

Book Reviews

Irrepressible Reformer: A Biography of Melvil Dewey. By Wayne A. Wiegand. Chicago: American Library Association, 1996. xx, 403 pp. \$31.00. ISBN 0-8389-0680-X.

At sixteen, Melvil Dewey chose reform as his career. At eighteen, he identified "education for the masses" as his main goal, later adding "especially through libraries" (130). From those decisions he never wavered, but his career ranged far beyond librarianship. Wayne A. Wiegand's biography places Dewey in the context of his time and place and chronicles his many activities—from crusading for the metric system and simplified spelling to developing resorts.

Wiegand reads Dewey's character and personality through nineteenth-century middle-class Protestantism. Born and raised in New York's Burned-Over District, Dewey absorbed the evangelical religion, peripatetic altruism, and self-righteous moralism of his parents. His obsession with control, strong emotions, love of work, indifference to amenities, problems with money, "self-assumed purity," and large ego, Wiegand notes, also characterized many nineteenth-century northern evangelical revivalists. Having set highly laudable reform goals, Dewey revealed his less admirable traits while trying to achieve them.

Thus when he kept accounts for the American Library Association (ALA), the Spelling Reform Association, and the American Metric Bureau, he mixed their funds and his own indiscriminately until outraged colleagues called him to account. At Columbia University he transformed the library into a modern institution in a brief five years and established the first library school. But he exceeded his authority in establishing the school, improperly channeled library funds to it, repeatedly approved unauthorized printing, and alienated so many faculty that he left to become Secretary to the Board of Regents and State Librarian.

In Albany Dewey converted a weak board into a powerful partner in the education system, and he pioneered university extension in New York. He improved the library greatly and began promoting "the best reading" throughout the state. But his incessant politicking and tendency to overstep his authority annoyed the board. When Dewey failed to enforce a board decision relating to a school run by his own nephew, the regents forced his resignation.

Melvil and Annie Dewey established the Lake Placid Club resort in 1893, envisioning it as a place where the "right kind" of professionals could spend vacations. But in 1905 controversy arose over the club's refusal to admit Jews to membership and over Dewey's connection with it as a public official. Dewey never publicly denied holding anti-Semitic sentiments; true to form, he never admitted any error at all. The Board of Regents (many of whom undoubtedly had similar opinions) administered a public rebuke, but Dewey would not desist. When he compiled a pamphlet criticizing their decision, they forced him to resign.

Worried about his overextended financing for the Lake Placid resort, about maintaining control over the library school, and about his wife's ill health, Dewey went to the 1905 ALA conference and encountered another problem. Having pioneered the admission of women to library school, Dewey considered himself exempt from traditional Victorian standards of conduct. His students and close colleagues had always remained silent, but after the postconference trip, several women complained about his kisses and hugs. To prevent public exposure, Dewey attended few ALA meetings thereafter.

As an innovator, Melvil Dewey had few peers. He was behind the founding of the American Library Association, the New York Library Association, *Library Journal*, the Library Bureau, and the first library school. His Dewey Decimal Classification organized thousands of American library collections. He greatly influenced the New York State educational system and, by example, other systems. He established resorts in New York and Florida that had a great impact on their communities. This biography reveals that as an administrator, public official, politician, and colleague, he repeatedly failed. Based on impressive research in the several dozen primary source collections that constitute the extant records, *Irrepressible Reformer* is both authoritative and insightful.

Jane Aikin, National Endowment for the Humanities, Washington, D.C.

The Reformation of the Bible, The Bible of the Reformation. By Jaroslav Pelikan, with Valerie R. Hotchkiss and David Price. New Haven, Conn.: Yale University Press, and Dallas, Tex.: Southern Methodist University, Bridwell Library, 1996. xiii, 197 pp. \$45.00. ISBN 0-300-06667-8.

Remarkable in many respects, this book will serve many constituencies for years to come. Librarians, students, theologians, exegetes, historians, bibliophiles, and artists will regard this as an important reference book.

About forty percent of the book consists of four chapters written by world-renowned scholar Jaroslav Pelikan: "Sacred Philology," "Exegesis and Hermeneutics," "Bibles for the People," "The Bible and the Arts." The second part of the book is a catalogue of the exhibition which was divided into four sections keyed to the four chapters by Professor Pelikan. Though organized by Bridwell Library at Southern Methodist University, the exhibit was also shown at Yale, Harvard, and Columbia Universities.

Professor Pelikan begins by showing the philological foundations for the reformation of the biblical text with the recovery of the study of Greek and Hebrew, and the need to produce a critical text of the Latin Vulgate as printed editions began to appear. He then proceeds to show how Reformers moved to exegesis and hermeneutics in order to understand the text. This produced scholarly and sermonic expositions from the Greek and Hebrew, glossed and annotated editions of the Bible, and biblical theologies. The Reformers repudiated the binding authority of tradition and allegorical interpretation, seeking rather the grammatical sense of the text. Doctrinal controversies and attacks on the Bible also brought insight and further clarification of the meaning of the biblical text.

Chapter 3 begins, "The most challenging assignment faced by the Reformation interpreters of the Bible was not exegesis but translation, as it would in turn become their most enduring monument" (41). The reason is simply that translators could not get away with avoiding difficult passages as commentators are

wont to do. And where the Bible was translated into vernacular languages (especially in Germany and England), the Reformation flourished. Therefore, much of this chapter concerns German and English Bibles. The fourth chapter, "The Bible and the Arts," discusses illustrations, poetry, and songs in and from the Bible.

Impeccable research, stimulating observations, and the logical flow of the essays frame and undergird the books chosen for the exhibit. Unlike some exhibits which provide descriptions that are little more than a rehash of Darlow and Moule (and Herbert), this one gives some background and historical context of the individual books. Most of the descriptions fill a full column of the two-column pages. They also include bibliographic references and the locations of the books in the libraries involved in the exhibit, or, in relatively few instances, the library which loaned the book. Half- and full-page illustrations are positioned alongside most of the descriptions, some of the illustrations being in full color. All of these features make the catalogue of the exhibit much more useful than the catalogues one usually sees. The catalogue alone is a helpful reference and research tool. Credit for the quality research and careful execution of this catalogue goes to Valerie R. Hotchkiss, librarian and associate professor of medieval studies at Southern Methodist University, Dallas, and David Price, associate professor of Germanic languages at the University of Texas, Austin. Their expertise is reflected throughout the catalogue.

The exhibition consisted of eighty-four books, almost equally divided between Bibles and other books. This is as it should be, for the exhibit is as much about the Reformation as it is about the Bible. The books are grouped under four sections which are linked to and illustrative of the four chapters by Professor Pelikan. Chapter 3, "Bibles for the People," for example, is represented in section three (which has twenty-five items) by twenty-three Bibles, mostly German and English, the emphasis of the chapter. By contrast, in section two, which concerns exegesis and hermeneutics, there are only two Bibles. Twelve other books, many of which are commentaries, illustrate the practice of exegesis. Foreign language citations left untranslated will impede some users of this book.

Even though I read this book at the time I saw the exhibit at Bridwell, writing this review opened up vistas not seen on the first reading. I believe this will be the experience of others who, as they use it, will find it increasingly useful.

Charles C. Ryrie, Dallas Theological Seminary, Dallas, Texas

Le Marché de la lecture dans la "Gazette de Liège" à l'époque de Voltaire: philosophie et culture commune [*The Business of Reading and the "Gazette de Liège" during the Age of Voltaire: Philosophy and Common Culture*]. By Daniel Droixhe. Liège: Editions Vaillant-Carmann, 1995. 198 pp. \$30.00. ISBN 2-87021-056-6. (Available from the author, 38 rue d'Erquy, Oupeye, 4680 Belgium; e-mail: daniel.droixhe@ulg.ac.be.)

This is a wonderful book, going far beyond what is promised by the title. The *Gazette de Liège* is used as a springboard into the world of books, libraries, and culture—primarily Francophone—represented by this important Belgian town strategically situated on the Meuse, not far from Germany, once a principality under the rule of a prince-bishop; Walloon through and through.

The Business of Reading is well organized, each chapter broken down into various subsections. Here are the various components whose enumeration alone will make anyone interested in the history of the book in all its aspects drool: Chapter

1: An Introduction (“Rhythms and Seasons,” “Advertising Style,” “Price Wars,” “More Books Produced in Liège than Previously Known”); Chapter 2: “The Advertisers,” including sections on Bassompierre, Plomteux, Tutot, foreign advertisers and their networks, subscribers and subscriptions, authors, and more; Chapter 3: “The *Gazette* and the Philosophical Movement,” with seven subdivisions, including “The Triumph of Voltaire,” “The Affair of the Jesuits in Portugal,” “Liège and the Jesuits,” “Reading Raynal,” who was the author of the best-selling *A Philosophical History of the Establishment and Commerce of the Europeans in the Two Indies* (the title is longer, and the work even more so: ten octavo volumes in the definitive edition), “Famous Extracts” (compilations of a subversive nature which enjoyed considerable success at the time) and more; Chapter 4: “The School of the World,” offering an analysis of literature (which was not, on the surface, overtly polemical), the theater (Grétry, Marmontel, and Beaumarchais), and the novel (from *Don Quichotte* to productions one could group under the rubric of “bibliothèque rose”); Chapter 5: “The People” (the public weal; health; government, power and its abuses; a local affair centered on Coster’s difficulties resulting from his having published *Les Disciples de Laverne*); Chapter 6: “Advantages—and Disadvantages—of Spa.”

This is all followed by a conclusion, various appendixes (1. Selected additions to Theux de Montjardin’s monumental *Bibliographie liégeoise*; 2. Counterphilosophical books announced in the *Gazette de Liège*; 3. A note on book sales and auctions and the *Gazette*), notes, and a bibliography. (Placing the notes at the end is a bit irksome, but they are numbered sequentially in one series, so at least one does not have to go scrambling about for different chapters.)

The Business of Reading has several main points of interest. Liège and the Walloon people, their feelings and thoughts, aspirations, and apprehensions during the several decades which preceded the French Revolution, before their conquest by the French. (The principality, annexed to France in 1794 as the Department of the Ourthe, remained part of France until the fall of Napoleon.) This inner history of a people will be of interest to a wide variety of scholars, both intrinsically and because of the way Droixhe—a distinguished scholar with an impressive list of publications to his name—goes about his own business. The analyses are methodologically sound, “pointilliste” in many ways, and yet definitive in their display.

A second point of interest involves the many authors discussed, some well-known and the ornament of their age—Voltaire, Diderot, and Rousseau, to mention but three—and many not so well-known to your average student, but very familiar to any specialist of eighteenth-century French culture or literature worth his or her salt: the chevalier de Mouhy, Palissot, Panckoucke, Pierre Rousseau, Tissot . . .

A third point will interest those concerned with what has come to be known as “l’histoire du livre.” What our author has to say about myriad aspects of book-trade history is quite fascinating, and will prove of enormous service to book historians whatever their particular concerns. The book is a mine of all sorts of information on libraries, book people, and illustrators/illustrations, sprinkled with bibliographical tidbits.

Last, but not least, the additions (“selected” in the sense that the list is limited to books with a connection with the *Gazette de Liège*) to Theux de Montjardin’s *Bibliographie liégeoise* and the comprehensive bibliography of works on the Liège book trade would assure, if the rest of the book did not, that *The Business of Reading* be part of any research library worthy of its name.

Lafayette in Two Worlds: Public Cultures and Personal Identities in an Age of Revolutions. By Lloyd Kramer. Chapel Hill: The University of North Carolina Press, 1996. xii, 354 pp. \$39.95. ISBN 0-8078-2258-2.

The gifted cultural historian Lloyd Kramer has written an important book on that great hero of the “age of democratic revolutions,” the Marquis de Lafayette. Rather than simply offering another biography of Lafayette, Kramer’s work is as much about the process of narrating his life as it is itself a narration. To be sure, the general reader who comes to the book hoping for an engaging book about Lafayette will not be disappointed. But Kramer’s purpose is much more devilish than that: he wants to undermine the sense that the Marquis’s life was full of events that happened in a particular order—what we might call facts—and to reveal that narrating a life is itself a great problem that is often linked to cultural issues in which the life is set.

The problem with telling Lafayette’s life is that it was always larger than the person himself. Before Lafayette had turned fifty, his life had become fused with his age, and it was impossible to talk about one without invoking the other. “The living representative of whatever was best and purest in the spirit, and truest in the traditions of his age,” John Stuart Mill remarked upon his death. Everyone seemed to see in Lafayette the embodiment of liberal values and aspirations. He was not simply a man; he was the representative of an Enlightenment heritage that wanted to democratize the values of an eighteenth-century liberal aristocracy.

In Kramer’s reading Americans lionized Lafayette not really because of his military adventures during the War for Independence, but rather because they saw in him Europe’s collective blessing for their political struggle. Always referred to as “the Marquis,” his presence gave the young republic its legitimate birth certificate. In meeting this young European noble, and through reading about him and seeing his picture, Americans acquired a nobler view of themselves. Even the girls at the Lexington (Kentucky) Female Academy were enamored with “our country’s friend.”

Kramer imaginatively compares Lafayette’s relationship with America with that other liberal noble observer of roughly the same period, Alexis de Tocqueville. Both were liberals insofar as they promoted Enlightenment values wherever they could. But where Tocqueville feared that the American democracy would one day crush liberty, Lafayette fully embraced the egalitarian nature of American society and hoped it would set an example for the old world. By comparing the journeys of both thinkers through the U.S., Kramer is able to reveal in a concrete fashion how nineteenth-century liberalism could be used by some commentators to champion democratic forms of government, and by others to sharply reject it.

Perhaps Kramer’s most important achievement is to demonstrate that Lafayette was also an intellectual who lived much of his life in the mode of a late-Enlightenment philosophe. This is surprising, and Kramer knows it, because since the nineteenth century, the Marquis has acquired the reputation of an unreflective man of action, who made the right decisions in difficult political circumstances out of instinct or interest, but rarely reason. Yet as Kramer shows in lively detail, Lafayette was a close friend and correspondent of many of the leading thinkers of the age. The novelist and great liberal political theorist Benjamin Constant was perhaps his closest ally during the Bourbon Restoration (1815–1830). Kramer argues “that Constant used Lafayette to represent the

'ideal type' of a liberal political leader, which for Constant meant someone who acted with the steadfastness of an ancient character . . . to support the modern meaning of liberty . . ." [75]. Likewise, the English utilitarian Jeremy Bentham carried on a long correspondence with Lafayette about the relationship between freedom and natural rights. Women writers, such as Germaine de Staël, were quite successful in securing Lafayette's patronage. Indeed, in his later life Lafayette's estate at La Grange became something of a Mecca for aspiring artists, scholars, and novelists from all over Europe.

This book, then, successfully mixes the biography of one of Europe's most colorful figures with an insightful and gracefully written analysis of political culture during one of European history's most exciting epochs.

Gary Kates, Trinity University

Subversive Words: Public Opinion in Eighteenth-Century France. By Arlette Farge; translated by Rosemary Morris. University Park, Penn.: The Pennsylvania State Press, 1995. ix, 219 pp. \$42.50. ISBN 0-271-01432-6.

Originally published in France as *Dire et mal dire: L'opinion publique au XVIIIe siècle* (Editions du Seuil, 1992), this provocative book examines the elusive nature of popular public opinion. The author does not focus on the enlightened opinions of the educated or elite, but rather on those of the lower classes, whose "grumblings" were not accorded much importance, except by police spies and informers, who dutifully reported them. The author holds that, while public opinion as we know it today did not exist in the eighteenth century, "there were popular opinions, whose form, content and function developed within a monarchic system whose attitude gave them life even as it rejected them" (4).

To document her study, Farge draws upon opinions found in police reports, memoirs, and newspapers. Her two major sources are the journals or memoirs of three men of different social backgrounds and police reports from 1725 to 1740, which are now housed in the Bastille Archives in the Bibliothèque de l'Arsenal. The memoirs include those of Jean Buvat, *Journal de la Régence, 1715–1723* (Plon, 1865); Mathieu Marais, *Journal et Mémoires, 1715–1737*, ed. Lescure, 4 vols. (Didot, 1863); and Edmond-Jean Barbier, *Journal historique et anecdotique du règne de Louis XV*, 4 vols. (Renouard, 1847). The police reports are entitled *Gazetins de la police secrète, 1726–1741*. She also examined handwritten news sheets and illegal Jansenist publications, the *Nouvelles ecclésiastiques*, as sources. There is some question as to whether all of these written sources can actually provide the evidence of elusive popular opinion that Farge claims to document.

Part I—"Journals, Newspapers and Policemen: Scenes from Street Life"—looks at the city of Paris as an "informational sphere" filled with gossip and rumors, observed and sometimes feared by the authorities, and duly reported by the press, both official and underground. The author defines the street as "an active member of society" (9). Part II—"Speeches of Discontent: Forms and Motifs"—examines various types of complaints and the traditional or exceptional reasons underlying attitudes toward them. Part III—"Speaking against the King, or Words from the Bastille (1661–1775)"—focuses on the records of prisoners who were suspected of wishing harm to befall the monarch, whether by threats, insults, anonymous letters, or plots. This last section of the book is especially useful for observing the intricate and often unclear relationship between the king

(Louis XIV and Louis XV) and his subjects. In addition, this section illustrates the essential role of archival records in attempting to document the practices and attitudes of the past.

Admitting in her introduction that this book had been inspired by Jürgen Habermas's classic and often-quoted work, *The Structural Transformation of the Public Sphere* (1989), Farge has succeeded in shining some light on that sphere where subversive words threatened authority. She has not focused on the dangers of such words in fomenting the French Revolution, a frequent practice of revisionist historians, but rather on the attempts to control popular opposition under the Old Regime.

Unlike the effects of "livres philosophiques" or those books intended to discredit the Old Regime (so well documented by Robert Darnton in *The Forbidden Best Sellers of Pre-Revolutionary France*), read mainly by the educated classes, popular opinion could not be so easily documented. The "subversive words" only gained importance when efforts were made to control them, thus admitting that the voice of "the people" might exert some influence. The difficulty that arises, however, is in deciding just who "the people" are, because ordinary people vary greatly, even in the eyes of the authorities.

While "the people" may, on occasion, act in a concerted manner, as in celebrating the birth of a dauphin or in storming the Bastille, under most circumstances they do not act or speak as one. Their elusive nature detracts from Farge's book, although even she allows that "the people" were not given to unanimity. The graphic examples from the police reports lend credence to the diversity of those who disagreed with the authorities; while some were content to grumble, others, like Damiens, the would-be assassin of Louis XV, intended to inflict bodily injury.

As a work of cultural and intellectual history, Farge's writing succeeds in bringing to life some aspects of the eighteenth century that have not received as much attention as the Revolutionary period that followed. Her descriptions of the interactions and tensions between "the people" and those who tried to keep order among them, and in spite of them, provide a useful addition to the literature of the period.

Bette W. Oliver, University of Texas at Austin

At Home with Books: How Booklovers Live with and Care for Their Libraries. By Estelle Ellis, Caroline Seebohm, and Christopher Simon Sykes. New York: Carol Southern Books, 1995. 248 pp. \$50.00. ISBN 0-517-59500-1.

This is a handsome book indeed, a large quarto in size, on fine glossy paper, richly illustrated. It looks like a coffee-table book—and would serve the purpose well: a quick browse, scanning illustration captions, a flip and a dabble; conversation; trying (half-heartedly, perhaps) not to drop an olive on an eighteenth-century English glass-fronted bookcase (185), or an anchovy on "Templiers," a rather tacky fabric with bookish motifs designed by Daniel Beignon for Boussac of France, hopefully a firm and not a person (164; for worse, unless Hoch-Kitsch appeals, see page 138 or 206)—or dusting fish eggs off of Paul Getty's library in a castle reminiscent of an eighteenth-century folly (maybe it was one once; but he has nice books) and off of, or out of rather, the Duchess of What-Not's

décolleté—that's the lady with whom we are chatting: at least you can't drop our book into her bosom (it would not fit).

But don't despair, Reader. It's a fun book, running the gamut of the pretentious—Piles-of-Books-in-Front-of-Chest-with-Imari-Porcelain (176; a non sequitur still life?)—on their way to Salvation Army? (the books, I mean)—via the fetching appeal of a minimalist living room (books elsewhere, visible in the background; 128), to the absurd. “The glowing colors of Kenneth Jay Lane's orientalist art collection reflect the bright modern dust jackets of the books waiting to be read beside the sofa,” coos a caption (153). Well, there are what *look* like nice pictures slathering the walls, and the books are indeed piled all over. Like lots on the couch. Will Kenneth have to read his way to a reclining position, one wonders? . . . Ah, but what is life, after all? Without whimsy. Especially. Teapots. Lined up like ducks in a shooting range. No books. Artistic palm fronds. Like très artistique. (125). Lucky Larsen, I mutter: travelling the world buying teapots. Duchess: “What was that?” (Teapots.) “Have some more caviar, my dear.”

“The message is not “*Read this book*” but “*See this book.*”’” Yes. It is a quote from *Our Book* (73) and, moreover, the epigraph of an article on/interview with Richard Minsky, printer and bookbinder, founder of the Center for Book Arts in the Big Apple. The FP (Feature Photograph) treats us to the main room of Minsky's pad, “Wow, Duchess, all those rare books (about a dozen, perhaps a dozen and a half are in view, assuming they are rare, but maybe the treasures are in the filing cabinet?), even reading books (rare ones are not read, of course)—see, it also says here, ‘artworks and furnishings that reflect the owner's visual tastes.’” “Gowd, darling, he doesn't have any.” (Anchovies. Prawn sandies. Munch.)

(Flip.) “Hey, this is fun. Here's Dr. Johnson!” “Look! a Dr. Johnson pillow!!” (One's a painting, on a wall; the other, stuffed, is on a chair.) (The caption neglects to mention the biographies of Truman, Eleanor Roosevelt, and Garrick on the side table. Tsk!) Like Getty, Loren and Frances Rothschild have nice books. Or so we are told. So do the English Rothschilds in their neo-Renaissance castle near Oxford (now National Trust), but they're not in the book. Alas. (For us.) But I'll bet that the Rothschilds on the other side of the Big Pond don't have the dust jacket from the first edition of Somerset Maugham's *The Painted Veil*. (One of four featured on page 42.)

“Oo, there's a duke, just like my husband!” This one, perhaps of longer lineage than her grace of What-Not, is of Devonshire. And there is the Duke (of Devonshire, I mean) nodding off on a couch in the family library. Or some room in the house—“Chatsworth, a *HOUSE!*” gasps What-Not—we can see the FT (*Financial Times*) and *Racingpost* on a lectern. More newspapers on the floor. (“*The Sun?*” [giggle]) “Isn't this lovely; Dear Devonshire at Home.” “‘Sitting here,’ says the Duke (who, like Trim, isn't always doing what he says he's doing, so), ‘Sitting here,’ says the Duke (from his reclining position: hic jacet . . . ; to continue), ‘Sitting here,’ says the Duke, ‘I feel the room is a mixture between an illustrated manuscript and a French restaurant.’” Yes, indeedy.

And David Hicks. His fireplace is solemnly set off by pillars of books in red bindings. (Ah, reminds me of my school library in Rio, Brazil.) Books were purpose-bound in half-calf, dyed red. Ever since I've disliked red-bound books. (And green walls.) Mesdames de France—Louis XV's sisters—had libraries which were color-coordinated. I think Madame Adélaïde's books were green? Or am I thinking of some other French royal?

“And here's a young man crushing the spine of a half-opened book with his feet.” “Oh, a section on the enemies of books.” Fire, water, gas/heat, light, dust/neglect, ignorance, bugs. (I wonder where undergraduates fit in.)

Well, dear reader, if this is what the book does for me, just think of what it might do for *you!* Buy it, and find out. The price is right: about half a seat at the opera. And, in case you're interested, *At Home with Books* contains the following main divisions for your delectation: "The Grand Passion"; "Beautiful Bookscapes"; "Designer Stacks"; "Wall-to-Wall Books"; "Literary Lairs"; "Private Pleasures." Each has two sort of unrelated sections at the end framing the main divisions, like book-ends: on library ladders, bookplates, a resource directory [*sic* (read it and you'll see why)], and so on. Even a bit on Hay-on-Wye, a town in England. Used to be a nice, quiet market town, it did. . . . Pity more wasn't said about Richard Booth, the King of Hay; the English are not prone to law suits; anyway, I expect His Majesty wouldn't have minded. Also if you motor from London, you can visit Tinturn Abbey. The best antiquarian bookshop is owned and run by Geoffrey Aspin, by the by. And why not mention Joanna Booth, Richard B's sister, who has a lovely home in Hay, and also a great shop in the King's Road, Chelsea, in a wonderful, narrow house kind of tacked on to an antique mall (as we would say in America), sort of across and down the road from that ugly building occupied by the University of London: tapestries, carvings, master drawings, some books, and cushions covered with antique tapestry bits. At Joanna Booth's, I mean; I don't know what the University of London keeps in its building. But I can certainly understand why Prince Charles doesn't like it.

Robert L. Dawson, University of Texas at Austin

What Is Written Remains: Historical Essays on the Libraries of Notre Dame. Edited by Maureen Gleason and Katharina J. Blackstead. Notre Dame, Ind.: University of Notre Dame Press, 1994. x, 264 pp. \$23.95. ISBN 0-268-01949-5.

A history of academic libraries poses challenges of generalization and of currency. Each library is part of a distinctive campus culture that drives many of its organizational and technical solutions. The present acceleration of change heightens the difficulty of attaining historical perspective, but it is especially needed by academic librarians. The Notre Dame Libraries' two millionth volume and the thirtieth year in their main building offered the occasion to provide this perspective for their librarians and for us.

This volume is the work of eighteen librarians and teaching faculty, buttressed by ample documentation from correspondence and publications. Though the chapters' arrangement is roughly chronological, they do not constitute a unified historical synthesis. Two articles focus on the role of important early library directors: Jimmie Edwards (1874–1911) and Fr. Paul J. Foik (1912–1924); four concern areas of library work: collection development, cataloging and classification, architecture and library buildings, and automation. The other seven articles trace the development of parts of the collection: Catholic Americana, government documents, the Dante collection, the Latin American collection, rare books and special collections, the Medieval Institute library, and the sports research collection.

It is evident from this enumeration that the subjects of many chapters overlap. There is in several places attention given to Edwards, Foik, Fr. John A. Zahm (who donated the core of the Dante and Latin American collections), and the collection surveys of 1920 and 1950. Many collections are named in more than

one chapter, and their locations vary. The book's untidiness is compounded by the absence of an index.

These faults are minor by comparison to the insights afforded by working librarians and scholars. While produced for a celebration, the book does not whitewash institutional blemishes. We are told that the university replaced Foik with a layman in order to ensure the library's subordination, that it misappropriated the endowment Zahm had created for the Dante collection, and that as late as the 1950s *cinquecento* editions were sent to the circulating collection in the stacks. Several figures associated with Notre Dame boasted achievements emblematic for their era of library history: Edwards, whose brilliance in the securing of donations made Notre Dame one of the twenty largest academic libraries in the country at the turn of the century; Foik, founder of the Catholic Library Association and of a library education program at Notre Dame that lasted until 1953; Fr. Thomas McAvoy, director of the archives from 1929 to 1969, whose laborious calendaring (item-level indexing) of documents is no longer practiced but remains a valuable research tool; and Jeanette Murphy Lynn and Victor A. Schaefer, who first championed, then abandoned Catholic classification and headings for philosophy and theology. The architectural chapter recounts the planning and politics behind the neo-Renaissance building designed by Edward L. Tilton and opened in 1917, and the towering Memorial Library opened in 1963 and intended to remind fans in the nearby stadium of the university's linked academic and religious aspirations.

If there is a unifying theme, it is the importance of donors and special funding for the distinction the library has attained. For more than half the university's 150-year history, the library lacked an acquisitions budget of its own, but it benefited from the generosity of collectors and the favor of administrators like Zahm. Special endowments, important for many decades, have proliferated in recent decades and may soon comprise one-fourth of the materials budget. Even the introduction of an integrated automated system between 1982 and 1987 was made possible by a major donation. Faculty and students received automation enthusiastically, but it came with an added cost: "an epidemic of cumulative trauma disorders was affecting the physical well-being of [library] staff members and by June 1992, 20 percent of the staff had been referred to University Health Services for this reason" (250). This sobering note, near the end of a celebratory volume, is a useful caveat for the historian of life in the library trenches. Producing such a work is a worthy labor for other practitioners, too.

James P. Niessen, Texas Tech University Libraries

Libraries and Librarianship in Korea. By Pongsoon Lee and Young Ai Um. Westport, Conn.: Greenwood Press, 1994. xii, 172 pp. \$55.00. ISBN 0-313-28743-0.

Jesse Shera, in the introduction of *Foundations of the Public Library* (University of Chicago Press, 1949), avers that library history supports the principle "that the origins of any social agency must be sought in the internal constitution of the social milieu." Libraries are the granaries of knowledge, shaped in a historical and social context, and library history is to be viewed in this large context of concurrent socio-cultural history. Thus, it is not an easy task to survey the history of libraries and librarianship of a developing country such as Korea, which

has experienced dynamic political, economic, social, and cultural transitions throughout her history.

Lee and Um's *Libraries and Librarianship in Korea* presents a good sketch of the history of libraries and librarianship in Korea, a history full of ups and downs. The story may not be so different from that of libraries in most developing countries, but it is smoothly told and uniquely illustrated by authors Pongsoon Lee, director of the Korea Social Science Library in Seoul and one of the forerunners of modern Korean librarianship, and Young Ai Um, a renowned scholar who teaches international librarianship at Hyosung Women's University in Korea.

This good reference work starts with a comprehensive description of the history of the country and the development of libraries and librarianship in Korea. The next several chapters are allotted to the history and the present activities and services of various types of libraries, including the national libraries, academic libraries, public libraries, special libraries, and school libraries. In these chapters Lee and Um present the general background of the development, organization, resources, function, and services of the libraries, illustrating the actual operations of some libraries with longer histories and better services.

Lee and Um then deal with the state of bibliographic control and services in Korea. In this chapter they emphasize the roles of the two national libraries, the National Central Library and the National Assembly Library, the Korea Institute of Industry and Technology Information (KINITI), and the various councils of libraries as the most active participants in bibliographic control and services in the country. Then they present the history, function, and activities of the Korean Library Association (KLA), composed of various types of libraries and the librarians working in those libraries, with such goals as "the development of libraries, exchange of materials, research of administration and management, international cooperation, and the protection of rights and interests of all libraries" (118). In the following chapter about library and information science education, the authors review the historical background of library education, qualifications of librarians, a list of educational institutions and sample curricula, the state of education for librarianship, and the authors' vision for the future of library education in the country. In the final chapter they survey the efforts for library automation and present examples of automation projects in the national libraries. They also include their conceptions of the present state of library automation and future perspectives. All these chapters are well organized and adequately display the historical background and the present state of libraries and librarianship in Korea.

Although Lee and Um offer a good narrative history, several improvements can be suggested. One aspect not examined by Lee and Um's book concerns several social activities and efforts to improve library conditions in the country, i.e., library movements. As they claim, in spite of the country's economic growth, and even though there is a Confucian tradition of revering scholarship, libraries in Korea have been alienated from the mainstream and are considered to be one of the most underdeveloped parts of society. A lot of groups and individuals were engaged in various social movements trying to overcome this situation. Included in these library movements are public library movements from the 1960s to the 1980s, school library movements in the 1960s, university library movements in the 1980s, and the establishment and activities of the Librarians Association of Korea in 1990. However, only the description of the mini-library movement from the 1960s to the 1980s is presented in this book. The authors also could have included in the book sketches of early librarians in modern Korean librarianship. For example, several noteworthy figures such as Dae-Sup Ohm, Jae-Chul Lee,

Chun-Hee Lee, and Pongsoon Lee herself, who devoted their lives to library development in Korea should have been introduced in this book of library history. Although some themes and personalities are highlighted in this book, these librarians certainly deserve a chapter. A minor error can also be found—Pusan National University started its doctoral program in library and information science in 1993, not in 1991 (131). Further impairing the book's readability is its poorly designed physical appearance, which gets in the way of the context, such as line spacing, alignment, and font type and size. A four-page index and major references at the back are helpful guides for readers. A chronology of the major events in the history of libraries and librarianship in Korea would also have been helpful.

Ostensibly a book about library history, it is also very much a critical treatise on the present state of Korean librarianship, with the authors displaying their opinions and perspectives in each chapter. It does not take long to realize, as Professor Jung-Gun Kim at Pusan National University, Korea, who uses this book as a text for his introduction to library and information science course, commented during a telephone conversation with me, that this book is not only a readable and comprehensive guide but also a critical and unique treatise on the country's current library condition. Central to this book, for example, is their perspective on library education, which I enjoyed very much. Lee and Um invite the active participation of Korean library and information science researchers in giving more attention to Korea's library situation, not to the advanced knowledge imported from the Western world. They find the most important task for researchers in developing countries to be the examination of characteristics which have been formulated by social, cultural, and historical situations. For this, they emphasize their belief in key values: "It is important to meet changes and new demands, but we must never neglect the basic courses, including library history and social and cultural functions of libraries. They are the prerequisite for understanding the noble and fundamental roles of libraries" (141).

Considering the fact that it is the first full-scale guide to Korean librarianship published in English, *Libraries and Librarianship in Korea* will be an asset for the field of international librarianship, that future research by others may continue.

Durk Hyun Chang, University of Texas at Austin

Le Livre et l'historien: études offertes en l'honneur du professeur Henri-Jean Martin. Compiled by Frédéric Barbier, Annie Parent-Charon, François Dupuigrenet Desrousilles, Claude Jolly, and Dominique Varry. Geneva, Switzerland: Librairie Droz, S.A., 1997. xii, 817 pp. Fr.s.112.20. ISBN 2-600-00198-0.

This is a handsome volume in honor of one of the founders of the discipline which has come to be known as the "histoire du livre," the history of the book. It is a rich offering, comprised of the following sections:

1. "L'Apparition du livre: du manuscrit a' l'imprimé" (Middle Ages—sixteenth century, twelve articles).
2. "Histoire et pouvoirs de l'écrit: l'Ancien régime typographique" (seventeenth century to the 1760s), in three sections:
 - I. "Modèles de textes et mises en livres: de l'histoire de l'édition aux pratiques de la réception" (six articles);

- II. "Les Espaces du livres: production, diffusion, conservation" (ten articles);
- III. "Les Pouvoirs de l'écrit: l'imprimé face aux catégories religieuses et politiques" (six articles).
- 3. "La Seconde révolution du livre et le temps de l'industrialisation" (later eighteenth century into the nineteenth), with the following sections:
 - I. "Théories et pratiques de la librairie" (four articles);
 - II. "Les Hommes du livre: libraires et auteurs" (six articles);
 - III. "Catégories politiques et mutations économiques: la seconde révolution du livre" (nine articles).
- 4. "Le Monde contemporain, années 1860-XXe siècle" (six articles).

Number 24 in a prestigious series titled *Histoire et civilisation du livre* (Ecole pratique des hautes études, 4e section: Sciences historiques et philologiques, subdivision VI), the collection of articles offered to the public does justice to a multicultural, interdisciplinary tradition concerning various aspects of the history of the book. After a brief introduction, the usual "tabula gratulatoria," and a list of Martin's principal publications, the reader is plunged "in medias res" with Paul Saenger's "Separated script at Reims and Fleury at the time of Gerbert and Abbo" (providing numerous insights into the history of manuscripts with—and without—separated words, vs. run-on text). We then travel down through the centuries, ending with André Jammes's reflections, personal and otherwise, on the destruction—dismembering rather—of books, something that continues in full swing today, from medieval manuscripts to the current practice of cutting up old issues of *Life* magazine and flogging the adverts in flea markets. "Who would care?" the reader might inquire. Peruse Jammes for an interesting historical perspective. Preserve and conserve is the message, always assuming there are funds to do so. (The British Library has been tossing out contemporary bindings as it recovers old books. The Harry Ransom Humanities Research Center meticulously keeps everything it finds in and with a book, including publishers tickets of the kind, "Compliments of" Who is right? But this is a review, not a forum for polemics, even though this author knows what is right!)

As might be expected, there is much in *Le Livre et l'historien* to interest a wide variety of scholars, of all periods and disciplines. I felt like a boy in a candy shop (or a bookworm at a garage sale of incunabula). What to read first? And what to highlight in the few paragraphs allowed for a review? Of the many bonbons devoured, I present the following, leaving readers to taste for themselves so many more. Guy Parguez's "Quelques exemples de faux cahiers" is decidedly praliné, with a careful analysis of a phenomenon that I would classify, in some instances, as "continued gatherings" rather than "faux cahiers," e.g., two different books printed with parts of each on a single sheet. But the subject is far more complicated than that, and this dense article with its examples needs to be savored ever so slowly for the flavors to diffuse properly.

And here's a petit four to whet the appetite of any subscriber to *Libraries & Culture*, Françoise Waquet's "La Communication des livres dans les bibliothèques d'Ancien régime." After an appropriate curtsy to the classic *Histoire des bibliothèques françaises* (1988–1992), we dust off the sugar and bite into our pastry. Many erudite references and kudos to the libraries and their librarians of yesteryear. Readers have always been appreciative of the kindness and erudition of these keepers of culture. Voltaire remarked that he considered the Royal Library of France the greatest in the world, not because of the wealth of the materials it housed, but for "the readiness and courtesy with which books are provided to all

scholars" ("la facilité et la politesse avec laquelle les bibliothécaires les prêtent à tous les savants," *Dictionnaire philosophique*, "Bibliothèque," 375). It should be pointed out that such a statement holds true for the Bibliothèque nationale de France today: the kindness and patience of the overworked and harried staff has ever been a source of inspiration for the writer of this review. But everything is not sugar and spice, so Waquet throws in a few tingling pickles to clear the palate.

There is so much else here, served up by some of the finest chefs in the league: Annie Charon-Parent on books at the court of Henry II (of France); Daniel Roche on horse books from the sixteenth to eighteenth centuries; Isabelle de Conihout on the bindings of Marin Cureau; Jeanne Veyrin-Forrer revisiting Jean de La Caille's famous book on the history of printing; Louis Desgraves on Bordeaux, a domain he knows so well; Françoise Bléchet, Anne Sauvy, Giles Barber, Roger Chartier, J.-D. Mellot, R. Darnton, F. Barbier, E. Eisenstein, and so many others. Tables, graphs, and illustrations add their spice to the stew.

If you do not buy this book, make sure that a nearby library does, preferably one that will let you check it out so that it can become your friend. Everything in *Le Livre et l'historien* is digestible, and most of it delicious.

Robert L. Dawson, University of Texas at Austin

Pop Culture Wars: Religion and the Role of Entertainment in American Life. By William D. Romanowski. Downers Grove, Ill.: InterVarsity Press, 1966. 379 pp. ISBN 108308-1988-96.

Historians usually have little interest in the rapidly changing dynamics of popular culture. Neither do those in American society who are vitally concerned about morality in the media. In fact, most people have little understanding of how pervasive the mass media are, how the media actually communicate within culture, or how the massive entertainment industry operates. Yet all Americans are exposed to popular culture and daily select its products. Even the most restrained among us may watch television news, listen to the car radio, glance in passing at a billboard, or scan magazine or newspaper reviews of the latest books or plays.

The media can appear to be ahistorical, as if they sprang whole from the seas of technology that bombard us, nuisances or pleasures of post-modern technology. William Romanowski, a professor of communications at Calvin College, provides a passionate and reasoned case for examining the social history of popular culture and the compelling class, religious, and financial issues that have swirled around it from America's beginning. From this foundation, religion is equipped to consider the role it best might play in its relation to mass media.

Based on the idea that popular culture in the United States is entertainment as a consumer product, the book provides a historical overview of four pivotal stages in the history of American entertainment. Particularly useful is the careful treatment of the progression of licensing laws, production codes, national review boards, and self-regulation that emerged as the young country came to terms with issues of class, morality, and censorship in rapidly changing social and media contexts. In discussing the progression of entertainment in America from the immigrant days of vaudeville and silent moving pictures, to the "Golden Age" of television, to present day MTV and youth audiences, the author examines the often confrontational role religion has taken in its struggle to come to terms with popular culture. He argues that the energy expended in the "culture war"

which religion often mounts against popular culture should be redirected to serious and informed audience education so that the audiences are not left to venture as consumers into an overwhelming array of choices. In observing that the media offer limited and sometimes controversial perspectives on matters of moral concern, including sex, violence, race, gender, and psychological and social problems, Romanowski convincingly argues for programs of media literacy. Religion, among other social forces, needs to reclaim its social responsibility, serving as a mitigating influence to assist religious people, and those concerned with moral issues, to think critically about media. The outcome of such informed and critical perspectives would see the public sphere as a place for dialogue and action, rather than belligerent reaction.

This is an important book. It provides a compelling and fascinating account of the historical development of popular culture in America and discusses the powerful impact of entertainment on society. The concerns raised by popular culture's collision with changing American values and its ability to influence those values are presented in a writing style that is highly informed and eminently readable. The author's call to the religious community to put aside the adversarial reformer's role and take on the crucial challenge of the educator is compassionate and convincing. He writes, "If we can help people enhance their understanding and appreciation of entertainment and develop a critical approach, we can become a society served by the potentials of the entertainment media, instead of one that is constantly being possessed by them."

Myrna Grant, Wheaton College, Wheaton, Illinois

The Memory of the Modern. By Matt K. Matsuda. New York: Oxford University Press, 1996. vi, 241 pp. \$18.95 (pbk.). ISBN 0-19-509365-8.

Matt Matsuda in *The Memory of the Modern* has produced a series of essays on the role of memory in the consciousness of France in the late nineteenth and early twentieth centuries. The memory of the past is the thread by which this work is held together, yet Matsuda stretches it so far that the work seems disconnected at times, despite its fascinating material and wealth of scholarship. It is inevitable that a historian in the 1990s in the West should be drawn to an interpretation of the past based on perceptions of the physical world and their effect on historical consciousness. The pioneer here is Simon Schama in *Landscape and Memory*, but Matsuda has followed in his book with an effort that focuses on more urban settings and therefore depends more heavily on man-made structures and complexities than does Schama's work. The differences in perspective are dramatic, especially in view of the similarity of approach. Both works are important, yet Matsuda's suffers by comparison to Schama's, primarily because his writing does not compare with Schama's in terms of explicitly evocative character.

However, I believe that Matsuda has made an important contribution to both urban and social history, and one which will be of importance in the coming decades to Western scholars, whose research is bound to be characterized by increasingly urbanized social structures and, therefore, by policies and perspectives which depend on these structures. Matsuda's focus is on France, especially Paris, in the late nineteenth and early twentieth centuries, where there is a plethora of engaging subjects for detailed research and analysis. His cast of characters includes not only such eminent subjects as Paul Broca and his research

on the human brain, but also ordinary Parisians from police to prostitutes, attorneys to analysts of various events, deported communards to anthropologists such as Paul Topinard and philosophers such as Henri Bergson.

Matsuda's work is constantly absorbing and draws from a wide variety of sources, but it suffers from a lack of sufficient connections among the topics. While one chapter is essentially a history of modern demographic record keeping in France, another deals with the popular policy of deportation of criminals and the aims of that policy, then shades into the questions of the destruction of the collective memory of the populations who received these deportees. This incredible variety of subjects forces readers to make their own connections to establish a core of understanding. More effort on connecting the various chapters might have improved the book's readability.

Matsuda is clearly interested in past research on the human brain, yet modern work in that area might have broadened his understanding. He implies uncritically that the research of Broca and his colleagues is the basis for much of France's policy in various social areas. His chapters deal with a variety of topics, including the prevailing assumptions of the intellectual inferiority and tendency to lie of women and children as compared to men, the fear of "vagabonds," particularly criminal vagabonds, and the character of the deported communards of the early 1880s. All this, combined with a rather dense writing style, makes his meaning difficult to grasp. Exactly what is this work intended to accomplish? Is it to emphasize the role of human memory in the history of modern civilization, or is it to differentiate France's use of memory as a policy-making device in contrast to other societies?

Despite the structural problems of the work, I believe that Matsuda has not only produced a fascinating picture of turn-of-the-century France, but has also opened a new avenue for future research into the role and importance of collective and individual memory in the formation of public policy and intellectual consciousness in society. He raises more questions here than he answers, such as those implicit in his account of the deported communards' offer to fight on the side of France against the insurrectionists in New Caledonia (157) and in his material on vagabondage.

He also occasionally belabors the obvious, such as the unreliability of human memory of specific events, goes overboard in phraseology when he describes passports as "memory documents" (134), and even abandons the role of memory for long stretches. He is young and very bright, an able researcher and, above all, a daring thinker. I fully expect that his future work will be an important contribution to the history of his period and indeed to European social history in general. All of his work, including this book, should have an important place on library shelves and in the collections of scholars interested in modern French history.

Patricia Root Fouquet, Fayetteville State University, North Carolina

The Dead Sea Scrolls Translated: The Qumran Texts in English (second English ed.). By Florentino Garcia Martinez. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1996. lxvii, 519 pp. \$30.00. ISBN 0-8028-4193-7.

The heart of this important contribution to Qumran studies is over 460 pages of lively, flowing—yet accurately close to the words in the original Hebrew or Aramaic—translations of all the legible nonbiblical texts from the caves near Wadi and Khirbet Qumran. An excellent example of the mode of translation is

the beginning of the long discourse on the two spirits in the *Community Rule* III: 13–15a:

For the wise man, that he may inform and teach all the sons of light about the history of all the sons of man, concerning their deeds and their generations, and concerning the visitation of their punishment and the moment of their reward. (6)

This is a translation by Wilfred G. E. Watson from Martinez's Spanish rendering, yet it reads more like an original English essay.

The only nonbiblical Dead Sea Scrolls not in this volume are those too fragmentary for meaningful translation. So this is a virtually complete representation of "the 270 most important manuscripts from Qumran" (xx). Martinez and Watson have achieved the goal of translations "as literal, as neutral and as close to the Hebrew and Aramaic text as possible, even if the outcome lacks both finesse and fluency" (xxv). But they do not so lack; rather they display literary coherence and clarity—and flow smoothly.

Each translation is marked with numbers and symbols clearly indicating the exact character of the original text. The rubrics are clear and consistently employed. Martinez worked from photographs of the originals or from his own transcriptions of some texts from caves 4 and 11.

The table of contents presents the categories into which the texts are organized and the currently used titles for each text. The reader is presented with similar materials in each section, irrespective of the cave of origin. This is of great assistance in comparative study, whether one is reading the "Rules" or "Halakhic" texts, or those with predominantly eschatological content. Some of the most useful categorical distinctions are "Exegetical Literature," "Para-Biblical Literature," and "Liturgical Texts." Each subsection begins with a brief introduction to the literary type.

Between this table and the beginning of the actual translations is an overall introduction to the scrolls. And, after the translations there is a comprehensive list of all the Qumran scrolls organized first by cave numbers, then by division into biblical and nonbiblical manuscripts. Each entry furnishes full publication data (through 1995) to guide further study.

This is an exceptionally well-organized volume and may be error-free. Both the beginning student and the advanced scholar will find this volume congenial and resourceful.

The initial introduction is useful to those with various interests and levels of familiarity with the Qumran literature. There is a history both of discovery and of publication. There is a description of other ancient, recently discovered literature, often necessarily discussed along with the Dead Sea Scrolls, but not found near Qumran (xxxiii–xxxv).

The introduction concludes with Martinez's arguments that all these texts belong to one sectarian library, a religious library which belonged to a group of Jews whose central community was at Qumran. He recognizes that there are views counter to his but argues that the texts exhibit a special *halakha*, a distinct calendar, and indications of a hierarchically organized community which had isolated itself from other Jewish communities. He promises more fully to expound his interpretations in a forthcoming companion volume, *Introduction to the Literature from Qumran*. These two deserve shelf space in the religion section of every library.

Dunhuang and Turfan: Contents and Conservation of Ancient Documents from Central Asia. Edited by Susan Whitfield and Frances Wood. London: The British Library, 1996. xiii, 98 pp. £28.00. ISBN 0-7123-0482-7.

One of the dilemmas of modern conservation is that conservators spend much of their time undoing previous treatments. This has led us to evaluate potential treatments carefully and to document conservation procedures thoroughly. The conservation profession is dependent upon an open exchange of information. This publication furthers that effort.

This collection of seventeen short essays, ranging in length from one and a half to thirteen pages, succeeds overall in the stated goal of bringing together in one volume the concerns of conservators, curators, and scientists who were charged with the acquisition, care, and conservation treatment of a group of pre-tenth-century manuscripts retrieved from archaeological sites along the Silk Road. At the beginning of the twentieth century, a collection of around 40,000 items was discovered in Dunhuang. The bulk of the materials was distributed among London, Paris, Beijing, and St. Petersburg. Several articles relate tales of collecting, cataloguing, and protecting these treasures, as wars were waged and governments changed.

The volume includes all of the papers which were presented at the conference "The Preservation of Material from Cave 17" in 1993, and it includes contributions from staff at the British Library, the British Museum, the Bibliothèque Nationale de France, the Institute of Oriental Studies, the Russian Academy of Science in St. Petersburg, the National Library of China in Beijing, Queen's University of Belfast, the University of Manchester Institute of Science and Technology, and the National Museum in New Delhi. The case studies give an interesting depiction of how conservation theory has evolved over time and across cultural boundaries. The foreword states that this will be the first of a series dedicated to the field of conservation science, which will be a welcome addition to conservation literature.

Of particular interest is the group of articles dealing with the physical and ethical issues involved in proposing a conservation treatment for the Diamond Sutra, the world's oldest, dated, printed book. This irreplaceable artifact is in precarious condition primarily as a result of previous treatments. Communication among British Library staff members led to a clear definition of the problem at hand and to well-directed research efforts. In "The chemical constituents of the huangbo dye," Anne-Marie Bremner, Peter J. Gibbs, and Kenneth R. Seddon give an excellent description of the history and complexities of manufacture of a yellow dye commonly used to color pre-tenth-century Chinese paper. Peter J. Gibbs and Kenneth R. Seddon present an exceptionally clear and concise discussion of the pros and cons of using sodium nitrate to "fix" that same dye in order to facilitate aqueous treatment of the manuscript, and they give a strong rationale for the importance of scientific analysis and thorough documentation in conservation. Kumiko Matsuoka presents the beginnings of a research project to investigate possible bleaching methods that may have been used on the Diamond Sutra. Derek Priest and M. C. Southgate offer a brief analysis of the risks of treating paper with sodium nitrate.

This volume also contains much information that is not specifically related to the care of pre-tenth-century materials. Astrid-Christiane Brandt incorporates a clear discussion about the use and manufacture of cellulose acetate in her article discussing protective enclosures. Several authors make reference to historic treatment methods such as lining, silking, and bleaching. Mark Barnard makes ref-

erence to the efforts at Queen's University of Belfast to develop a new technique for the measurement of pH.

As a practicing conservator I found several of the articles extremely useful, both for their technical information and their perspective. However, while all of the articles are interesting, unfortunately some do not include enough detail to allow the reader to fully evaluate the information presented. Specific dates are not given for individual documents and testing methods, and results are not always explained fully. In the end, the different conclusions regarding appropriate treatment by conservators from various countries and cultures was illuminating.

Karen L. Pavelka, University of Texas at Austin

A Concise Historical Atlas of Eastern Europe. By Dennis P. Hupchick and Harold E. Cox. New York: St. Martin's Press, 1996. viii, 120 pp. \$49.95. ISBN 0-312-15893-9.

A History of East Central Europe. Edited by Peter F. Sugar and Donald W. Treadgold. Vol. I. *Historical Atlas of East Central Europe.* By Paul Robert Magocsi. Cartographic design by Geoffrey J. Matthews. Toronto: University of Toronto Press, 1995. xiii, 218 pp. \$45.00 (pbk.). ISBN 0-8020-7789-7.

One of the axioms of historical research is that after prolonged periods of neglect, historians from different parts of the world concentrate on the same subject or area. Their endeavors result in an almost simultaneous publication of their research, casting a new light on the topic under investigation. The collapse of communism in Eastern Europe in 1989, followed by the reconfiguration of some of the countries from beyond the Iron Curtain (e.g., Yugoslavia, Czechoslovakia, and the U.S.S.R.), generated a new wave of research and publications focusing on this part of the world.

The *Historical Atlas of East Central Europe* and *A Concise Historical Atlas of Eastern Europe* were published a year apart, the former in New York, the latter in Toronto. Both works concentrate on the same region—Eastern and Central Europe—from geographical, historical, social, political, economic, linguistic, and cultural standpoints.

"Since no comprehensive history of the area as a whole has appeared in any language," (ix) the *Historical Atlas of East Central Europe* provides the general overview and inaugurates a series of ten volumes which aim at covering individual countries, "constituting a unit and not merely an assemblage of writings" (ix). The volume gives in-depth treatment to the people of Poland, Czechoslovakia, Hungary, Romania, Yugoslavia, Albania, Bulgaria, and Greece. The borders of East Central Europe are the eastern linguistic frontier of German- and Italian-speaking peoples on the west, and the political borders of Russia—the former Soviet Union—on the east.

A succinct bibliographical essay authored by Paul Robert Magocsi—an expert in Eastern European studies, professor of history and political science at the University of Toronto—opens the volume, followed by historical presentations in chronological order of the region itself, e.g., "East Central Europe, ca. 400," "East Central Europe, 9th century," "East Central Europe, ca. 1250," "East Central Europe, ca. 1480," "East Central Europe, ca. 1570," "East Central Europe, ca. 1648," "East Central Europe, ca. 1721," "East Central Europe, 1815," "East

Central Europe, 1910," "East Central Europe, 1918–1923," "East Central Europe, ca. 1930," "East Central Europe after World War II," and "East Central Europe, 1992."

These chapters are interwoven with chapters dedicated to individual cities, countries, or regions such as "Poland, Lithuania, and Bohemia-Moravia, 13th–15th centuries," "The Ottoman Empire, the Habsburgs, Hungary-Croatia, and Transylvania, 16th–17th centuries," "The Austrian and Austro-Hungarian Empire, 1815–1914," or "Trieste, Istria, and Albania in the 20th century." Another category of chapters covers religious aspects which had a significant impact on the region such as "Protestant Reformation, 16th century," "Catholic Counter Reformation, 16th–17th centuries," "The Catholic Church, 1900," and "The Orthodox Church, 1900." Other chapters analyze economic issues ("Economic patterns, ca. 1450") and demographic problems ("Population movements, 1944–1948"). The readers of *Libraries & Culture* will be particularly interested in those chapters dealing with educational and cultural aspects ("Cultural and educational institutions before 1914") and ethnolinguistic matters ("Ethnolinguistic distribution, ca. 1900").

The fifty chapters of the book are abundantly illustrated with eighty-nine maps in color. These are not only geographical and historical maps (e.g., "Early medieval kingdoms, ca. 1050," "The Mongol invasions," "The Napoleonic era, 1795–1814," "World War I, 1914–1918," "World War II, 1939–1942," and "World War II, 1943–1945"), but also maps showing the "Average annual rainfall," "Vegetation and land use," "Cyril and Methodian missions," "Canal and railway development before 1914," and "Industrial development, 1945–1989."

Twenty-eight tables synthesize in a structured manner the information referred to in the text. Their topics cover a wide panoply of subjects: "Mountain passes," "Venetian acquisitions before 1500 along eastern Adriatic and Aegean seas," "Variants of German law," "Largest 'Jewish' cities in East Central Europe, ca. 1900," and "Population transfers in the Balkans," to mention only a few.

The "Map sources" and "Bibliography" guide the scholar through the reference sources used by the author and the cartographic designer. The lists include a wealth of materials in English and other European languages. The four-column comprehensive index (twenty-two pages long) provides quick access to the text, tables, and cartographic material. The index references both subjects and proper names.

Four introductory maps (political, physical, demographic, and cultural) constitute the background support of *A Concise Historical Atlas of Eastern Europe*. The layout of the volume places the commentary on the left page and the map on the right page so that the illustration can easily mirror the text. The fifty chapters are supported by fifty-two full-page maps, less richly colored than the previous volume (only nuances of green and gray are used). The material is divided chronologically into five parts: "Early Medieval Period (to the 13th Century)," "Late Medieval Period (13th–15th Centuries)," "Early Modern Period (16th–18th Centuries)," "Period of Nationalism (19th Century–1918)," and "Modern and Contemporary Periods (1918–1991)."

The chapters cover the region's political, ethnic, and cultural diversity. The work analyzes key moments in East European history from the Middle Ages to the present, focusing on the area's political and social development over time. The two authors—Dennis P. Hupchick and Harold E. Cox—teach history at Wilkes University, Pennsylvania, and have a long record of research and publication on Eastern Europe. Their approach is more history-oriented and does not offer the wide spectrum that Magocsi's research provides. The volume targets

the student population and the general reader. Chapters like “The Barbarian Migrations, 4th–6th Centuries,” “The Rise of the Ottoman Empire, 13th–15th Centuries,” “Ottoman Decline, 17th–18th Centuries,” “The Macedonian Question,” “The Balkan Wars, 1912–1913,” “The Transylvanian Question,” and “Versailles-created Yugoslavia” give information in a nutshell without going into too many details or deep analysis, concentrating more on the effects rather than on the causes which generated different events.

A note in the “Selected Bibliography” explains that “for the most part, the works [consulted] are general studies or commonly available atlases” (113). Since the “envisioned audience for this concise atlas is assumed to be English-speaking,” only materials in English are listed, and for further reference the users who have the ability to read other languages are invited to explore the bibliographies and notes of the works cited. The six-page, two-column index provides access to both text and maps. The index includes mostly proper names (places and people) and fewer subject areas.

Targeting different audiences, these two atlases complement each other in tracing the complex development and history of Eastern and Central Europe, a region relatively ignored by researchers who predominantly concentrated on Soviet affairs during the Cold War.

Hermina G. B. Anghelescu, University of Texas at Austin

At the Picture Show: Small Town Audiences and the Creation of Movie Fan Culture. By Kathryn H. Fuller. Washington and London: Smithsonian Institution Press, 1996. xvii, 248 pp. \$34.95. ISBN 1-56098-639-5.

For the last fifteen years big libraries with respectable budgets have been transforming themselves with the addition of videocassettes, CD-ROMs, and websites to their catalog of housed culture. Now that affordability, demand, and necessity have driven all other libraries to follow suit, it seems important to learn how previous products have managed to enter, and become staples, of our country's collective culture. Through this book, whose core analyzes the start of the movie and movie fan industry, a fine historical example is given for understanding how the chain of library makeovers is tangled, and what the future may have in store.

After being successfully introduced to the urban public from the screen of a New York City music hall in April 1896, films outran the road builders to the tents and vaudeville theaters in the smaller towns of America. Inspired by the urgency expressed in Sears and Roebuck advertisements (given that they were the main suppliers of the first film equipment), and fearing their product to be a fad, exhibitors did not wait for the rewrite of their screenplay, where films overtake the minds of America. Instead, they gambled on their hunches and hopes, and took advantage of the fact that projectors and screens were easy to assemble and transport.

The exploits of Bert and Fannie Cook—who made up the Cook and Harris High Class Moving Picture Company—serve, in this book, as the focal point from which the past is revealed. Through them, it makes clear that film shows prior to “The Birth of a Nation” were not nearly as quiet, nor as singular in expression, as silent films suggest to the modern viewer. The content of an early Cook and Harris show consisted of comedic, dramatic, and educational shorts, interspersed

with homemade skits and live renditions of popular songs. These pioneer "film pushers" believed in variety at all costs, feeling (like some hypertextual writers of today) that no one could bear ten minutes of wading through the same routine.

Following the format that William Charvat carried out in his research of nineteenth-century booksellers, Fuller shows how this basic philosophy fared in each new area, and year, that the Cooks ventured through. Of particular interest is the section on the rural South, whose culture (whetted on segregation laws and fundamentalist religions) created difficulties for exhibitors that were hard to overcome.

In rural areas of the South, where blacks often constituted half of the population, there were rarely theaters which would admit them. Thus, exhibitors lost much of their potential audience from the outset. Given that film rental charges were often based on the percentage of a town's population, it limited any exhibitor seeking profit to prints of films which were old, scratched, and artistically malnourished. With these obstacles stifling their efforts, film addictions proved difficult to create. Besides the poor quality of material, which would continue until all southerners had admittance to theaters, the appeal of films was also affected by denunciations made by powerful leaders of fundamentalist faiths.

By questioning the moral attributes of films, and fearing possible harm, the fundamentalist position gets dismissed with little thought by the author. Here, Fuller merely supports her position by quoting like-minded sources that define fundamentalists as "backsliders who must be saved and sanctified again and again" (35). Despite this descent from good research, the book manages to illustrate what will probably happen to small, rural libraries now bent on restricting electronic information via computer chips: their moral stand will collapse under the overwhelming weight and power of marketing.

In the field of promotion, the movie industry proved impressive on a wide range of levels. Taking a cue from Ticknor & Fields—book publishers who lifted the status of nineteenth-century poetry by upping its price, and its quality of paper—the movie industry knew that enhancing its product could be achieved by other means than improving content. *Moving Picture World*, a trade journal, stressed over and again the importance of atmosphere and environment. At first, they only stressed the need for the exterior of a theater to look good. However, the business soon realized that a nice theater name, like Dreamland, could go only so far in creating a magical mood and justifying a pricier ticket. Thus, the interior of the theater, while barely seen in the dark, also became a matter of importance. Though some theaters did not bother to take this extra step, those that did raised their prices considerably. This especially attracted the elite and well-to-do, some of whom enjoyed not having to mingle with the lower classes.

Another thing that brought movies into the consciousness of America was the inclusion of live music that accentuated the emotions each film sought to convey. Sometimes, though, this effort failed. For example, the author relates a time where an accompanist "matched a jazzy popular song, 'Oh You Kid', with scenes of baby Moses being discovered among the bulrushes . . ." (70). While similar effects would later bring Pasolini's religious films acclaim, the reaction of this early film audience was to depart from the theater with complaints and sheer disgust.

In these instances where the past and present can be compared, the book proves revelatory. It shows the effects produced by a new process that rapidly enters our culture, and makes one wonder whether it truly is good for the Internet to clean up its highway. For instance, plots from pre-D. W. Griffith films were often developed by fans, just as hypertexts are now often composed. Though

the quality might suffer as a result, this book shows how preferable it is when fans are involved in creating their dreams.

As for its faults, *At the Picture Show* suffers from a writer who makes no attempts at being cohesive. While her prose is smooth and assured, her points are cluttered with anecdotes that, good as they often are, have no purpose in this book. In addition, Kathryn Fuller has no problem repeating whole paragraphs as she enters a new chapter. Despite the awkwardness this creates, the book remains a page-turner, and one with insights necessary to discover, learn from, and recall in the dark theaters of tomorrow's libraries.

Theodore M. Defosse, University of Texas at Austin

Directory of Government Document Collections & Librarians, 7th ed. Edited by Marianne Ryan Kapfer. Bethesda, Md.: Congressional Information Service, Inc., 1997. xv, 620 pp. \$75.00. ISBN 0-88692-384-0.

Although not nearly as affordable as in the past, the seventh edition of this classic directory remains an essential purchase for most libraries. It is a major revision of the sixth edition which came out in 1991. As was true with previous editions, one can find brief descriptions of all currently designated federal depository libraries, as well as additional libraries that acquire a substantial number of government publications in other ways. Within the description, one finds the name and address, telephone and fax numbers, and electronic mail address for each government information library in the United States, and its territories and possessions. A potentially useful new feature is the inclusion of homepages for departments and libraries. In addition, each collection is adequately described in terms of the major categories of documents collected, subject specialties, and whether materials are depository items or acquired items. Only professional staff working with documents are listed by name and area of responsibility. Public accessibility, circulation, interlibrary loan, and restrictions for each library are listed under Notes.

There are many useful indexes; among them is the Document Collections Index. Here one can search any of four separate subsections—State, Local, International, and Foreign—referring to the major types of documents collected by the institutions surveyed. By using the Special Collections Index, one can find a library with a particular subject specialty, agency or organization collection strength, regional emphasis of foreign government documents, or a state or local document collection other than the “home” state and locality collection covered in the main section.

The directory also contains sections which list state document authorities, so one can find out which agency or individual is responsible for administering a specific state documents program. One can also find out where the state data center or graduate programs offering instruction in government information are located. An interesting section contains the names of government information professionals who are not working in a documents library. As in past editions, directions for use and explanations of sections are very clear and easy to interpret.

Bonnie Grobar, University of Texas at Austin

World History: Selected Course Outlines and Reading Lists from American Colleges and Universities. Edited by Kevin Reilly. New York: Markus Wiener Publishing, 1991. v, 246 pp. \$16.95 ISBN 1-55876-033-4.

A treasure trove of help for university and college teaching, *World History* is an indispensable resource for the instructor, fledgling or experienced. Kevin Reilly's third updated edition contains forty-three lesson plans assembled by more than thirty-eight different instructors. Two of the plans, from Tufts University, are team efforts.

Substantively, *World History* is excellent. It provides the teacher with forty-three "tracks to run on" as well as dozens of ideas to create one's own semester study combinations. Stylistically, however, the volume is a disaster, with layout peculiarities more akin to an uncorrected printer's proof than to the third edition of a collection of university teaching plans. In order to end this review on a positive note by describing *World History's* superb lesson outlines, the negative aspects of the book will be considered first.

The most glaring problem with *World History* is its astonishing number of misspellings and typographical errors. These were due to the possibility that the submitters simply chose not to review their completed syllabi one last time, and the syllabi were apparently reproduced by Reilly as is. Fortunately, the general excellence of the compilations overrides the mistakes, but still their presence gives an impression of a slovenly, unprofessional attitude on the submitters' part. They seemed to mistake Reilly not for a compiler but for a spelling coach.

The second most difficult problem involves the amazing variety of fonts used by the submitters. In keeping with the spirit of cultural variation inherent in the subject, this variety might be considered a stylistic strength and a reflection of the desire for difference sought throughout. However, Reilly most likely did not seek this font variety within individual course syllabi. The worst are two given by one instructor, here to remain nameless, which employed four different fonts within ten pages. Variety may be the spice of life, but this is ridiculous.

A third problem involves the dating of the material. First, there is no consistent rule for the mention of semester and year at the top of the syllabus headings. Some mention the year only in the text, these being hidden two or three pages into the work. Secondly, seven of the syllabi give no year date whatsoever. The oldest course outline is dated 1987, and the most recent is the solitary 1991. The majority of listings are from 1990.

The fourth major problem with *World History* is the absence of an index. Although perhaps not mandatory in this type of academic literature, an index would be a fantastic boon to researchers, and would automatically render Reilly's work indisputably useful both to librarians and historians.

One last problem with the compilation is the absence of a volume-wide bibliography. The book's saving grace, of course, is that each lesson plan lists the reading material at its beginning or end. However, this is not much help to researchers or librarians who are forced to flip through and look for the entries. *World History* is not research user-friendly, and a call to the publisher confirmed there is no CD-ROM version planned for the future.

Speaking positively, *World History's* substance is its strength. Its thorough table of contents divides the work into ten chapters, although there are no chapter divisions within the volume itself. For brevity's sake, only a handful of syllabi will be discussed here, and the lesson plans will be identified by university name only.

After a short, two-page introduction by Reilly, "Single-Semester Survey" is the

title of the first chapter. "Themes in World History" from Indiana University begins with a list of geographical place names and suggested maps. This list is a feature unique to this syllabus; no other plan in the book has such immediate emphasis on global locations, which include bodies of water, islands, cities, and mountains. The syllabus proper is divided into twenty headings, weeks one presumes, but no time indicator is given. The last two pages describe requirements for undergraduate and graduate research papers.

Carnegie-Mellon University's "World History" was prepared for fall 1990; in its "Course Purposes" three approaches to world history are given: (1) laws or patterns found, (2) civilization comparison, and (3) civilization changes.

Rutgers University provided two thematic "Patterns of Civilization" single-semester plans. The first, called "Death in Japan and Europe," would interest both Yukio Mishima and Shakespeare's three witches from *Macbeth*. The impetus for pondering the history of death as viewed in this context is the fact of the two cultures' vast separation "by Islam and China," which nonetheless yields surprising similarities, according to the syllabus writer. "The symbols, values, and codes of life and death" from both cultures are considered through literature, music, and film. They range from the "Samurai View of Death" to the "Martyrdom of the Maid of Orleans" through an East-West combination in the film "Hiroshima Mon Amour."

Rutgers's second thematic "Patterns of Civilization" syllabus is "Love," fashioned by the same course writer on Death. The history of love is viewed from the same cultures of Europe and Japan, but the study also includes Indian, Chinese, and Islamic themes.

Professor Reilly's second chapter, "Two-Semester Survey," is a collection of fairly straightforward year-long (no summer) syllabi. Chaminade University of Honolulu's "Pre-Modern World History/Civilizations I" and "Modern World History/Civilizations II" begin the chapter. "Pre-Modern" includes "Educational Beliefs of the Instructor," three points defining the lecturer's intent which are absent in "Modern." In "Modern" questions for each textbook chapter are posed, a feature absent in "Pre-Modern."

Millsaps College's "World Civilizations to 1500" and "World Civilizations since 1500" are both extremely succinct and include in-class video viewings. Both halves demand papers based on reading one to two works of literature from a total list of fifteen choices.

"Honors World Civilization" is the title of Spelman College's offering, and its unique interpretation is announced in the introductory paragraph to both halves: "We will seek to understand people from ethnic and gender perspectives as we examine problems which they confronted and solutions which they devised." Nine "goals" and ten "objectives" define the course's intent; the distinctive emphasis of the first semester is revealed by its three weeks on China, four on Africa, one on Islam, and one on India. The second half includes four weeks on Africa, four on China, and three on India, with Europe de-emphasized in both halves.

Kevin Reilly's own two-semester survey places him at Raritan Valley Community College in 1990, although the Markus Weiner Publishers' Catalog states he is now at Princeton. Aside from the fact that these lesson plans are the editor's own, Reilly stands out because of his first-semester emphasis on religion, which includes readings from the Bible, the Koran, and several Eastern religions as well as an essay by Mircea Eliade, the late Romanian religion expert.

The University of Cincinnati contributed "Worlds Forming," "Worlds Connecting," and "Worlds Interacting" as the component for *World History's* third chapter, "Three-Quarter Survey." For those not familiar with this format, it is

simply a two-semester plan split into three parts. Each quarter enlists the aid of Reilly's *Readings in World Civilizations* as well as two other texts, one being an atlas. Each employs no less than six map tests, for a total of eighteen map exercises over the course of the year. Another unusual practice is the use of all twenty-six videotapes in the series *The World: A Television History*.

"History of the Modern World" is the University of Wisconsin at Green Bay's ten-page plan (148). In the lengthy introduction the submitter says that intellectual, military, diplomatic, and cultural history is de-emphasized in the course in favor of political, economic, and social aspects. Also, one-third of the semester is dedicated to history after 1945.

World History's seventh chapter, "Contacts and Encounters," begins with the University of Vermont's "Medieval World Travelers." This syllabus, one of the two longest in the book (fourteen pages; the other belongs to Concordia College), states as its purpose "the ways in which the major cultures of Eurasia and Africa cross-fertilized one another." This syllabus leaves no stone unturned in its careful approach to a very specific subject and time period, and is accompanied by a truly outstanding four-page bibliography. Williams College's "Marco Polo's World" is also a very specialized seminar, dealing specifically with Western encounters with the Mongol Empire.

"The Age of European Global Expansion" represents Rutgers University's submission and deals exclusively with the impact made by Europe on the Americas, Asia, and Africa from the time of the first explorers to World War I. Concordia College of Moorehead, Minnesota, contributed the fourteen-page "Clash of Cultures: The World and the West."

"The World and the West" is the title of the Johns Hopkins University's first of two contributed courses. In spite of the course's claim of "no formal text," dozens of required readings in books and articles are listed, the majority given in the syllabus itself. One peculiarity of this course is that the lectures are given on cassette tape in an audio-visual library and not in person, although it is implied that the instructor will be present for the class discussions. It is an episodic study rather than historically linear, and has a strong anthropological emphasis, covering the period from approximately 1400 to 1870.

"The World and the West: The Revolution of Modernization" is the Johns Hopkins University's second history syllabus contribution. It is similar to the first in that it is also given by taped lectures, with the same graded projects. This course covers the period from about 1800 to the mid-twentieth century. Princeton's two-page "World and the West" lists twelve texts to be used as well as several other readings in the syllabus body.

World History's ninth chapter, "Graduate Courses: World Systems," has two syllabi, the first of which, "Studies in World History," is from Ohio State University. This doctoral-level class emphasizes reintegrating the study of world history, in an effort toward comparing civilizations and conceptualizing history globally.

The tenth and last chapter of *World History*, "Graduate Courses: Historiography," begins with the University of Hawaii's "Seminar in World History." This 600-level course examines world history with a broad perspective and includes world-system theory, comparative history, modernization theory, anthropology, ecology, demography, and geography.

"World History Syllabus" from the University of Houston, the last entry in Reilly's collection, is the only class included concerning the actual *teaching* of world history. There are three required texts, as well as three recommended ones, and Reilly's *World History* is required. Fifty-six suggested readings are listed in a bibliography along with thirty-two periodicals.

Kevin Reilly's *World History* is an invaluable resource for college- and university-level history teachers. It might well be utilized by secondary educators as well, albeit at the honors level. The problems of style mentioned earlier are irritating, to be sure, but do not necessarily get in the way of the book's substance, that of well-founded course syllabi. Reilly's work is an, if not *the*, indispensable cornerstone to the foundation for teaching world history.

C. Glen Tandy, Austin, Texas

Louis Shores: Defining Educational Librarianship. By Lee Shiflett. Lanham, Md.: Scarecrow Press, 1996. xii, 304 pp. \$36.00. ISBN 0-8108-3114-7.

In his foreword to Lee Shiflett's study of Louis Shores (1904–1981), Michael Harris states that “Ralph Shaw, Jesse Shera, and Louis Shores were the undisputed intellectual leaders of librarianship in the sixties” (ix). Of the three, time has been the most unkind to Louis Shores, beginning as early as the publication of the second edition of the *ALA World Encyclopedia* (1986), which contained biographies of Shaw and Shera but not of Shores. Whether or not this omission had anything to do with Shores's lifelong disputes with the American Library Association, and especially the Committee on Accreditation, we may never know. Purely on the basis of name recognition, though, the legacy of Louis Shores has not held up as well as that of many of his contemporaries who, whether or not they agreed with Shores on the controversial issues which he so strongly espoused, recognized him as a force to be reckoned with, a thinker and a doer who was forever stirring the waters of librarianship and higher education.

All the pity, for no one can read Shiflett's well-researched and highly detailed biography without feeling that in Louis Shores librarianship had one of its true originals, a man whose “contribution to academic librarianship was only a minor part of his life's work, . . . an exhorter, an inspirer, and a prod to action” (xi), a writer who, at his death, “undoubtedly held the preeminent position in sheer numbers of publications in American librarianship and, probably, still does” (274). The fact that Shores fell short of many of his own lofty goals makes him no less interesting, and no less important to librarianship and education, the two areas of study and practice that Shores tried mightily, but with limited success, to unite.

Shores was truly a man of many parts: a library administrator, teacher, and library school dean; a poet, novelist, prolific contributor to professional literature, and founding editor of the *Journal of Library History*; editor-in-chief of a major American encyclopedia, *Collier's*; and founder of the Library-College movement and its journal, *Learning Today*. He knew, and was known by, many of the most respected figures of his day, and he was known as a kind man with a deep concern for people. Yet his wide-ranging career revolved around only a few institutions: Fisk University in Nashville, Tennessee, where he began his library career in 1928; George Peabody College for Teachers, where he served as director of the Peabody Library School from 1933 until he enlisted in the U.S. Army in 1942 (at the age of thirty-eight); Florida State University, where he converted a school librarian training program into the first doctoral program in library science in the South; and *Collier's Encyclopedia*, which he served in many capacities before and after he was named editor-in-chief. The last thirty years of his professional career were occupied with Florida State and *Collier's*, often simultaneously.

As Shiflett notes as a result of his close study of correspondence surrounding Shores, none of this came easily or without controversy. From his early days at Peabody, Shores was at odds with the ALA's Committee on Accreditation, insisting that his vision of "educational librarianship" was too broad for the ALA's narrow focus. It was at Peabody that Shores seized upon the idea of the librarian as educator and the library as central to higher education. Adumbrating his later formulation of the library-college idea, Shores developed his own lexicon that would put him at apparent cross-purposes with the Committee on Accreditation. According to Shiflett,

Library science, in Shores's usage, referred to professional training for library work. *Library education* referred to educating teachers and administrators to recognize the importance of the library in educational work. These, of course, differed from the concept of *educational librarianship*, which was used to refer to the librarian's role in the process of educating people. (51)

Hence the subtitle of Shiflett's long-deferred study of Shores, and the source of many of Shores's successes and disappointments. Shiflett, while recognizing Shores's many contributions to librarianship, reluctantly concludes that "Shores may have attained a similar fame [to Melvil Dewey] had his Library-College assumed the influence in the American education its proponents desired. . . . Though Shores worked toward a realization of this idea, his greatest strength was never so much in his accomplishments as in his ability to inspire others" (273, 276). Ironically, Shores's "largest monument," according to Shiflett, was his *Basic Reference Books*, which was used to train a generation of American librarians but which Shores found impossible to revise.

This full-length biographical study of a major figure in the history of librarianship was long in coming, but worth the wait. Shiflett has clearly done his homework, but beyond the drudgery of research he has apparently wrestled with his subject, vacillating between admiration and skepticism, between his role as a scholar and as a biographer whose role it is to see Louis Shores as a man of flesh and bone as well as a librarian of note. The result is a biography that is both scholarly and sympathetic, no small task considering that its subject is Louis Shores.

Edwin S. Gleaves, Tennessee State Library and Archives