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## **Berg-College and Office of the Main Board of Works as the Government Bodies of Control over the Lutheran Communities in the Ural Mining-Zone in the 18<sup>th</sup> Century**

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*This article is the first attempt of understanding and systematization of extensive archival material on management of Lutheran communities in mining industry zone of Urals and Western Siberia. Mainly, in the article some questions of Lutheran community management in Ekaterinburg in the eighteenth century are considered. Ekaterinburg was a mining capital of Urals, therefore German evangelical communities of other cities of the region gravitated to the Ekaterinburg Lutheran parish. The author has analyzed materials of the mining-department and has come to essentially new conclusion about mining administration role in life-support of unorthodox Christian communities in Russia.*

*Keywords: Berg-College, Evangelical Lutherans in Russia, management of Protestant communities in Russian Empire.*

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In a mining-zone of Urals and Siberia in the 18<sup>th</sup> century administrative powers of the central mining government bodies were rather extensive. The Berg-College and Office of the main board of works (the central administrative body which was up to 1723 in Uktus works and then in Ekaterinburg) had not only organizational and fiscal functions, but also social. Ones latter have been connected with a professional training, development of education and public health services in subordinated territory (Tulisov, 1999). Berg-College and Office of works (per 1723–1734 – The Siberian Ober-bergamt) were in charge of judicial civil and criminal cases of works employees, artisans and peasants ascribed to the mining

works (Babich, 1999). The same organizations managed a religious life of works people – both orthodox and unorthodox (Lutherans), however the given aspect of mining-administration activity did not draw researchers' attention till now. (See, for example, files of 1755 «about some absent on a confession and non-communicated» and similar archival materials in Mining-board's files!). Nevertheless, owing to powers of mining departments to solve many spiritual questions of unorthodox specialists, special ways to support Lutheran communities were formed in Ural and in Western Siberia (mainly in Ekaterinburg and also in Perm, Verkhoturys, Tobolsk, Turinsk and Pelym). However Russian and foreign historians

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of Protestantism in Russia, as well as experts on history of the State government, did not even bring up the question of the competence of Berg-College in the sphere of management of Protestant parishes.

Relatively large Lutheran community (up to 100 persons) appeared in the 18<sup>th</sup> century in Ekaterinburg. There many major principles of management of evangelical communities in the mining-zone were formed. Economically fast-developing Empire desperately needed experts in the fields of geology, mineralogy and metallurgy; therefore Russian government contributed to foreigners' (in most cases – the Lutherans) contracting and gave a ready assent to keep a pastor at its own expense. A need of pastor for foreign specialists had been realized by authorities long before completion of Isetsky plant construction. With active participation of Bergrat Johann Martin Michaelis, directed by Berg-College to Ural to help Vasily Nikitich Tatischev and Johann Friedrich Blueher, in 1722 Tatischev asked the Berg-College to send him «a theologian of Lutheran religion»<sup>2</sup>. Presence of many prominent figures of Lutheran creed among Berg-College managers and in Office of works (G.W. de-Hennin, J.Fr. Blueher, J.M. Michaelis, general-major J. von Dannenberg etc) also caused an inspiration of mining administration to organize a Lutheran parish in Ekaterinburg.

In 1733 de-Hennin at his own expense employed the pastor Georg Friedrich Weise (Weiss) as the personal confessor. However in fact Pastor Weise headed the local Lutheran parish including not only Ekaterinburg and nearby works, but also Perm<sup>3</sup>. After de-Hennin's departure from Ural, pastor Weiss was paid by the state and was the cleric at a Lutheran community within two years. Pastor Laurentius Soechting by the Russian academy of sciences was contracted in 1735. The content of pastor's contract demonstrates the readiness of mining

authorities financially to support him. In 1742 the Office of the main board of the Siberian and Kazan works, dismissing the pastor (Soechting) from the post of the sub-rector of the Ekaterinburg Latin and German schools informed Berg-College: «Soechting is invited here not only as the teacher, but also as the pastor; however if to make so that he was kept by local Protestants it might seem them *insulting*, that they should pay him at their own expense»<sup>4</sup>. It should be noted, that the pastors' official salary was a very important distinctive attribute of Lutheran community organizations in the mining zone (in particular in Ekaterinburg). Protestant clerics (both in the Western Europe and in Russia) were usually paid by their parishioners (Alakshin, 2006). Since the 17<sup>th</sup> century the Russian government paid out the state salary (of 30 roubles) exclusively to regimental pastors; parish pastors received salary solely from their parishioners (Tzvetaev, 1889). In the 18<sup>th</sup> century only some pastors of German colonies had the state salary (in the Volga region of 180 roubles annually, 300 – in Yamburg), but only within first two preferential years (Germans in Russian history, 2006, 39, 92). Further it was decided to keep pastors, catholic priests and schoolmasters at the expense of colonists (German in Russian history, 2006, 102). Since the epoch of Peter the Great the Berg-College hired some Lutheran priests for foreign specialists under the contract with the certain salary (of 200 roubles)<sup>5</sup>. However and in this case the financial maintenance of the pastor de-facto was summed from parishioners' payments (for example, the salary of Pastor Johann Schattner, who served at the Berg-College in Petersburg Pushkarskaya Sloboda in 1721)<sup>6</sup>. At the Kommerz-College there were some protestant priests too<sup>7</sup>.

Pastor Soechting was hired for two posts, namely as the clergyman and also the sub-rector (teacher) of the Ekaterinburg Latin and German schools, with the annual salary of 250 roubles<sup>8</sup>.

For comparison it's necessary to note, that annual parish salary of Lutheran and Genevan pastors in Petersburg in the 18<sup>th</sup> century reached 200 roubles in maximum (Alakshin, 2006). Thus, the conditions of pastor's contract and the rate of his salary in Ekaterinburg give us a clear idea how much the mining administration appreciated these foreign specialists. According to the contract and a decision of Ekaterinburg works office of 10<sup>th</sup> November 1735, it was necessary to give pastor Soechting an apartment and provide him with 42 foot of firewood and 80 pounds of candles annually<sup>9</sup>. Soechting had a contract with no fixed term. The report of the Berg-College informs: «This pastor has been contracted by the academy of sciences; and according to this contract he has to teach children Latin and also he should be the pastor of foreigners Protestants, as long as he wishes»<sup>10</sup>.

The data of archival files of mining-administration testify that further the Berg-College was occupied with assignment of pastors to Ekaterinburg Lutheran community too. After departure of pastor Soechting the clergyman's duties were carried out by Johann Carl Wilhelm Gabriel, who was appointed by Berg-College in 1769<sup>11</sup>. In January of 1774 Pastor Gabriel was replaced by Johann Emmanuel Steffens, who was transferred from Irkutsk. Steffens served as a pastor in Ekaterinburg parish up to the end of 1783. As has already been mentioned, under the act of 1737 every pastor and sub-rector of Ekaterinburg schools at the same time was to be paid of 250 roubles annually. In answer to Steffens' personal solicitation under the Senate act on January 25, 1777 the government resolved to enlarge the rate of pastor salary by 200 roubles due to inflation<sup>12</sup>. The increase was accomplished by treasury of the mining-board. In the decree of April 27, 1777 it was decided to pay the annual salary of 450 roubles to Pastor Steffens «as he executed the duties of both pastor and rector»<sup>13</sup>.

In the archival collection of the Berg-College («The Senate ukases and propositions of general-attorney prince A.A. Vyazemsky in 1776») there is the special file concerning the salary of Pastor Steffens and other Ekaterinburg pastors<sup>14</sup>.

The ministerial service of Steffens has not been limited by Ekaterinburg parish – Pastor constantly officiated at church services in different cities of Ural and Siberia. The pastor application handed to officials of mining-office on January 20, 1780 testifies it: «Because I need it I submissively ask the Office of the main board of works let me go to Tobolsk, Turinsk, Pelym and Verkhoturye and allow me be absent for 29 days and for this purpose I ask to give me for my passage a traveling-paper and two carts too»<sup>15</sup>. The Office ordered to «dismiss the pastor towards cities» and to give a traveling-paper, however the officials demanded from him to sign a written pledge to return to Ekaterinburg on time («to oblige him in a reverse»<sup>16</sup>). The quoted document allows to define precisely geography of Steffens' service, and also testifies that moving of Ekaterinburg pastors inside of the country were regulated by the mining-heads.

Pastors Friedrich Christoph Goering and Moritz Heinrich Koch became the Steffens' successors (Goering was in Ekaterinburg from 1784 to 1797; Koch – from 1798 to 1806). The greater part in their assignment was played by both the mining-authorities and the provincial administration. In June 1798 Senator Mikhail Soymonov, President of the Berg-College, a major statesman and well-known expert in the fields of geology, mineralogy and metallurgy, Director of monetary factories, gave the order about assignment of pastor to Ekaterinburg. The business letter of Perm governor to Soymonov preceded it. In this letter the governor wrote about a pressing need in Lutheran pastor, who should be at the mining-workers' school in Ekaterinburg<sup>17</sup>. Soymonov gave the direction:

«as the Perm Evangelical community is in need of pastor, but local Lutherans have not a clergyman, it is necessary to order the Office of the main board of works in that Ekaterinburg schools' pastor henceforth practiced the church services in the Perm community. For this purpose the pastor can leave Ekaterinburg twice a year, but no more»<sup>18</sup>.

Moritz Koch was appointed the pastor of the Ekaterinburg and Perm Lutherans by the decree from Berg-College in August, 5<sup>th</sup> 1798. The Berg-College notified the civil governor of Perm about it<sup>19</sup>. Koch took the post in October, 16, 1798, but continued to live in Perm some time longer. In October, 27<sup>th</sup>, the Perm office of public assistance (prikaz prizrenia) officially declared about the pastor's entry into the post and paid the salary for half a month (since October, 16<sup>th</sup>)<sup>20</sup>. At the beginning of November 1798 Koch's arrival in Ekaterinburg was still expected – The mining-authorities allowed the pastor to stay in Perm «until forming the first winter way for sledding that year which already begins»<sup>21</sup>.

The salary was paid to pastors from the works sums in the rates fixed by acts 1737 and 1777 (these enactments were already mentioned by us). Under the Berg-College's decree in November, 30<sup>th</sup>, 1799 the annual salary of Pastor Koch was enlarged by 300 roubles. Thus, the rate of annual salary of a pastor made up 750 roubles. Besides, this decree assigned the deacon (kuester) to help Koch with the salary of 120 roubles<sup>22</sup>. The rates of allowance of Protestant clergymen were very imposing, but the documents demonstrate that money bonuses and privileges to unorthodox priests, which were declared by mining-officials, were not always given in reality. During the 1799-1800 the Pastor Koch repeatedly complained of the lack of payment and inability to travel to church services. The Pastor had many problems with a provision of firewood and candles. During this long time the deacon (kuester) Peter Jantzen,

who was invited by Koch from Moscow, also did not receive pay<sup>23</sup>.

Thus, the archival file about assignment of Pastor Koch and his deacon (kuester) Jantzen in the Ekaterinburg Lutheran community proves that at the end of 18<sup>th</sup> century all changes in the structure of local Protestant clergy were supervised by Berg-College and Office of the board of works. Other archival materials enable to extrapolate the given conclusion for the whole of the eighteenth century. In documents there is no mention of Justice-College of Liefland, Esthland and Finland or other institutions as the government bodies of control over community<sup>24</sup>. Also these documents testify to unprecedented intervention of mining-authorities into internal life of Ekaterinburg Lutheran parish.

In November 1771 Pastor Gabriel complained to the mining-heads of parishioners' absenteeism during divine services and lamented to laziness of parishioners and affronts to him from their side<sup>25</sup>. As a result the colonel Bibikov (the Commander-in-chief of works) demanded that further any foreigner who was healthy and who would not be prevented by rainy way came here for divine service on Sunday and Holidays. As the last resort, it was possible to send towards church service somebody from the family<sup>26</sup>. In case of the absenteeism the parishioner had to pay off the fine in the rate of 1 rouble – so the mining-administration decided, referring to the 10<sup>th</sup> article of 2<sup>nd</sup> chapter of the Military Articles (Voyenny Reglament) of Peter the Great. It testifies the spread of legal norms concerning Orthodox church-service on ministration in the unorthodox community (if the community consisted of foreigners who were employed by Russian state for the military service or other employment). However this article of the Military Articles was applied to unorthodox specialists with an essential amendment. In the Articles there was a question about the fine of an officer

because of his absence at divine service at the rate of half a rouble that was intended for needs of military hospitals (The Military Articles, 2003). In the occasion of Gabriel's parishioners the fine was greater twice – half a rouble was intended for needs of hospital in Ekaterinburg, other half was meant for needs of local Lutheran church<sup>27</sup>. Besides in documents there is no question about any other forms of penalty, which were applied, according to the Military Articles, for private soldiers. It indirectly confirms the high social status of the majority of parishioners. In any case, the endeavor of mining-authorities to guard the Lutheran piety shows a very special character of mutual relations of the Ekaterinburg Protestants with bodies of the government. The internal religious life of Lutheran parishioners at the Ural works was under direction (and simultaneously under protection) of mining-authorities, instead of Justice-College of Liefland, Esthland and Finland. At the same time, as a rule, the government did not interfere with internal religious life of unorthodox communities outside the mining-zone. The religious life of such communities was

controlled by Justice-College of Liefland, Esthland and Finland. Such practice of mutual relations of the Ekaterinburg community with mining-authorities is astonishing, because in the second half of the 18<sup>th</sup> century the Russian nationals of a foreign origin, instead of hired foreigners, formed this community. The Berg-College did not wish to convert them into Orthodoxy, paying the employment of the pastor and required the attendance of all Lutheran church services.

Thus, Berg-College and Office of the main board of works resolved many questions of hiring and payment of Lutheran priests in a mining-zone, accomplishing the religious control over Evangelical flock (on a level with the orthodox people of works). Outside a mining-zone these questions were solved by parochial congregation, and the general supervision of a religious life of Lutheran communities was carried out by Justice-College of Liefland, Esthland and Finland. Obviously, it's necessary to assert the thesis about inclusion of the Ekaterinburg Lutheran parish and near-by communities into the general management system of mining.

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## Sources

### *Abbreviations:*

AFPRES – The Archive of Foreign Policy of Russian Empire (in Moscow);

RSAAA – The Russian State Archive of Ancient Acts (in Moscow);

SASR – The State Archive of Sverdlovsk Region (in Ekaterinburg).

1. SASR, collection 24, schedule 1, file 1432, p.20-88.
2. Ibidem, file 10, p.120-122.
3. Ibidem, file 502, p.180.
4. Ibidem, file 1035, p.317; file 916, p.20.
5. AFPRES, collection 10, schedule 10/1 (1721 year), file 2, p.12-14; schedule 10/1 (1760 year), file 1, p.32.
6. AFPRES, collection 10, schedule 10/1 (1760 year), file 1, p.32; RSAAA, collection 364, schedule 1, file 111, p.69; file 112, p.1.
7. AFPRES, collection 10, schedule 10/1 (1732 year), file 6, p.1-2.
8. SASR, collection 24, schedule 1, file 2321, p.56-57, 166.
9. Ibidem, file 1035, p.313-314.
10. Ibidem, file 916, p.20, 74-75.
11. Ibidem, file 2070, p.300.
12. Ibidem, file 2766, p.3-9.
13. Ibidem, p.4.
14. RSAAA, collection 271, schedule 1, book 53, file 106, p.100-161.
15. SASR, collection 24, schedule 1, file 2434, p.33.
16. Ibidem, p.33-34.
17. Ibidem, file 2766, p.1.
18. Ibidem, p.1.
19. Ibidem, p.12.
20. Ibidem, p.5.
21. Ibidem, p.5.
22. Ibidem, p.16.
23. Ibidem, p.18-20, 25-27.
24. Ibidem, file 2766, p.40, 48.
25. Ibidem, file 2070, p.300-301.
26. Ibidem, p.300.
27. Ibidem, p.300-301.

## **Берг-коллегия и Канцелярия главного правления заводов как органы управления лютеранскими общинами в горнозаводской зоне Урала в XVIII веке**

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*Данная статья представляет собой первую попытку понимания и систематизации обширного архивного материала по управлению лютеранскими общинами в горнозаводской зоне Урала и Западной Сибири. Главным образом, в статье рассматриваются некоторые вопросы управления лютеранской общиной Екатеринбурга в восемнадцатом столетии. Екатеринбург являлся горной столицей Урала, поэтому к екатеринбургскому лютеранскому приходу тяготели немецкие евангелические общины других городов региона. Автор проанализировал материалы горного ведомства и пришел к принципиально новому выводу о роли горной администрации в жизнеобеспечении неправославных христианских общин в России.*

*Ключевые слова: Берг-коллегия, лютеране в России, управление протестантскими общинами в Российской империи.*

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