

ARCHANGEL, FINNISH, PERM, AND IRKUTSK MOLOKANS AND DOUKHOBORS.

Livanov, F. V. "*Raskol'niki i ostrozhniki: Ocherki i rasskazy*"
Schismatics and Prisoners: Essays and Stories.

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I.

The origin of Doukhoborism in the Arkhangelsk Governorate.—Exiles from various governorates to the Kola District.—Petition of the Kola Doukhobors to Emperor Alexander I for their resettlement to the Taurida Governorate on the Molochnaya Waters.—Correspondence on this matter between the Minister of Internal Affairs and the Arkhangelsk Governor.—The number of Doukhobors settled in the Arkhangelsk Governorate.—Their way of life, occupations, and conduct.—Denial of their resettlement.—New petition of the Melitopol Doukhobors to Alexander I for the return of their coreligionists from the Arkhangelsk Governorate.—Communication by Count Arakcheev on this petition to the Minister of Internal Affairs.—Return of the Arkhangelsk Doukhobors to the Molochnaya Waters.—Cost of state expenses incurred for this return.

In the Arkhangelsk Governorate, Doukhobors appeared as exiles from various other governorates. On December 6, 1802, by Imperial decree, Doukhobors from the Astrakhan Governorate, Stavropol District, were exiled, for example, to the Arkhangelsk Governorate, Kola District, for settlement *).

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These settlers, numbering 23 souls, submitted a petition to Emperor Alexander I on June 15, 1817, through the Minister of Internal Affairs O. P. Kozodavlev *), in which they explained the following: "Living in our settlements, where our ancestors settled long ago, we obeyed all state laws and, being called Doukhobors for not worshiping man-made icons, were exiled to the Kola

District. Here, unaccustomed to the sea trades practiced by the local inhabitants, and lacking relatives or acquaintances who could assist us in our efforts to establish our livelihood, we lead a most nomadic life. And as it is known to us that many settlers, sharing our name of Doukhobors, by the will of our Most August Monarch, are settling in the Taurida Governorate, Melitopol District, on the 'Molochnaya Waters,' we wish to unite with them, as we belong to the same sect. Therefore, Your Excellency, we humbly ask for the Imperial command to resettle us, as listed in the attached register of settlers with their families, to the Taurida Governorate, Melitopol District, on the 'Molochnaya Waters,' to join our coreligionists, thereby doubling our love and attachment to the government, which we have always held." The Minister of Internal Affairs inquired **) about these Doukhobors from the Arkhangelsk Governor Perfiliev, who responded that all Doukhobors resettled to the Kola District by decisions of various judicial authorities for apostasy from the Orthodox Church, refusal to venerate icons, and rejection of church rituals, numbered 57 souls of both sexes, including 8 peasant souls from the Tambov Governorate, Morshansk District, villages of Troitsy and Kaevakovo; 7 individuals from the Caucasian Governorate, Stavropol District, village of Mikhailovskoye; 2 souls from the same Caucasian Governorate and district; 2 from the Cossacks of the Caucasian stanitsa; 2 from the Don Host, stanitsa Mikhailovskaya; 4 from the Caucasian Governorate; and 25 peasants of landowner Davydov, Tambov Governorate. No incidents involving these people have come to the attention of the local authorities that could reflect on their conduct as troublesome in life, and their current "situation regarding livelihood and acquisitions is most difficult, as they are in a very remote, barren, and impoverished place, where even the local inhabitants seek sustenance solely from the sea through fishing and hunting, trades to which any outsider is unaccustomed. Upon receiving this report from the Arkhangelsk Governor, the Minister of Internal Affairs prepared the following memorandum: On the occasion of the resettlement of the so-called Doukhobors from Finland to their coreligionists in the Taurida Governorate, Melitopol District, by the journal of the Committee of Ministers, the Imperial command followed that, apart from these settlers, no additional Doukhobors should be added to the Melitopol settlements, and the Minister of Internal Affairs was instructed to select other places for them. Although the Imperial decree of December 9, 1816, ordered the so-called Doukhobors to be shielded from any oppression for their dissent, and thus the Doukhobors in the Arkhangelsk Governorate, exiled there not for any crimes but solely for their sect, deserve the government's leniency, yet as the aforementioned Imperial command prohibits the resettlement of new Melitopol settlers, similar coreligionists from other places, there arises a difficulty in satisfying the Doukhobors' request for resettlement to their brethren in the Taurida Governorate. Moreover, since the return of such Doukhobors remaining in Finland to their former places of residence was deemed inconvenient by the Committee of Ministers, so that these people would not consider themselves among those exiled for crimes and, in accordance with the Imperial decree, be shielded from any oppression and provided with possible means for a secure livelihood, the Minister proposes to submit their case to the Committee of Ministers, suggesting that they be left at their current place of residence in the Arkhangelsk Governorate, allowing them to choose vacant lands there to form a separate

settlement, and issuing them 200 to 300 rubles per family for establishment, as needed, a sum that would also be required for their resettlement to other places, or even more ***). With the Committee of Ministers' agreement, the Minister of Internal Affairs wrote to the Arkhangelsk Governor, asking him to examine the circumstances and, based on local considerations, communicate his opinion on how, for the benefit of the said settlers, they might be settled in some district of the Arkhangelsk Governorate where there are vacant state lands and where they could earn their livelihood like other state peasants, and what assistance from the treasury would be required for this.—At this point, the matter of the Arkhangelsk Doukhobors stalled. However, the Melitopol Doukhobors, during Emperor Alexander I's passage through their settlements in 1818, personally submitted a petition for the return to them, among others, of the Doukhobors exiled to the Arkhangelsk Governorate. Consequently, the Minister of Internal Affairs wrote the following to the Arkhangelsk Governor-General on June 25, 1818 ****). General of Artillery Count Arakcheev communicated to me the Imperial command that I should arrange for the return at state expense of the Doukhobors listed in the petition to the Emperor to their families. From the petition of the supplicants, it appears that in the city of Kola, Arkhangelsk Governorate, there are several souls of both sexes of Doukhobors exiled there. Therefore, attaching a nominal list of them, Count Arakcheev, in execution of the Imperial will, proposed that I issue the necessary order to the Arkhangelsk provincial authorities so that the Doukhobors and their families listed in this register be located and sent at state expense to the Taurida Governorate, Melitopol District, on the 'Molochnaya Waters,' to unite with their coreligionists. At the same time, the provincial authorities were instructed to ensure that these people were supplied at state expense with all necessary provisions and suffered no hardship during the journey, and to report to me, the Minister of Internal Affairs, each time such a dispatch was made. The Ministry of Internal Affairs instructed the Arkhangelsk Governor on this matter and requested the Arkhangelsk state treasury to release the required sum to the Governor's disposal from the Minister of Finance.—The Arkhangelsk military governor responded to this instruction on October 11, 1818, that by order of the Arkhangelsk Governor, 36 Doukhobors in total were sent from the city of Arkhangelsk to the Taurida Governorate, Melitopol District, on the 'Molochnaya Waters,' in four parties. Of the sum released to the provincial administration by the state treasury, 200 rubles were spent on transporting these Doukhobors from the Kola District to Arkhangelsk, and from there to Melitopol for travel expenses, totaling 13 pairs (as there are minors among them), 3,349 rubles 34 kopecks, and for sustenance en route at 10 rubles per person, totaling 3,909 rubles 34 kopecks, with instructions that they be provided with post horses for the journey to the Melitopol District, and where these were insufficient, with civilian horses at the prescribed rate, as well as lodging quarters. The same governor reported to the Minister of Internal Affairs on October 18, 1818, that of the Doukhobors settled in the Kola District, 8 more were sent on October 8 to the Taurida Governorate, Melitopol District, on the 'Molochnaya Waters.' For their delivery from Kola to Arkhangelsk and thence to Melitopol, 635 rubles 36 kopecks of state funds were spent, while the remaining 14 Doukhobors had not yet arrived from Kola. Subsequently, the Arkhangelsk Governor reported again to the Minister of Internal Affairs on October 25 that on

June 25, the Arkhangelsk provincial administration sent 31 more Doukhobors to the Melitopol District on the 'Molochnaya Waters' on the same basis as before, with 1,469 rubles 42 kopecks spent on their delivery from Kola to Arkhangelsk and thence to Melitopol, and that two Doukhobors remained un-sent as they had not yet arrived from Kola. In total, 59 Doukhobors would be sent, including a newly born daughter to one of them. Finally, on January 30, 1819, the Arkhangelsk Governor reported to the Minister of Internal Affairs that the Arkhangelsk provincial administration sent the remaining three Doukhobors—Matryona Rybina and her children Nikifor and Yefim—to the Melitopol District on the 'Molochnaya Waters' on January 18, on the same basis as before, with 517 rubles 78 kopecks spent on their delivery from Kola to Arkhangelsk and thence to Melitopol. The Arkhangelsk Governor submitted a statement of state expenses for sending all Doukhobors from Arkhangelsk to the Taurida Governorate, totaling 6,532 rubles 40 kopecks *****). Whether there were Molokans in the Arkhangelsk Governorate in the 18th century and early 19th, or whether they were also called Doukhobors, is not evident from our sources.

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district, 2 from the Cossacks of the Caucasian stanitsa, 2 from the Don Host, stanitsa Mikhailovskaya, 4 from the Caucasian Governorate, and 25 peasants of landowner Davydov, Tambov Governorate; about whom no incidents have come to the attention of the local authorities that could reflect on their conduct as troublesome in life, and their current "situation regarding livelihood and acquisitions is most difficult, as they are in a very remote, barren, and impoverished place, where even the local inhabitants seek sustenance solely from the sea through fishing and hunting, trades to which any outsider is unaccustomed. The Minister of Internal Affairs, upon receiving this report from the Arkhangelsk Governor, prepared the following memorandum: On the occasion of the resettlement of the so-called Doukhobors from Finland to their coreligionists in the Taurida Governorate, Melitopol District, by the journal of the Committee of Ministers, the Imperial command followed that, apart from these settlers, no additional Doukhobors should be added to the Melitopol settlements, and the Minister of Internal Affairs was instructed to select other places for them. Although the Imperial decree of December 9, 1816, ordered the so-called Doukhobors to be shielded from any oppression for their dissent, and thus the Doukhobors in the Arkhangelsk Governorate, exiled there not for any crimes but solely for their sect, deserve the government's leniency, yet as the aforementioned Imperial command prohibits the resettlement of new Melitopol settlers, similar coreligionists from other places, there arises a difficulty in satisfying the Doukhobors' request for resettlement to their brethren in the Taurida Governorate. Moreover, since the return of such Doukhobors remaining in Finland to their former places of residence was deemed inconvenient by the Committee of Ministers, so that these people would not consider themselves among those exiled for crimes and, in accordance with the Imperial decree, be shielded from any oppression and provided with

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II.

The city of Riga as a place of exile for Doukhobors.—Deportations of Doukhobors to Finland.—Memorandum submitted to the Minister of Internal Affairs by government officials about the condition of Doukhobors in Finland.—Detailed conversation of these officials with the Vyborg Doukhobors.—Way of life, beliefs, and conduct of the Finnish Doukhobors.—Their constrained situation.—Request for a Bible.

At the end of the 18th century, Doukhobors from some governorates were exiled by court order to Riga as a place of exile *). But with the accession of Alexander I to the throne, they began to be released from there. Thus, on November 27, 1801, several families of Doukhobors were freed from Riga by His Imperial Majesty's decree **). Finland was also designated as a place of exile for Doukhobors at the end of the 18th century, from where, with the accession of Alexander I to the throne, Doukhobors also began to be freed, and in 1811, up to 90 families suddenly resettled to the "Molochnaya Waters" ***). A curious description of the Finnish Doukhobors by some official figures ****) has come down to us, preserved in the form of a "Memorandum," submitted to the Minister of Internal Affairs on November 11, 1816. In September 1815, it says in this memorandum, while in the city of Vyborg and its environs, we had the opportunity to learn about several families of Cossack-Doukhobors kept there under supervision. In the Rokola

parish, where they live, we heard the most touching account of their fate, and the most commendable description of their conduct and way of life. We were told of their industriousness, their sobriety and meekness of disposition, praised their exemplary honesty and helpfulness in dealing with others, and the rare harmony and love in their communal life among themselves. But they could not give us precise information about the reasons for their exile to Finland, saying only that initially, when they were brought there, they were kept under the strictest supervision, as the most dangerous and harmful people in society; they were forbidden to own land or dwellings; they were not even allowed to work for peasants. No one gave them shelter, fearing such people exiled by the government... Thus, some of them perished from need, hunger, and cold. Now, when they have become better known in that region, they are allowed to work as laborers for peasants, but the latter themselves are in extreme poverty and thus can offer little help. Yet the house where these sectarians live is generally considered blessed. The district commissioner was the first to give us a very favorable impression of these people when the conversation happened to turn to them. But we, being only passing through that parish, had no opportunity to see them personally. Upon our arrival in Vyborg, the authorities confirmed everything we had heard about these Doukhobors. These people are known there for their exceptional honesty, reliability in word, and industriousness. Householders in Vyborg are glad when they can have these people working in their gardens or similar tasks.

They cannot come to the city from the district often without permission from the rural police, which they always strictly observe.

Such general praise of these Doukhobors aroused in us an extreme desire to see them, to learn their thoughts on religion. Soon afterward, we learned that one of them was in Vyborg. We found an opportunity to see him and speak with him privately. This Doukhobor was a young man, seemingly between 25 and 30 years old. He was dressed in ordinary peasant clothing, but very neatly; his face was pleasant; his appearance open; his gaze and voice gentle.

Our first question to him was: Is he one of the Cossack Doukhobors, and why are they called so? He answered that he was indeed a Doukhobor; the world calls them by this name, but among themselves they call themselves "spiritual brothers."

Q. Why do you not obey, as they say, any authority, we asked the Doukhobor, and do not recognize any power over you?

A. We recognize power over us and obey authority, the Doukhobor replied; there is no power except from God; we fulfill all duties, work; pay taxes; serve the sovereign, and many of us have shed our blood for the fatherland and returned wounded and with medals.

Q. For what reason, then, are you considered disobedient, rebellious against lawful authority, and the government is forced to take only strict measures against you?

A. We know no other reason than slander and malice, for we obey in everything except matters of our conscience and salvation. We only ask not to be forced to go to your churches and to your priests.

Q. Do you have your own churches and priests?

A. We have a church not made by hands and holy: where two or three are gathered in my name, there am I in the midst of them, said the Savior. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you. Here is our church! And we have one priest who is holy, unblemished, separate from sinners, and higher than the heavens.

Q. How, then, do you perform baptism and communion without priests?

A. We are baptized by the Holy Spirit and fire; our communion, like all our service to God, is in spirit and truth. The first created man had no church or priest but was taught by God Himself to pray to Him. The first Christians under the Apostles were also without priests and churches, and they prayed. And we pray to God in spirit and truth. Can your stone and wooden structures truly be called churches? The church is the union of true believers in one place, but in your churches come also those who are drunk, lead a dissolute life, and speak indecent words. Can one pray with such, and will God be there where such people are gathered?

Q. What does your faith consist of?

A. We believe in one God in Trinity, the Father, the Son, and the Holy Spirit, and we do not worship the works of men's hands, whether gold, silver, wood, or other.

Q. Do you believe in the word of God and read the Holy Scriptures?

A. We believe and act according to it; we believe also in the tradition contained in the "Book of Life"; we do not get drunk, do not behave disorderly, do not use foul language, honor father and mother, respect elders, help our brothers; but in your law, none of this is required, with the same lips they praise God and curse men... Your priests themselves get drunk and then want us to come to their prayers.

Q. In what do you place your salvation?

A. Unless one is born of water and the Spirit, he cannot enter the kingdom of God. Do you know what it means to be born of water and the Spirit?

Q. We know, but we wish to hear what you understand by this?

A. To be born of water means to hear the word of God and believe in Christ, and this is true baptism. Believing and fulfilling all according to the word of God means to be born of the Spirit. The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. We find no pleasure in getting drunk, singing indecent songs, and merrymaking with worldly people, but prefer to pray with our brethren and bear the cross for Christ's sake. If anyone does not deny himself and follow Christ, he is not worthy of Him!

Q. In our church, all the same is taught, and if you went there, you would hear the same? we said.

A. How? From your priests? No! I have not heard that from them. They revile and send to court us, who do no harm to anyone but only do not go to them, and leave in peace those who behave disorderly, steal, lie, dishonor parents, get drunk, and then come to their so-called churches. How can we accept such a law? We obey in everything else, only for our salvation and for faith in Christ are we ready to suffer and accept death...

During this conversation, it is written in the memorandum, our interlocutor gained confidence in us and became much more open and calm. Apparently, he initially thought we were sent to seize him. And so, with a pleasant expression, he said: We have been talking for so long, and I have declared to you my faith and thoughts in the simplicity of my heart, but do not be angry with me or scold me. If others treated us as you do, they would not say that we are disobedient. I confess to you, if we had been left in peace, we would still outwardly belong to your church, as we previously baptized our children with your priests and went to communion, but they began to persecute us, take us for interrogations, imprison us, exile us, only because we sometimes gathered among ourselves to read the word of God, sing, pray, and edify; if we had gathered to get drunk, as others do, and not thought of our salvation, we would have been praised like them and considered good people... But the kingdom of Christ is not of this world, so we cannot rejoice with your people! We have done no harm to anyone, yet they said we were rebels and disobedient. Many were given to the soldiers, others were sent to distant places in exile, children, even nursing infants, were taken from us so that they would not grow up in our faith but learn your law. Instead, all these children were starved and frozen to death. We endured all calmly, knowing that we suffer for the word of God, and for the testimony of Jesus Christ are ready to accept all, even death; but can we renounce our faith for temporal life and earthly goods? Our elders were sent to live on the island of Ösel, the Solovetsky Islands, and Siberia; some died there, others were returned. Ninety of our families were exiled here to Finland in confinement, forbidden to be given land, houses, or allowed to work, and the children were also taken and sent to an unknown place; they surely perished. Our old parents, sick and frail, lay on the bare ground without cover, without a piece of bread or clothing, and died, no one letting them into their house. We were torn with grief seeing them but could not help, for we were given no work and not allowed out of the district. Then our young men went begging for money for the elders, while others sat by them and served them. The literate, though without books, recounted to them from

memory the word of God and taught them to suffer patiently, as Christ suffered at the hands of sinners. Our elders, ending their lives, passed into eternal bliss and urged the young not to abandon the true faith for any worldly happiness or punishment... Then they began to persuade us to go to your church. Two of our young men, of excellent conduct, could not bear it then and said: How can we go to such a church where the unrighteous, those who do not love God and are double-tongued, mockers and drunkards gather, and what kind of prayer can there be with priests who associate with them and are the same themselves? These two were immediately reported for blaspheming the faith and the church of God and the priests. They were flogged with the knout and exiled to Siberia for hard labor. They are blessed for suffering for Christ, and one of them especially rejoiced while being tortured, repeating constantly that he was glad to suffer for the truth and the word of God. How, then, after all this, can we abandon faith in Christ and join your law for worldly goods? Now things are better for us; we are allowed to work and earn our sustenance. Our commissioner is kind to us. Yet we are still in extreme poverty and constraint. If only they would let us go from here to our brethren on the Molochnaya Waters! We will be no burden to anyone there, will work ourselves, pray to God, and do all we are commanded. We are people of Christ's law and can do no evil.

This Doukhobor, it is explained in the memorandum, is named Semyon; his entire speech was filled with words from Holy Scripture. He said that all this is known to his other comrades, from traditions in the Doukhobor "Book of Life" and the preaching of their literate brethren. He does not know the origin of their society but expressed that they know only from oral traditions that in ancient times there were visitors among them who preached the word of God and taught the true faith in Christ the Savior and following His commandments. Everyone converted through such preaching immediately abandoned all evil deeds, thought only of how to do what is pleasing to God, and prayed to Him often. All such called themselves spiritual Christians, brothers. Previously, this was kept secret among them, and they outwardly attended your churches, belonging to parishes in appearance. But when they began to be persecuted, they openly refused to go to church. Our prayer, when we gather among ourselves, consists of reading the word of God, singing psalms and spiritual songs, which we know by heart, and exhortations given by the elders and literate to the other brethren. When one of us errs in conduct or behavior, at such gatherings he is exhorted to correction. Our marriages are performed without great ceremonies, at such gatherings, and we keep holy the fidelity of matrimony all our lives. Our children are raised by common effort in prayer gatherings, where they are instructed in faith and prayer to God. This Doukhobor, it is written in the memorandum, expressed a great desire to have a Bible for their communal gatherings in Finland, for they, according to his words, were deprived of all books when brought there, and thus at prayers were forced only to recite from memory from the Gospel or Apostolic Epistles what they remembered. When he was told that he could obtain a Bible, for it is now distributed and sold everywhere to anyone who wishes, he was very gladdened by this. He said that among them there is a tradition of the imminent coming to earth of the true spiritual kingdom of the Savior, and this will be when the noble and powerful of the earth openly turn to Him, love His word, and sincerely follow His teaching. Moreover, for some

time they have been expecting such an event very soon, from rumors that everywhere on earth Christ's teaching is being preached, and those who receive it become true, spiritual brothers among themselves. This written monument *****) is extremely curious, and therefore we have presented it in full.

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III.

Doukhobors in the Perm Governorate.—The city of Yekaterinburg as a place of exile for Doukhobors.—Doukhobors in the Irkutsk Governorate.—Zakhar Shalimov.—Report of the Siberian Governor-General Pestel to the Minister of Police Vyazmitinov about the Irkutsk Doukhor Rakitin.—Rakitin's teachings.—Declaration of his insanity.—Declaration of his sanity upon re-examination.—Settlement of Rakitin for self-sustenance.

In the Perm Governorate, Doukhorism, as an exile movement, appeared primarily in the city of Yekaterinburg, where in the late 18th century and then in the 19th, Doukhobors were exiled to state factories *). Later, under Alexander I, Doukhobors from this city began returning to the "Molochnaya Waters." In the Irkutsk Governorate, Doukhorism also appeared through exiles, and from the report of the Governor-General of Siberia to the Minister of Internal Affairs **), it is evident, for example, that the guard of the Irkutsk state treasury, Zakhar Shalimov, was formerly a state settler of the village of Kazachiy Lager, Perekop District, Taurida Governorate, exiled in 1800 for adhering to the Doukhor heresy without punishment, first to Yekaterinburg for mining work, and then, by Imperial command following the same year, removed with his comrades to the Nerchinsk factories for labor. In the Irkutsk Governorate, a place for the settlement of Doukhobors was allocated in the Nizhneudinsk District, Tulunov Volost, in the Balanda tract ***), where they were exiled in the late 18th and early 19th centuries. The Selenginsk factory was a place of exile for Molokans ****). The Siberian Governor-General Pestel reported to the Minister of Police Vyazmitinov on August 4, 1814, among other things, about the Doukhor Rakitin exiled to Irkutsk, attaching an extract *****) from the Irkutsk Criminal Court, from which it is evident that by the resolution of His Grace Benjamin, Bishop of Irkutsk and Nerchinsk, the dean Archpriest Nikifor Tyutyukov was instructed to endeavor to turn the exiled Doukhor Rakitin and his comrades from their errors and confirm them in the true faith; in execution of which the said Archpriest Tyutyukov reported, among other things, that 1) the opponent of the Orthodox Church was twice admonished by him in his errors, but both at the first and second admonition, which took place in the presence of the provincial prosecutor, he remained unyielding in his conversion; 2) that Rakitin's disciples, during his thrice-repeated admonitions, showed not the slightest inclination to turn from their pernicious errors to Christian piety and unanimously affirmed that Rakitin was their best teacher; 3) how contrary to God

Rakitin's teachings are—wrote Archpriest Tyutyukov—is evidenced by the following extract from the errors drawn from papers written by Rakitin himself: 1) contrary to the word of God, he appropriates to himself the names: great teacher, good teacher, teacher, morning star (Rev. 22:16), benefactor, first confessor of Christ's faith; speaks of himself that he is, according to prophecy, the watchful in the evil generation of the heart (Ps. 10:2); 2) he blasphemes the Holy Spirit, calling himself the comforter of true Christians; 3) he rejects all sacraments, traditions, and church rites; 4) he calls the veneration of holy icons idolatry; holy icons—idols, and the Orthodox—idolaters; 5) he denies the church hierarchy, calling the monastic order vile before God, priests—idol-servers; 6) he calls himself a peacemaker, whose glorious paths were bound, whose ditches were iron; 7) he wishes to show the image of piety to earthly kings and desires to establish the true, present faith on earth; 8) he is not married to his wife Dementieva, does not call it a lawful marriage. The Irkutsk Ecclesiastical Consistory, considering this teaching, found that the said Rakitin proved to be a Doukhobor who, during the admonition in the presence of the provincial prosecutor, said verbally that besides those mentioned in the case, he had another hundred and fifty followers in the Irkutsk Governorate. Rakitin was declared by the consistory to be mentally deranged and subject to confinement in a madhouse *****). The Irkutsk civil governor, in response to the Governor-General of Siberia's inquiry, communicated about Rakitin's initial origins *****), explaining that he, as appears from the information delivered to the office of the Tomsk provincial administration, was formerly a petty bourgeois of the Tula Governorate and for apostasy from the Christian Orthodox faith was sent with punishment by the lash to Siberia for settlement. Upon his examination in the Tomsk provincial administration and the local medical board, he was found healthy. Therefore, the Tomsk authorities sent him to Irkutsk, where he was assigned to a settlement for self-sustenance.

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*****) Ibid.

*****) Ibid.

Footnotes:

- *) Archive. File of the Ministry of Internal Affairs 1802.
- **) Archive. File of the Ministry of Internal Affairs 1817, No. 24.
- ***) Ibid.
- ****) Ibid.
- *****) Archive. File of the Ministry of Internal Affairs 1817, No. 23.
- *****) Ibid.

- *****) Archive. File of the Ministry of Internal Affairs 1809, No. 10.
- *****) Archive. File of the Ministry of Internal Affairs 1814, No. 9.
- *****) Ibid.
- *****) Ibid.