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BALTIC-GERMAN BENEVOLENT AND CULTURAL INSTITUTIONS IN ESTONIA AT THE BEGINNING OF THE 19TH CENTURY

Throughout the centuries people have organized voluntary unions and societies. As an example we could mention the 16th-century religious unions — brotherhoods in Czechia and Slovakia that spread over to the Ukraine and Byelorussia as well. In the 1630s, a literary society — *Schäferei von der Nimfen Hercinie* — lead by Paul Flemming (1609—1640), as a well-known German poet, was active in Tallinn. The language society of the famous Philipp von Zesen (1619—1689) — the *Deutschgesinnten Genossenschaft* had also some members in the Baltic area, such as Nicolaus Witte von Lilienuu (1618—1688) from Riga and Heinrich Graf von Thurn (1625—1656) from Tallinn. The first major learned societies like the Royal Society (1662) in England and *Academie des Sciences* (1666) in France, were also born in the 17th century. These first voluntary societies were rather few in number. It was only in the second half of the 18th century when organized voluntary societies became an active mass movement of the bourgeoisie, citizens and nobility.

At present historians of Estonian culture are interested in the history of self-organized movements and societies in Estonia. The author's topic in this piece of research concerns the Baltic-German culture and societies in the first half of the 19th century. This topic has not been studied extensively, and a detailed survey of the history of benevolent and cultural societies is yet unwritten. As far as the history of benevolent organizations is concerned, nothing of it has found publication in Estonia. In Latvia, however, a number of treatises were published already at the end of the previous century.¹ Great learned societies, such as the Learned Estonian Society (1838) and the Estonian Union of Literature (1842) as well as the Livonian Economic Society of Mutual Benefit that had been founded in Riga as far back as 1792 and transferred to Tartu in 1812, have been much discussed in various historical publications,² so they have not been given particular attention in the present paper.

The societies under consideration have been divided into the following groups: clubs, arts and humanities societies and benevolent societies (see the Table on p. 128).

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¹ *Tobien, A.* Das Armenwesen der Stadt Riga. Riga, 1895; *Hillner, G.* Die Armenpflege in einem livländischen Landkirchspiel. — In: Mittheilungen und Nachrichten für die evangelische Geistlichkeit Russlands, 50. Riga, 1894, 111—137; *Hildebrand, H.* Rigas Armenanstalten bis zum Beginn 19. Jhr. — In: Mittheilungen aus dem Gebiete der Geschichte Liv-, Est- und Kurlands, 15. Riga, 1893, 85—116; *Mettig, K.* Zur Kenntnis der Armenpflege im Mittelalter. — In: Sitzungsberichte der Gesellschaft Geschichte und Althentumskunde der Ostseeprovinzen Russlands, 1884. Riga, 1885, 27—33.

² Concerning Learned Estonian Society: *Opetatud Eesti Selts 1838—1938.* Tartu, 1938 (Summary in English); Die Feier des 50jährigen Bestehens der Gelehrten Estnischen Gesellschaft bei der Kaiserlichen Universität zu Dorpat. Dorpat, 1888; concerning the Estonian Union of Literature: *Jordan, P.* Festschrift der Estländischen Literarischen Gesellschaft zur Feier ihres fünfzigjährigen Bestehens: Geschichte der Estländischen Literarischen Gesellschaft für die Zeit von 1842—1892; concerning the Livonian Economic Society of Mutual Benefit: *Engelhardt, H. D. von, Neuschäffer, H.* Die Livländische Gemeinnützige und Ökonomische Societät (1792—1939). Köln; Wien, 1983.

Voluntary societies of the Baltic-Germans were a characteristic feature of the cultural atmosphere of the times. The Baltic area belonged to the sphere of European culture. Ideas and models of social activities imported from Germany were promptly accepted and put into practice. Quite a few cultural phenomena appeared almost simultaneously here and in Europe. On the other hand, however, the laws of the Russian Empire restricted these activities considerably, especially at the end of the 18th century when Czar Paul I restrained the activities of all the voluntary societies.³ When Alexander I came to the throne, some of the former laws were abolished, although the censorship created by Paul I remained in force. The reopening of the university in Tartu played a vital role in the cultural activities of the Baltic provinces. The fact that Estonia was divided into two provinces — Estonia and Livonia — was of no mean importance either. Livonia as a province was made up of two separate ethnic territories, those of Estonians and Latvians. However, for the Baltic-Germans it was one and the same territory — just the area that had three major towns — Tallinn, Tartu and Riga — in it. So it goes without saying that most of the Baltic-German societies were situated in these and some small provincial towns, whereas smaller settlements could not boast any societies.

In the first half of the 19th century, there were about 50 various benevolent and cultural societies in Estonia. Following the common practice in Germany and England, the urban population of Estonia organized chiefly the so-called burgers' clubs, with the membership being exclusively male. The first clubs of that kind were founded in the last quarter of the 18th century and continued their activities in the 19th century. Most of these clubs possessed libraries, and provided the members with some tables for reading magazines. The first club with its by-laws and its own premises was the *Bürgerliche Klubbe* (Burgers' club) founded in Tallinn in 1781. In the 19th century, the club was renamed *Erholung* (Relaxation). At the turn of the century, it had new premises built.⁴

The second big club in Tallinn was the Brotherhood of Black-heads, established in 1782. Named *Einigkeit* (Unity) in 1792, it bore the name throughout the 19th century.⁵ The noblemen's club of Toompea (Domberg) that was founded in 1788, was reorganized into a shareholders' company in 1812, and, as a joint-stock company, it supported the Tallinn theatre.⁶ The fourth club *Harmonie* (Harmony) was founded at St. Canute's Guild in 1801.⁷ While speaking about the early 19th century, it might be pointed out that in 1802 the town chemist J. Burchart opened his chamber of antiquities and rarities *Mon Faible* that later became the corner-stone of the Estonian Provincial Museum.⁸

³ Russische Censur im deutschen Livland 1796—1875. — In: Livländisch-deutsche Hefte. Zweites Stück. Lübeck, 1876, 80—96; *McGrew, R. E.* Paul I of Russia 1754—1801. Oxford, 1992, 3, 196, 223, 355.

⁴ *H[offmann], E.* Gesetze, Instructionen und Protokoll der bürgerlichen Clubs zu Reval 1781. — Revaler Beobachter, 1889, 20., 24. Sept.; 2. Okt. E. Siimo has information over club *Erholung* (Relaxation) already from 1771. — (*Siimo, E.* Literaatide vestlusring Tallinnas. — Keel ja Kirjandus, 1972, 10, 617.)

⁵ *Amelung, F., Wrangell, G.* Geschichte der revaler Schwarzenhäupter. Reval, 1930, 309—374; Gesetze des am ersten September 1792 gestifteten Clubs der Einigkeit in Reval. [Reval, 1792.]

⁶ Gesetze der Societät auf dem Dom in Reval, welche den 17ten November 1788 gestiftet, und den 23sten Januar eröffnet worden. (Reval), 1791; *Elias, O.-H.* Reval in der Reformpolitik Katarinas II. Die Statthalterschaftszeit 1783—1796. Bonn; Bad Godesberg, 1978, 173—182.

⁷ Abendgesellschaft "Harmonie". Gesetze der Abendgesellschaft im Hause Ganuti-Gilde, errichtet am 8. November 1801. — Tallinn City Archives, fond 190, list 1, unit 237.

⁸ Gründung des Estländischen Provinzial-Museum. — Revalsche Zeitung, 1864, 1., 22. Febr.

Baltic-German cultural and benevolent institutions in Estonia at the beginning of the 19th century

District/town	Clubs	Art's and humanities' societies	Benevolent societies
Province of Estonia			
Harju/Tallinn-Reval/	<ol style="list-style-type: none"> 1. Burgers' club <i>Erholung</i> 2. Brotherhood of Blackheads' club <i>Einigkeit</i> 3. The noblemen's club of Toompea <i>Accenarie</i> 4. St. Canute Guild's club <i>Harmonie</i> 5. J. Burchart chamber of antiquities and rarities <i>Mon Faible</i> 	<ol style="list-style-type: none"> 1. Estonian Pastors' Library with a Reading Society 2. Estonian Public Library with societies, head C. J. A. Paucker 3. Hagen's Choral Society 4. Wiedemann's Musical Society 5. Male Choral Society 6. The Order of Gallant Sailors 	<ol style="list-style-type: none"> 1. <i>Dankbarkeit</i> 2. <i>Hilfsverein</i> 3. <i>Frauenverein</i>
Viru/Rakvere-Wesenberg	<ol style="list-style-type: none"> 1. Burgers' Club 2. Pub-club of Wesenberg 3. Burgers' club <i>Harmonie</i> 		<ol style="list-style-type: none"> 1. Zeeh's Foundation
Narva			
Järva/Paide-Weißenstein			
Lääne/Haapsalu-Hapsal			
Province of Livonia			
Tartu/Tartu-Dorpat	<ol style="list-style-type: none"> 1. Leisure Club 1. Conversation and Dancing Club 	<ol style="list-style-type: none"> 1. Choral Society 1. Theatre Society 	<ol style="list-style-type: none"> 1. <i>Hilfsverein</i> 2. Charity society
	<ol style="list-style-type: none"> 1. Burger's Leisure Club 	<ol style="list-style-type: none"> 1. Tartu-Võru Deanery Library with a Reading Society 	<ol style="list-style-type: none"> 1. <i>Hilfsverein</i>
	<ol style="list-style-type: none"> 2. Brotherhood of Blackheads' Club 3. Leisure Club of the Learned Men 4. Burgers' club <i>Ressource</i> 	<ol style="list-style-type: none"> 2. Learned Conversation Society 3. Choral Society of Dilettanti 4. Choral Academy 5. Male Choral Society 	<ol style="list-style-type: none"> 2. Charity society
Pärnu/Pärnu-Pernau	<ol style="list-style-type: none"> 1. The noblemen's club <i>Musse</i> 2. Burgers' Club 	<ol style="list-style-type: none"> 1. Theatre and Music Society at the Burgers' Club 	<ol style="list-style-type: none"> 1. <i>Armenfreund</i> 2. <i>Hülfe</i> 3. Charity society
Viljandi/Viljandi-Fellin	<ol style="list-style-type: none"> 1. Leisure Club 2. Burgers' club <i>Harmonie</i> 	<ol style="list-style-type: none"> 1. Musical and Theatre Society 	
Võru/Võru-Werro			
Valga-Walk	<ol style="list-style-type: none"> 1. Leisure Club 1. Leisure Club 		<ol style="list-style-type: none"> 1. Roth's Foundation
Saare/Kuressaare-Arensburg			
			<ol style="list-style-type: none"> 1. <i>Hilfsverein</i>

In Tartu, *Bürgermusse* (Burgers' Leisure) was founded in 1791, the Brotherhood of Blackheads' club in 1792 and the *Akademische Musse* (Leisure Club of the Learned Men) in 1802.⁹ In Pärnu *Männerclub Musse* (Noblemen's Leisure Club) was established in 1790¹⁰ and *Bürgerklub* in 1805;¹¹ in Kuressaare *Bürgermusse* in 1785;¹² in Paide *Bürgermusse* in 1796,¹³ in Haapsalu *Conversations- und Tanzclub* (Conversation and Dancing Club) before 1793,¹⁴ in Viljandi *Musse* in 1800,¹⁵ and in Narva *Harmonie* (Harmony) in 1806.¹⁶ All in all, there were 20 organizations in Estonia in the first half of the 19th century providing their members with means for spending spare time.¹⁷ The word *Musse* comes from the German language and means spare time or leisure.¹⁸ In addition to providing the members with books and magazines, the clubs arranged festive suppers, card- and billiard games, concerts and balls. Although they attempted to disregard class privileges and rank, they failed in that. First and foremost, the clubs were organizations of rich citizens and literati and were closed to the artisans and craftsmen. In smaller towns, however, the clubs admitted "educated craftsmen" as well.

Another means for providing social activities in the first half of the 19th century were voluntary associations of educated people, i. e. men of letters, artists, musicians, actors, and theologians. These associations aimed at developing their corresponding fields of cultural interests as well as at meeting their members' social and communication needs. While the clubs paid next to no attention to creative work, the cultural associations endeavoured to develop creativity and arts, and they often founded their own publications. A number of them became the forerunners of the later-day major learned societies.

Intellectuals — Estophiles were especially active in the above-mentioned organizations. There were many pastors, gymnasium-teachers and schoolmasters from provincial schools among them as well as men of letters and artists. One of the most noteworthy societies of its kind was the reading-club of the Võru deanery that started its activities in 1802 by establishing a library.¹⁹ The statutes of the library were confirmed in 1823. The initiator of the venture was Johann Philipp von Roth (1745—1818), the dean of Võrumaa, a graduate from Halle University. Roth started to call together the pastors of his deanery and organize regular convocations of the church. In 1805 eight parishes from Tartumaa that

⁹ Concerning Burgers' Leisure: *Berent, E., Fischer, E.* Bilder aus der Geschichte der Dorpater Bürgermusse. — Dorpater Zeitung, 1926, 16.—19.; 22., 23., 25., 26., 30., 31. März; concerning Brotherhood of Blackheads' Club: *Paucker, C. J. A.* Noch einiges zur Geschichte der Schwarzhäupter in Dorpat. — Inland, 1844, 18, 21; concerning Leisure Club of the Learned Men: Estonian History Archives, fond 2669 (Akademische Musse).

¹⁰ *Schmidt, R. D.* Pernau — eine livländische Hafenstadt. Essen, 1986, 141—152.

¹¹ *Ibidem*, 146—152.

¹² *Körber, M.* Oesel einst und jetzt, I. Arensburg, 1887, 135.

¹³ *Grohmann, W.* Zur Geschichte der Weissensteinschen Bürgermusse. Reval, 1896.

¹⁴ *Revalsche Wöchentliche Nachrichten*, 1793, 12. Sept.; *Petri, J. Chr.* Ehstland und die Ehsten, III. Gotha, 1802, 428.

¹⁵ *Gesetze der Fellinschen Musse.* — Estonian History Archives, fond 1002, list 1, unit 110, page 2; *Kröger, A. W.* Livländisches Verkehrs- und Adreßbuch für 1892/93. Riga, 1892, 150.

¹⁶ *Dieckhoff, E.* Zur Jahrhundertfeier des Clubs "Harmonie" in Narva 1806—1906. Narva, 1907.

¹⁷ There are reports, though without the founding data, about the 2 pub-clubs of Wesenberg (*Dehio, R.* Resultate der in der Kreisstadt Wesenberg 3. Nov. 1869 Volkszählung, 8); Club Ressource in Tartu, Burgers' club *Harmonie* in Viljandi and Leisure club in Valga.

¹⁸ In 1800 Emperor Paul I banned even the word "Club" as most of the revolutionary activity in France was carried out at clubs.

¹⁹ *Siimo, E.* Opetatud Eesti Seltsi eelloost. — Keel ja Kirjandus, 1983, 7, 369—374; 8, 441—446; Estonian History Museum, fond 116, list 1, unit 1—9 (Võru-Tartuer Prediger Gesellschaft).

spoke the southern Estonian dialect were included in the deanery of Võrumaa. Thus the Võru-Tartu convocations attracted wider attention, especially due to the fact that only people with university education participated. The conventions were often attended by the General Superintendent Karl Gottlob Sonntag (1765—1827), who was the head of the Church of Livonia; Dean Otto Wilhelm Masing (1763—1832) from northern Tartumaa, and others. The conventions usually took place in January, at the time of Tartu annual fair, just like it later became customary for the major literary societies. The convention participants also attended the evenings of the Tartu Academic Musse, getting acquainted with university professors and literati. Thus they got information and obtained experience in organizing educational and scientific meetings. A constant issue at the conventions was educating Estonians, as the latter themselves — peasants and still serfs at that time — had no opportunities or means for improving their education. The principle of the Enlightenment — to educate people through books — could not have been put into practice yet as the printed matter in the Estonian language was of very low quality both in content and form. It was the historical situation that set the goals for the Baltic-German Estophiles and their societies: to improve the Estonian literature, both the nascent secular literature and spiritual literature. When on February 24, 1811, the Provincial Consistory of Livonia and General Superintendent K. G. Sonntag recommended to publish spiritual literature only in literary language, problems of Estonian standard language arose. Sonntag advised to avoid publishing spiritual instructions in two different — northern Estonian and southern Estonian — dialects. All the four bigger deaneries of the Province of Livonia started to solve the problem of a standard language. At the head of these deaneries were well-known public figures of the time: Johann Wilhelm Ludwig von Luce (1756—1842), schoolinspector and physician of Saaremaa, Otto Wilhelm Masing in North Tartumaa and Johann Heinrich Rosenplänter (1782—1846), the dean of Pärnu-Viljandi. In 1813 Rosenplänter launched a literary publication to study the Estonian standard language. Up to the present this publication has generally been considered an effort of Rosenplänter's only, but it should be kept in mind that all the pastors from the Estonian area of the Province of Livonia contributed to it. The very fact that all the Võru-Tartu and Pärnu-Viljandi pastors were to subscribe to Rosenplänter's publication *Beiträge zur genauern Kenntniss der ehstnischen Sprache* (Contributions to Better Knowledge of the Estonian Language) proves that already before the launching of the journal they had all agreed to buy and support it.²⁰

As Saaremaa was separated from the continental Livonia, Luce founded the Saaremaa Estonian Society that set itself the task to compile a new Estonian grammar-book.²¹ Following suit, the same kind of institution was founded in the Võru-Tartu deanery.²² There was even no need to compile new by-laws as item 10 in the Statutes of the Kuressaare Estonian Society foresaw the founding of daughter-societies in Tallinn, Tartu and Pärnu districts. They were not subjected to the Kuressaare Estonian Society but were parts of the same whole with the same goals. The new society was called the Tartu Department of the Estonian Society.

By 1832—1833, these societies had terminated their activities. The new idea was to establish local literary, archaeological, historical, and linguistic societies like those in Riga and Yelgava (Mitav). Half of the 19

²⁰ Siimo, E. J. H. Rosenplänteri kiri ühise eesti kirjakeele asjus. — Keel ja Kirjandus, 1977, 1, 37.

²¹ Полное Собрание Законов, XXXIV (1817). СПб., 1830, № 26763.

²² Siimo, E. Opetatud Eesti Seltsi eelloost, 443—446; Undusk, J. Mis oli "Ehstnische Literärische Gesellschaft"? — Keel ja Kirjandus, 1989, 6, 365—368.

founding members of the Learned Estonian Society established in 1838 were pastors from Võrumaa and Tartumaa.²³ The rest came from the *Wissenschaftlicher Unterhaltungs-Cirkel* (Learned Conversation-Club) that had been founded in Tartu in 1832. Its members came together regularly, every four weeks, summertime excepted. The meetings took place in the lodgings of one of members. Papers on topics of general interest were read. The last-mentioned club published the very first Baltic cultural weekly the *Inland* (1836).²⁴

In the early 19th century, an Estonian pastors' library together with a reading-club came into being in North Estonia, but it never became as active as the societies and clubs in the Võru-Tartu deanery.²⁵ In the early 1820s Tallinn amateur students, members of Tartu University students' corporation *Fraternitas Estoniensis* and the Tallinn Lodge of Freemasons, founded a new organization — *Academiker Club* (Academicians' Club).²⁶ The membership was made up of lawyers, doctors and philologists. In 1825 the organization founded the very first public library in Tallinn that became the centre for all the literati of Tallinn in the 1820s and '30s. The club itself did not exist long, it was closed already in 1828. Two years earlier lawyer Carl Julius Albert von Paucker (1798—1856), a founding member of the club, had established a literary reading society — *Verein für Lectüre juristischen Zeitschriften und Literatur* (Association for Reading of Law Journals and Literature).²⁷ In 1832, he founded a new society — *Estländischer Verein für Vaterländische Geschichte* (Estonian Association for Native History Studies).²⁸ In 1833 33 people belonged to the society. When the founder left for Petersburg as a member of the codifying committee of the Baltic Law in 1834, the society subsided. At the same time the North-Estonian intellectuals felt a sore need for a learned society, and so in 1842 the Estonian Literary Society was established separately from the Learned Estonian Society in Tartu.²⁹ There were 37 founding members: all Baltic-German intellectuals, 17 teachers, 10 lawyers, the rest representatives of other professions.

In the first half of the 19th century, the first Baltic-German music societies were established. In the first decades of the century, music was closely connected with theatre, both in Tallinn and Tartu. Next to plays, opera was highly popular at the theatre. It might be pointed out here that Beethoven himself composed the music for "King Stephen" — a play about Hungary by August Kotzebue (1761—1819 as murder), that was performed in Tallinn. L. van Beethoven was ready to compose more for the libretti by the dramatic genius Kotzebue. The popularity of music societies in Tallinn was very much due to Gertrud Elisabeth Mara (1749 in Kassel — 1833 in Tallinn), a celebrated singer of her time, as well as to Johann August von Hagen (1786—1877), the music teacher of the Tallinn Gymnasium and the organist of the Oleviste Church (St. Olaf's). J. A. von Hagen knew Beethoven personally. In 1823 von Hagen established

²³ *Siimo, E.* Opetatud Eesti Seltsi eelloost, 445.

²⁴ *Lepik, M.* Opetatud Eesti Seltsi eelloost ja asutamisest. — In: *Opetatud Eesti Selts 1838—1938*. Tartu, 1938, 11—12.

²⁵ Statuten Privat-Verein estländischer Prediger. Reval, 1843; *Undritz, O.* Kurze Geschichte der ehstländischer Predigerbibliothek. o. J. (Sonderabdruck).

²⁶ *Siimo, E.* Literaateide vestlusing Tallinnas, 616—621; Tallinn' City Archives, fond 130.

²⁷ *Robert, K.* Eesti Teaduste Akadeemia keskraamatukogu koosseisu kuuluva Eestimaa Kirjanduse Ühingu raamatukogu ajalugu. Diplomitöö. Tallinn, 1962, 17; Estonian History Museum, fond 135, list 5, unit 1a, page 8, 12.

²⁸ *Robert, K.* Eesti keel ja kirjandus Eestimaa Kirjanduse Ühingu XIX sajandil. — Keel ja Kirjandus, 1971, 9, 526.

²⁹ *Jordan, P.* Festschrift der ehstländischer literarischen Gesellschaft zur Feier ihres fünfzigjährigen Bestehen, 73.

the first choral society of Tallinn,³⁰ here were 45 singers, 31 women and 14 men in it. G. E. Mara was also active in the society. In 1829—1833 the work of the society seems to have slackened down, and in October, 1833, von Hagen confirmed new statutes. The society was reorganized so that the training and practicing were conducted separately for men and women, both having their own conductors, too. In 1835 the choral society had 108 singers and von Hagen's pupils from school have not been taken into account at that.

In 1839 Johann Ferdinand Wiedemann (1805—1887) founded a music society with a chorus as well as an orchestra.³¹ In 1843 a part of male singers separated from von Hagen's choral society and started to practice and propagate a German *Liedertafel* style singing: the choral training was carried out at a table, accompanied by eating and drinking. In 1849 a separate male choral society was founded in Tallinn, and in 1857 a permanent *Liedertafel* society followed suit.

At the same time the "Choral Society of Dilettanti" had been working in Tartu since the early 1830s. It was launched on the initiative of professor Johann Friedrich Schmalz (1781—1847); his extraordinarily musical brother Hermann Schmalz played an important role in the society. In 1840 another music society was launched in Tartu — the "Choral Academy", supervised by a well-known Livonian composer Johann Friedrich Bonneval La Trobe (1769 by London — 1845 in Tartu). There was also founded a philharmonic society made up of La Trobe's musicians.³² The latter were active later as a separate chamber-music society. In 1851 the first male choral society was founded in Tartu.³³

A peculiar phenomenon in the early Baltic-German sports movement was certainly *Der Kühnen Segler Order* (The Order of Gallant Sailors) founded in April, 1820, in Tallinn. It comprised mainly the Great Guild Merchants — sailboat-owners. Although the data about its later-day activities are sparse, evidently due to Carl Krafft's moving to Stockholm in 1821, it was the very first yachting-club in Estonia.³⁴

In the first half of the 19th century, not a single educational society was founded. Charity and benevolent societies had the functions of educational ones at that time. The money the municipality, taxpayers, communities and church organizations allotted was insufficient and the general situation was rather disconsolate: every community had to take care of its own sick and poor. At the beginning of the 19th century, charity societies were founded in addition to the earlier benevolent and welfare organizations and church-organized poor-relief. These societies actually opened up a new era, in addition to general relief measures they propagated the ideas of welfare, charity and aid. These societies were particularly active in engaging and roping in other societies in order to achieve their goals. Quite often necessary sums were raised at charity concerts, exhibitions and balls. And it was not only Germans, but also Estonians and, on the whole, all needy members of the community who could benefit from the profits that these miscellaneous undertakings brought in.

The first charity society in Tallinn was *Dankbarkeit* (Gratitude), founded in 1813.³⁵ It supported mainly urban artisans. Still bigger

³⁰ *Plaesterer, A.* 75 Jahre Revaler Liedertafel. Reval, 1929, 20—31; *Leichter, K.* Tallinna muusikaelu 19. sajandil. — In: Valik artikleid. Tallinn, 1982, 157—162.

³¹ *Leichter, K.* Tallinna muusikaelu 19. sajandil, 174—178; *Wiedemann, F. J.* Erinnerungen aus meinem Leben. Handschrift in Estonian History Museum, fond 108.

³² *Plaesterer, A.* 75 Jahre Revaler Liedertafel, 26—31.

³³ *Kruse, Fr.* Die Musik und Musikvereine in Dorpat. — Inland, 1844, 52, 829—840.

³⁴ *Kuivjõgi, H.* From Folk Regattas to the Olympics. Tallinn, 1979, 13—14; *Vende, V.* Purjekad Tallinna lahel. — Kehakultuur, 1975, 12, 377.

³⁵ Inland, 1838, 2, 37.

organizations were the benevolent societies *Hilfsverein* of Tallinn and Tartu. In Tallinn the society was founded in 1819, although plans for establishing it had been discussed already in 1817 when the 300th anniversary of the Reformation was celebrated in Estonia.³⁶ Christoph Adam von Stackelberg (1777—1841), Director of Schools in Estonia, used the money from the society to organize vocational schools for the poor boys and girls. A Sunday School to develop vocational skills and general knowledge was established for young craftsmen. In 1823 the benevolent society sponsored the establishment of the Luther poorhouse. Another society was a women's one that organized soup-kitchens for the poor, handicraft-making by the poor and the crippled, and helped to sell the production. In order to support all these activities music societies organized concerts, clubs arranged exhibitions in their halls (the more noteworthy ones were those held in 1829 and 1838). Donations also helped, for example General Michelson from Petersburg, an Estonian by nationality, left the Tallinn *Hilfsverein* 2600 banco roubles in his will.

The Tartu benevolent society was founded in 1822.³⁷ The society sponsored a poor boys' vocational school, an Estonians' charity school and a Sunday School for artisans. In 1834 an orphanage for girls and, a little later, an infants' home were founded. The society also received some funds from General Barclay de Tolly's widow, who was the first president of the society.

In Pärnu the society was formed by the students of the provincial school who received encouragement from their teacher Johann Friedrich Sommer (Suve Jaan) (1777—1851), better known as a writer.³⁸ The society was registered and its statutes were confirmed in 1826.³⁹ Almost every district and provincial town had a benevolent society, usually named after the chief donator. Thus in Haapsalu there was *Carl-Stift* (Carl's Foundation)⁴⁰ and in Rakvere *Zeeh-Stift* (Zeeh's Foundation)⁴¹ that both sponsored the poor children's education.

The present short review has deliberately avoided details. Economic and religious societies have not been discussed either as they do not concern the topic directly. The societies' membership is a separate subject that will be treated in detail in the future.

Summary

The Baltic countries belonged to the area of European Culture. Ideas and models of social activities from Germany were accepted. The Baltic-German societies of the early 19th century followed European models, exercising them in the Baltic countries. All the early-19th-century Baltic-German societies played a significant role in the popular and mass organizations of Estonian societies in the second half of the century. Although these Baltic-German institutions were not mass organizations themselves, they covered the whole territory of Estonia and influenced not only the centres but also their environs.

³⁶ Paucker, C. J. A. Blick auf einige Denkmäler Revals aus älterer und neuerer Zeit. Reval, 1848, 22—49.

³⁷ Bidder, F. Blicke auf die Geschichte und gegenwärtigen Zustand des dorpater Hilfsvereins. Dorpat, 1872, 6—62.

³⁸ Anvelt, L. Killuke Suve Jaani pedagoogikategevusest. — Keel ja Kirjandus, 1969, 9, 529—530.

³⁹ Statuten des Vereins der Armenfreunde. Pernaui, 1826.

⁴⁰ Hunnius, K. A. Chronik des Carl-Stifts. Reval, 1861; Pihlau, V. 150 aastat eestikeelset kooli Haapsalus. Haapsalu, 1989, 1—32.

⁴¹ Joone Rakvere Zeeh asutuse ajaloost. Rakvere, 1928.

BALTISAKSA KULTUURI- JA HEATEGEVUSSELTSID EESTIS 19. SAJANDI ESIMESEL POOLEL

Eesti kultuuriloolaste üks uurimissuundi on iseorganiseerumise ajalugu Eestis. Käesolevas artiklis on antud ülevaade baltisaksa kultuuri- ja heategevusseltside arengust 19. sajandi esimesel poolel. Baltimaad kuulusid Euroopa kultuuri areaali ning Saksa- maalt ja mujalt kaasa toodud aktiivse seltsiliikumise eeskujud leidsid siin tänuväärset kiire omaksvõtu. Iseorganiseerumine oli eriti intensiivne baltisakslaste seas: tegutses ligi 50 kultuuri- ja heategevusorganisatsiooni, nende hulgas klubilisi, kaunite kunstidega tegelevaid ja heategevusseltse. Viimatimainituil oli tollal ka haridusseltside funktsioon. Seisuslikele abiandmisorganisatsioonidele ja kiriklikule vaestehoolekandele lisandusid heategevusseltsid.

Baltisaksa seltsitegevust ei saa eriti massiliseks pidada, kuid selle ühtlane territo- riaalne ulatuvus üle kogu Eesti andis kindlasti eeskuju 19. sajandi teisel poolel tekkinud eestlaste massilisele seltsiliikumisele.

Лийви ААРМА

ПРИБАЛТИЙСКО-НЕМЕЦКИЕ КУЛЬТУРНЫЕ И БЛАГОТВОРИТЕЛЬНЫЕ ОБЩЕСТВА В ЭСТОНИИ (ПЕРВАЯ ПОЛОВИНА XIX ВЕКА)

В настоящее время эстонские историки-культуроведы занимаются изучением исто- рии самоорганизаций в Эстонии. Из обширной тематики общественного движения прибалтийских немцев в Эстонии в первой половине XIX века, выбранной автором для исследования, в статье рассматривается один из ее аспектов — деятельность культурных и благотворительных обществ. Страны Балтии входили в то время в ареал европейской культуры, и многие ее традиции быстро воспринимались прибалтийско- немецким населением. Так, по примеру Германии и других европейских стран оно активно включилось в создание различного рода самоорганизаций. В Эстонии в первой половине XIX века действовало около 50 культурных и благотворительных организаций прибалтийских немцев, в том числе клубные общества, общества, зани- мавшиеся прекрасными искусствами, благотворительные общества с общеобразова- тельными функциями, церковные попечительства о бедных и т. д. Охват населения этими обществами был не велик, но равномерное распределение обществ по всей территории Эстонии подготовило почву для массовой самоорганизации эстонцев во второй половине XIX века.