

Book Reviews

The Book in Japan. A Cultural History from the Beginnings to the Nineteenth Century. By Peter Kornicki. Leiden, The Netherlands: Brill, 1998. xviii, 498 pp. \$99.00. ISBN 90-04-10195-0.

Peter Kornicki's superbly researched and handsomely produced study traces the roots of *The Book in Japan* to the arrival of the first books from the continent in the fifth century, writing with ink on paper perhaps two hundred years later, and the oldest surviving text printed in Japan, the sutra *Hyakumanto darani*, printed between 764 and 770, during the reign of the Empress Shotoku. Strangely, there appears to have been a lapse in the printing of texts until 1009, when one thousand copies of the Lotus Sutra were printed, apparently for devotional purposes, by order of Fujiwara no Michinaga. Some five hundred texts were printed during the five hundred years before 1600, most of them Buddhist material augmented by Chinese Confucian works. Manuscripts remained important throughout the period of Kornicki's study, partly because manuscripts were more private than printed matter and, therefore, not subject to censorship. Moveable type was introduced by the Jesuits in the sixteenth century and from Korea, but block printing was the favored form of printing until the end of Kornicki's work. Kornicki concludes his study when Western publishing methods and moveable type displaced older indigenous ways in the late nineteenth century.

Book printing really took off during the years of the Tokugawa bakufu, 1600–1868, when the Japanese economy became increasingly commercial and money-oriented, and with the rise of large cities. Publication of secular books was initially promoted by the first Tokugawa shogun, Ieyasu, but commercial publishers moved rapidly ahead to establish a flourishing book industry, first in the old imperial capital, Kyoto, later in the commercial center, Osaka, and then at the shogunal seat, Edo. Eventually book-selling and publishing spread to such castle towns as Nagoya and Wakayama and elsewhere, so that by the end of the Tokugawa Period the book industry was catering to a national market. Aside from purchase, books were available to an increasingly literate public at widespread lending libraries, *kashihon'ya*. Something of the size of the book industry may be judged from the facts that an estimated three thousand titles were published annually, and a popular fiction work, *Kiyomizu Monogatari*, was reported in 1823 to have sold eighteen thousand copies.

Kornicki reviews briefly the histories of the most prominent publishers, a few of whom survived into the twentieth century. He stresses that publishers during the years of his study never suffered from harsh, centrally directed, bureaucratic censorship that afflicted publishing during the Meiji Period and later through World War II. Through their guilds, however, they were subject to self-censorship that was quite effective in preventing publication of matter objectionable to the authorities. Before 1600, except for poetry, authorship was not considered impor-

tant, but thereafter authorship became more significant with the spectacular growth of commercial publishing. Increasing attention was also given to copyright protection through ad hoc decrees designed to detect pirate editions and to prevent the practice of identical titles and covers to different texts.

Through the centuries imports of books into Japan were far more significant than exports. The imports were overwhelmingly from China, directly or by way of Korea. Initially, imports were of Buddhist texts, later supplemented by Confucian and Taoist materials, and eventually by Chinese fiction. There was also a small and significant flow of materials from the West during the years of *sakoku* (closed country) through the Dutch trading factory at Nagasaki. In his effort to cover practically everything relating to the *Book in Japan* before the twentieth century, Kornicki has surveyed the various collections and libraries beginning with the books in the Shosoin. The libraries of Japan, however, have suffered devastating fires that have disastrously reduced the book survival rate in this highly book-oriented society.

Kornicki's work is a landmark in Western language historiography on books in Eastern Asia. It ranks in importance with T. S. Carter's *The Invention of Printing in China and Its Spread Westward*, which startled the world of book-lovers some seventy years ago.

William R. Braisted, University of Texas at Austin

Mediaevalitas: Reading the Middle Ages. The J. A. W. Bennett Memorial Lectures, Ninth Series, Perugia, 1995. Edited by Piero Boitani and Anna Torti. Cambridge, England: D. S. Brewer, 1996. ix-x. 183 pp. \$75.00. ISBN 0 85991 488 7.

Though they are thematically connected to the subject of "reading" through the collection's title and through the editors' preface, the essays in this volume are related to each other mostly by the tribute they pay to the work of J. A. W. Bennett, a link that makes for a diverse array of essays but something less than a cohesive collection. A number of the essays here take Chaucer's works as a central concern (Kiser, Edwards, Boffey, Delany, D'Ottavi), while two look at the Chaucer family in the fifteenth century (Delany, Meale). The other pieces cover texts from a wide historical range. I have responded to the papers—some more revised than others—by summarizing their arguments and by asking some of the questions I might have had, had I heard them in Perugia.

Examining the depictions of nature as a woman in the late medieval period, Lisa Kiser engages medieval philosophic and theological discourse with modern ecofeminism in order to expose the power dynamics at play within both past and contemporary explanatory systems. Kiser investigates the gendering of nature and the conjunction of the natural and the feminine. She reviews representations of nature from Brunetto Latini's *Il Tesoretto* to Alain de Lille's *De Planctu Naturae* and Jean de Meun's continuation of *Roman de la Rose*, ending with a discussion of Chaucer's *Parliament of Fowls*. In elucidating the way the problem of nature is bound up with the problem of gender in medieval representation, Kiser calls on modern ecofeminists to historicize more fully their observations (and to learn from the medieval philosophical and theological discourses she analyzes).

Robert Edwards's essay on "The sclaundre of Walter" opens by problematizing historicist readings of Chaucer's *Clerk's Tale* that presume Chaucer's fifteenth-

century audience had an immediate and unmediated understanding of the tale now lost to us and in need of recovery. However, Edwards shows that “the work of interpretation in the *Clerk’s Tale* is not deferred in time and external to the narrative but already present in the text as a condition of its poetic meaning. Interpretation operates before, around, and within the tale, most notably in the literary tradition Chaucer inherits and exploits” (18). Offering a close comparison of Chaucer’s tale to Boccaccio’s and Petrarch’s versions of the Griselda story, Edwards addresses two issues of major concern to Chaucer’s present readers: the political issues and ideals represented, criticized, and advocated in the tale as well as its difficult ending and envoy. With this careful analysis of Chaucer’s source texts, and their relations to each other, Roberts clarifies some of the critical confusion at the end of the tale in which the Clerk addresses his female audience—presumably the Wife of Bath and “al hire secte”—and the simultaneous deployment and denial of the strategy of allegorization located there. Placing the story of Walter within an Aristotelian ethical framework, and in terms of the issues of magnificence and bestiality invoked by Petrarch and Boccaccio, Edwards argues that “Grounded like its predecessors in dramatized interpretation, the *Clerk’s Tale* absorbs and reorders the claims of Boccaccian multiplicity and Petrarchan closure” (30).

Investigating Charles of Orleans’s relations to Chaucer’s dream vision poetry, Julia Boffey’s essay ends with a much stronger thesis statement than it presents early on, arguing that Charles’s familiarity with Chaucer’s dream poems, even if “at one remove—is in fact important testimony to their early circulation” in contradistinction to the manuscript evidence, which mostly postdates the mid-fifteenth century (58–9). The earlier commentary in the essay, though important to this argument in hindsight, could be better organized. For example, Boffey begins with a description of a manuscript miniature of Charles that she claims focuses on “the issues of fifteenth-century Anglo-French cultural exchange,” which is her topic. However, Boffey never “reads” the miniature for us, fully explaining the issues it depicts and the particular way in which it presents them, nor does she return to the miniature, as I had hoped, later in the essay.

Of particular interest to scholars of medieval aristocratic women, particularly those interested in female literacy and book ownership, is Carol Meale’s essay on “Reading Women’s Culture,” which carefully works through biographical and historical details of the youth and married life of Alice Chaucer in order to recover a context for evaluating her books. She tentatively identifies one of these books as a Christine de Pizan text and offers the context for travel in which she may have acquired it. However, Meale’s essay ends abruptly with an assertion that the procurement and ownership of such a text constitutes a “women’s culture,” offering little as to what “women’s culture” and feminine difference might mean. Though she admits in closing that “the books which we know her to have possessed . . . show her participation in various aspects of contemporary culture, some of which may have been masculine in their construction,” she holds to the essentialist assumption that Alice Chaucer can be seen as a figure “in her own right” and that it will be possible to “hear an echo of her own voice—however faint—through the socially determined roles which she fulfilled so conscientiously” (83). Nothing in Meale’s painstaking reconstruction of Alice’s life and interests, however, suggests as much. Meale must turn to other sources, the will of Isabella Despencer for instance, to assert what Alice’s will (and thus her “own” desire) might have been like. But oddly, such hypotheses have nothing to do with Alice’s books—the ostensible subject of Meale’s essay (at least in one reading of

her title). Even if the text in question is a Pizan, so many more of Alice's books are standard devotional ware.

Sheila Delany begins her essay, "The Friar as Critic," with a previously made argument, that Osborn of Bokenham's *Legend of Holy Women* is primarily a political text meant to validate the Yorkist, matrilineal claims to the throne, and goes on to compare *LHW* with its "textual model," Chaucer's *Legend of Good Women*, to show that Bokenham's text is essentially a critical one—perhaps even parodic. Bokenham "targets" the "classicizing courtier" poetry "antithetical to the proper Christian poetics so forcefully delineated in Augustine's *De doctrina christiana*" (66). It is difficult to comment on some of Delany's essay, particularly the section in which she claims that Bokenham is parodying Chaucer, because of the summary fashion in which she draws her parallels between Chaucer's secular women and Bokenham's saints (66–71). Clearly, those in the know have already read Delany's book, *Impolitic Bodies* (Oxford, 1997), which contains a fulsome comparison and which she cites five times in her notes as the relevant larger discussion of and context for her topic. If one does grant Delany her parody, Bokenham's Augustinian reading of Chaucer (which looks dramatically like a Robertsonian argument) makes sense. But Delany does not rest here. Because every text for her is a political one, Bokenham's must be too. Therefore she explains the subtlety of Bokenham's parody (one might say the difficulty of "seeing" it as a parody) in the power of the Chaucer family in the fifteenth century. Delany's political argument leaves us with a Bokenham that writes an "indirect" critique of Chaucer much more subtle than his own unsubtle reading of Chaucer's *Legend of Good Women*. Indeed, as Delany points out, D. W. Robertson and others (Delany herself in a 1994 book) have delineated the "strong Augustinian current in his [Chaucer's] work." While Delany herself asks, "Why does the Austin friar ignore or minimize this current rather than emphasize and celebrate it?" (79), it seems that she does not find Bokenham's reaction an indication that she and Robertson may be wrong, that Chaucer perhaps defied or more likely ignored Augustinian doctrine, nor does she see the potential contradiction between the sophisticated writing practices that she advocates for Bokenham and the relatively naive reading practice she relegates him to.

Thomas Roche's corrective essay on Book V of the *Faerie Queene* seeks to historicize Spenser's idea of justice by situating justice within an allegorical reading of virtue (à la Rosemond Tuve) rather than a plot-based reading of the hero that dominates criticism of Spenser's work. In an essay on William Blake's portrait of Chaucer's pilgrims, Stefania D'Agata D'Ottavi argues that Blake's reading of Chaucer is both consistent with his own philosophies of art and antiquated in terms of Chaucer's "modern" rejection of Scholastic ideas (118). She shows the ways Blake complies with Chaucer's *General Prologue* descriptions and complicates them with his own attitudes toward nature and knowledge. This essay is quite interesting not simply to the Blake specialist or critic of eighteenth-century culture but to the Chaucerian as well. However, I would question D'Ottavi's critical view of Blake's reading of Chaucer. For example, there are ways in which Blake has (interestingly, perhaps willfully) misread the *General Prologue* that D'Ottavi misses but which she explains in terms of Blake's philosophy of art. One might quibble with the description, "The central position of Harry Bailey is the visual counterpart of the importance Chaucer gives him and the role he plays in *The Canterbury Tales*," for the way in which it authorizes Chaucer's Host in a manner he undermines throughout *Prologue* and poem. More significantly, D'Ottavi seems unaware of the misrepresentation of the order of

pilgrims that might further or even complicate her own argument. Blake (and D'Ottavi) appear to have conflated riding order with speaking order. She writes: "the Knight and Squire lead the procession, while the Reeve ends it, as Chaucer says." Though she goes on to investigate Blake's "compliance with his source" to argue that his order and representation of the pilgrims are radically different from Chaucer's own, we might note here that the Miller, playing his bagpipes, leads Chaucer's pilgrims out of London. Placing the Knight and the Squire first obeys, rather, the descriptive order of pilgrims in the *General Prologue* as well as the tale-telling order of speakers.

The final three essays in the collection provide more description than argument. Righetti's discussion of Robert Browning's poetry offers a survey of various medieval texts (Arthurian romance, Dante, Boccaccio, Chaucer, Spenser, etc.) that provided a constant source of materials "covering fifty-seven years of [Browning's] poetic activity and foreshadowing the Victorian revival" (129). Takamiya writes of a Japanese novella by Soseki and the influence of the "Maid of Ascolat" episode from Malory's *Morte Darthur* on his depiction of "love and transgression." Finally, Fichte charts the revival of Arthurian subjects since World War II in German drama and describes them in terms of their political (and utopian/distopian) relevance.

Elizabeth Scala, University of Texas at Austin

Books and Libraries in Early England. By Helmut Gneuss. Hampshire, England: Variorum, 1996. ix, 284 pp. \$99.95. ISBN: 0-86078-602-1.

The first of two volumes of collected articles by Helmut Gneuss, professor emeritus at the Institute for English Philology at the University of Munich, *Books and Libraries in Early England* belongs to the Collected Studies series (volume 558). Its companion volume is *Language and History in Early England* (volume 559). The eleven articles contained in the collection were all previously published, and their original format is maintained, including the pagination. Six out of the eleven essays are in German. The result is a heterogeneous compilation of facsimiles that are united only by the rather broad subject. Though the articles are arranged by topic and order is maintained through the assignment of a Roman numeral to each in order of appearance, which is repeated on each page as well as quoted in the index entries, the organization of the whole remains rather complicated. The initial publication dates of the essays range from 1957 to 1993 and, thus, span most of Prof. Gneuss' career. Each article includes numerous, detailed bibliographical references, either as footnotes within the text or as lists for further reading at the end. The essays are neither re-edited nor expanded, but Gneuss has included an updated and briefly annotated bibliography for each article as addendum. The volume also includes an index of manuscripts and a brief index of Old English terms as well as a general subject, author, and title index.

The first article presents an overview of the history of medieval English libraries from 597 and the building of St. Augustine's collection at Canterbury to the Reformation in the sixteenth century and the suppression of monasteries by Thomas Cromwell between 1536 and 1540. Published in 1964 in German, it includes a brief listing of available manuscripts and medieval library catalogues.

The second and third articles, both in English, describe the developments in book production and libraries in the ninth and tenth centuries. While the second article covers the Anglo-Saxon period up to the Benedictine reform in the first half of the tenth century, the third article focuses on the ninth century and King Alfred's education reform. Gneuss continues his historical analysis of medieval England in the fourth article in German, with a description of the language and educational background of readers in the tenth century. Next, the author establishes an inventory of known Anglo-Saxon liturgical scripts and describes their Old English terminology in the fifth article. In the sixth article he analyzes lexical borrowings from Latin into English and reviews seven standard dictionaries and their definitions of Old English terms. Both essays are in English. The seventh, eighth, and ninth articles are written in German and discuss three Anglo-Saxon manuscripts—the *Vespasian Psalter*, the *Bodleian Auctarium F.4.32* (also known as the *Class-Book of St. Dunstan*), and *Cotton Otho A.Xii*—in regard to their content and history. Also in German, the tenth article provides a description and evaluation of the first and, according to the author, previously neglected attempt at a complete catalogue of Old English manuscripts by George Hickes. Finally, in the final article Gneuss retraces the history of hymns in medieval England and outlines the present state of scholarship as well as tasks for future research on the subject.

In summary, all essays go into considerable detail and Gneuss's impressive and seemingly comprehensive knowledge of early English book production and libraries permeates every page of the volume. With historical analyses, technical discussions of terms, major reference works, manuscripts, and catalogues, Gneuss compiled a rich and diverse scholarly work that will find its way onto the shelves of all major research libraries. There is no doubt that the collection will appeal to scholars in the field—provided they are familiar with Old English, Latin, and French, and read German fluently, as translations are not provided.

Indeed, the drawbacks are rather of form. The organization of the volume is unnecessarily complicated and the focus unclear. Because articles are simply reproduced in their original condition, there are repetitions and some of the essays are fairly dated. In addition, the typescript is at times difficult to read. *Books and Libraries in Early England* is, thus, destined for the scholar who will disregard organizational and formal problems to extract Gneuss's substantive knowledge on the subject.

Sebastian Hierl, University of Texas at Austin

Illuminating the Epic: The Kassel Willehalm Codex and the Landgraves of Hesse in the Early Fourteenth Century. By Joan Holladay. Seattle, Washington: University of Washington Press, in association with the College Art Association, 1996. xi, 246pp. \$50.00. ISBN 0-295-97591-1.

French epic material was popular in the German Empire in the high Middle Ages when it was adapted at various courts to suit the political perspectives of the rulers. Just as the story of Roland, paladin of Charlemagne, was taken up at the court of the Lower-Saxon Guelph family, the tale of William (Willehalm), another paladin of Charlemagne, was adapted for the court of the Landgraves of Thuringia and their Hessian progeny. These literary efforts were supplemented

with other artistic achievements to enhance the position of the ruling family, in part by helping to establish what we might call today their "image."

With her study of the Kassel Willehalm, Joan Holladay clarifies, through intense focus on a single object, how art was conceived and used to define and project an image of a ruler. The Kassel manuscript is an excellent vehicle for such a study because neither its date nor its provenance seems to be disputed, and so we can be certain of its patron. Further, it provides material for analysis in both its text and images which reinforce each other in creating the effect the ruler desired.

Professor Holladay profiles the Hessian Landgrave Heinrich II, for whom the manuscript was made in the early fourteenth century, sketching his genealogical connection with the Thuringian ruler who first had the epic poet Wolfram von Eschenbach adapt the French story of William for his court, and with Saint Elizabeth, who was Heinrich's grandmother. She discusses later additions to the German text and the specific components of the Kassel manuscript, including a clear and interesting narration of the important events of the story. In chapter 1, "Patron and Image," the specific patron, text, and manuscript come into focus, the most important texts and images relating specifically to Heinrich II are presented in detail, and a preliminary effort is made at localizing the manuscript's production.

In chapter 2, "Image and Epic," the author describes and discusses the intended cycle of 421 miniatures and the miniatures that were actually executed. Through comparisons with other Willehalm manuscripts, she has been able to determine what is truly unique to the Kassel manuscript, and she interprets the results for us in terms of what she sketches as the aims of the patron. She shows, for example, that emphasis has been placed on princely and saintly aspects of Willehalm's character, qualities which Landgrave Heinrich II appeared to want to associate with himself and his family who were, in fact, descended from saints and nobility.

Chapter 3, "Court and Context," presents the specific political context for the commission. It also places the results of her earlier discussion of the manuscript within the context of a wide variety of other artistic achievements of the landgrave at his court in Marburg, including the architecture of his castle residence and the ancestral tombs in the church which was also the cult site of his family saint, Elizabeth. These in turn strengthen the themes of saint and prince elucidated in chapter 2. By comparing these works of art with other programs, especially in France, the author is able to relate the "Kunstpolitik" of the Hessian landgraves to that of other princes and their courts. So the story of the Kassel Willehalm, which began in France with the origin of the epic material, returns there with the comparison to programs of artistic production in French royal courts, which also provided models for the miniatures of the manuscript. In this way, Professor Holladay succeeds in situating the Kassel Willehalm within the context of an international phenomenon of courtly artistic production of the early fourteenth century.

The book also contains appendices with a genealogical table, the indications of the codicological structure of the Kassel Codex, comparisons of image and text with the Vienna manuscript (Ms. 2670), and a table of rubrics and painter's directions for the Kassel and some related manuscripts.

The author was well suited to her task, since she had previously worked on the sculptural program devised by the same family for their tombs in the church of St. Elizabeth in Marburg and so was familiar with the family history of these rulers

and the many themes of political importance to their earlier generations. This is a model study which satisfies through its thorough and convincing handling of a single object and then by the use of the material to strengthen our understanding of the broader European phenomenon of the use of art for political purpose.

Virginia Roehrig Kaufman, Princeton, N.J.

"A Miracle of Learning": Studies in Manuscripts and Irish Learning. Essays in Honour of William O'Sullivan. Edited by Toby Barnard, Dáibhí Ó Cróinín, and Katharine Simms. Brookfield, Vt.: Ashgate Publishing Co., 1998. xiv, 303 pp. \$84.95. ISBN 1-85928-293-8.

For any number of reasons—weather, war, fire, and ordinary neglect might be mentioned for starters—Ireland now possesses a relatively small inheritance of historical documents, at least compared with what must once have existed or with the voluminous administrative records for which its sister island is well known. On the other hand, what does survive includes many of the oldest and most impressive extant productions of the medieval West as well as the raw material (however frustratingly sparse at times) for one of the longest continuously documented histories in Europe. Quite a few of these manuscripts now repose at Trinity College, Dublin (TCD). This volume, put together with obvious care and devotion as a festschrift for William O'Sullivan, first and long-time Keeper of Manuscripts at Trinity, is an impressive tribute to the wide-ranging interests of its honoree and the demands of his daunting (if enviable) job. It also provides the rest of us, students and specialists alike, with a panoramic survey of the treasures and curiosities still available in this corner of the world and the potential work that can be done with them.

The fourteen articles included in this volume cover a temporal span of eleven centuries, the cultural traditions of three languages, and a variety of disciplinary approaches ranging from technical problems of paleography and textual provenance to more general historical discussions as well as editions of some previously unpublished texts. Given this dazzling range, it is difficult to concisely describe or categorize the contents other than by simply listing them.

For medieval paleography Pádraig Ó Néill has edited the dry-point Irish glosses in the seventh-century gospel fragment known as Codex Usserianus Primus (TCD MS 55), which he says are the earliest known examples of dry-point glossing in the West, as well as the first in a Western vernacular. Dáibhí Ó Cróinín discusses the evidence for the now-lost *Lebar buide meic murchada* ("Yellow Book of MacMurrough"), its probable contents, and its relationship with surviving recensions of the *Sex Aetates Mundi* and the Book of Leinster. Tomás Ó Concheanainn analyzes the recensions of the *Lebor Gabála* text in the fourteenth- and fifteenth-century Book of Lecan. Bernard Meehan considers parallels between decorative features in the continental Corbie Psalter and TCD's own Book of Kells, with ample plates in illustration.

For students of medieval hagiography, Dagmar Ó Riain-Raedel discusses exchanges of hagiographical texts between Ireland and Irish Benedictine houses in Germany in the twelfth and seventeenth centuries. And anyone who deals with the key Codex Salmanticensis collection should now take note of Pádraig Ó Riain's effort to locate and slightly redate its compilation.

In the wider context of the medieval British Isles, A. I. Doyle offers a list of “English Carthusian books not yet linked with a charterhouse,” and Marvin L. Colker has edited, from TCD MS 496, two previously unpublished Latin chronicles of the reign of Edward I.

For the early modern period, “New British” and Atlantic historians are represented by Rolf Loeber’s interesting “Preliminaries to the Massachusetts Bay Colony: the Irish ventures of Emanuel Downing and John Winthrop Sr.” Alan Ford discusses an unpublished “advice tract” on Ireland of the early 1620s (TCD MS 786) in the historical context of the religious views of Sir Henry Brouncker (president of Munster from 1604 to 1607). And Nollaig Ó Muraíle edits “A description of Co. Mayo c. 1684 by R. Downing.”

One of the distinctive features of Irish history after the seventeenth century is the virtually complete division between Gaelic-Catholic and Anglo-Protestant cultures, which has tended to persist in the historiography as well. This collection provides a nicely balanced selection of offerings on this problem. In “The hagiography of William Bedell,” Karl S. Bottigheimer muses on the peculiarly futile career of the seventeenth-century Anglican bishop who translated the Old Testament into Irish (as an aid for conversion). Toby Barnard discusses book culture in the Protestant world in “Learning, the learned and literacy in Ireland, c.1660–1760,” and Katharine Simms traces the evolution (and eventual extinction by the early eighteenth century) of the traditional Gaelic learned class.

Victoria Velsor, Columbia University

The Reformation and the Book. Edited by Jean-François Gilmont; English edition and translation by Karin Maag. Brookfield, Vt.: Ashgate Publishing, 1998. xxi, 498 pp. \$76.95. ISBN 1-85928-448-5.

This English translation will confirm the importance and spread the scholarly riches of *La Réforme et le livre. L'Europe de l'imprimé (1517–v.1570)* (Paris: Cerf, 1990). The sixteen contributors to *La Réforme* set themselves the task of specifying how books, and to some degree pamphlets, helped to provoke and then to encourage the Catholic and Protestant Reformations. Their contributions represent a singular geographic range; no other work on early-sixteenth-century printing addresses such a broadly conceived Europe. Moreover, from D. Loades’s synthesis of English Reformation printing (to 1558) to G. Borsa’s attention to individual printers in divided Hungary, the contributors are all alert to the complicating fact that publications traveled: a book from abroad might change a life (or end it), even in the closely watched Spain described by A. Gordon Kinder. Because modern national boundaries are not sensible tools for investigating sixteenth-century Europe, and because sixteenth-century boundaries were so permeable, we are also fortunate to have three city-histories of printing among the broader geographical approaches. M. U. Chrisman still leads the way in quantification—not surprisingly, given her precedent-setting studies of printing and reform in Strasbourg (1982); A. G. Johnston and J.-F. Gilmont on Antwerp (Johnston is also responsible for the entry on the Low Countries) and P. G. Bietenholtz on Basle [*sic*] offer more traditional overviews.

The ingathered expertise of *La Réforme* is heightened by the contributors’ systematic approach. As Gilmont explains in the introduction, they jointly conceived a program to analyze production conditions (primarily the urban sites of print-

ing, both approved and clandestine), book format and contents, and reception (primarily literacy rates and censorship). This shared program brilliantly encourages comparison between the various regions' experiences of print, although Gilmont's concluding chapter suggests that synthesis remains elusive.

This elusivity has, I think, three causes, which constitute precisely the value of this book for researchers. First, there is the sheer amount of information so generously provided. J. L. Flood's lengthy entry on Germany, for example, is a goldmine; undergraduates in upper-level courses on the Reformation or on book history can be routinely directed to it. In many entries, including M. Bohatcová's on Bohemia and Moravia, and A. Kawecka-Gryczowa's and J. Tazbir's on Poland, the facts on offer usefully include political and theological background. Second, there is the complexity of presentation: although guided by the shared program, contributors were encouraged to place their emphases as the distinctive histories of the region, or as the current state of research there suggested—from questions of fonts and customs duties, for example, to the very definition of the Reformation. This latter point is raised in U. Rozzo and S. Seidel Menchi's impressive analysis of the quantities of evangelical print that nevertheless failed to provoke a Reformation in Italy. Third, there is the unevenness of the contributions, which can be explained in part by the varying fortunes of printing in the different areas represented. In some areas, book production was slight: R. Kick explains that Sweden had only one press in operation from 1526 to 1571, and A. Riising, treating Denmark and Norway, notes that Norway had no press until 1643. The unevenness can also be explained by the varying fortunes of book history in the different regions: even for Italy, which has a sophisticated tradition of attention to book issues, "the central question of this book is a new one" (320). Contributors often seem to have found themselves heroically composing the first analytic essays ever to treat the whole of their area's Reformation book production. In such circumstances, the list-making that most contributors indulge in is a laudable contribution to the value of *The Reformation* as a reference work.

In comparison with these riches, Gilmont's propaedeutic chapter on the incunable is somewhat disappointing. If only Gilmont too had followed the other contributors' shared program! How else can we address—rather than fiddle around the edges of—E. Eisenstein's totalizing thesis? In addition, while Gilmont places reception at the heart of the group endeavor, the collection has too many other tasks at hand to do more than begin to address that delicate question. If we want to know how people think about belief, about commitment, about changing their minds, we need still more than the invaluable reflections on the literacy found here. F. Higman's contribution on France, addressing genre, indicates one way to address how readers responded to the material print made available. Important books provoke other books, as the Reformation demonstrated: now that it is available in English, this collection can provoke even more.

Alison K. Frazier, University of Texas at Austin

Enlightenment Portraits. Edited by Michel Vovelle; translated by Lydia G. Cochrane. Chicago: University of Chicago Press, 1997. 456 pp. paper, \$18.95. ISBN 0-226-86570-3.

Enlightenment Portraits offers a fresh approach to a period that has not suffered from lack of discussion or scholarly treatments in the last decade, including

Daniel Roche's *France in the Enlightenment*, which has been recently translated into English (Harvard University Press). Following the bicentenary of the French Revolution in 1989, the Enlightenment underwent a re-examination in an effort to trace its influences on the turbulence that followed it. This book looks at various population segments (not all, by any means) in eighteenth-century Europe, mostly in France, and explores their contributions to the period that we call the Enlightenment, a period marked by the apparent progress of rational man at the center of his universe.

Following an instructive and interesting introduction by Michel Vovelle, who chairs the History of the French Revolution at the University of Paris I (Panthéon Sorbonne), *Enlightenment Portraits* examines ten specific groups, each in a separate chapter. These are, in order: The Noble (Pierre Serna), The Soldier (Jean-Paul Bertaud), The Businessman (Louis Bergeron), The Man of Letters (Roger Chartier), The Man of Science (Vincenzo Ferrone), The Artist (Daniel Arasse), The Explorer (Marie-Noëlle Bourguet), The Functionary (Carlo Capra), The Priest (Dominique Julia), and The Woman (Dominique Godineau). A useful twenty-nine-page index is also included.

For readers of this journal, *Enlightenment Portraits* offers a surprising number of informative and sometimes fascinating references to books, libraries, the book trade, and reading. Research has indicated that books of a scientific nature in French libraries increased from 18% in the 1720s to 30% by the beginning of the 1780s, reflecting the interest in science and exploration that was characteristic of the Enlightenment. Not only academicians boasted of such works in their libraries but entrepreneurs and businessmen as well, whose libraries might contain scientific and technical dictionaries, the *Encyclopédie*, and the works of Montesquieu, Voltaire, and Rousseau.

In Paris could be found a number of amply stocked specialized libraries, including the prestigious Académie des Sciences, the Société de Médecine, and the Observatoire. The fields of botany and natural history were well represented in the personal libraries of those who collected and classified all manner of specimens from the Pacific islands to South America. As the chapter on "The Explorer" points out, the personal libraries of naturalists made valuable information available for use by later navigators and scientists. The description of a small ship's cabin often included not only maps and instruments but books and accounts of legislative debates as well. Reading helped to pass the time on these long voyages, which could involve a period of years.

An analysis of the probate inventories of ecclesiastics' libraries in western France in the first third of the eighteenth century showed that seminary-educated priests collected more than a few books; libraries of over a hundred volumes accounted for 45% of the sample in 1730; for 60% from 1755 to 1760; and 75% in 1790 (380). In addition, while religious books predominated, there were also more practical manuals and anthologies of conference reports and homilies written in French.

As literacy increased among women in the eighteenth century, those from affluent families could attend convent schools or could benefit from their brothers' tutors at home, where they also enjoyed access to the family library. While such well-known examples as Madame Roland or Germaine de Staël may have been exceptional, many women engaged in serious reading, as is often shown in paintings from the period, and led or participated in salons, where "intellectual mixing of the sexes" occurred. Books, journals, and personal correspondence supported and encouraged a European network of intellectual exchange that stimulated continued learning among men and women, so it is not surprising that

some women turned to writing and even engaged in political discourse. The setbacks that they suffered, after the Revolution of 1789 did not liberate them further, must have seemed doubly disappointing after the optimism of the Enlightenment.

The Republic of Letters, "facilitated by the hegemony of the French language," contributed to the growth of social networks in Europe, supported by the academies and salons. Ideas circulated more widely as the century progressed, at first among the elites and then increasingly among those of talent and merit, and the diffusion of greater numbers of books, gazettes, and journals helped to synergize the process. Robert Darnton, who has written extensively on books during the Ancien Régime, noted that an inventory of the literary population of France indicates that, by 1789, there existed as many as three thousand writers, or twice the number of writers listed in 1750 (147). These writers included clerics and wealthy members of society, but also a growing number of the talented bourgeoisie. The chapter on "The Man of Letters" is filled with many enlightening observations, not the least of which is subtitled "The Pathology of the Man of Letters." It is comforting to discover that, even in the mid-eighteenth century, an excess of mental work could lead to "literary exhaustion," which contributed to illness of the brain, derangement of the nerves, and digestive disorders. "Hypochondria is identified as the prime illness of the man of letters," according to Tissot's *De la santé des gens de lettres* of 1768 (176). *Plus ça change . . .*

Enlightenment Portraits provides an engaging view of life in the eighteenth century before the convulsion of the French Revolution. Space does not permit a comprehensive description of each chapter, but each author has offered his or her own perspective, and all have provided useful and interesting additions to the volume. Originally published as *L'uomo dell' illuminismo* in 1992 by Editori Laterza, this English edition has benefited from an able translation by Lydia G. Cochrane. Biographical material on the various contributors would have been welcome; however, that is a minor omission in such an informative and readable book.

Bette W. Oliver, University of Texas at Austin

In Close Association: Research, Humanities, and the Library, Occasional Papers No. 208. By Bernhard Fabian and John J. Boll. Champaign, Ill.: Graduate School of Library and Information Science, University of Illinois, 1998. 70 pp. \$12.00. ISSN 0276-1769.

This pamphlet is the result of Professor John J. Boll's adaptation of Professor Bernhard Fabian's influential study of Germany's bibliographical institutions, *Buch, Bibliothek und geisteswissenschaftliche Forschung. Zu Problemen der Literaturversorgung und der Literaturproduktion in der Bundesrepublik Deutschland* (Schriftenreihe der Stiftung Volkswagenwerk, Band 24: Göttingen: Vandenhoeck & Ruprecht, 1983). While Fabian's work stresses the importance of traditional print resources for successful research in the humanities and describes the close symbiosis and interdependence between the quality of research and that of the libraries at which it is performed, John Boll's updated version is meant to continue this discussion and apply it to the current situation of research institutions in this country. In so doing, Boll has omitted about half of Fabian's study, including the latter's analysis of the shortcomings of Germany's scattered bibliographic control.

Fabian's critical evaluation of key elements necessary to the research process in the humanities and in particular to Germany, such as that country's system of interlibrary loan or methods of scholarly publishing, has been eliminated. Fabian's account of the successive attempts to establish a German national library, as well as his specific recommendations to strengthen Germany's research libraries, have also been left out. Instead, Boll has chosen to add sections on the different national libraries in Germany and current domestic (U.S.) issues in copyright, interlibrary loan, alternative and electronic formats, and bibliographic utilities, including recommendations for regional archival libraries. These sections subdivide the text into six chapters, although they are not marked as such, as the pamphlet is intended as one continuous essay. References are provided as endnotes.

In his adaptation, Boll was successful in translating and conveying Fabian's thoughts on the differences in the research process in the humanities as compared to that in the sciences. Furthermore, Boll provides a useful overview of Germany's organization of research libraries as well as a general introduction to the research process in the humanities and the role of specific services and resources (ILL, CD-ROM, Microfiche) in that process. He also makes a strong and convincing defense of the lasting value of traditional print resources and stresses the dangers of the increasing dominance of electronic publishing. Nevertheless, in his attempt to extend Fabian's original study, Boll has lost its focus. Intended to address very specific problems of bibliographic control in Germany, Fabian's work has had a profound impact and fundamentally contributed to the solution to that problem. Conversely, Boll's edition of Fabian's work has resulted in a confusing mixture of comments by both scholars on the situation of research institutions in Germany and the United States. The outcome is a qualified description of the nature of, as well as the challenges currently affecting, research in the humanities. Because of the limited length and confusing structure of the study, however, the analysis remains at a descriptive level. While Boll provides an overview of the threats to successful research in the humanities, including the most recent electronic developments that were not yet as prevalent at the time of Fabian's investigations, he does not offer a detailed analysis of particular challenges or solutions to specific problems. The confusing division of the text, with specific chapters on Germany and others on the United States, or on general dangers of the increasing dominance of electronic media, is unlikely to produce any significant changes in either country. Though Boll completes an educated introduction to current issues affecting the quality of research in the humanities for students and scholars alike, and stresses the value of humanistic research in today's (post-)modern society, the text might have had greater repercussions if it had focused on the United States only. In other words, it might have been preferable either to translate Fabian's influential work in its entirety or to complete a new study that, while incorporating ideas developed by Fabian, would have addressed specific domestic issues and provided detailed recommendations. In conclusion, Boll's adaptation of Fabian's study is recommended as a competent and learned introduction to the research process in the humanities and current pressing issues faced by research institutions and scholars in the field. It is not an in-depth analysis of a particular problem with concrete proposals at hand. With that in mind, it is a useful study that should be acquired by any library serving the humanities.

The Modern University and Its Discontents: The Fate of Newman's Legacies in Britain and America. By Sheldon Rothblatt. Cambridge, England: Cambridge University Press, 1997. xiv, 461 pp. \$59.95. ISBN 0-521-45331-3.

Sheldon Rothblatt's book focuses on the development of the modern system of higher education in Britain and the United States. Specifically, his study is "concerned about the origins of a way of thinking about universities that is, even in its denial, permanent" (xi). Rothblatt exposes the construction of ideas surrounding university life and persuades the reader to come to a better understanding of a system which all too often is taken for granted.

The ideas of Cardinal John Henry Newman, especially those expressed in *The Idea of a University*, provide the cornerstone to Rothblatt's massive topic. Newman's work affords such an excellent foundation not only for its ideas but because of the motivation behind its creation. The University of London created in the 1820s (13) and the world's first "multiversity" (385) embodied all that Newman condemned. It was urban, the students were nonresidents, and it catered to the open market.

Perceptions of the university, the life and development of the student population, and the history of the university system form three of Rothblatt's main themes. Perception of what a university is depended a great deal on the style of teaching embraced by the institution. Rothblatt defines three ideas of a university: the first, according to Newman, is "a place of teaching universal knowledge" (50); the second, a place of original inquiry drawn from the German model; the third, an institution which focuses on professional training (50). Rothblatt uses the traditional "universal knowledge" institution and examines its philosophical base.

Controlled pastoral settings where nature itself is infused with meaning and spirit can be found in the construction of the universal knowledge institution (55, 59). The section on "the associations of place" aids the reader in understanding how location, nature, and history combine to form the idea of a university in which the whole person becomes the focus (61). As Rothblatt suggests, "spaces not only possessed an in-dwelling spirit . . . They were distinctive by virtue of history" (62). The associations between space and a type of spiritual history were carefully cultivated by the university and the colleges in order to create a bond between student and place.

Rothblatt's discussion of the evolution of the undergraduate population is particularly interesting. Changes in sociability patterns (114-5), use of leisure, the rise of competitive sports (121), examinations, discipline, success and failure, manliness and self-identity help portray the undergraduate as the recipient of attention from concerned parents, colleges, and universities interested in the formation of the whole person. The development of the centrally controlled university examination system provides an interesting perspective from which one can view the increasing acceptance of competition and its resulting discipline. The rise of competition, what Rothblatt terms "the culture of pluck" (190), and merit-based success coincided with the changes in exams.

Adoption of "the Federal Principle" by nineteenth-century English institutions supported the evolution of "the rise of the center" (240). The federal principle "refers to the habit or practice of grouping separately governing units, normally for teaching, around a core administration" (233). With the influx of new non-degree-granting institutions, the federal principle helped older universities gain control over a changing situation (240). The burgeoning undergraduate

enrollment forced an increase in the construction of new institutions, and many of these were not content with federation. The compromise of 1836, the example of Birmingham University, and the reviews of the twentieth century—that is, the Robbins Report of the 1960s (274) and the abolishment of the “binary line” between polytechnics and universities in the 1990s (277)—all contributed to form the current models of higher education. Rothblatt ends the work with an allusion to the schizophrenic product of these changes:

The university arrives at the end of another century caught between two uncompromising polarities . . . The first is the on-going stimulus to differentiate and divide into specialised activities or arrangements, intellectual domains and career patterns in response to multiple and unavoidable pressures . . . the second is exactly the opposite and is partly but not wholly a reaction to the first. It is the tendency for universities to shed their distinguishing traits and whatever legacies they may respect and converge on common types. (453)

Rothblatt’s sensitively written work provides a glimpse into academia. It leaves the reader questioning both the past, present, and future of university life. For this, it is relevant to anyone associated with higher education.

Jennifer Ford, University of Mississippi

British Literary Culture and Publishing Practices, 1880–1914. By Peter M. McDonald. Cambridge, U.K.: Cambridge University Press, 1997. xi, 230 pp. \$59.95. ISBN 0-21-57149-9.

Peter McDonald’s *British Literary Culture and Publishing Practice, 1880–1914* offers a valuable look at how the history of the book influences literary criticism. For McDonald, most approaches to literary interpretation omit too many modes of understanding. This has now been a long-standing complaint of book historians, who argue for a wider analysis of the factors involved in writing and publishing a text. McDonald argues for the usefulness of Robert Darnton’s model of the communications circuit and Pierre Bourdieu’s theory of the field. Bourdieu argues that books and other items of culture operate within a distinct market—the market for symbolic goods. Bourdieu’s theory holds that writers try to write themselves into a particular area of the field to fulfill a socially constructed network of value. These networks of value are social constructions of a particular time and place, so all writing is a product of social history. Understanding how authors perceived their place in the literary field is crucial to understanding why they wrote what they wrote.

McDonald offers three case studies for the theory of the field: Joseph Conrad, Arnold Bennett, and Arthur Conan Doyle. Conrad was a rabid purist, eager for a literary reputation above all. Bennett’s career presents an image of a split personality; lacking a private income, Bennett produced wildly successful serial novels that could support his avant-garde interests. Arthur Conan Doyle wrote to the middle, hoping to produce popular works of literary value. Anxious for high culture status, Conan Doyle lamented writing the Sherlock Holmes stories that probably did as much to raise the quality of mass culture writing as any literature of the time.

McDonald's examination of the history behind Conrad's *The Nigger of the "Narcissus"* (1897) is an excellent reminder that even the most committed of literary purists must pay attention to the market. Early in his career Conrad expressed contempt for periodical writing and popular authors, but economic realities intruded on Conrad's aesthetic ideals, and eventually he spent considerable time writing adventure stories for periodicals.

To escape these market limitations, McDonald argues, Conrad sought the approval of W. E. Henley, the most influential avant-garde editor of his day, by writing to meet Henley's aesthetic standards. Certainly Conrad had no delusions that his difficult novella would become a best-seller. He counted the book a success because the right people—Henley in particular—published and praised it. McDonald suggests, persuasively, that Henley's approval gave Conrad permission to consider himself an avant-garde writer.

McDonald's contention that Bourdieu's theory of the field "offers a satisfyingly inclusive methodological framework which embraces, and even transcends, many traditional divisions within cultural and literary studies" is persuasive (172). Perhaps it is most useful as a beginning; McDonald's use of the theory to provide textual readings is too brief to be entirely satisfying. This shortcoming is due in part to the choice of organizing the book by author, a principle that is not useful for a book about the theory of the field. McDonald's chapter on Conrad and *The Nigger of the "Narcissus"* is ultimately the most successful because it offers a focused book biography that the theory of the field demands. The discussions of Bennett and Conan Doyle, while interesting, useful, and persuasive, function more as needs-and-opportunities essays than as comprehensive studies.

McDonald has opened a useful door by putting Bourdieu's theory into practice. Doing so is difficult because the theory demands a wide scope of knowledge from a variety of disciplines, especially social and publishing history, to come to understand a book. This breadth of scope successfully reminds us of how the history of the book influences literary criticism, and McDonald's conclusion that the theory is "satisfyingly inclusive" is similarly satisfying.

John Kinkade, Austin, Texas

Germany's Transient Pasts: Preservation and National Memory in the Twentieth Century. By Rudy Koshar. Chapel Hill, N.C.: University of North Carolina Press, 1998. xiv, 422 pp. \$59.95. ISBN 0-8078-2398-8.

At the turn of the century, only a few German states and cities had preservation laws or offices with any authority to step in and help save an endangered building, and to be worthy of being considered for preservation, objects almost always had to have public or religious significance and have been constructed prior to the nineteenth century. Today preservation officials play a significant role in all town planning and development decisions, and there are hot debates about the preservation of all sorts of buildings constructed in the 1950s and 1960s. Moreover, the definition of historic preservation has shifted from one that advocated conserving an object in its present condition, but not restoring it, to restorations of all kinds and even complete reconstruction of buildings almost or totally destroyed in the war. A famous example of the latter was the rebuilding of the Goethe house in Frankfurt, but current examples include the on-going

rebuilding of the Frauenkirche in Dresden and the debate about recreating the Hohenzollern palace in Berlin.

The German historic preservation movement has deserved thorough scholarly treatment, and Rudy Koshar's long-awaited book addresses this need. Koshar's study is based upon a very broad and very deep reading of published primary materials and secondary materials, especially professional journals and newspapers, and a limited use of unpublished archival materials. Having immersed himself in the field, Koshar offers his readers many penetrating insights while presenting a sweeping narrative about preservationist thinking and institutions in this century. Handsomely illustrated with dozens of black-and-white photographs, this book is not a catalogue of the successes and failures of the preservation movement. Illuminating but at times also frustrating, *Germany's Transient Pasts* deals far more with what preservation officials said than what they did.

On one level the book outlines the growth and transformation of the historic preservation movement. On another level, however, Koshar seeks constantly to understand historic preservation efforts as national "memory-work," following the theoretical path blazed by Pierre Nora and Maurice Halbwachs, among others. This insistence on the centrality of the "nation" means that Koshar is fundamentally interested in the relationship between national politics and preservationism, and this causes some difficulties. Thus, for example, while it is true that the completion of the Cologne cathedral during the second Empire was laden with national symbolism, to treat the completion, maintenance, repair, and restoration of that huge building as primarily of national significance misses something of which Koshar is well aware but stubbornly pushes aside. Cologne's Dom is an intensely local object and always has been. Cologne's citizens see the cathedral as theirs, not the nation's, and this very local identification with historic buildings is at least as important, if not more important, than any "national" component of historic preservation. The Rhineland—where, as Koshar repeatedly notes, the preservation movement was always strongest—has maintained an identity that was not Prussian and was as much West European as German. Local and regional identities were important in the nineteenth century; they provided refuge during the Nazi period; and they most definitely aided recovery after World War II, when the meaning of German nationality became and remained remarkably fuzzy.

Koshar acknowledges that local concerns often were more important than, or directly contradicted, national concerns, but his own quest remains national memory. He observes that "there were many cultural nations, many ways of appropriating the national past for contemporary social uses" (243) and that restoring or reconstructing war-damaged buildings was one legitimate way of appropriating the past. However, he also bemoans the failure of the post-1945 preservation movement to engage in "critical" history, by which he means a critical confrontation with the evils of German national history—militarism, anti-Semitism, and the Holocaust. As much as I share his condemnation of Germany's crimes, I think he is sometimes unfair. Thus when a Düsseldorf *Heimat* club newsletter in 1942 mourned the destruction brought by the bombing, pledging to rebuild a beautiful garden city once peace returned, Koshar comments: "At a time when the machinery of mass death had already begun to work," this pledge "was a projection into the future of the act of forgetting this specific, terrible past still unfolding. It was also obscene" (195–6). This anger seems misplaced. Preservation officials, in fact, were little different from Germans in all walks of life, during the war and after, in not wishing constantly to confront the evils of

Nazism, and it is not surprising that they did not conceive most preservation projects as acts of deep introspection, self-condemnation, or reparation. West Germany was actually more honest about facing its past than many other countries. The East German regime had a terrible time both in admitting any complicity in the Holocaust and in defining its own place in national history.

His desire to engage with postmodern theory at times leads Koshar to the brink of excessive generalizations, but his sense of historical reality usually stops him short of that brink. In many places the writing is engaging and stimulating, as when he refers to historic districts as “archipelagoes of memory in a sea of ruins” (210), but elsewhere his language can obstruct meaning. Thus “tenth-of-a-second destruction” (154 and 174) is not a helpful metaphor when applied to everything from a devastating bombing raid to a multiyear renewal project, even if the phrase did originate with Walter Benjamin. Scholars of modern German history, urban history, and historic preservation will all benefit from Koshar’s book, but it does take some effort.

Jeffry M. Diefendorf, University of New Hampshire

L'Action culturelle en bibliothèque. Edited by Viviane Cabannes and Martine Poulain. Paris: Editions du Cercle de la Librairie, 1998. 214 pp. 220 FF. ISBN 2-7654-0709-6.

Once upon a time, the aim of the libraries was to become a reduced image of the world. But the world kept moving (more) slowly at that time, and the libraries, because of this relative stability, had time to pursue their project and to enjoy their achievements. The work tools, the methods, the approach to the missions, even the public, were all promoting such an image of libraries. The “Big World” seemed nothing but an endless repetition, and the library—“the small world”—had only to carry on with a system already established.

The book *L'Action culturelle en bibliothèque* presents and discusses the changes that occurred in the world of libraries as a result of “animating” the Big World. The focus is on the French experience, but the conclusions, the suggestions, and the models included in the volume are of real use to anyone who is concerned with changing the library from a museum of information into a search engine and information processor; to the benefit of the public.

Exhibitions, meetings, round tables, debates, presentations, shows, promotions of new supports and formats (multimedia, Internet, electronic databases etc.), extramural activities—these are the many new faces of the library in its recent history, shown to an often disconcerting diversity of publics, ranging from the traditional patron to those less often in the presence of books. How did librarians welcome these changes (when they did not cause them themselves)? What efforts of structural adjustment were imposed on libraries? What was the cost of changes, and how much is the keeping up of the rhythm of adjustment made to suit the “rhythm of the world,” and therefore, the users’ needs? What is the result? What is the benefit? These are questions that library managers, workers in cultural administration, museum and library conservation staffs, academic teachers, computer technologists, and public relations people are trying to answer.

The first part of the volume, “Cultural Policies in Libraries: Missions and Contexts,” contains chapters analyzing cultural policies and various kinds of

publics, in libraries and museums. The second part, "Territories and Trajectories," shows different approaches and solutions found by such institutions as municipal libraries, the Library of Public Information, the French National Library, university libraries, and libraries for children. The third part, "Putting into Practice," is a guide for the preparation of an exhibition in the library, for an oral manifestation, or for audio-visual animation. The volume ends with a few useful pieces of advice concerning the correct use of partnership in cultural activities as well as a chapter dedicated to the Internet, virtual libraries, and exhibitions.

Jacques Perret's preface opens a book with over sixty bibliographical references, which represent as many opportunities of multiplying information in the area of cultural activities in libraries.

L'Action culturelle en bibliothèque is a useful book for any library willing to see its collections last.

Gabriel Zanescu, Central University Library, Timisoara, Romania

Le Biblioteche Europee nella Prospettiva Comparata. By Giuseppe Vitiello. Ravenna, Italy: Longo Editore, 1996. 255 pp. £. 38.000. ISBN 88-8063-081-4.

Dr. Giuseppe Vitiello has solid experience in the field of librarianship both in Italy and abroad. His professional curriculum includes assistant to the director of the Biblioteca Nazionale Centrale in Florence and consultant of the European Commission. Dr. Vitiello is responsible for the program "Books and Archives" of the European Council and is the author of two books (*Strutture e servizi bibliotecari: il centro bibliografico nazionale*, 1987, and *Il deposito legale nell'Europa comunitaria*, 1994) and many journal articles.

Le Biblioteche Europee is a collection of several essays, some already included in previous publications and others published for the first time. As indicated by Dr. Vitiello in the preface (9), readers have the option of either examining individual chapters separately or following the author's logical thought from the beginning to the end of the book.

The book under review comprises a lengthy introduction and two parts. In the introduction, entitled "Che cos'è la biblioteconomia comparata?" [What is comparative librarianship?], Dr. Vitiello states that while the beginning of comparativism in some social sciences, such as anthropology and linguistics, dates back to the nineteenth century, comparative librarianship is a much younger discipline, since the first examples of comparative studies in library science started only in the 1950s. Next, the author describes the history, problems, and goals of this new science.

The first part, entitled "Scenari, temi, materiali" [Scenarios, themes, materials], presents the European national policies concerning books and reading as well as several themes, including bibliographic utilities, bibliographic control, national bibliographies, the role of national libraries, legal deposit of print and electronic material, and library statistics. For the description of materials, the author selected the library systems of France, Germany, and Denmark. One entire chapter is devoted to each of them. The second part of *Le Biblioteche Europee* describes the history and the objectives of the programs established by the Commission of the European Union and the European Council to support libraries.

Readers of this book should expect neither a complete description of library systems in Europe nor a systematic analysis of all aspects and problems relating to comparative librarianship. The author chose to examine in depth only three library systems—French, German, and Danish—in consideration of their unique characteristics and peculiarities. While some general coverage, at different levels, is provided for Western and Northern European countries, only sporadic hints are made about the Eastern European libraries, which are presently struggling with severe organizational and financial problems.

The value of the book under review rests in the multifaceted expertise of the author who has an in-depth knowledge of the issues he discusses. Scholars who choose to read *Le Biblioteche Europee* should consider Dr. Vitiello's experience as a starting point and continue their research by examining the extensive bibliography of books, essays, and journal articles in several European languages included at the end of this work.

Sandra da Conturbia, Texas A&M University

Adventures with Britannia: Personalities, Politics and Culture in Britain. Edited by William Roger Louis. Austin, Tex.: The University of Texas Press, 1996. 342 pp. paper, \$17.95. ISBN 0-292-74689-X.

More Adventures with Britannia: Personalities, Politics and Culture in Britain. Edited by William Roger Lewis. Austin, Tex.: The University of Texas Press, 1998. 388 pp. paper, \$19.95. ISBN 0-292-74709-8.

William Roger Louis, consummate historian, leader, and distinguished professor, who directs the British Studies Program at the University of Texas at Austin, has made a significantly important contribution to international scholarship in British Studies. He has accomplished this task by making available to many scholars, students, and archivists a representative selection of the lectures from this distinguished program. His introduction to the lecture series also includes a discussion of the historical development of the program tempered with interesting memorabilia and anecdotes.

The administrative offices of the British Studies Program are located in what is now called the Harry Ransom Humanities Research Center (formerly the Humanities Research Center). The center is named for its founder, Harry Ransom, who was a professor of English and a former Chancellor of the University, a collector of rare books, and a man of obvious vision. In developing the archive that holds substantial collections in English literature, it was also Ransom's idea to have a weekly series of lectures which would offer an opportunity for scholars and interested persons to learn of the original research being conducted at the HRC and enable the members of the seminar to discuss their own work-in-progress. The Faculty Seminar on British Studies membership includes University of Texas faculty and staff members, yet has an appeal to the broader community of Austin, Texas, embracing doctors, lawyers, judges, civil servants, and businesspeople. There is also a Junior Fellows Program in British Studies comprised of some thirty younger faculty representing several disciplines across the campus. These lectures continue to take place with substantial interest, commitment, and participation.

The lectures printed herewith provide a wide range of topics from this series. British Studies, Louis writes, “means things ‘British’ throughout the world as well as things that happen to be English, Irish, Scottish, or Welsh.” (1) In defining the range of subjects, he continues, “The scope includes disciplines in the social sciences and humanities including the history of science. Most of the lectures in this collection fall within the fields of history, politics, and literature, though the dominant theme is historical.” The reader is also made aware that these lectures differ in style from essays or articles, an advantage that adds significantly to the ease of reading this volume, yet there is a wealth of information and scholarship.

The lectures in this volume may be placed into four categories: biography, political philosophy, English literature, and origins and causes of World War II. In the biography section Albert Hourani, an honorary fellow and former director of the Middle East Centre at St. Antony’s College, Oxford, writes on “The Myth of T.E. Lawrence”; Robert Blake, an editor of the *Dictionary of National Biography*, on “Winston Churchill as Historian”; Donald Cameron Watt, former Stevenson Professor of International History at the London School of Economics, on “Personalities and Appeasement”; and William H. McNeill, Professor of History, Emeritus, the University of Chicago, on “Toynbee Revisited.”

The political philosophy section includes Alan Ryan, professor of politics at Princeton, on “Bertrand Russell’s Politics: 1688 or 1968?”; and Joseph Hamburger, Pelatiah Perit Professor of Political and Social Science at Yale University, on “How Liberal was John Stuart Mill?” The English literature section includes Hilary Spurling, British biographer, on “Paul Scott: Novelist and Historian”; Adolf Wood, an editor with the *Times Literary Supplement*, on “The Lure of the TLS”; Ian MacKillop, a senior lecturer in English literature at the University of Sheffield, on “F. R. Leavis and the ‘Anthropologico-Literary’ Group: We Were That Cambridge”; and Jeremy Lewis, a former director of Chatto and Windus, on “Who Cares About Cyril Connolly?” Some of the lectures on World War II include R. A. C. Parker, a fellow of Queen’s College, Oxford, on “Chamberlain and Appeasement”; and Michael Howard, Regius Professor of Modern History at Oxford, on “Reflections on Strategic Deception.”

In addition to the selected lectures contained in this stellar volume, Louis also contributes by making available a listing of the titles of all the lectures in the British Studies Program Series, 1975–1995. The themes in the overall selection of lectures expand upon the richness of British studies throughout the world by including British influences in India, Africa, Australia, Canada, and other places. One would find included in the Africa themes Leonard Thompson, “Political Mythology and the Racial Order in South Africa”; and Bernth Lindfors, “The Hotentot Venus and Other African Attractions in Nineteenth-Century England.” The articles on libraries include Erik Stocker, “A Bibliographical Detective Story: Reconstructing James Joyce’s Library”; Nickolas Pickwood, “The Libraries of the National Trust”; Wayne A. Wiegand, “British Propaganda in American Public Libraries during World War II”; and Paul Sturges, “History of the National Library of Canada.” An example of a study of British relations with India is William S. Livingston, “The British Legacy in Contemporary Indian Politics.”

India as well as Africa remain important subjects in the second volume. This volume was published in 1998, in the same tradition of excellence as the first. The dominant theme is still historical, with other lecturers addressing the fields of literature and politics. One will find treatises on such towering figures as Winston Churchill and Lord Mountbatten, D. H. Lawrence and Rudyard Kipling,

as well as a stimulating lecture that addresses the differences between British and North American presses.

The leadership of William Roger Lewis and the consistently high quality of lecturers with a wide range of topics in British historical, political, and literary history explains why it is that the University of Texas has gained such distinction with this program. With all the accolades for the program and the publication of the lectures, these excellent guides to the British Studies Program Series could only have been strengthened by back-of-the-book indexes, which would have provided greater access to the wealth of information contained in these valuable resources. This, of course, is a technical observation, not a detraction from the content.

Irene Owens, University of Texas at Austin

The Library of William Byrd of Westover. By Kevin J. Hayes. Madison, Wisconsin: Madison House, 1997. xv, 654 pp. \$79.95. ISBN 0-945612-41-9.

Kevin J. Hayes has produced a remarkable piece of scholarship in his painstaking reconstruction of *The Library of William Byrd of Westover* (Madison, Wisconsin: Madison House, 1997). William Byrd II compiled what is arguably the finest library extant in British Colonial America during the first decades of the eighteenth century. Working from a list of binder's titles from Byrd's library recorded by John Stretch (c. 1750), from a partial catalogue of the Byrd library compiled in the early 1780s by Isaac Zane, and from the work of modern bibliographer Edwin Wolf II, Hayes has produced the first modern, comprehensive catalogue of this great colonial collection.

Hayes's work is a god-send to the working historian. In addition to identifying, to the precision that the surviving manuscript sources permit, the likely titles and editions which Byrd owned, Hayes also reconstructs Byrd's *use* of the library. William Byrd II was one of the great diarists of Colonial America; he maintained a daily diary for much of his adult life, for which the entries for the years 1709–1712, 1717–1721, and 1739–1741 still exist. In addition, Byrd composed numerous essays, maintained a vigorous correspondence, and kept a detailed common-place book. Hayes meticulously cross-indexes references in the surviving diaries, correspondence, essays, and common-place book with books in Byrd's library. For example, Byrd owned a collection of John Tillotson's sermons, to which he referred eighteen times in his diary between February 1709 and April 1711. Hayes quotes each reference in a note appended to his entry for "Tillotson's Sermons, 16 vols., different Editions" (p 351). The result is a reference work that will immensely facilitate the research of historians working on Byrd; if you want to know which religious works (for example) Byrd recorded reading, or on which religious books he meditated in his common-place book, Hayes's work permits location of these references easily and quickly.

Hayes provides a useful and extensive historical introduction to his volume. This essay serves many purposes, not all of which are congruent: it provides an intellectual biography of William Byrd II (although one that should be supplemented with the recent biography by Kenneth Lockridge); it details the process by which William Byrd I and William Byrd II constructed the library; and it traces the process by which the library was broken up and sold following the 1777

suicide of William Byrd III. Hayes reflects in a number of sections in the essay on features of Byrd's library which deserve further research. For example, in a two-page discussion entitled "Women and Books," he notes in passing that "Byrd owned colonial America's greatest collection of works written by women" (44–46). Elsewhere he touches—altogether too briefly—on the schema by which Byrd catalogued his collection, and on the various uses which Byrd made for the works in his library. Given the richness of the window Hayes has provided into Byrd's mind, I found these sections disappointing; they barely scratch the surface of the potential Hayes's effort has created. But they are disappointing only in comparison to the larger brilliance of Hayes's bibliographical effort. As a scholarly introduction to Byrd's life and library, Hayes's essay does everything one could reasonably ask it to do.

Hayes's *The Library of William Byrd of Westover* adds a fine resource to the growing efforts to understand the intellectual history of British Colonial America. This book is a model of careful scholarship and sets the standard against which similar efforts will be judged for some time to come.

Kevin R. Hardwick, James Madison University

A Jewel in a Park: Westmount Public Library, 1897–1918 (Dossier Quebec Series). By Elizabeth Ida Hanson. Montreal: Véhicule Press, 1997. 153 pp. paper, \$17.95. ISBN 1-55065-087-4.

The Westmount Public Library, opened in 1899 as a memorial to Queen Victoria's Diamond Jubilee, is celebrating the hundredth anniversary of its opening this year amid much fanfare. Located in the city of Westmount, Quebec, near Montreal, the library was the first tax-supported library in Quebec and one of the first Canadian public libraries established outside of Ontario. In *A Jewel in a Park*, Canadian-born Elizabeth Ida Hanson, acting head of the Medical Science Library and assistant head of the Biology Library at Indiana University, offers a competent, highly readable, and concise chronicle of the Westmount Public Library that both complements this year's festivities and makes a substantive contribution to Canadian library history.

Hanson establishes the context of the Westmount Public Library's beginnings by giving us a thorough summary of this history as well as an in-depth look at the library scene of Montreal, the largest city in Canada in the 1890s. She shows us that Canadian library history is relatively long, beginning in the early 1600s with private collections and Jesuit academic holdings. However, tax-supported public libraries in Canada were not firmly established until the early 1880s, and for many years they were confined to Ontario. Hanson offers evidence that in Quebec religious, cultural, and linguistic barriers long discouraged the spread of public libraries, and she asserts that the establishment of the tax-supported Westmount Public Library was part of a new phase in public library development in Canada, a turning point characterized by the spread of public libraries beyond Ontario. In addition to being a symbol of emerging trends in Canadian library development, the author claims that the Westmount Public Library was a catalyst for further library and intellectual development across Canada because it was successful at adopting and promoting new innovations in public librarianship.

Hanson substantiates these assertions by giving us a thorough account of the progressive and bucolic English-speaking community of Westmount (heavily British-influenced), the events leading up to the establishment of the Westmount Public Library (a Jubilee memorial that was seeded by a legal settlement with a gas company), the library's leadership (which included prominent librarians Charles Gould and Mary Solace Saxe), the challenges (a lack of precedents, lean budgets, service during World War I), the services and innovations that the library provided in its early years (a professionally developed collection, open stacks, children's services, the Dewey and Cutter classification systems, the Browne charging system), and its successes (almost continuous support from the community and early recognition as a model North American library).

Using clear writing, light humor, interesting examples, and well-chosen photos and political cartoons, Hanson takes us through amazing amounts of detail in eight chapters without ever becoming tedious. In addition to being highly accessible, this succinct volume is also a good work of historical scholarship featuring abundant, informative endnotes for each chapter as well as an extensive and organized bibliography. Production values are high; this paperback book is attractive and sturdy. This American reviewer found only two idiosyncrasies, which are likely to be attributable to the book's French-Canadian origin: first, French-language passages and quotations are not translated; second, dollar amounts listed in discussions of budgets are not specified as Canadian dollars, which makes one wonder if the book is meant for distribution outside Quebec and/or Canada. These minor points aside, *A Jewel in a Park* is a good selection for both amateur and serious enthusiasts of Canadian library history and is a fitting tribute to the legacy of the Westmount Public Library in its hundredth year.

Kevin S. Rioux, University of Texas at Austin

Free Expression and Censorship in America: An Encyclopedia. By Herbert N. Foerstel. Westport, Conn.: Greenwood Press, 1997. ix, 260 pp. \$65.00. ISBN 0-313-29231-0.

Having previously authored *Banned in the U.S.A.*, a vital work on censorship for the current era, Herbert N. Foerstel has issued an encyclopedia on the subject. In *Free Expression and Censorship in America*, Foerstel covers a wide range of the individuals, issues, and subjects that make up the censorship debates in the United States today. Foerstel writes concise entries explaining the roles and importance of people, from First Amendment lawyer Fred Abrams to televangelist and presidential candidate Pat Robertson, and issues such as flag desecration, abortion, pornography, and homosexuality. The encyclopedia also features synopses of important legislation and government agencies, such as the Information Security Oversight Office, the Freedom of Information Act, National Security Decision Directives, and, of course, the First Amendment, that clarify the importance of these acts, committees, and organizations. All of this information is expressed from an informed and relatively unbiased perspective.

Many entries are of the brief just-the-facts type, especially those for persons. Others, such as the entries for the Internet and National Security Information, are lengthy essays that extensively cover the topic of discussion. The book also features a table of cases and a selective bibliography for those who might use this text as a starting point from which to explore the topic more completely.

The index, though fairly complete on other counts, does not include titles of the works referred to in the main text. For example, the entry on erotica discusses works such as *Tropic of Cancer*, *Ulysses*, and *Lady Chatterley's Lover*; however, the index features entries only for the authors and not the titles of the works themselves.

This brief encyclopedia provides good basic information on the subject of free expression. Brief, however, remains a key word for this book. At only 240 pages (not including the index, table, and bibliography), *Free Expression* seems short for an encyclopedia of any sort and especially for one covering a topic so broad and timely. Though many topics are exhaustively covered, other important issues are not even broached. Noticeably absent are sections on censorship controversies surrounding popular music. An entry appears for the outspoken Frank Zappa, but no entries exist for 2 Live Crew, Negativland, Madonna, Ice-T, or the countless other recording artists who have had their freedom of expression curtailed by record companies, law enforcement, or government agencies. Neither are there entries for the Parents' Music Resource Center or its cofounder Tipper Gore, though both are mentioned elsewhere in the text. Notwithstanding Foerstel's statement that the "biographies presented are unavoidably selective," one wonders what the criteria for selection were to have excluded figures such as Tipper Gore and Ice-T.

MTV is absent as an entry of its own and as part of the entry on television, although this network has been at the center of many high-profile skirmishes over censorship throughout the network's brief history. The musical practice of sampling, which in itself raises all sorts of questions about free expression vs. authorship, is not mentioned either. Motion pictures are also given cursory treatment. Foerstel has included a short history of motion picture censorship under the entry "motion pictures," but *Free Expression* does not explore the censorship issues that arose in recent years surrounding *The Last Temptation of Christ* and *Henry: Portrait of a Serial Killer*, to name just two examples.

Free Expression and Censorship in America provides an introduction for individuals unfamiliar with the issues relating to censorship and free expression. Despite the aforementioned gaps in coverage, the text's thorough essays and diverse entries function as a valuable reference tool for anyone researching or just curious about the state of free expression in America today.

Nathaniel Feis, University of Texas at Austin

No Silence! A Library Life. By William R. Eshelman. Lanham, Md.: Scarecrow Press, 1997. xiv, 340 pp. \$59.00. ISBN 0-8108-3241-0.

William Eshelman has enjoyed a long and distinguished career in librarianship and kindred fields: serials librarian, director at two university libraries, editor of *Wilson Library Quarterly*, president of Scarecrow Press, ALA councilor, printer, and gadfly. This autobiography is a narrative of his career and an account of his personal life. The book is divided into sixteen chapters, with each chapter covering an important event or transition in his life.

The book has many positive qualities, one of which is that Eshelman is a raconteur *par excellence*. He tells the story of Dylan Thomas's poetry reading at U.C.L.A. A greeter attempted to steady the bibulous poet, and Thomas exploded, "Take

your hands off me, you queer" (68). At the poetry reading he spoofed and anticipated students' questions: "What is the link between the poet and society in a prehydrogenous age?" "What was the relationship between W. C. Fields and Virginia Woolf?" "Between Rilke and the Gold Standard?" (68). We also learn that one of his professors at library school, Reuben Peiss, was referred to as "P.P.P." Or "Piss Poor Peiss" (72). And then there is an incident when Eric Moon asked the newly appointed ALA Executive Director, Robert Wedgeworth, how he was going to handle his job. Wedgeworth exclaimed that "I am going to out-Honky the Honkies" (245). Wedgeworth surely said this in jest, but Eshelman appears to believe that he was serious.

Another engaging feature is Eshelman's role as an apostle of the book. "I believe that books are basic," he writes, "and will never be replaced by CD-ROM disks or the marvels of the Internet. Digital bits of information do not add up to knowledge" (312). The child's voice that St. Augustine heard before his reconversion to Christianity, "*Tolle, lege, tolle, lege* (Take, read, take, read)," is basic today and needs to be repeated. Along the same lines, Eshelman deprecates public libraries' insistence on giving patrons what they want. This abdication, I believe, is how libraries get thirty copies of *How Stella Got Her Groove Back* but do not have the books that feed people's minds. His account of the ALA's transition from the "old boy" network to the reform body led by Eric Moon will be useful to library historians, as it provides an insider's view.

Sometimes Eshelman is too hard on himself. As an ALA Councilor, he describes himself as speaking "arrogantly" (23), but I wonder if this attribute is not a reflection of the reformers' arrogance. As the ALA took positions on social issues that have little to do with being a librarian (gay liberation, antiballistic missiles, feminism), members felt that they had a duty to "take a stand" on this, that, and the other. A number of librarians do not belong to the ALA precisely because of these activities. "Freemen need no guardians," Woodrow Wilson once said; words that the ALA and especially the Social Responsibilities Round Table might well hearken to.

Several other of his stands are laudable, particularly his belief that one-half of the library schools should be closed because their faculties did not engage in "substantive, productive scholarship" (241). Despite the closing of fourteen schools (a good start), there are still, I think, too many mediocre programs turning out too many mediocre students to do work only marginally related to librarianship. Finally, I admired his description of librarianship as a "calling" (76) and his insistence that librarianship is an "ancient and honorable profession" (66). In a time when the "L word" is being deleted from library schools and when librarians seek to deny their heritage and alter their image by describing themselves as "information specialists" or "cybrarians," Eshelman's statements are gladsome tidings. We need to hear this more often.

The book has several drawbacks, among them his candid portraits of people who ran afoul of him, such as Art Plotnik, Robert Wedgeworth, and Leo Weins. Even if his characterizations are true, they come across as petty, mean-spirited, churlish, and sure to offend unnecessarily. Exactly what is the point of this?

The book is filled with too much trivia of his personal life, which overwhelms his professional life. We learn of his frequent moves in great detail, his marriages (three), troubled children, colleagues with garlic breath, car break-downs, and so on.

Finally, we come to the most important question: Should this book have been written? No. It would have been better if Eshelman had given some scholar access to his papers to write a forty-page essay covering his professional life. He believes

that he has followed Plato's admonition to present an "examined life." But this is not an "examined life" at all, despite the bounty of personal details. I did not get a sense of the whole man. What kind of a husband and father was he? The details of the break-up of his second marriage are related in a manner which is sure to hurt his ex-wife. Was there a religious side to his life? Which books influenced him and what did he read? Was his conscientious objector status based on Christian doctrine or political philosophy? I would sooner know about these matters than read about an attack by bees. Regrettably, the book will have limited appeal. Only libraries with comprehensive holdings in librarianship will need it.

Daniel F. Ring, Oakland University, Rochester, Michigan

I. *Historia de las bibliotecas en México*. Vol. 1: *Historia de las bibliotecas novohispanas*. By Ignacio Osorio Romero. México: SEP, Dirección General de Bibliotecas, 1986. 282 pp. ISBN 968-29-0590-7.

Historia de las bibliotecas en México. Vol. 2: *Las Bibliotecas mexicanas en el siglo XIX*. By Carmen Vázquez Mantecón, Alfonso Flamenco Ramírez, and Carlos Herrero Bervera. México: SEP, Dirección General de Bibliotecas, 1987. 254 pp. ISBN 968-29-0685-7.

Historia de las bibliotecas en México. Vol. 3: *Las bibliotecas públicas en México: 1910-1940*. By Guadalupe Quintana Pali, Cristina Gil Villegas, and Guadalupe Tolosa Sánchez. México: SEP, Dirección General de Bibliotecas, 1988. 285 pp. ISBN 968-29-2253-4.

Historia de las bibliotecas en México. Vol. 4: *Las bibliotecas públicas en México, 1940-1964*.

Historia de las bibliotecas en México. Vol. 5: *Las bibliotecas públicas en México, 1964-1984*.

II. *Historia de las bibliotecas en los estados de la República Mexicana*. México: Consejo Nacional para la Cultura y las Artes, Dirección General de Bibliotecas, 1986-. [Unnumbered, alphabetical by state. Twenty-one of thirty-one volumes to date. For this review, thirteen volumes are in hand (nine from *Libraries & Culture*; four from the Benson Latin American Collection; eight others reported in national catalogues).]

Historia de las bibliotecas en Baja California Sur. By Columba Galván Gaytán. México: Consejo Nacional para la Cultura y las Artes, Dirección General de Bibliotecas, 1992. 187 pp. ISBN 968-29-3513-X.

Historia de las bibliotecas en Chihuahua. By Elsa M. Ramírez Leyva. México: Consejo Nacional para la Cultura y las Artes, Dirección General de Bibliotecas, 1992. 110 pp. ISBN 968-29-3512-1.

Historia de las bibliotecas en Durango. León de Palacio, Ana María Magaloni. México: Consejo Nacional para la Cultura y las Artes, Dirección General de Bibliotecas, 1993. 378 pp. ISBN 968-29-5544-0.

Historia de las bibliotecas en Michoacán. By Francisco Miranda Godínez. México: Consejo Nacional para la Cultura y las Artes, Dirección General de Bibliotecas, 1988. 107 pp. ISBN 968-29-1746-8.

Historia de las bibliotecas en Nayarit. By Efraín Becerra Juárez. México: Consejo Nacional para la Cultura y las Artes, Dirección General de Bibliotecas, 1992. 172 pp. ISBN 968-29-3514-8.

Historia de las bibliotecas en Oaxaca. By Carmen Vásquez Mantecón. México: Consejo Nacional para la Cultura y las Artes, Dirección General de Bibliotecas, 1989. 231 pp. ISBN 968-29-2146-5.

Historia de las bibliotecas en Puebla. By Ignacio Osorio Romero. México: Consejo Nacional para la Cultura y las Artes, Dirección General de Bibliotecas, 1988. 225 pp. ISBN: 968-29-2249-6.

Historia de las bibliotecas en Querétaro. By Arturo Casado Navarro. México: Consejo Nacional para la Cultura y las Artes, Dirección General de Bibliotecas, 1988. 175 pp. ISBN 968-29-2250-X.

Historia de las bibliotecas en San Luis Potosí. By Rafael Montejano y Aguiñaga. México: Consejo Nacional para la Cultura y las Artes, Dirección General de Bibliotecas, 1992. 61 pp. ISBN 968-29-1695-X.

Historia de las bibliotecas en Tlaxcala. By Jorge Héctor Ávila Hernández. México: Consejo Nacional para la Cultura y las Artes, Dirección General de Bibliotecas, 1988. 89 pp. ISBN 968-29-2138-4.

Historia de las bibliotecas en Veracruz. By Roberto Williams García. México: Consejo Nacional para la Cultura y las Artes, Dirección General de Bibliotecas, 1992. 70 pp. ISBN 968-29-0961-9.

Historia de las bibliotecas en Yucatán. By Surya Peniche de Sánchez Macgregor and Stella María González Cicero. México: Consejo Nacional para la Cultura y las Artes, Dirección General de Bibliotecas, 1987. 105 pp. ISBN 968-29-1702-6.

Historia de las bibliotecas en Zacatecas. By Ramiro Lafuente López, Armando González, and Elia Torres. México: Consejo Nacional para la Cultura y las Artes, Dirección General de Bibliotecas, 1986. 151 pp. ISBN 968-29-0962-7.

Library of Congress Reports (excluding ten of the above):

- Aguascalientes (1989)
- Campeche (date not supplied)
- Chiapas (1986)
- Estado de México (1988)
- Guerrero (1988)
- Hidalgo (1988)
- Jalisco (1988)

University of Arizona and UTEP:
Sonora (1992)

A bold publishing venture by the Mexican federal government's Department of Education (SEP) began in 1983. SEP's Programa Nacional de Bibliotecas Públicas (National Program of Public Libraries) instituted two series devoted to the development of libraries in Mexico from the sixteenth century to the latter part of the present century. The first series is national in scope, providing information on the historical development of libraries, both private and public institutions: three of the projected five volumes have appeared. The second series is a presentation of the historical development of libraries in each of the thirty-one states: with the representative volumes available to this reviewer plus those reported in United States national online catalogues, at least twenty-one volumes were published by 1993. (See Rosa María Fernández de Zamora, "Mexican Library History: A Survey of the Literature of the Last Fifteen Years," *Libraries & Culture*, Vol. 32, No. 2, Spring 1997, 230-7, for a description of the project, authors, and guidelines for both series.)

The Spanish penchant for documentation left a rich heritage in and about Mexico. Mexican archival records are among the richest in the Western Hemisphere. So, too, is the printed word. A formal library was established in Mexico in 1534, the first printing press was introduced in 1539, and its first bibliographic catalogue was published in 1755. The themes of the majority of imported books from Europe included legal (governmental) publications, religious works, theological and philosophical tracts, and literary works. Most titles were from Spain, but foreign works, and even prohibited books, found their way through customs officials. The need for books was essential to the working bureaucracies of government and church (including the latter's missionaries), to the university (established in Mexico City in 1551-1553), to the numerous schools established throughout New Spain, and to individuals whose intellectual needs sought satisfaction.

The general series is divided into chronological time periods according to watershed years in Mexican history: the break from Spain in 1821, the formative period of the nineteenth century ending with the *Porfiriato*, and the postrevolutionary period of the twentieth century. Within these, the development of libraries is discussed based upon primary sources. For the colonial period, shipping and transportation manifests, Inquisition papers, and library catalogues are analyzed to demonstrate the types and quantities of books available to the reading public. For the nineteenth century, reliance is made on government regulations that attempted to found a national library in the face of the seemingly chaotic political disturbances between royalists and democrats, between conservatives and liberals, between federalists and centralists, between rich and poor, and between sundry permutations of these groups. The important point in this context is that the libraries and their books were essential to the development of an educational system—a union that continues today. Thus, the first volume of the twentieth-century developments analyzes the progress made to democratize learning and books by looking at the public policy of education during the presidential administrations since the revolution.

The series is rich in illustrations (drawings, bookplates, book brands, title pages, photographs), and it is rich in historical detail. Particularly interesting is the plundering of the large colonial libraries (principally of the Church) and the formation of significant private libraries during the nineteenth century. Several

of the most significant libraries thus created were shipped to Europe by their impoverished owners where they were sold to a willing market mesmerized with things Mexican. One may well argue that just as Mexican national territory was assaulted by enforcement of a United States Manifest Destiny, Mexican cultural property was impoverished by the economic success of Western Europe and the failure of Mexican governments to establish stability by midcentury. Students of the provenance of rare Mexican books in European and United States libraries will be well-served by consulting this second volume of the general series.

The volumes of the second series are written in the main by historians, not librarians, with an expertise both in local state history and in library development. The coverage in the volumes varies by the historical importance of events and by the relative importance of the state at issue. Thus, there is a disparity between individual volumes in terms of their length and their breadth. As is typical of Spanish-language publications, an extended table of contents serves also as an index. Each volume contains a thorough bibliography and interesting illustrations; many of the volumes have appendixes that may include a list of libraries in the state, book titles of libraries, summary tables of subject matter, or government statutes regarding libraries.

Taken as a whole, the creation of a unified set of state histories of library development is an impressive achievement—an achievement that does not exist for any other Latin American country, and, indeed, probably does not exist for any other country. Both Rosa María Fernández de Zamora, then Directora de Investigación de Recursos Humanos (1983–1986), and Ana María Magaloni, Directora General de Bibliotecas, are to be commended for inspiring the project to realization. The many historians and joint authors are also to be commended for their contributions. Indeed, the volumes promise fulfillment of the goal to “enrich the culture of Mexican librarianship with the results of this historical research” (Rosa María Fernández de Zamora, “Mexican Library History: A Survey of the Literature of the Last Fifteen Years,” *Libraries & Culture*, Vol. 32, No. 2, Spring 1997, 230).

Both the national and the state history series are notable contributions to library development in Mexico and, indeed, to the bibliography of Mexican history. Efforts should be expended by research institutions to acquire all of the published volumes. As of this writing, no one institution in the United States holds a set of the volumes published to date.

Adán Benavides, University of Texas at Austin

Encyclopedia of Biography. Edited by Christine S. Nicholls. New York: St. Martin's Press, 1998. 1,046 pp. \$80.00. ISBN 0-312-17568-X.

This is not Christine Nicholls's first encyclopedic dictionary. For almost twenty years she worked as assistant editor and then as editor of five volumes of the monumental *Dictionary of National Biography* (Oxford: Oxford University Press, 1991, 1997). The *Encyclopedia of Biography* contains over 10,000 biographies of people from all walks of life, at all periods of time, and from every part of the globe, and this volume includes numerous biographies of people who are still living. Particular attention has been paid to representative figures of the twentieth century, “so that the readers can find out about their contemporaries,” as the editor states in her preface (i).

Nicholls decided to concentrate on “the lives of scientists, musicians, and artists, whose impact on our lives has often been far greater and longer lasting than the sometimes more ephemeral achievements of politicians and administrators” (i). One can also find information about fashion designers like Coco Chanel or Gianni Versace, about tennis players such as Björn Borg or Monica Seles, and about rulers like Julius Caesar or Mao Zedong.

The entries vary in length from two and a half lines (e.g., Pietro Mascagni) up to a two-column page (e.g., William Shakespeare). A significant number of entries are supplemented with quotations by or about the biographee, and many of them are accompanied by a list of suggested readings. The encyclopedia also includes four hundred pictures.

At the end of the volume there is a chronological index (963–1046), in which every person featured in the encyclopedia is listed by the years during which (s)he lived. This enables the reader to observe a particular subject’s contemporaries and to build a broader image of an epoch populated with representatives from various fields and different countries. The drawback of this index is that one needs to use it only as a second step in one’s research. First, one has to go to the main entry in the encyclopedia in order to find the year of birth of the subject researched. It is very unlikely that users of the encyclopedia know or remember all the years of birth of the people on whom they need information. For instance, to retrieve Claude Monet in the chronological index, one needs to know that he was born in 1840. Once one knows this date, the section 1841–50 of the chronological index becomes an excellent resource. Among Monet’s contemporaries the index lists Thomas Hardy, Emile Zola, John Rockefeller, Auguste Rodin, Pyotr Il’yich Tchaikovsky, Paul Cézanne, Pope Pius X, Andrew Carnegie, and many others.

Twenty-eight appendices list Academy Award winners, Nobel Prize winners, Booker Prize for Fiction winners, Pulitzer Prize winners, and British poets laureate. Individual appendices list prime ministers of Australia, of Canada, of Japan, of New Zealand, and of Britain, rulers of Russia, England, France, and the Holy Roman Empire, as well as popes, archbishops of Canterbury, kings and queens of Scotland and of Ireland, sovereigns and princes of Wales, Queen Elizabeth II’s line of succession, presidents and elections in the United States, and even famous assassinations, listing the victim’s name and brief details regarding the assassination and who committed it. The latest entries in the encyclopedia feature the year 1996.

Encyclopedia of Biography is a unique and remarkable work of a team of sixty contributors. It is indispensable in private reference collections, and it is a must in the reference section of any library.

Hermina G. B. Anghelescu, Wayne State University

Qualitative Research for the Information Professional: A Practical Handbook. By G. E. Gorman and Peter Clayton. London: Library Association Publishing, 1997. 287 pp. £35.00. ISBN 1-85604-178-6.

The importance of research in library and information science (LIS) has been widely recognized. Research is a critical element for developing a theoretical base to enhance and to guide the future development of the profession and the

discipline. However, library and information science also has been criticized in its own literature for its lack of such thorough and creative research. Many researchers, on the other hand, have observed that the positivist epistemological stance has remained too strong in LIS research. Such a positivism contends that LIS should follow the methodological procedures of natural sciences and that quantitative measurement and numeration are prerequisite. According to library historian Michael Harris, this positivism in LIS traces its origin from the establishment of the Graduate Library School at the University of Chicago. In the late twenties and early thirties when the school was founded, positivism was emerging as the dominant model for social science research, and the first faculty and the students who were largely from other social sciences fields were committed to perspectives such as structural functionalism. As a result, the positivist epistemology which requires a scientific, empirical approach added to what Pierce Butler calls "the simplicity of the pragmatism" of librarianship became prevalent in the field.

One example is found in the methodologies that LIS research usually employs. Although a variety of research methods have been widely adopted and experimented with in other disciplines, in LIS scholarship the interests in qualitative research (QR) methods are rare. Recently, some researchers in the field brought attention to qualitative research methods, criticizing the limitations of quantitative methods to produce what was expected, especially for the humanistic and the social science agenda of LIS. In this regard, G. E. Gorman and Peter Clayton, in their well-written research guide, cogently cover such important issues as the procedures of qualitative theory, especially in library and other information settings. This volume is a nicely organized practical handbook of doing research through the "how-to-do-it mould" (14).

Given the goals as an introductory methodology text, this book has a number of strong points. First, it is a clearly written and well-structured practical handbook. The authors elaborate in step-by-step detail the procedures and techniques of qualitative research in a clear way that is interesting for the beginning researcher. For example, they arrange research procedures such as field work (chapters 4 and 5), observation (chapter 6), interview (chapter 7), and actual writing guide (chapter 12). Each chapter is nicely structured with focus questions, review of chapter, where to look, suggestions, and further readings, which I found very helpful along with the annotated bibliography at the end of the book.

Second, the authors do a good job of presenting a detailed description of the procedures of conducting QR. Given that it is a practical handbook, its detailed descriptions are so considerate that it even mentions the dress code (116). Research scenarios which include illuminating examples of model case reports and methods in each chapter are very helpful, but too much emphasis on them may constrain the main strengths of QR, such as creativity and flexibility, considering that in some chapters the research scenario takes up almost half the chapter.

Third, given the recent interest in qualitative research, with the implications that information-related phenomena are studied from the users' perspectives, the description of the sense-making approach (chapter 13) is a timely and nice reflection on these trends. Although Dervin, who developed the method in 1972, explains that her sense-making approach is neither purely quantitative nor qualitative but rather includes both, I agree with the authors that it is a qualitative approach, since it employs a wide variety of interviewing methods and provides a theory of how to conduct interviews with respondents.

It is interesting that the authors include historical research in this QR text. They even treat historical study as one of the four investigative methods along with observation, group discussion, and interviewing, which is very new to me. The chapter cogently explains the basics of how to do historical research. However, although some historical research can be qualitative research (like oral history), it can also employ quantitative data such as demographics. Thus, relevant explanations should have been added on what feature of historical research characterizes it as qualitative, along with more bibliographic information on historical research, since qualitative research does not necessarily mean just being nonquantitative.

Being a text for first-time qualitative researchers, this handbook needs pertinent background information. For example, it should have been explained how and why positivism has become predominant in the LIS-historical perspective and what makes information organization unique and suitable for QR. Further, the theoretical framework and the characteristics of qualitative research, such as noncontrol and researcher-subject relation, are not explained in this book; that is, among qualitative research traditions and camps including grounded theory, human sciences, symbolic interactionism, hermeneutics, etc., what tradition does this text follow? Apparently the authors are based in grounded theory, but it does not seem plausible to me that the authors consider the differences between these traditions and perspectives merely as terminology (14).

Qualitative research methodology may constitute alternative strategies for research in the field. Qualitative research methods, applied to the field of library and information science, may bring enrichment and diversity to the LIS research tradition. In this regard, I welcome this book as a valuable tool for widening the terrain of LIS research. This work in our own field will offer a useful point of comparison with other texts in other humanities and social science disciplines. But most of all, it will stimulate beginning researchers as well as more advanced researchers, and liberate them to pursue scientific research.

Durk Hyun Chang, University of Texas at Austin

Libraries and Librarianship in Japan. By Theodore F. Welch. Westport, Conn.: Greenwood Press, 1997. xv, 215 pp. \$75.00. ISBN 0-313-29668-5.

Theodore F. Welch, who holds a Ph.D. in library and information science from the University of Tokyo, titled his dissertation *Toshokan: Libraries in Japanese Society* (American Library Association, 1976). In 1989 Welch published a comparative study—*The Role of American Academic Libraries in International Programs: Form and Substance: How Japanese and American Academic Librarians Have Shaped a Relationship*. Currently he is professor of Japanese and head of the Japan Research Office at Northern Illinois University. He lived in Japan for fourteen years and worked in libraries in Tokyo and Nagoya. The author's first-hand experience in Japanese libraries constituted one of the primary sources he used for *Libraries and Librarianship in Japan*. In addition, he consulted English-language publications and Japanese materials, all of which are included in the final bibliography.

The book consists of ten chapters. The opening chapter provides a broad historical and cultural background and traces the development of libraries beginning with the country's earliest ones, which belonged to Prince Umayado no Oji

(574–622). Other early libraries are featured, such as court and temple libraries, private and educational libraries, and warrior libraries. Contemporary libraries are discussed in the context of the book and periodical publishing and TV and video entertainment industries. Several tables illustrate the chapter.

The National Diet Library, established in 1948 during the U.S. occupation of Japan and modeled after the Library of Congress, is featured next, with its collection of 6,823,895 volumes (as of 1994), its organizational structure, and its national and international missions. The academic, public, school, and special library networks received individual in-depth treatment, richly supported by tables.

The Nippon Decimal Classification and Nippon Cataloging Rules, which ensure the bibliographic control and access in Japanese libraries, are discussed in detail, along with the principles which guide collection development. The introduction of automation and the use of electronic databases and data transfer technologies represent one of the government's priorities, despite the financial recession the country has been facing since the early 1990s (the worst in the post–World War II era).

There are 47,100 libraries in Japan, including the National Diet Library, 2,200 public libraries, 1,200 university libraries, 2,200 special libraries, and 41,500 school libraries. Professional librarians who work in them belong to one or several of the 835 associations related to libraries, information science, and book activities. The Japan Library Association (JLA) is the largest and most effective of these and was the third national library association worldwide to be established. It was founded in 1892, only sixteen years after the birth of the American Library Association. JLA's history and development as well as its structure and publications are presented in a separate chapter, which also features many other library-related professional associations and societies.

Library and information science education started in 1860, and by 1994 there were 264 colleges and universities offering B.A. and M.A. courses in this field. The University of Library and Information Science, situated thirty-seven miles northeast of Tokyo and established in 1979, is solely devoted to a library study curriculum and graduate program. Keio University Library School has offered doctoral degrees since 1990.

The author conducted interviews with library professionals, and he discussed cultural patterns in the hiring and promotion process. "Once a new employee is hired, mobility is not expected. That person will stay on the same campus or an affiliated campus until he or she leaves the library. . . . It is expected that, in order to be promoted into the management ranks, one should transfer to another university within the national system" (193).

The author's personal experience in Japan enabled him to provide an insightful picture of the library system in this country. This work is one of the few monographs in English on this topic and belongs in any library science collection. It represents an enormous resource for international researchers and scholars who plan study trips to Japan.

Hermina G. B. Anghelescu, Wayne State University