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**Networks of book trade. The export of books from the orphanage's bookshop in Halle (Saale) to the Protestant diaspora in Russia.**

During the 18<sup>th</sup> century the number of foreigners from western Europe living in Russia was growing steadily. As a consequence, the demand for foreign language books in Russia rose dramatically. Thus, it became necessary to import the books from abroad, mainly from the Netherlands and from Germany. The Russian system of book trade was not capable of meeting these needs on its own. The attached thesis can explain through which paths the books were brought to Russia and how they were distributed there. The trade relations of the orphanage's bookstore with the Protestant pastors in Russia was one such method of distribution.

The orphanage in Halle – later called *Franckesche Stiftungen* – was founded by the pastor August Herrmann Francke, a Pietist, in 1698 and soon developed to a pan-European missionary and commercial institution with its own enterprises. The most lucrative of them were a drugstore and a bookshop with an editorial house. The commercial contacts with Russia were first built up at the beginning of the 18<sup>th</sup> century by the pietist community around Francke who sent their young pastors to the Protestant congregations throughout Russia. These candidates acted as agents for a wholesale trade. Apparently, the book trade was performed within these personal relations that can be compared with a networking system. The pastors in Russia as well as the bookstore in Halle can be taken as the centers of the superior network between Halle and Russia. A large number of smaller networks, representing the communities around them, were also connected to it.

A central part of the research involved in this investigation included an examination of business letters of Protestant pastors who were living in congregations of Saint-Petersburgh and other seaports in the Baltic provinces during this time. Although most of the letters were formerly part of the archives of the *Stiftungen*, most are currently property of the *Staatsbibliothek zu Berlin – Preußischer Kulturbesitz*. Further pieces were also taken from the main archive of the foundation in Halle. On the whole, the letters date from approximately 1730 to 1780.

The first part of the thesis concentrates on the network itself. First of all, the development of the orphanage to a European business is detailed, followed by the description of the pietist network in the Protestant diaspora of Russia. It can be pointed out that after 1730 far more pastors working as agents of trade were living in congregations in Saint-Petersburgh and the Baltic provinces, while Moscow and other places, which had previously been of major importance, became far less influential. At the same time, their number on the whole was shrinking combined with the declining significance of the pietistic movement in Europe.

In a second step, it is pointed out that the relations of the pastors with the bookstore in Halle were based not only on the pietistic tradition, but moreover were motivated by some other reasons. For example, the importance of the orphanage's bookstore as a famous institution and its Europe-wide business shouldn't be underestimated. Its reputation can be explained both by the wide variety of books in their assortment and the reputation of the editorial house with a universal choice of pietist, religious, scientific and educational titles. The bookshop was primarily an institution of publishing and bookselling. It can also be compared to the contemporary outstanding booksellers and publishers in Leipzig, center of the European wholesale book-trade. Furthermore, the letters make it clear that the bookshop in Halle cooperated with other enterprises in Halle, most of all with bookbinders, printers, booksellers and publishers.

From another point of view, the export of books from Halle to Russia was a direct result of market conditions in Russia. First of all, the Protestant congregations there were short of religious, edifying literature in their native language, such as bibles and songbooks, which were necessary for the practice of their religion. The Pietists in Halle realized the desideratum and sent pietist literature to them. Moreover, in Halle such religious literature was also printed in Russian. These works were supposed to be the fundament of pietistic proselytisation in Russia, but the books could never be delivered openly due to the refusal of the Russian Orthodox church and the intervention of the tsars. A further economic motivation of the book trade was the absence of secular literature in foreign languages, mainly in the newcomer colonies of Saint-Petersburgh, which saw an increase in the demand of such books as a result of the European Enlightenment. They needed books for their schools and for their own subsistence. However, only after 1725 was it possible to print books with Latin typeface in Russia. Publishing them remained in the hands of the state, however, and was prohibited to private persons until 1783. All the official publishing and bookselling institutions apparently didn't meet the demand and, consequently, a great deal of foreign merchants and even individuals imported and sold books.

The second principal part of the thesis focuses on the general conditions of the book trade between Halle and Russia, about which the letters give evidence. While hints of censorship seldom occur in the letters, it constitutes a central theme for the book trade as a whole. This censorship is analyzed in two steps: one concerns the restrictions of Russian language religious literature, which ruled out the distribution of the Russian language books printed in Halle; the other focuses on the obstacles for the foreign book trade in Russia. The latter cannot be analysed thoroughly due to the subtleness of the indications found in the correspondence. Concerning foreign language books, the pastors obviously were faced with few obstacles.

The next chapter deals with marketing and trading terms. First of all, the pastors in the networking system effectively acted as book merchants. They obtained books on firm order account, meaning on cash terms only. In part, they purchased them on behalf of a third party or ordered several books in greater quantities, pos-

sibly to store them and sell them by degrees. In addition to that, the pastors of the coastal communities near the Baltic sea represented acquaintances in Moscow, even going so far as to order cases of books for other pastors and forwarding them to the heartland.

The exports from Halle to Russia were complicated by elementary impediments that were characteristic for Eastern Europe. With respect to the booktrade, the distance to Leipzig, the center of European book sale at that time, caused a series of difficulties. Due to the poorly developed infrastructure away from the main trade routes, as well as adverse climatic conditions, transit was costly. For customers in Russia this resulted in high prices and extensive delivery times. The pastors' business letters show some strategies of how they tried to minimize risks, as they bore full financial responsibility with regard to the bookstore in Halle.

To sum up, the network of pietistic book traders supported the foreign colonies in Russia with Western ideas, which had a great impact on Russia's cultural and sociopolitical development.