Book Reviews

The DDC, the Universe of Knowledge, and the Post-Modern Library. By Francis L. Miksa. Albany, N.Y.: Forest Press, 1998. vii, 99 pp. $20.00 paperback. ISBN 0-910608-64-4.

This volume represents an expanded version of Francis Miksa's presentation at the Fourth International ISKO Conference, in Washington, July 1996. In just under a hundred pages four themes are explored: a summary history of the Dewey Decimal Classification, the context of nineteenth and early twentieth century thought within which it was created, its development, especially since the 1920s and assimilation of later classification theory, and finally a proposed alternate use for the scheme as the twenty-first century approaches.

Although there was much interest in the classification of knowledge in the nineteenth century, it is not until the twentieth century that a theory of classification for library use really emerged. Dewey was essentially a pragmatist and a businessman. Miksa suggests that he was a nineteenth-century Bill Gates in that his invention was the equivalent of an 1870s DOS or Netscape—it did something that nothing else had done before.

The 1940s are identified as the turning point in the transition from pragmatism to pure theory and a brief assessment is made of the contributions of Richardson, Bliss, Sayers, and Ranganathan to the development of this theoretical basis, tracing the influence of each on the other. Of these, Ranganathan made by far the greatest contribution, but nevertheless his work did have negative aspects, not the least of which was his part in the promotion of the atomization of subjects that has taken place since World War II, resulting in the lack of attention to the more complex structure of the whole. This can also be detected in the structure (or non-structure) of many degree programs in our modern universities.

The end result has been the recognition among classification theorists from the 1960s onward and especially by the Classification Research Group, of both the validity as an object of study and the complexity of the universe of knowledge. The twentieth century has also seen a closer definition of the purpose of library classification and the move from viewing it as an interesting and educational map of knowledge to a tool to assist in the urgent retrieval of documents. The third important factor in twentieth century development is the operational technique of faceting.

The various themes explored are tied together in Miksa's final section where he assesses its impact upon the Dewey Decimal Classification. The 1950s are identified as a crucial period, and the publication of the fifteenth edition is seen as a turning-point. This edition broke ranks with the tight control exercised by the editors appointed by Dewey himself, and although it was to prove disastrous as a scheme for practical application, it provided the means for the subsequent developments in the past six editions, where the classification has gradually absorbed a greater degree of faceting and a much improved basic subject analysis. From that date, principally under Custer's editorship, the scheme has been transformed from a nineteenth-century survival into a modern system. This has happened gradually, but persistently, through editions from the sixteenth to the twenty-first. But there remain false assumptions—not least that there exists one

perfect system—this is true only for the individual, since each person is unique in his or her approach to information, so at best a library classification has to be a compromise. Miksa recognizes this, but it is still not a universally accepted view among classification theorists. The existence of DDC has also led to the false assumption that all classifications must be hierarchical. He pleads with those responsible for the scheme to reject these assumptions.

In the post-modern age what emerges is a situation in which every individual will have access to information at his or her fingertips literally, rather than needing to use a traditional library—Miksa sees this as a situation creating two new laws to add to Ranganathan's five laws:

Every person his or her own library.
Every library its own user.

Happily, he does not forecast the demise of the public library, at least in the near future. The post-modern approach, as he interprets it, dictates that there is no right way—just many different ways. This philosophical approach, combined with the reality of the individual being placed in a situation in which he or she can create and access a personal library, without the traditional limitations of space, has many serious implications for the future viability of the DDC. It means a need will arise for the development of mechanisms that can easily accommodate a whole range of different approaches, facilitated simply by pressing a key. This will mean that the system itself will have to become more malleable, and also move towards standard notations for a concept, irrespective of the context in which it occurs. This is something that the UDC has also been moving towards. He predicts a bright future for Dewey, but only if it can adapt itself to the 21st century.

The book encapsulates a range of themes, from the historical to the prophetic, and relates an absorbing and thought-provoking essay. Nevertheless, one or two errors of fact remain—Vickery, although one of the founding members of the Classification Research Group and indisputably a major figure in the development of classification theory in the late 1950s, is not a "principal" member of the group and indeed has probably only attended a couple of its meetings in the past thirty-five years (35). Linguistics might justifiably be added to the list of disciplines that study classification (49). The volume would have benefited from careful proof-reading and the correct spelling of names, such as Croydon for Croyden and Croyton, misspelled throughout the manuscript (61).

But these are minor blemishes in a tome that provides an enjoyable and informative evening's read for both the modern librarian and the post-modern information manager, as well as a valuable source of background material for any student of classification.

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Manuscripts of the Bible: Greek Bibles in the British Library (revised edition). Edited by T. S. Pattie. London: The British Library, 1995. 48 pp. £4.95. ISBN 0-7123-0403-7.

Two of the most famous manuscripts of the Bible were, until the fall of 1998, housed and displayed in the British Museum in London. The relocation of these and many other famous old texts of Western Civilization to the new British

Library on St. Pancras marked the end of an era. Millions of tourists had trooped for decades to the dimly-lit, walnut-paneled Room 30 to see legendary manuscripts up close and personal. Two of them were the fourth-century *Codex Sinaiticus* and the fifth-century *Codex Alexandrinus.*

T. S. Pattie, Curator of The British Library's Manuscript Collections, has outlined the story of these two fascinating codices in his *Manuscripts of the Bible,* a 1995 revision of a 1979 work. In addition to a chapter on each of the manuscripts, Pattie has offered additional chapters entitled, "Why Study Ancient Bibles?," "Fragments of Uncial Manuscripts," "Aids to Readers," and "Lectionaries." This small forty-eight-page paperback is well researched, well written, accessible to scholar and laity alike. It is beautifully illustrated with several full-color photographs. The sixth-century *Purple Gospels* and the seventh-century *Eusebian Canon Tables* have been stunningly reproduced.

The opening chapter explores the reasons for examining old Bibles in the first place. Here Pattie enumerates the many problems ancient texts offer, especially with errors that create inconsistencies between them, "it is very difficult to copy exactly as anyone who has done any proof-reading will know" (3). Many readers are unaware of the fact that some 5,000 manuscripts of the Greek New Testament or parts of it exist, which form the basis for the many translations of the Bible we read today. Pattie outlines this modern scholarly dilemma and points out that *Sinaiticus* and *Alexandrinus* are two of the few complete Bibles extant today.

Pattie's re-telling of the German scholar Tischendorf's discovery of *Sinaiticus* at St. Catherine's Monastery at the foot of Mt. Sinai in the mid-1800s is singularly worth the price of the book. Constantine von Tischendorf was a real Indiana Jones character whose story of removing the old manuscript (the present-day monks believe he stole it!) from the fortress built by Justinian in the sixth-century C.E. and taking it to the Czar of Russia, and its subsequent sale by the Bolsheviks to the British Museum in 1933 for £100,000, reads like a modern-day novel. The value of this old vellum-skinned document is inestimable as is the *Codex Alexandrinus*, whose route from Constantinople in 1627 to the British Museum was equally perilous and fraught with danger. Both manuscripts barely escaped being consumed by flames, ironically the latter in a place called Ashburnham House in 1730.

Until they were recently moved to the new British Library, to the dismay of the British Museum's proud gallery warders, both manuscripts were displayed in a large glass-enclosed wooden box, the top, beveled at an angle, like an architect's drawing table. Although *Sinaiticus* and *Alexandrinus* dominate the bulk of the book, fragments of uncial manuscripts, lectionaries, and psalters are also outlined as prizes housed at the British Library. There are more psalters here than any other book of the *Septuagint,* which is the Old Testament in Greek.

Pattie's book offers the reader interesting tidbits, like the fact that until the early 1200s there were no chapter headings in Bibles. The Archbishop of Canterbury, Stephen Langton, added those. Until 1551, there were no verses in Bibles. The author also examines "two principles adopted by textual critics: the earliest manuscripts are more valuable than the later ones and the shorter text is preferable to the longer text" (15). Pattie also describes the process of erasing and reusing vellum skin pages, which creates the twice-written manuscript called a palimpsest.

In summary, *Manuscripts of the Bible* suggests that the study of ancient Bibles helps the modern world come as close as possible to the original words, " and also watch the changes that reflected the views of the people who used it in successive

centuries" (47). T. S. Pattie has achieved his purpose by offering the reader a peek into the ancient world of old books and manuscripts.

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The Envy of Angels: Cathedral Schools and Social Ideals in Medieval Europe, 950–1200. By C. Stephen Jaeger. Philadelphia: University of Pennsylvania Press, 1994. xvi, 515 pp. $39.95 hardcover. ISBN 0-8122-3246-1.

Women & Literature in Britain, 1150–1500. Edited by Carol M. Meale. Cambridge: Cambridge University Press, 1993. (Cambridge Studies in Medieval Literature 17). x, 223 pp. $54.95. ISBN 0-521-40018-X.

The two reviewed works perform an archeologist's task by piecing together with scrupulous care the fragmentary evidence collected from a variety of sites. While a sizable body of literature on monastic schools and medieval universities exists, little has been written about the cathedral schools in western continental Europe, on which C. Stephen Jaeger has produced his monumental and far-reaching study. *The Envy of Angels: Cathedral Schools and Social Ideals in Medieval Europe, 950–1200* reconstructs education in cathedral schools by gleaning information from the small number of texts linked to them: biographies of teachers and students, correspondence, obscure Latin poetry which was the preferred literary form, and works rewritten by masters, such as Marbod of Rennes's late eleventh-century adaptation of the eighth-century *Life of Licinius*.

After an introductory chapter describing the educational programs at Carolingian monasteries and cathedral schools, Jaeger carefully marshals evidence for his thesis that learning at cathedral institutions represented a break from these models and a return to the classical *cultus virtutum*, which in fact had prevailed at the Carolingian court. The new education harked back to Cicero and Seneca; its principal aim was to inculcate *civiles mores* so as to form men suitable for service at imperial and ecclesiastical courts. At the heart of cathedral learning was the personal relationship of pupil to teacher, who served as a charismatic model. The well-educated individual was distinguished by elegant bearing and conduct, personal dignity, and *gravitas*; inner and outer life were in perfect harmony; and individual virtue radiated outward, as it were, to suffuse society with friendship and peace. (Interestingly enough, women were not excluded from the ideal, as is evident from Isolde's education in Gottfried von Strassburg's *Tristan and Isolde* and the sculptural portraits of the Wise Virgins on the Strassburg Cathedral.)

Jaeger follows this fascinating reconstruction of cathedral school education with a double coda. He first marks the rather abrupt demise of the cathedral schools with the rise of the new text-based learning and its concomitant emphasis on rational inquiry as opposed to the personal authority of the teacher, as poignantly demonstrated by Abelard's humiliation of his former masters, William of Champeaux and Anselm of Laon. The second coda sketches different modes of survival of the educational ideal of the *cultus virtutum*, first through the twelfth century at the celebrated abbey school of St. Victor right outside of Paris, in the moral philosophy of Bernard of Clairvaux and in the writings of the twelfth-century humanists (Hugh of St. Victor, Thierry of Chartres, John of Salisbury, Bernard Silvester, and Alain of Lille). Jaeger then traces the social transformation of the ideal at twelfth-century courts and in the writings of

authors such as Wace, Benoît de Saint-Maure, Chrétien de Troyes, Gottfried von Strassburg, and Andreas Capellanus, where the woman, analogous to the cathedral master, serves as guide to the knightly learner. Jaeger's study thus concludes with an intriguing argument supporting the realists in the courtly love controversy: if courtly love is indeed seen as the survival of a code of conduct that was centuries in the making, why should we presume it was a merely literary construction?

The essays in the valuable collection *Women and Literature in Britain, 1150–1500,* edited by Carol M. Meale, demonstrate the range and depth of feminist scholarship on female literacy for the period. The essays range from Anglo-Norman romances, hagiography, literature for recluses, Julian of Norwich and female spirituality, to book ownership in late medieval England and poetry in medieval Wales. Like anthropologists, the authors introduce us to pieces of evidence which destabilize unexamined assumptions about the meaning of authorship or the significance of literacy for admission to reading culture in a society where oral reading circles existed.

Meale's central questions are set in her introduction: What was women's access to a written culture and to what extent, if any, could they "use that culture for their own ends, independent of the male authority by which it was sanctioned"? (1) To gain access to these questions, the critics in this volume use a variety of techniques which at times mark the relative depth of feminist scholarship in their sub-fields. Ceridwen Lloyd-Morgan in "Women and their poetry in medieval Wales" produces a groundbreaking survey of women's participation in the production of poetry in medieval Wales. She observes of a field "in its infancy" that "no attempt was made until the mid 1980s even to list the women poets active before 1800" (183), an observation that recapitulates the energizing discovery of early modern feminist critics twenty years ago. Judith Weiss, in triangulating her evidence, uses techniques common to feminist scholarship in early periods. She sets internal evidence of the representation of formidable female characters in fourteen Anglo-Norman romances within the context of the general erosion of the rights of married women in post-Conquest England and the historical circumstances of particular female patrons to suggest that these powerful women influenced literary portrayals. Similarly, Felicity Riddy's provocative essay, "'Women talking about the things of God': a late medieval sub-culture" analyzes the Prioress's tale from the perspective of the "only surviving fourteenth-century English analogue" which appears in the Vernon manuscript, a codex designed for both display and public reading, probably to a female audience. Arguing that the Prioress stands as a metonym for a certain kind of female readership (106), Riddy traces a particular form of female piety through a pattern of book giving by women and then uses Julian of Norwich's *Revelation of Love* as "a surviving voice from within it and a subjectivity shaped by it" (111). Setting Julian's shifting subjectivity and the oral element of Julian's prose to point toward "the tradition of the speech community to which she belonged" (113), Riddy exposes Chaucer's failure to capture "the inwardness of th[at] feminine sub-culture" (117) in the Prioress.

Two outstanding essays in the volume draw on and assemble a wide range of research on readership, gift-giving, patronage, ownership, annotation, and internal evidence, and provide exemplary models for ways of discovering female agency in readership. Carol Meale's own essay ". . . alle the bokes that I haue of latyn, englisch, and frensch': laywomen and their books in late medieval England" uses women's wills and annotations to trace book ownership, to tease out networks of

familial and regional affiliations, and to document the eclecticism of women's reading interests. Julia Boffey asks "What kinds and standards of literacy did medieval women possess?" (159). She initiates her analysis with a reminder of the enormous losses produced by women's participation in oral transmission. She considers the imponderables of the amanuensis in continental spiritual texts, Julian of Norwich's meditations, Margery Kempe's dictation, and the dictation of letters. Boffey warns of the dangers of hasty assumptions about the gender that lies behind a female persona in anonymous poems through her assessment of female production of women's songs in the Findern manuscript. She registers scrupulously and elegantly the jagged losses and struggles toward memorialization in letters by women and makes most clear that any transparent assumptions about the union of a woman's hand on a pen, despite the productivity of a Christine de Pizan, must be broken apart. Women's composition, the organization and oral production of a work, does not presuppose a woman's hand on the pen. Nor does an expression of strong emotion point necessarily to a female author.

Traditionally, medieval studies have drawn on a variety of perspectives. Both Meale's *Women & Literature in Britain, 1150–1500* and Jaeger's *Envy of Angels* demonstrate the continuing vitality and energy of interdisciplinary methodologies in the field.

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Written Work: Langland, Labor, and Authorship. Edited by Steven Justice and Kathryn Kerby-Fulton. Philadelphia: University of Pennsylvania Press, 1997. ix, 347 pp. $45.00. ISBN 0-8122-3396-4.

Only five essays appear in this hefty collection; most use as a point of departure just 105 lines of William Langland's long, frequently revised fourteenth-century social and allegorical poem, *Piers Plowman.* In these lines, found midway only in the final or "C" text, the narrator defends himself before Reason and Conscience, who interrogate him for his dubious, itinerant life and livelihood; here too, as it seems to many of the scholars writing here, the author defends and defines from within his vast and rich poem, addressing various contemporary readers of his previous versions. Derek Pearsall's thoughtful opening translation of this "defense" passage (printed facing the lines from Pearsall's own, lightly edited C-text edition) thus offers a unifying prelude to these otherwise diversely pointed essays, which are also more or less collectively engaged in considering the historical circumstances and ideological positioning of the author, and his own strategic positioning of his work as an ongoing labor.

Justice's introduction emphasizes that these essays take *Piers Plowman* criticism away from "modernist" (one might more simply say New Critical) separations of the poet from the poem, and towards an approach stressing the process and socially located nature of the poet's lifelong work of writing and rewriting. These claims are a valuable reminder of how much Langland's literary enterprise is best appreciated as an occasional, socially situated and responsive, and rapidly superpersonal activity: all the evidence we have shows how quickly the work mutated, in every scribe's hands as well as its author's. Justice's polemical distinction, though, is overdrawn: cultural or historical contextualizing is a traditional part of *Piers Plowman* scholarship; purely formal readings have never built

much of a bastion against context around this poem. But Justice and Kerby-Fulton deserve credit for a collection that is exemplary in many ways for future criticism of the poem.

Here, for example, are seminal and front-line discussions of how the poem was a process. In his introduction Justice offers shrewd, brief comments on an intermediary "version" between B and C (but already as Justice was going to press this was noted and more fully discussed by Ralph Hanna, *Pursuing History: Middle English Manuscripts and Their Texts* [Stanford: Stanford University Press, 1996, pp. 203-43], and subsequently by Sean Taylor, "The Lost Revision of *Piers Plowman B*," [*Yearbook of Langland Studies* 11, 1997], pp. 97–134]). Kerby-Fulton's essay intriguingly suggests that the poet's well-known use of a corrupt, scribal B text to make the C revision indicates his conscious acceptance of the public version of his poem; Anne Middleton's monumental essay includes an excellent, intricate discussion of how the "defense" passage and other C-text additions and revisions fundamentally alter the poem's overall formal symmetries and its consequent presentations of completeness and self-sufficient authority.

Beyond examinations of the poem's form, rhetoric, and ideological positionings, these essays are notable for the deep swathes they carve through thickets of fourteenth-century religious, civic, and legal history to situate the poet's labor, offering many important new formulations of that history. This is as much "old" as "new" historicism, and in that sense (although the labels are strictly mine) these essays are typical of the simultaneous multiple horizons of inquiry found in *Piers* criticism in recent years, and likely to seem necessary for the foreseeable future. Indeed, most of the scholars here are even more involved than usual in advancing and elaborating specific historical claims about the poem's moments of production, its immediate readership, and its author's ideological loyalties, as well as with extrapolating the poet's responses to the situations they posit.

In general, the precise claims contextualizing the poet's work can bear less weight than the investigations of the contexts as such and the elaborations of the poem's development. But all of the contextualizing claims are plausible and well argued. Thus Ralph Hanna excavates a rich array of information on late-medieval hermit regulations to chart the hermits' simultaneous freedom from traditional institutions and new regulatory ensnarement, and to locate the narrator (famously introduced "in the habit of a hermit"), and less decisively the author, as caught in this cultural paradox, in which the search for an eremetic life seeking truth, free from institutions and their textual sanctions, leads only to further efforts to create public authorization for and regulation of such a vocation. Kathryn Kerby-Fulton suggestively uses recent Renaissance critics' concept of a "bibliographic ego" to discuss the gradations of a poetic narrator's referential claims on an "external authorial figure," and to propose that the "defense" is such an authorial figure's address to a community of contemporaries and unbeneficed clerks, but also to the ranks of civil servants, lawyers, and professional scribes clustered in London's Pater Noster Row (who, be it noted, frequently embraced Chaucer as one of their own, but only obliquely if at all included William Langland and his work; however eager Kerby-Fulton's argument shows him to address them, they are hardly on record as addressing *him*—if Kerby-Fulton is right, this is an icy silence, spanning Langland's career, that should be contemplated).

Lawrence Clopper discusses the poem's critique of friars to locate the poem's purposes not in anti-mendicant polemic, but in radical, pro-mendicant Franciscan polemic—a context in which Clopper is expert—so that the poem is designed

to remind Franciscan readers of the ideal of holy hermit and vagrant that "Langland's persona" constantly travesties, and that Langland himself presumably more sincerely upholds. This argument now appears in fuller form in Clopper's book, *"Songes of Rechelesnesse": Langland and the Franciscans* (Ann Arbor: University of Michigan Press, 1997), but shorn of the essay's consideration of one passage in the poem that is especially recalcitrant to the claim for a Franciscan orientation: Langland's peculiar statement that Jesus was born "with no friars present," "in a Burgeises place, of Bethlem the best." In the essay, Clopper bravely compares this passage to Franciscan biblical commentaries which note that Jesus was born in a humble place, and he reads Langland's words against this background to mean the opposite of what they seem—Langland's "place" must refer to the open square (*platea*) of a medieval town, not a rich bourgeois dwelling; therefore Langland's Jesus, like the Franciscans', must be a mendicant, not (as he here seems) an example of the baselessness of mendicant claims. If so, the layers of irony in Langland's statement appear too thick for certainty on this point. Yet Clopper's broader evidence of the poem's contact with a radical Franciscan agenda is too pervasive to dismiss.

Pearsall alone writes about the social tensions in the poem without making a claim for the author's specific social location or specific ideological loyalties or targets; indeed, in what serves as a salutary comment on the difficulties of how we link the poem to any context, Pearsall explores the poem's persistent evasions of its one sure and central context, both internal and external: London. The City's mercantile ethos was, he implies, simply too rawly antithetical to the poet's moral register, however satiric and perceptive he might be, for him to contemplate it directly, and Pearsall adroitly shows how the poet shunts such civic elements progressively into mere metaphor.

Finally, Middleton presents a 109-page monograph on the ideological layers and context of the reissuance of the Statute of Laborers of 1388 and the "defense" in the C text as a response and exploitation of this legislation. The "defense" both uses and critiques the terms of the Statute, she claims, and it also offers itself as the "charter" for the unique ethical and social authority of the rest of the poem. Middleton goes on to argue that the narrator's overt conflict here with secular authority strategically hides the poem's more truly radical (and, in the context of Lollardy, more dangerous) nature: its increasingly self-sanctioned religious authority, outside of traditional affiliations.

Middleton's work here and elsewhere is among the most poetically illuminating and methodologically sophisticated treatment of *Piers Plowman* that has ever been written. This essay's value lies both in its evocation of the atmosphere in which the 1388 Statute appeared, and in brilliant and intricate observations on Langland's changing word-usage and rhetoric of temporality, and his ideologically fraught redefinitions of his past and present poetic endeavors. But the essay's overall claim depends, like most of the essays here, on a specific connection to historical circumstance that may be disputed or looked at differently (Clopper does so here, pp. 157-58). Indeed, considered together as the collection invites, all of the essays here betray a tentativeness in capturing the poet at work, not because of any improbabilities in their massive, carefully documented evidence and careful readings of the poem, but because of the complex if not irreconcilable differences in their conclusions about Langland's labor.

It seems increasingly axiomatic that there is hardly a context in the period to which Langland or his poem can *not* be imagined to have some kind of relationship. But if the brief "defense" passage of the poem allows all of these claims—

if Langland's narrator, even Langland himself, is simultaneously hermit, Franciscan, associate of civil servants like Chaucer, detailed manipulator of legislation, yet uneasy evader of London *realia*—how can we understand the elephant—the working poet or the written work—as a whole? This collection is a handbook of some of the best current strategies and resources for tackling the nature of the social interactions and contemporary meanings that are clearly preeminent in this poet's endeavor. But appreciating the poem's vast, elusive, and frequently changing combination of vocational, social, and ideological purposes and responses remains—to adapt Pearsall's remark on Langland's relation to London—an intriguing problem that the collection does not solve. In this sense, the collection brilliantly succeeds in inviting more work of the intimately contextual kind and at the high standards that it displays.

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Images and Texts: Their Production and Distribution in the 18th & 19th Centuries. Edited by Peter Isaac and Barry McKay. Winchester: St. Paul's Bibliographies and New Castle, Del.: Oak Knoll Press, 1997. xiv, 188 pp. $42.50. ISBN 1-884718-37X.

Images and Texts is an edited volume of papers presented at the fourteenth annual seminar on the history of the provincial book trade, held at Higham Hall near Bassenthwaite in Cumbria. The study of the provincial book trade in Britain has attracted growing research interest, and these articles offer unique and detailed examinations of many aspects of the provincial book trade in the eighteenth and nineteenth centuries that have been previously unexplored.

A wide range of topics are represented. The lives of ordinary booksellers are examined in Martin Holmes's "Samuel Gamidge: Bookseller in Worcester (c. 1755–1777)" and Barry McKay's "Three Cumbrian Chapbook Printers: the Dunns of Whitehaven, Ann Bell, & Anthony Soulby of Penrith." Cumbria is also the focus of John Gavin's examination of bookclubs and educational institutes in "Cumbrian Literary Institutions: Cartmel & Furness to 1900." John Morris's "Scottish Ballads and Chapbooks" closely examines several ballads, and Iain Beavan details the relationship between a press and a printer's union in "Aberdeen University Press and the Scottish Typographical Association: an Uneasy Early Relationship." Philip Henry Jones looks at Welsh publishing in "A Golden Age Reappraised: Welsh-Language Publishing in the Nineteenth Century"; in "Words with Pictures: Welsh Images & Images of Wales in the Popular Press," Peter Lord explores the stereotype of the Welsh perpetuated by the English press and the role of the Welsh press in reinvigorating Welsh culture. "Northamptonshire Newspapers, 1720–1900" by Diana Dixon surveys the newspapers produced in the district and Brenda Scragg offers "Some Sources for Manchester Printing in the Nineteenth Century."

Anthologies of conference papers are a problematic genre, the diversity of their offerings both a strength and a weakness. These articles call attention to the extent of broadsheet production, ephemeral jobbing, and chapbook hawking in the eighteenth and nineteenth centuries. Articles that concentrate on one ordinary bookseller, such as Holmes' article, or that examine the political background of publications from one region, as in Lord's study of Welsh stereotypes, give a complex picture more realistic than what a tidier group of essays would

provide. Some of the authors, particularly Beavin, raise difficult, important issues, like the problematic definition of "provincial" in a nineteenth-century business world in which towns and cities are already closely linked.

The downside of diversity is a lack of coherence; the quality also varies. The editors hope the collection avoids a frequent shortcoming of studies of the provincial book-trade, that of too little interpretation. Their success on this score is only partial. Articles vary widely in approach and levels of theoretical analysis. Some articles are very narrow in scope; though valuable for their detail, they may frustrate readers hoping for a more general or theoretical analysis of the provincial book trade.

Although this volume cannot offer a comprehensive summary of the provincial book trade, it adds significant detail and welcome breadth to a growing literature on the expansion and diversification of British publishing.

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Organized Womanhood: Cultural Politics in the Pacific Northwest, 1840–1920. By Sandra Haarsager. Norman, Okla.: University of Oklahoma Press, 1997. xiii, 427 pp. $19.95. ISBN 0-8061-3001-6.

When we think of a women's club, we envision genteel ladies in frilly dresses sitting around a table talking about literature and art. This picture may be accurate about women's clubs in their early years. However, as Sandra Haarsager's detailing of women's clubs in Washington, Oregon, and Idaho between 1840 and 1920 makes clear, later the conversations—and the group's actions—often turned toward the political.

Women's clubs were a major force in the lives of many women in the nineteenth and early twentieth centuries, especially those women who were educated and of the middle and upper classes. However, according to Haarsager, the majority of historians writing on the American West have focused on political and economic structures in such ways that women and women's roles remain unexplored (7). She also states that studies of women's clubs have tended to underestimate the diversity of clubs and discount them as the activities of elite groups (9–10). In contradiction to this, it is one of Haarsager's main theses that women's clubs played a far greater role in the politics of the region than previous studies have acknowledged. By giving women the opportunity to act in the public realm, they provided a training ground for women's political activities.

The common pattern, as she outlines it, was for a women's club to transfer its focus from self-improvement to civic improvement by encouraging legislation consistent with the prevailing conception of women as guardians of morality. These political activities often included lobbying for legislation of child labor laws, welfare, temperance, and suffrage. According to Haarsager, there is a distinct difference between this kind of public empowerment and feminism: "For all their accomplishments . . . club women would not have considered themselves what we now label feminists, with their attention to gender-based constructions like patriarchy and women's rights. That model was far too selfish and too removed from 'womanly' ideals for behavior and standards to be acceptable to most of these women, at least during the period of this study. Suffrage and rights were often a means to an end for these women, and they were less interested in

upending than in altering systems" (331). This contrasts with Anne Firor Scott's depiction of women's volunteer organizations during the nineteenth century as feminism masked by ladyhood (330-331). Haarsager does not neglect race and class in the analysis of the club movement. She details several African-American clubs and explores issues of racism throughout the book.

Haarsager details many communities in which women's clubs were instrumental in establishing libraries, both traveling and stationary, many of which were the founding collections of major libraries. The mission of many of these clubs was to use the library as a way to educate working classes and immigrants in the practices of good citizenship. "Hierarchies in taste and stratification of cultural production" (176) were enforced by choosing reading materials deemed "the good, the true, and the beautiful" (165).

Haarsager makes a good argument that women's clubs are a neglected part of the history of the West, and by extension the rest of the country. However, there is a lack of statistical information about how many of the clubs in this region actually followed her outlined pattern of increasing political activity. Reading Haarsager, it would seem that very few clubs remained elitist organizations without political focus. In her efforts to present a view of women's club activities that is more complex and respectful than those of previous studies, she herself comes treacherously close to underestimating the diversity within those groups.

Despite this, Haarsager's work provides an in-depth look at the circumstances surrounding club formation and the influences they had on public policy, making the book useful to anyone interested in the activities of women and the history of libraries in the Northwest.

References

Ann Firor Scott, *Making the Invisible Woman Visible.* Urbana: University of Illinois Press, 1984.

Georgen Gilliam, University of Wisconsin-Madison

Reading Lives: Reconstructing Childhood, Books, and Schools in Britain, 1870-1920. By Gretchen R. Galbraith. New York: St. Martin's Press, 1997. vii, 184 pp. $39.95. ISBN 0-312-12143-1.

The title swept me away. I was struck by the nuances of "reading lives" and intrigued by the notion of "reconstructing childhood, books, and schools." With my own interests in how texts of books enter texts of lives, I was eager to read on, to experience, in Eudora Welty's words about her own early reading, "a sweet devouring."

My momentum slowed as I proceeded. This is a dense though slender volume where intensive reading of extensive sources is required. The introduction speaks of a literacy crisis in the late nineteenth century, in which all facets of education and print culture conjoined or conflicted. The author outlines a three-part structure: part 1 covers autobiographical memoirs of childhood lived between 1860-1914, which includes family, education, and literary experiences; part 2 focuses on the role of children's literature, which includes the reviewing and reception of children's books, a history of the periodical *Little Folks,* and a discussion of the works and careers of Andrew Lang and Edith Nesbit; and part 3 reviews the

debate over elementary education in London, which includes battles over curriculum, physical conditions, and reading evaluation. The scope is grandiose, with some generalized topics and some highly specialized subjects, all wed in one work.

The book is indeed ambitious in its attempt to weave various disciplinary histories of childhood in late nineteenth- and early twentieth-century Britain. Children's literature, history of education, and history of reading are distinct subject areas that are normatively known without cross-reference. As scholars become more influenced by cultural studies and approaches like new historicism, a richer, fuller picture is desired. While she does cite a few historians whose work raises similar ideological issues on the concept of childhood, I would like to have read about the theorists or critical approaches that most influenced this study—the larger framework of the history of the book, print culture, and cultural criticism.

Her thesis, as she articulates it, centers on literacy and its interrelationship with "social practices, institutions, and power structures" (3). At the close of the first and the last chapters, she seeks to make connections to our own political debates over childhood and its literature, to an age where, in both Britain and the United States, the state's role in children's education is still problematic. I see this as her major thrust: the politics of literacy, in which her sections on educational controversies in Britain solidly fit, and the literary discussions seem marginal to the major issue at play. If the sections on *Little Folks* magazine and the works of Andrew Lang and E. Nesbit are part of the picture, which she intends, she needs to make her case more convincingly. I waited until the end for a final summation, in which the disparate parts would converge. Actually, there is no conclusion, only a brief "Postscript, 1996."

I also found wanting any mention of libraries. How could they not be envisioned as part of the power structures and institutions that construct literacy? By the 1870s, the movement toward "free public libraries" was in its infancy, school libraries (for those who could attend) were rudimentary, circulating libraries and subscription libraries were in their prime, and purposeful service to children was just beginning. If the author is interested in the heat of political battles over educational issues, there would be plenty of fuel in the battles to subsidize and support public libraries. Influential librarians like James Duff Brown, Stanley Jast, and Ernest Savage campaigned long and hard, and the institutional history of the Library Association (founded in 1877) would reveal much discourse on the most appropriate literature and library service for children. Excluding this history leaves an empty place at the table.

The book's strength is in its conception (however flawed), uniting children's literature and school politics in conveying the condition of literacy over a fifty-year span of British modern history. The scholarship behind the work is impressive; the voluminous notes reveal prodigious reading of primary source materials. Her emphasis on class is much needed. The revelations of childhood and reading autobiographies are most compelling, especially considering the difficulty of access. The chapter on reviewing of children's books is intent on exposing ideological concerns over selection and censorship but slights the strong advocacy role of reviewers, who, I believe, were more generative than conservative in their effects; the picture is complicated.

While I wrestle with *Reading Lives*, I appreciate its riches and will return to its reading, wanting more.

Anne Lundin, University of Wisconsin-Madison

Research and the Manuscript Tradition. By Frank G. Burke. Lanham, Md.: The Scarecrow Press, and Chicago: The Society of American Archivists, 1997. x, 310 pp. $47.00 hardcover. ISBN 0-8108-3368-4.

Frank Burke, a leading American archivist since the 1960s and author of some pivotal essays in that decade and the two subsequent ones on the use of automation, professional cooperation, and research and theory, has written an engaging book on the nature of evidence in archives and historical manuscripts, the evolution of archival finding aids, the acquisition and appraisal of historical manuscripts and archives, the nature of technology uses in and challenges to the archival community, issues concerning archival arrangement and description, the use and misuse of deeds of gift, security and access approaches in archival repositories, legal and ethical dilemmas, changes in personal communications in our modern electronic age, and the implications for archivists and researchers. If that sounds ambitious, it is indeed a large task; in fact, there are many more topics considered than this group. But the scope of the book is not what makes it somewhat of a disappointment, even if the author's enthusiasm, experience, and expertise does engage the reader.

The most obvious problem with this book may be its aim. Burke notes that it is a "professional reflection on using manuscripts for research, practical advice on administering manuscript and archival collections and institutions, and is based on what was learned during more than twenty years of teaching a course on manuscripts administration" (x). If you are expecting that this might be a formal presentation of course notes, then you are certainly correct—although this, in itself, is not a particular problem, given that the archival profession needs in-depth monographs (not basic manuals) considering such matters as Burke takes on here. His contention that it is "aimed" at "researchers rather than at budding archivists" (x) may be more a marketing strategy than a real objective. There is far too much *not* described at length or *even* taken for granted that undermines this purpose. His contention that the book is "a tour behind the scenes of a manuscript repository" (x) might be more accurate, but how many researchers really want such a tour anyway? Most researchers want better access systems and better services, and they may be far too busy to really care about knowing what archivists or manuscripts researchers are doing behind the reference desk or out of sight from the search room. So, Burke tries to do too much, although he has certainly written a book that can be used in teaching "budding archivists," despite his statement that this is *not* his intention.

However, if someone is going to use *Research and the Manuscript Tradition* as a course reading, or if the intrepid researcher drags this volume to the beach in order to fine-tune his or her research skills, then it is imperative that one understand the tradition itself that this volume represents. This volume builds on the archival philosophy best described by T. R. Schellenberg a half-century ago, especially in the separation of archives from personal historical manuscripts, and it is a fine statement of how archivists approached most matters a generation or two ago. However, archival concepts are being transformed and new methodologies formed; whether Burke has captured what most archivists and manuscripts curators do or not can be debated, but he certainly has not written a book that reflects the diversity of issues, concerns, approaches, and activities of the modern archival profession.

The difficulty in reading his book takes us right to the heart of how he views archives and manuscripts. Burke, for example, argues that "corporate records are produced to document an activity of the corporation, either to explain, advertise,

justify, or prove those activities. Such documents have intrinsically long-lasting value because the corporation is not confined by physical age." Looking at non-corporate records, he writes that "many personal papers, conversely, are produced for the moment" (10–11). One might argue that a large portion of corporate records are also produced for momentary uses, but the more difficult matter may be that personal papers—diaries without question, but also even check books—are created for long-term purposes. The vast, recent literature on public and societal memory and the history of literacy, for instance, has reframed how we might approach such personal papers or records. Later, when Burke states that "individuals creating and keeping their own papers have no imperative to impose upon them except for their own convenience" (98), one is left wondering whose papers he is considering. More recent debates, such as the one in Australia about the relationship between electronic records management and the acquisition of personal papers, have suggested that there are many external requirements on how and why personal papers are managed and that the distinctions made by Schellenberg or the English archival theorist Hilary Jenkinson between manuscripts and archives are inadequate or false.

Other such problems emerge in a reading of this volume. Burke contends that many researchers do not understand the concept of the records series, provenance, archival finding aids, or even handwritten documents. This suggests another, more essential, problem—researchers *should* be experts about evidence and hence records and recordkeeping systems. This is doubly important in our postmodern Information Age, where we have often lost sight of evidence or even records as a source of evidence. In other words, what researchers might better need is a behind the scenes tour about records and recordkeeping systems, not an archives or historical manuscripts repository. Then, Burke suggests that archivists "bring . . . evidence [found in records] to the present" and leave "interpretations" to others (65), a questionable statement suggesting that archivists do not indulge in interpretation. Unless they see themselves as nothing more than passive clerks (and even clerks are not passive!) accepting whatever one might give them, most archivists could not be described this way. Even Burke himself does not believe this when he writes that "personal papers more often require the interposition of the curatorial staff, which generally does not follow a professional standard, but instead organizes papers to reflect the subject's life and to facilitate researcher access" (157), a highly *interpretive* process it would seem.

I have stressed some theoretical quibbles with this volume. There are problems that others might see as even more distracting. Burke seems to avoid any discussion of the past twenty years of standardization in archival description, contending the opposite in fact—that there are no common standards or systems. The author also ignores any consideration of user studies, within and without the archival field, that would directly address *how* researchers use archives and historical manuscripts. It is also difficult, at times, to figure out where one might expect to find a given topic. The volume meanders and the index does not always compensate for this. Even the final bibliography is incomplete in that it is not compatible with the chapter endnotes.

All this aside, archivists should still read *Research and the Manuscript Tradition* because it *does* engage them in re-thinking their assumptions and practices. While this book will be more valuable for archivists than researchers, I suspect even the latter would be better off the next time they visit an archives for having read it.

Richard J. Cox, University of Pittsburgh

Free Books for All: The Public Library Movement in Ontario, 1850–1930. By Lorne Bruce. Toronto: Dundurn Press Ltd., 1994. xix, 347 pp. $34.99. ISBN 1-55002-205-9.

Lorne Bruce's *Free Books for All: The Public Library Movement in Ontario, 1850–1930* chronicles and analyzes the history of the public library movement in Ontario from 1850 to 1930. It is the story of how public libraries became important cultural institutions and how local governments recognized it was their role to provide for them. This idea arose in Victorian Canada where it was recognized that public libraries were useful agents in the continual improvement of society and extended through the 1930s as urban local governments, which grew along side the communities they administered and thus changed in purpose, strongly supported the idea of free public libraries.

Considering what a wide swath the movement cut, this is a lot of territory to cover and Bruce wisely sets out three specific and manageable goals for the book, namely, "to render a factual account of what the movement achieved; to use the actual writings and words of the men and women who participated; and to illustrate its phases as much as possible" (v). In all three goals Bruce finds success.

The emphasis is definitely on the people who promoted, shaped, and advanced the work of public libraries in the province. Bruce's in-depth grasp of the literature of the times allows him to illustrate, develop, and enliven many of his points with quotes capturing the thinking of newspaper editors, government officials, ministers, politicians, and publishers, to name but a few of the individuals cited. That he consistently identifies these individuals by profession, political affiliation, and office adds greatly to the context of the book. As he quotes from a wide-ranging variety of documents, including government documents, newspaper articles, sermons, and personal correspondence, he contributes significantly to the breadth of the narrative.

In addition to the text, Bruce has compiled a sizable quantity of tables, graphs, and maps that contain a great deal of material. A number are reproduced from government reports and other public documents, but others are compilations from a variety of sources. All include valuable data and are important additions to the volume. Also, thirty-two pages of illustrations contain reprints of cartoons, reproductions of floor plans, and photos of individuals, groups, and buildings. The last category particularly brings an additional dimension to the book; pictures of librarians personalize the story while the shots of libraries, both interior and exterior, make the narrative more real. The lengthy bibliography is in itself an important contribution to the field. Its length (fourteen pages of primary documents and five of secondary sources) suggests that it is close to exhaustive.

Free Books for All is an important book for all those involved with Canadian library history, no matter what their specialty. It is also recommended for scholars involved with the history of public libraries elsewhere, especially in the U.S. and Britain, because the differences and similarities that emerge can lead to thought-provoking reflection. It is a very accessible book for all library historians, including those not well versed in Canadian culture. Few are the references to intrinsically Canadian matters, such as Clear Grits, which are not accompanied by clear, concise explanations.

Bruce's book will be of interest to social and cultural historians as well; however, its relevance to them is not as strong as it would have been if Bruce had given more attention to his secondary goal which is "to examine interconnections with other contemporary societal developments in a national and international

setting" (v). He goes on to write "this book, in part, is a study of evolving Canadian nationalism" but there are disappointingly few references to the development of a Canadian identity which one could argue related closely to the growth of public libraries. Finally, chapter 2 is an excellent brief description of the evolution of libraries in Britain and the United States between 1875 and 1900 and their influence on the development of libraries in Ontario. However, the chapter stands apart from the rest of the book. Bruce would have considerably increased the scope, usefulness, and interest of his book if he had included a similar chapter on library development during the first quarter of the twentieth century.

However, *Free Books for All* remains a tremendous achievement reflecting tenacity of purpose, meticulous and voluminous research, and considerable writing and organizational skill. It is a singular achievement which firmly establishes public library development as a research front in Canadian library history. It takes a landmark book to establish such a focus, and Bruce's book is definitely such a work. Library historians will, after an initial reading, return to it again and again because of the outstanding richness of detail it contains. It will also serve as a jumping-off point for the future investigation of other topics, including librarianship as a profession, library education, and library methods on which Bruce can, by necessity, only touch lightly upon.

Elizabeth Hanson, Indiana University Libraries

Libraries and Life in a Changing World: The Metcalfe Years, 1920–1970. Edited by W. Boyd Rayward. Sydney: University of New South Wales School of Information, Library & Archive Studies, 1993. ix, 230 pp. $26.00. ISBN 0-7334-0014-0.

These are the papers from the fifth Australian Library History Forum held at the University of New South Wales in November 1992. They are in honor of John Wallace Metcalfe (1901–1982) who throughout his professional library career in Australia was in Boyd Rayward's words "generally considered to be the most important Australian librarian of his generation." (A case might be made for the importance of Andrew D. Osborn but his career, which began in Australia was largely in the U.S. and Canada although he did have a short, spectacular return to Australia at the end of the 1950s.) But of Metcalfe's importance to Australian librarianship there can be no question. He was the guiding force behind the Free Library Movement which established the public library system in New South Wales and had a nation-wide influence. A leader in the foundation of what is now the Australian Library and Information Association, Metcalfe was the first editor of its *Journal*. He was also greatly involved in library education through the examination system, centered on the professional association in the pre-accreditation days before library schools in academic institutions were founded in Australia. The first library school in Australia, known today as the State Library of New South Wales, was established by him, and he served as its director from 1942 until he left in 1959 to head the first university-based library school at the University of New South Wales. He was also a prolific contributor to the popular and library press. His particular interest was in classification and cataloging with particular emphasis on subject access, where he was an ardent advocate for his points of view—points of view that were often difficult at times to follow in his writing style which bordered on the "stream of consciousness" approach with its

allusions and diversions. (His editor at Scarecrow Press, Eric Moon, found him the most difficult and stimulating writer he ever edited.) Two of the contributors to this Forum, Ross Harvey and Alan Walker, debate the value of Metcalfe's contribution to Subject Access in their chapters.

Other contributions centering on Metcalfe are Boyd Rayward's assessment of his visits overseas as well as his contributions to the Australian profession; his Australian contributions are further examined by Jean Whyte; and David Jones looks at Metcalfe in connection with his relationship to W.H. Ifould, director of the State Library of New South Wales from 1912 to 1942 where Metcalfe was appointed in 1923, succeeding Ifould in 1942. The remaining essays discuss different aspects of Australian library history in which Metcalfe played either a supporting role or was an influence on events under discussion. They look at Parliamentary libraries, the classic report on Australian libraries (1935) by Ralph Munn of the Carnegie Library of Pittsburgh, assisted by Ernest R. Pitt of the State Library of Victoria, and how it was received by the popular press of the day. The report was funded by the Carnegie Corporation of New York, and Maxine Rochester looks at the effect of the subsequent grants made by CCNY to further Australian library development. Alison Gregg offers a case study of how indirectly Metcalfe and the Free Library Movement had an influence in Western Australia. The last three essays look at different aspects of book publishing and book collecting in Australia of the period.

All in all, these essays are well written and together offer a fascinating account of librarianship in Australia over the fifty key years in its development. They form another worthy tribute to the influence which John Wallace Metcalfe had on so many people and events in Australia.

Norman Horrocks, Dalhousie University, Halifax, Nova Scotia

Instruction and Amusement: Papers from the Sixth Australian Library History Forum. Edited by B. J. McMullin. (Monash Occasional Papers in Librarianship, Recordkeeping and Bibliography, No. 8). Melbourne, Australia: Ancora Press, 1996. vii, 203 pp. $40.00. ISBN 0-86862-022.

Twelve papers in four sections of three constitute this Forum held at the Monash University Department of Librarianship, Archives and Records on 1 November 1995, the home of the publisher, Ancora Press.

The first three are case studies of Mechanics' Institutes—one in Western Australia, and two in Victoria. These Institutes or Schools of Arts or Literary Institutes existed in Australia from 1827 onwards. The name varied but the purposes were broadly the same; they offered both "Instruction and Amusement" in the form of libraries, continuing education centers, and early technical education alongside vocal and theatrical presentations, fetes and the ubiquitous billiards (i.e. pool) tables. What enabled them to flourish for over a hundred years? Were they encouraged by the upper and middle class to "control" the workers or were they sought by the workers as a means of entering the middle class? Jan Partridge in her Western Australian study of the origins of the Swan River Mechanics Institute favors the latter interpretation. The two Victorian case studies by Donald Baker (on the Sandhurst Mechanics' Institute) focus on the administrative and operational history of the Institutes before they gave way to public libraries in the now accepted mode of tax supported institutions.

The second group of three looks first at education for librarianship in South Australia from 1944 to 1994. In it Maureen Keane traces the history from the first courses offered at the State Library of South Australia in 1944 to the university courses of fifty years later. It is a useful compilation which warrants similar studies for the other States. Maxine Rochester tells of the introduction of information science in Australian library school teaching in the 1970s and early 1980s. The third essay by Peter Mansfield interprets education in a completely different way from the other two. He looks at the old controversy of whether providing fiction was a waste of public money or "the reading of novels would eventually lead the patrons to an enjoyment of higher forms of literature." His study is based on the experience of public libraries in Victoria in the 19th century whose libraries mirrored the British public libraries of the period in providing popular novels with no literary pretensions. That the concerns he describes were widespread in Australia at the time was evident in a paper on this very topic—one of thirteen presented at the First Australasian Library Conference held in Melbourne in 1896, a reference he doesn't cite.

Three Biographical essays form the next section. Jim Badger examines the life of his father, Colin Badger, one of the very influential lay persons in the campaign for the establishment of public libraries after the publication of the Munn—Pitt Report of 1935. Two very different University of Melbourne librarians—Leigh Scott and Axel Lodewycks—covering 1926 to 1973 are dealt with by Lucy Edwards (Scott) and James Kilpatrick (Lodewycks). Both essays are restricted in their focus—for Scott on the years 1926–1945 and Lodewycks on 1968–1973, but offer some interesting comments on the professional and political conflicts still faced today by academic librarians.

The last three essays under the heading "Other Institutions" do not match the "Instruction and Amusement" of the title. Coralie Jenkin's history of the library of Congregational College of Victoria; Dorothy Rooney on the development of the Central Catholic Library, Adelaide; and Norm Turnross on libraries in the prisons in 19th century Victoria, form an eclectic mix though. And Turnross supplies an interesting note to end on when quoting from the 1859 annual report of the Inspector–General of the Penal Department of Victoria, who wrote that "the prisoners at Pentridge could make use of an ample supply of moral and instructive works which could add to their mental culture or pass for harmless amusement in time which would otherwise be taken up by depraved and contaminating conversation." Maybe this is the origin of the No Talking rule in libraries!

Norman Horrocks, Dalhousie University, Halifax, Nova Scotia

Pioneering Culture: Mechanics' Institutes and School of Art in Australia. Edited by Philip C. Candy and John Laurent. Adelaide, Australia: Auslib Press, 1994. ii, 413 pp. $48.00. ISBN 1-875145-25-7.

In Britain and North America Mechanics' Institutes are commonly regarded as nineteenth century forerunners of what later became locally tax-supported public libraries. These Institutes had a role as adult education centers but their later involvement in this area in higher education is less featured in library history. In Australia, where the development of locally tax-supported public libraries did not really start to flourish nationwide until the 1940s and 1950s the institutes had a much longer life than in Britain and North America. Known variously as

Mechanics' Institutes' Schools of Art, or Literary Institutes, they offered not only subscription library services for borrowers but also served as community centers. As community centers they were often the focus of their town's cultural, social and educational life for a century or more.

Dr. Philip Candy, Professor of Higher Education at the Queensland University of Technology, and Dr. John Laurent of the Faculty of Science and Technology at Griffith University in Queensland have brought together this collection of essays, to which they contribute, on the rich heritage of Australia's institutes. The story starts with the establishment of the first institute in 1827 and emphasizes their contributions for the next hundred years before their decline became obvious, although some lingered longer. This is no systematic account of their existence but rather a series of essays looking at the contributions they made over the years. There is at least one essay on each state and enough indication is provided to show that, despite similar names and origins, there were significant differences in the manner in which these institutes developed. The small communities they served, the isolation from other communities, also small in population, the state governments' granting of subsidies to the institute libraries, which while not over-generous was nonetheless welcome, and the local pride in a local institution of their own may all have been contributing factors to the institutes' life.

Candy and Laurent declare that they and their contributors are attempting "to rescue the institutes from their undeserved oblivion, to draw attention to the richness of their history, and to celebrate the enormous but largely unheralded contribution which, individually and collectively, they have made to our cultural heritage." This compilation does this and pays attention also to the many still surviving buildings whose existence aroused their initial interest in the topic—from a cultural perspective of the buildings themselves as well as what they contained.

Norman Horrocks, Dalhousie University, Halifax, Nova Scotia

Academic Duty. By Donald Kennedy. Cambridge, Mass.: Harvard University Press, 1997. viii, 310 pp. $29.95 hardcover. ISBN 0674-002-29.

The author is a thoughtful, knowledgeable person, broadly experienced in the ways of the academy, and as objective as any human being can be. He also has some experience as an academic administrator and in an important federal government post of a couple of years duration. He undertook the task of bringing evenhandedness to issues of consequence to post twelfth-grade education. For example, he matches academic freedom and academic duty (responsibility) with good effect. Donald Kennedy makes good use of the attributes noted above to provide useful insights into the sometimes perplexing and frustrating problems of higher education.

The nature of the issues and the basis for their existence and complexity are clearly expounded. Solutions are suggested for some, indicated for others, and for still others there is either nothing or simply hand-waving. This is not an indictment; it is simply a statement, since some issues may well be intractable.

Kennedy writes clearly, tracking the rise of the major problems well. He shows how the tensions developed in the research universities as well as in those institutions that strive for this level of attainment. If in these institutions it comes down to "teaching or research", a major transition may be required.

This is certainly not the author's conclusion but it is an easy extrapolation. The author in fact reflects the feeling of many of his academic colleagues with,

> their administrations are being forced to cut back on support staff and other expenditures that facilitate teaching—thus, in effect, making teaching loads heavier. Meanwhile, the public, which looks to higher education primarily for teaching, is beginning to express concern and even mistrust over the university's attention to its primary mission. (30, l, 10)

Nevertheless the tension is clearly stated.

> Despite such differences in specific responsibilities, it is clear that a single issue, division of labor between teaching and research, is affecting the quality of life for many in the professoriate. This has always been a central issue for faculty in the research university, but increasingly it has become an issue even in liberal arts colleges of the second or third rank, as the competition among institutions becomes more intense and as faculty aspiration encounters, an environment of increasing economic scarcity. (25, l, 7)

As an aside, one possible outcome would be a separation of the two functions. This is not necessarily a desirable result since there is real value in having active scholars demonstrate the thought processes to the intellectual neophytes. The transition may come about because of sheer numbers opting for a college experience plus the increasing use of the Internet as a means of providing some of the college courses.

Kennedy's book may well contain all of the known problems of research-involved universities. It does have a better view of these than of the other post twelfth-grade institutions. It makes no pretense of looking closely at issues of concern to two- and four-year colleges.

Chapter 5, "To Serve the University," is one which should be read particularly by those in the academy. It describes the fiduciary responsibility of boards and managers. It points out that there are sometimes compelling reasons for decisions which may be unpopular on campus. Of course, it is true that reasons may sometimes simply be excuses, but the reality of limitation is critically important.

Kennedy uses numerous anecdotes and scenarios to illustrate issues, and they are very effective in making his points. He tries throughout to establish the fact that there is more than one force contending on each issue. Also, he makes it clear that in most (all?) cases there is no absolute and correct answer. The book is well worth reading by those who wish to know more about the intricacies of the research university, and by some of those who think they do.

Norman Hackerman, University of Texas at Austin

Our Joyce: From Outcast to Icon. By Joseph Kelly. Austin: University of Texas Press, 1998. x, 287 pp. $39.95 hardcover. ISBN 0-292-74331-9.

On 20 July 1998, *The New York Times* ran a feature story entitled "*Ulysses* at Top As Panel Picks 100 Best Novels." To the surprise of many culture watchers, that story, about a list compiled by the editorial board of the Modern Library, spawned

a month-long deluge of comments, editorials, op-ed pieces, and follow-up stories in newspapers and periodicals all over the country.

How did James Joyce come to garner the top rank amid so much ink? Joseph Kelly's interesting new book goes a long way toward giving an answer. Kelly synthesizes a large body of historical evidence from published sources, from library archives, and from interviews and correspondence with a constellation of major American Joyce scholars. The later chapters of the book make use of archival sources, such as the Morris Ernst papers in the Humanities Research Center at the University of Texas, the Richard Ellmann Papers in the McFarlin Library at the University of Tulsa, a private collection of unpublished correspondence between Stanislaus Joyce and Ellsworth Mason about the making of the Ellmann biography of Joyce, and uncatalogued papers in the offices of the *James Joyce Quarterly* at Tulsa. That brief list of original sources could be seen as shorthand for another story, one beyond the scope of *Our Joyce* or this review: the story of the migration of major archives of twentieth-century literature and culture, during the past forty years, to libraries and collections in the Southwest.

As a reception study, *Our Joyce* concerns itself with the sociology of the text—how the times (roughly 1880 to the present) and circumstances (Irish culture and politics, international avant-garde movements in literature and the arts, social trends in the inter-war years, and more recent developments in American academe) brought about the formation of a literary reputation. By directing "attention to the social character of a literary work throughout its entire life" (2), Kelly shows how "the social context of the work changes with each new publication. The readership changes. The historical context surrounding a work changes." (5–6)

In a preliminary chapter the author gives "an accurate version of Joyce's intentions" (9). In Kelly's version Joyce is a political—as opposed to cultural—nationalist, aligning himself with emergent middle-class Catholic Dublin, and intent, in his fictions, on an "overt criticism of social institutions" (39). In subsequent chapters *Our Joyce* moves through "four episodes in the history of Joyce's reputation" (8). First the modernist Joyce of the wartime and post-war avant-garde: disengaged, international, and universalized, in cahoots with (or appropriated by) Ezra Pound and T. S. Eliot; a genius of the modern movement, and a classic, as the reputation develops. Then the scandalous and erotic Joyce of the twenties and thirties, beset by comstockery and by crusaders against obscenity, and only finally legalized through the efforts of Morris Ernst in the epochal 1933 case of "The United States of America v. One Book Called *Ulysses*." The biographical Joyce follows in the fifties, as the reputation metamorphoses with Richard Ellmann's biography, Cold-War liberalism, and the ascendancy of the American professoriate. Finally "Our Joyce" commands center stage: a congeries of institutional entities including *Modern Fiction Studies* and the *James Joyce Quarterly* (the most prominent and long-lived of a handful of specialized journals devoted to Joyce studies), the International James Joyce Foundation and its biennial symposia, and the critical editions of Joyce's works, by which the "academy's assumption of authority over Joyce and his work" (204) becomes complete and the "Joyce Industry" rules.

Because of "the iconoclastic nature of [the] argument" (ix) of *Our Joyce*, and because of its compelling and provocative treatment of the history of James Joyce's reputation, Kelly's book should receive wide notice; its lesson, that "all representations of Joyce are attempts to garner authority over his work" (5), has wider applicability, beyond the world of Joyce studies and of academe.

Willard Goodwin, Austin, Texas