalytical Society in the 1920s. In 1912, she graduated from Bestuzhev Higher Women’s Courses in Saint Petersburg, then became a noncredit student at Frebelevsky Pedagogical Institute in Kiev. She worked with the Russian psychologists and psychoanalysts: L.S. Vygotsky, I.D. Ermakov and D.S. Fursikov, led pedagogical, psychological and psychotherapeutic studies, was a member of two international psychoanalytic congresses (1925 and 1927), met and corresponded with Freud and his daughter Anna, Wilhelm Reich, and other well-known psychoanalysts. After the events of October 1917, Shmidt worked in the preschool department of People’s Commissariat RFSR, working on the creation of the state system of preschool education in Russia. Later she worked as a teacher-researcher in the International Solidarity children’s home laboratory of the State Psychoanalytic Institute (Moscow). “Diary of a mother” was the result of Shmidt’s observations of child development with recurrent generalizations and fixation of new developments in the physical, mental and social aspects in their interrelationships. In the last years of his life she worked at the Experimental Defectology Institute on the problems of neurotic children and practical methods of rehabilitation of so-called difficult children. Shmidt’s works received international recognition. She died of consequences of goitre in 1937.

rank of military surgeon¹¹. Even with a high rank, Yanitsky personally inspected the conditions of the barracks, kitchens, dining rooms and bathrooms, and tested products, menus and serving sizes of the soldiers’ rations¹².

As an epidemiologist, Yanitsky took part in missions to combat epidemics, including diphtheria (1880–1881) in the Poltava province, cholera (1892, 1894, 1895) in the army and among the population of the Podolsk province, the plague (1899) in the Astrakhan province, abdominal fever (1906), diarrheal diseases (1907), typhus (1916). In his autobiography Yanitsky mentions eleven trips (from 1881 to 1917), and during one of them on the Turkish front (1877–1878) he contracted a severe form of typhus and almost died; he later survived a severe relapse of typhus¹³. The missions to a number of districts of the Poltava province where he stayed for 14 months without a break to combat a diphtheria epidemic were especially difficult, as was the case in the Astrakhan province, where the plague was raging¹⁴.

Having neither finances nor connections, doctor Yanitsky honestly saw his way from junior hospital intern in the Caucasus (1877) to head of the medical unit of the army’s Southwestern front (1915), and from titular counselor (1881) to active privy councilor, retired (1918).

In 1913, as noted in Yanitsky’s service records, “a resolution of the senate bestowed (with his son Nikolai and daughter Vera) the hereditary noble rank with the right to be recorded in the noble book of genealogy, in the third section”¹⁵.

Yanitsky’s work was appreciated by his contemporaries. For military distinction and the fight against infectious diseases, he was awarded the Order of the White Eagle, Vladimir (2nd, 3rd, 4th degree), Anna (1st, 2nd, 3rd degree with swords), St. Stanislaus (1st, 2nd, 3rd degree with swords), as well as medals in honor of the Russo-Turkish war (1877–1878), Russo-Japanese war, (1904–1905), the 100th anniversary of the Patriotic War of 1812, a silver medal in memory of the reign of Emperor Alexander III (1896), the sign of the Red Cross and other awards.

¹¹ SHRD Archive. F. 29. Op. 1. D. 2. Sheet 2.

¹² SHRD Archive. F. 91. Op. 1 D. 1. Sheet 2.

¹³ SHRD Archive. F. 29. Op. 1 D. 2. Sheet 2.

¹⁴ SHRD Archive. F. 29. Op. 1. D. 20. Sheet 7.

¹⁵ Russian State Military History Archive. F. 283. Op. 1.

Despite all the achievements, receipt of a nobility title and awards, Yanitsky, who was dismissed from the army, without means during a difficult period (1917), had to deal with urgent household business. With his savings run out and pensions not paid, for the first time in Yanitsky's letters to his daughter there was a note of despair: "...Daily concerns about what food to come up with the next day – to make it affordable and satisfying, and to everyone's liking – all of this oppresses and torments my soul to such an extent that I am willing to go hungry, so as not to have to deal with this stomach-based political and economic philosophy" (May 28, 1918). "Here in Kiev we are experiencing the horrors of increasing prices. Yesterday they sent the electricity bill for the month of June – 174 rubles instead of the usual 8-10 rubles! Well, how to survive, to escape? – There are no words. Having limited oneself in everything to the extreme, complete starvation is still foreseeable" [6, p. 28].

Duty to his family forced Yanitsky to act and not give up. He worried about his daughter and her husband, who remained in troubled Moscow, which recently had become once again the capital of the fatherland. "The famine, on the one hand, the mass executions of people not guilty of anything, <on the other hand> – all this is depressing me deeply! I'm worried about you, feeling all this, that both of you are in danger either from starvation or riots, or rather from both reasons together. You would not believe how hard it is to be separated from you at this time!" (September 12, 1918). Having received no response from his daughter, Yanitsky insisted: "If you live so badly that there are no provisions, that even wealthy people are dying of hunger, then for God's sake abandon Moscow, come to Kiev – we will live together, somehow make room. We kindly offer you all our close company" (September 25, 1918) [6, p. 29].

In 1918, at the request of military doctors, Yanitsky was appointed military sanitary inspector for Ukraine. On behalf of the Medical Council of the Main Military Medical Administration, he conducted a study of the Red Army's diet from the standpoint of physiological nutritional standards; standards of food provisions had been developed, had been approved by the Medical Council and had begun to be used by the army [10, p. 4].

At the beginning of 1919, Yanitsky lost his job and was arrested for five days [6, p. 29]. Then there were the "two years of sitting in Crimea, cold and hungry, with a sick son, daughter-in-law, her elderly mother and little granddaughter" [6, p. 30].

Since the end of 1920, thanks to the efforts O.Y. Shmidt¹⁶ and with the support of N.A. Semashko, the future People's Commissar of Health, F.F. Yanitsky was appointed special doctor aide to the head of the medical unit of the Crimean province military commissariat and later – head of the medical inspection examination commission. After moving to Moscow in 1921, Yanitsky was appointed (taking into account his extensive experience as a military doctor) advisor and consultant to the Main Military Medical Administration of the Workers' and Peasants' Red Army. As per management's proposal, Yanitsky was involved in developing a plan for the Red Army's military health organization, in the apparatus of military health exhibition¹⁷.

Yanitsky was interested in psychology and psychiatry, took into account the importance of emotional and psychological aspects of any physical illness and the recovery process. He often visited Frebelevsky Institute in Kiev, which was associated with his wife, and was elected a member of Frebelevsky Pedagogical Society, he was familiar with the famous Russian psychiatrist and physiognomist I.A. Sikorsky¹⁸ and attended his lectures. In 1910, Yanitsky was chairman of the commission for developing the construction of the psychiatric department at the Kiev military hospital and defended the expensive project, even though engineers argued that the costs could be reduced to a third. In a letter to his daughter, Yanitsky wrote: "We'll have to vigorously fight

¹⁶ Otto Yulyevich Shmidt (1891–1956) – the husband of Vera Fyodorovna Yanitskaya – was an academic at the Academy of Sciences of the USSR, an outstanding scientist, mathematician, geographer, astronomer, explorer, polar explorer, statesman, and public figure.

¹⁷ SHRD Archive. F. 29. Op. 1. D. 22. Sheets 36–46, 53.

¹⁸ I.A. Sikorsky was a Russian psychiatrist, writer, professor of St. Vladimir Kiev University, honorary member of the Kiev Theological Academy, the founder of the medical-pedagogical institute for mentally retarded children and the Institute of Child Psychopathology, the father of the outstanding Russian and American aircraft designer I.I. Sikorsky.

with the engineers, or else it will be a stripped-down construction for patients (up to 200,000 rubles), it won't be a hospital for treatment, but barracks, in the worst sense of the word" [6, p. 12].

Yanitsky thoroughly knew Latin, Greek and Old Church Slavonic. He had an aptitude for philology, with etymology especially interesting him. He collected books about Latin and Greek primary sources of Russian proverbs, which he then gave to his children [6, p. 12].

Yanitsky was not unmoved by the nation's turbulent and tragic fate. As a dedicated statist, but at the same time an enemy of Stolypin's reforms, he considered it his duty to help his nephew, socialist-revolutionary and political convict V.O. Likhtenshtadt (also known as Fyodor Mazin), who was sentenced to death by hanging (commuted to eternal servitude and was now sentenced to life imprisonment) for participation in the assassination of P.A. Stolypin. It is known that Yanitsky regularly sent money to his nephew [6, p. 21].

Yanitsky did not partake in political radicalism. He sought to discuss events with his daughter Vera Fyodorovna. During the Russo-Japanese War, he wrote her from Manchuria a long letter concerning moral and political themes. Yanitsky clearly formulated its position – science, not politics, should occupy first place¹⁹.

More than 500 letters by Yanitsky from 1899-1921 have been preserved, which not only testify about Yanitsky's life, but also provide a vivid illustration of the era²⁰.

In a letter from Manchuria dated April 28, 1905, he wrote to 15-year-old Vera,²¹ "You are now absorbed by the ongoing movement in Russia. ...In essence, I have no sympathy for this movement, for the desire to make Russia supposedly better on the one hand – it is ruining Russia on the other. They imagine themselves to be a progressive people – what good have they done for Russia? They took advantage of an extremely difficult and serious situation that Russia was in as a result of the war – and began to extract the government's consent and permission for any reform!

¹⁹ SHRD Archive. F. 29. D. 4. Sheet 9. ob.

²⁰ The following are excerpts from Yanitsky's letters, which have been kept in the A.I. Solzhenitsyn Russian Public Archive, as well as documents from the archives of Yanitsky's son and grandson.

²¹ SHRD Archive. F. 29. Op. 1. D. 4. Sheet 8-9 ob.

Ponder this well: is it correct, is it honest – what does this mean? – About love for one's homeland, a sincere desire to improve it, good, benefit or selfish lust for power and an ambition to achieve it by underhanded violence? Russia languishes on the battlefield, and the intellectuals sitting at home are drawing and quartering poor Russia, distracting our strength and attention from the most universally important military matter, confusing minds at home and on the battlefield...

...If only people who imagine themselves as progressives in Russia, first of all ...united as one to defeat the enemy on the battlefield, for it is there that the fate of Russia is now being decided – state, political and economic – and then, having finished with this great matter, with all their might dealt with business at home, reforms, changes, organization. This is what common sense suggests! Russian intellectuals have not done this, they acted in defiance of common sense and were the laughing-stock of Europe, and even in Japan, whose hands they played into!

...Do not think that I am against reforms ...but preparations are needed for them, first of all, preparing ourselves. But if each of us now confesses their conscience and asks whether they are prepared for the reforms, have studied the issues that they want to reform and how they should be reformed, so that it would not turn out worse, then all these questions will be met with negative responses. And everyone considers it unnecessary to think deeply and ponder, as reforms can be borrowed from abroad like neckties, shoes and skirts.

It's sad, but true! For a German, an Englishman, a Frenchman – their reforms are good for them and only for them, because they have been thought through, deeply felt, studied and taken from the roots of their native historical land and not someone else's, having been stolen. Not what we do! We want to steal a foreign revamp in a Russian manner – just as long as it doesn't remain the old way! We know foreign history very well, the revolution in France and England, but we are not interested in our country's history, that is why we should not spark a revolution, and not be ashamed to create reforms on the basis of Russian history, deeply reflecting and studying it in all its depth and breadth!" (fig. 2)

Next Yanitsky pointed out what the badly thought out ideas, haste and ambition of those

28/IV 1905 г. №3-24/1905
 Д. Чагдбаза.
 Дарога. Члоамас мого даругаа
 В нурьуука!
 Эу раг хүрцэсөө боекрөө и хо-
 истинь уу боекрөө! Дамь өр нурь-
 никови нурьбууи мэдэ, ноксоды
 биег мурьшар, здоходы, үеи мого
 өр нурьбуу и дароно нурьбуу өсөдө
 хавьн хөмүрчү ноца биег нурьбуу
 маро дүс мар мого багца ба
 синамча нурьбуу мого биег нурьбуу.
 Хүрцэс мого сурьдэсэ за мого но
 дарога, х нурьбуу, за мого нурьбуу!
 Энэ мого сурьдэсэ за дароно нурьбуу
 нурьбуу! Энэ за мого нурьбуу
 өр багца биег, мар дароно - я не өнү
 сурьдэсэ дүс нурьбуу үеи мого нурьбуу
 здоходы мого нурьбуу, мар мого нурьбуу
 ба, мого нурьбуу мого нурьбуу!

Fig. 2. First page of F.F. Yanitsky's letter from April 28, 1905. SHRD Archive. F. 29. Op. 1. D. 4. Sheet 20.

№3-26/1905-169/ 26/IX 1905 г. 20
 Д. Чагдбаза с мамангийн.
 За биег нурьбуу дай мого, дароно
 мого нурьбуу нурьбуу, мар нурьбуу
 нурьбуу нурьбуу нурьбуу биег нурьбуу
 сурьдэсэ мого нурьбуу дай мого, сурьдэсэ
 мого нурьбуу, но нурьбуу здоходы
 мого нурьбуу, нурьбуу мого, нурьбуу
 нурьбуу нурьбуу нурьбуу и нурьбуу,
 нурьбуу нурьбуу дай мого, и нурьбуу
 биег нурьбуу өсөдө мого нурьбуу!
 Энэ мого нурьбуу өр. биег нурьбуу
 нурьбуу мого нурьбуу, сурьдэсэ нурьбуу
 нурьбуу, я не мого нурьбуу
 нурьбуу и нурьбуу мого нурьбуу
 нурьбуу мого нурьбуу, мого
 нурьбуу, дароно!
 Энэ нурьбуу мого нурьбуу, мого
 нурьбуу о дай мого нурьбуу
 нурьбуу, нурьбуу дай мого!

Fig. 3. First of page F.F. Yanitsky's letter from September 26, 1905. SHRD Archive. F. 29. Op. 1. D. 4. Sheet 8.

who were then initiating reforms had led to: “I have a poor, a low opinion of the present movement of intellectuals, not without reason. When before the war, the Russian intelligentsia called for friendly joint work on the reform of Russian schools and reform of Russian legal regulations, they were ignorant and unprepared. Instead of solid hard, stubborn work, they were engaged in manufacturing dynamite bombs, or at best, were looking in French and German books, for something to pilfer and pass off as their own! Here’s how Russian intelligentsia <labeled> during peacetime in the development of the most important social issues! And suddenly in Russia’s time of great need, this brainless intelligentsia underhandedly jumps forward and, using bombs and violence, takes social upheaval into their own hands – moreover, even in the name of the whole of Russia.

What impudence and insolence! Who gave them the right to act on behalf of Russia?! It is clear

that people pursue their personal goals rather than the good of the motherland, and therefore, are in a hurry to use Russia’s <difficulties> to extract something from the government. That’s how our pundits, by grabbing power in their hands, think to reform Russia, quickly at their sole discretion; thanks to foreign books, they have examples to puzzle over, study and trouble over, not being accustomed to solid work! That’s what present-day reform in Russia smells like! Uninvited reformers believe that preparing for reforms is not necessary, it is enough for schoolboys and students to rebel and the reforms will be first grade!”²²

In a letter to his daughter from September 26, 1905 (fig. 3), Yanitsky returns to his main topic – the relation of the political situation with questions of morality, faith and religion in Russia. “Your views expressed in the letter on war and peace I approve of, they come from a pure child’s soul

²² SHRD Archive. F. 29. Op. 1. D. 4. Sheet 20-22.

and can not be otherwise! Especially as a woman should by nature not desire war, be blood thirsty, seek death! These sacred feelings I can respect, like all the men. But once you have lived a little longer, matured mentally and spiritually, you will look at such great historical events as the present war and war in general, in its connection to the historical background of each nation and its historical responsibilities for the future ...if you accept all this in consideration, delve deeply into it, think about it, then you will understand that war between nations is inevitable, unavoidable, because in the world lies evil – as it says in the Scriptures...

Those who love their country and their people, who cannot tolerate slavery and enslavement of his homeland and its people by other nations, can not and should not be afraid of war, when required in the interests of the motherland. Just like a mother, in protecting her children from imminent dangers to their lives, will use all means at her disposal, even death for herself and the enemy, so children must also stand up for their Motherland with their lives! Without this, there has been no point to life for any state, nor for any nation, since the world and human race came into existence. That's what you see from the world history of mankind. In those places where they look upon war differently, where everyone is indifferent to the fate of their homeland and values their personal lives above it – there is no fortress, there is no national strength, and the state faces corruption and enslavement by other <states>, followed in two-three generations by not only complete political death but also the people's death!

Think about this: progress in the world, its civilization takes long strides, but it applies only to the external side of a person's life, his body but not his soul! Progress, civilization only care about external comfort, and we have come far in this, but unfortunately our civilization has forgotten our soul – civilization has done everything to ensure that material wellbeing is placed above our spiritual life – hence the soul has waned. Morality, religion, faith in God have fallen by the wayside, erased, people do not think of these things and they are not interested in them, they demand and seek satiety for the body – money, representing material prosperity of man! Profit is the source of all international conflicts and wars, but in reality the soul, the spirit, morality, conscience has been

killed in the pursuit of profit, money. This is the source of evil in the world...

After all, we have not yet caught up with the forms of governance required by Europe, or maybe we have evolved in another way, it is nothing to push Russia onto the path of ridicule. This will lead to no good, but only to more unrest, riots, fights, for doing all this internal policy does not include an iota of morality, and only the sole ambition to seize power on another's grounds. While I certainly do not respect Leo Tolstoy, I completely agree with his condemnation, expressed to the present movement in Russia, supposedly aspiring to the implementation of internal order! Tolstoy expressed the true idea that the good of the country, its internal order, does not depend on a constitutional form of government or monarchy, but on the moral development of each individual member of the nation".²³

In 1908, during the student strikes, Yanitsky's daughter Vera was going to go to Saint Petersburg to enroll at the Higher Bestuzhev courses. In a letter to her from October 30, 1908, Yanitsky reiterated his credo: "I stand with all my heart for science, for study, and it is only for this, by understanding science in the sense of something very lofty and ennobling of the soul, that I am ready and willing to give my last"²⁴ (fig. 4).

Yanitsky's research interests were not limited to therapy, surgery and epidemiology, on which he worked almost all his life; they also included psychology and psychoanalysis. Perhaps the decisive motive was an interest in social and psychological communication, psychology and politics. In 1909, Yanitsky wrote to his daughter: "In our time everything was epidemically concerned with the stomach, with one's pocket, with one's own skin – in this was seen the salvation of society. The soul of man is forgotten, even a warm spark of spirituality has rushed to be extinguished. Instead of the church, the people were led to be taught at the tavern and at rallies. The results are obvious. That's what the Russian woman needs to think about and pay attention to for the benefit of the Russian people. She should become the people's educator in the true rather than false sense of the word, she should return to the Russian man his soul, his conscience, his intelligence, his faith in God" [8, p. 291].

²³ SHRD Archive. F. 29. Op. 1. D. 4. Sheet 20-22.

²⁴ SHRD Archive. F. 29. Op. 1. D. 5. Sheet 51-22.

1-0 Киев 51
2.- Вл. Ковалев, Киев

30/10. 908

Kiev
(21)

Владимир, доктор и мн?

Займусь своим делом, а равно
и замечу к делу - устно
Знаю много людей. Рядом с вами
медицина, ежедневные работы
и тем не менее, работаю над
введением в жизнь, особенно в
и в будущем в науку и искусство
без труда получить. Да и так, что
было бы очень интересно
и не только науку и искусство
для того чтобы, что особенно в
том, особенно в науку, но
только в науку и искусство
всего, - и тогда бы было
Россия и Европы науку и искусство
использовать и искусство и науку
нашим и другим?

Fig. 4. F. F. Yanitsky's letter from October 30, 1908 (a-d). First Page (a).
SHRD Archive. F. 29. Op. 1. D. 5. Sheet 51-22

52 | 3

ofladsha a ukots u yuke ne pres
 podup Tyda; nad tem ydshoem esth,
 vlyustoy. Cuzhshoy, a evodam most
 vuz ydshok ee mshuy. Su dsh to
 no smudemb, rok o rofay meshon
 meus. K cractw nomhu yuke dpy
 vuz yu-uy no pye. shoy u no groy.
 Pye. yu. - zovtra - robar, robar, doh
 Su von, zmo Su dshko na nuydy
 fofo penyb nyshoe.
 Na esembshyde o Cyerz - ma laka
 fohola nom shaim Chobam! S
 foweb, vuz ova, abkaday do kshuy gopy
 fashofofo ^{sydey, orummar y vob depore sh panishu shpeshu, ad} u Carno mshoyd - fo vsho
 dohsh, fofo fofo vob "sh dshyo vpo
 bukyu ky u potshbenmyy" - pash
 bofo kacheyo b shaim anayobde
 min ^{imodu} fofofo b shoy oshuyowe shoy.
 Na dshoy sh pad. vuz mo no py
 kylaka, vuz doh shoy pad, ee sh
 sh obshnykal, dshoy vuz kachsh, vuz vuz
 sh dshoy ero kshoykesho u yshoykesho u dshoy
 eshu pshoyb or smuz dshoy shoykesho.

Fig. 4. F.F. Yanitsky's letter from October 30, 1908. Third Page (c).

4) Можете ли сказать, а Н. С. в блуде
в саду, Т. М. Мусин В. С. Софиева. Показав
от. Давид. Если у вас есть - к вам сяду и у вас де
нед. У вас в саду. З. З. р. Предназначен
З. М. на мусин. Кудотел - трагед. радлаб,
у вас канера, и предназначен: Стенер, Загородки
просп. д. н. 24. Д. А. Раглов. Я очень интерес
уюсь филологическим содержанием В. С. Софиева
Ва. При ступил к вам в саду, у вас
(у Софиева, у вас в саду, у вас в саду)
Кроме филолога) - все же канера, канера
у вас у вас, если вы не канера в саду
мне. До какой степени и сколько времени; в пред
назначен, у вас канера у вас у вас
у вас у вас. Но это все у вас у вас.
Почему у вас у вас канера. Как у вас
есть канера канера? - У вас и не
у вас канера у вас. Канера у вас
канера канера?
Сюда канера у вас у вас канера,
канера у вас канера, канера у вас
канера у вас канера, канера у вас
канера у вас канера! Канера у вас, канера
у вас. Канера у вас канера, у вас
канера у вас канера. Канера у вас канера,
канера у вас канера, канера у вас канера,
канера у вас канера канера канера канера
канера у вас канера В. С. Софиева.

Fig. 4. F.F. Yanitsky's letter from October 30, 1908. Fourth Page (d).

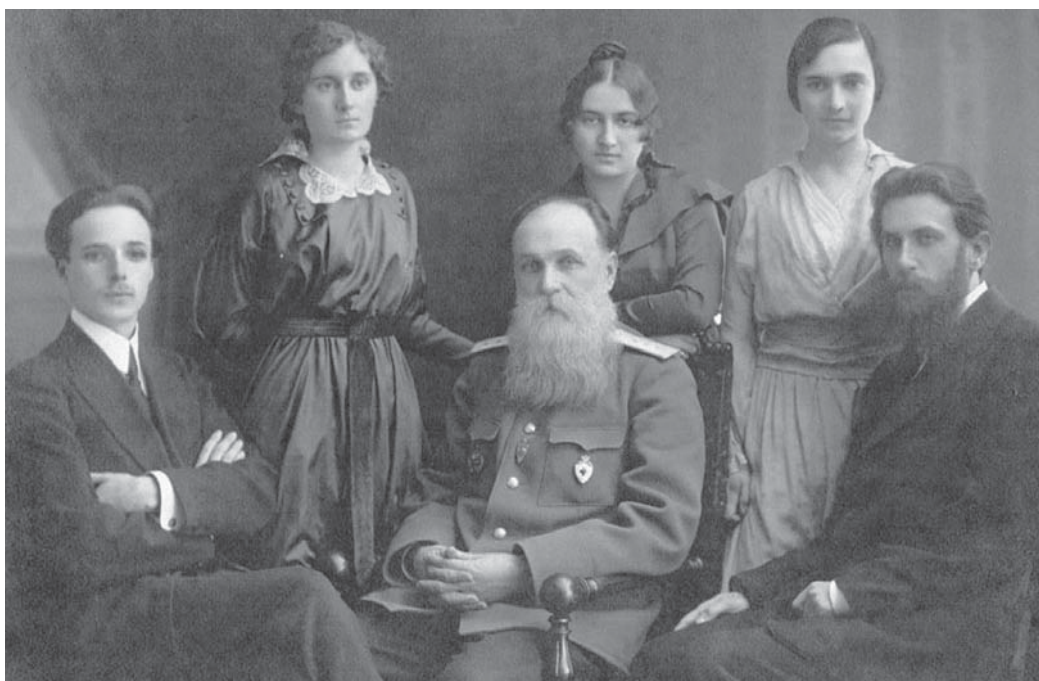


Fig. 5. F.F. Yanitsky with his family (1916).

Left to right: Nikolai Fyodorovich Yanitsky (son), Evgeniya Filippovna (niece), Fyodor Feodosyevich, Elizaveta Fyodorovna Yanitskaya (granddaughter), Vera Fyodorovna (daughter), Otto Schmidt (son-in-law, the husband of Vera Fyodorovna).

In a letter to his daughter from March 21, 1921, Yanitsky wrote: “The conducting of a psychological introduction everywhere should, in my opinion, be mainly by women via schools, because my deep conviction is that all lower and partly middle stage schools must belong to women, it is a woman’s sphere of activity, her kingdom, she has to be the conductor of a new spiritual beginning of life” [8, p. 292].

Yanitsky remained faithful to his political position. “Ukrainism and Bolshevism, and the general revolutionary destruction of Russia,” he wrote to his daughter, “I not only don’t sympathize with them, but I’m in despair, for Russia – the great, powerful nation – is no more; she is dead. To console myself with optimism, that in the future something will come of Russia – I cannot – the constitution of my soul, mind, and my age is strongly opposed to such a view of things, for where is the criterion for distinguishing the useful from the harmful, bad from the good ...It is especially hard for me to see all this destruction, when I invested my whole life in work for the benefit of those same gray greatcoats, now fooled, confused people, for which the state, the nation, the people – it’s them!

...life is impossible for me in such an atmosphere. And I’m waiting for that, perhaps, a breakthrough will come, people will come to their senses and come to the rescue and recovery of Russia, and that prior to my demise I see a ray of hope for the better, and now I still stand on my own two feet, thinking that maybe I am still needed at least by my family!” (11th January 1918).²⁵

In addition to service, one of Yanitsky’s most important moral supports was the family (fig. 5). Yanitsky’s organization and responsibility were passed onto his children and grandchildren, along with a belief in spiritual values, the desire and ability to take care of the youngest in the family, homemaking skills. As Yanitsky’s grandson noted, “members of a large family were not angels, but personal qualities, nurtured from an early age, are fixed and largely inherited” [8, p. 292–293]²⁶.

²⁵ SHRD Archive. F. 29. Op. 1. D. 14. Sheet 4-7.

²⁶ His daughter – Vera Fyodorovna – was a famous educator and psychoanalyst, and two out of three of her children were doctors. Yanitsky’s son – Nikolai Fyodorovich – worked in the book business and from 1921 was the director of the National Book Chamber.

In his old age (1921–1937), Yanitsky lived in Moscow with his daughter Vera. Yanitsky died in Moscow in 1937.

Yanitsky was a bright, talented and multifaceted personality. He believed achieving good results in the treatment and diagnosis of diseases was possible only where science and practice go hand in hand. It was not enough for a doctor to have methods of treatment, he

or she should seek to reinterpret the existing scientific track record, constantly adding to and expanding it. Devotion to his Russian homeland and his vocation – military medicine, his capacity for work, moral qualities, continuous improvement of his skills, allowed Yanitsky to win authority among colleagues and students, and left an indelible mark in the history of domestic medicine.

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