



The Book

Newsletter of the Program in the History of the Book in American Culture
Published by the American Antiquarian Society, Worcester, Massachusetts

AAS To Host 1996 SHARP Conference

The fourth annual conference of SHARP (the Society for the History of Authorship, Reading and Publishing) will take place in Worcester, Massachusetts—located in the heart of historic and scenic New England and the region's second-largest city—Thursday to Sunday, July 18-21, 1996. Host for the conference will be the American Antiquarian Society and its Program in the History of the Book in American Culture. Both members and non-members of SHARP are cordially invited to attend. The Program Committee and the AAS staff have made every effort to provide registrants with a memorable conference.

The headquarters hotel and site of nearly all sessions will be the Crowne Plaza Hotel, located on Lincoln Square in downtown Worcester. An additional block of rooms has been reserved at the Hampton Inn, also in downtown Worcester. Rates are \$70 and \$59, respectively, single or double.

The conference will formally begin with a cluster of sessions at two o'clock on Thursday afternoon, July 18. The opening reception will take place that evening in Antiquarian Hall, AAS's library building. Tours of the library will be available.

Robert A. Gross will deliver the keynote address at a plenary session at nine o'clock on Friday morning. Gross is professor and chair of the Department of American Studies at the College of William and Mary and chair of the AAS Program in the History of the Book in American Culture. The title of his paper will be "Reading Culture, Reading Books."

The conference banquet is scheduled for Saturday evening, at the El Morocco Restaurant. A shuttle bus will operate between the Crowne Plaza and the restaurant, which occupies a hilltop site commanding an outstanding view of the city. Drinks will be served on the terrace, before conference participants go inside for a Middle Eastern feast. Musical entertainment, rather than an after-dinner speech, will cap off the evening.

The conference will conclude Sunday afternoon following luncheon and the annual business meeting.

The members of the Program Committee have chosen some 110 papers (out of nearly 200 submitted) for inclusion on the program. Most sessions will feature three papers, others two. Most time blocks during the conference will have four concurrent sessions, instead of the five at

last year's conference.

The Program Committee for SHARP Worcester 1996 was composed of John Y. Cole, Library of Congress; Ruth Copans, Lucy Scribner Library, Skidmore College; Richard Fine, Virginia Commonwealth University; Robert A. Gross, College of William and Mary; John B. Hench, American Antiquarian Society; Melissa Homestead, University of Pennsylvania; Jim Kelly, W.E.B. DuBois Library, University of Massachusetts at Amherst; Jonathan Rose, Drew University; and Caroline Sloat, American Antiquarian Society.

A preliminary version of the conference program, with registration form, will be posted shortly on both the SHARP World Wide Web site (<http://www.indiana.edu/~sharp>) and the AAS gopher server (mark.mwa.org). Brief abstracts of the papers to be presented at the conference are also posted on the SHARP Web. The printed program will be mailed to all current members of SHARP in April. Anyone else wishing to receive a copy should contact AAS.

The registration fee (including reduced rates for students) will be announced shortly.

Publishers, booksellers, and other organizations may reserve tables in the exhibition hall at the Crowne Plaza. Contact AAS for a pricing schedule and reservation form.

A major cultural, educational, industrial, and scientific research center, Worcester lies at the heart of a region of great natural beauty and historic importance. The city itself has numerous cultural attractions—museums, libraries, and venues for music. Within an hour or two's drive are the cities of Boston, Providence, Hartford, and Springfield, and the natural beauties of the hills of Worcester County and the Berkshires, the mountains of New Hampshire and Vermont, and the beaches of Cape Cod, the North and South Shores, and Rhode Island.

For scholars, of course, the region's libraries, historical societies, and museums—in Cambridge, Boston, Providence,

No AAS Summer Seminars in 1996

The SHARP conference July 18-21 will take the place of our customary offerings of Summer Seminars in the History of the Book in American Culture. The series will resume in 1997.

New Haven, Worcester, and elsewhere—provide a breadth and depth of research opportunities afforded scarcely anywhere else on earth.

AAS, appropriately the host institution for a SHARP conference, is the oldest national historical organization in the country. It was founded in 1812 by the notable Isaiah Thomas, the leading printer, publisher, editor, and bookseller of the generation that came of age with the American Revolution (which is rumored to have begun not far from Worcester). Today, the Society's library in Antiquarian Hall houses the world's best and most accessible collection of books, pamphlets, broadsides, musical scores, manuscripts, and graphic arts materials relating to all aspects of American history and culture through 1876. Thomas's old wooden common press is on display.

There is ample convenient public transportation to Worcester. Area airports include Worcester Municipal Airport, Boston's Logan International Airport, Theodore F. Green State Airport in Providence, and Hartford/Springfield's Bradley International Airport. Several limousine companies operate door-to-door van service between Logan and Worcester (reservations required). Amtrak's Lake Shore Limited stops in Worcester daily on its Boston-Chicago run. Bus service is available through Greyhound and Peter Pan. Commuter rail service (limited at present) exists between Worcester and Boston. Further details on transportation to Worcester will appear in the

on-line and printed program. People attending the SHARP conference may take advantage of the services offered by Rosenlund Travel Service, which is particularly knowledgeable about the best fares and most convenient schedules in and out of the several area airports and about the various options in local ground transportation. Rosenlund's toll-free number is (800) 642-5022.

For further information on the SHARP Conference and on AAS and its Program in the History of the Book in American Culture, contact John B. Hench or Caroline Sloat, AAS, 185 Salisbury Street, Worcester, Massachusetts 01609-1634. Telephone (508) 752-5813 or 755-5221. Fax (508) 754-9069. E-mail jbh@mwa.org [Hench] or cfs@mwa.org [Sloat]. For information on joining SHARP, write Linda Connors, Drew University Library, Madison, NJ 07940, or at her e-mail address, lconnors@drew.drew.edu.

Library Use During SHARP Conference

Nancy Burkett, Joanne Chaison, Tom Knoles, and the other library staff members will make every effort to accommodate readers in the weeks surrounding SHARP. Researchers should realize, however, that the sheer number of people coming for SHARP—in midsummer, the busiest time of the year in the reading room anyway—will of necessity limit to some degree the efficient, personal service that is characteristic of the AAS library staff.

It would be extremely helpful if anyone wishing to do research in the AAS library in connection with a trip to the SHARP conference would let Joanne Chaison, research librarian, know of their objectives and plans well in advance of the conference. Write her at the AAS mailing address, fax her at (508) 753-3311, or e-mail her at jdc@mwa.org.

AAS staff will schedule some special library orientation sessions for persons who will be working in the Society's library the week before and the week after the conference. In addition, special receptions will be held in the Society's Goddard-Daniels House late Tuesday afternoons, July 16 and 23, followed by dutch-treat dinners at a nearby restaurant, for researchers arriving before or staying after SHARP.

Progress Report on Volume 1 "A History of the Book in America"

With a deadline of September 1, 1996, for completing Volume 1 of *A History of the Book in America* ahead of them, the contributors to that volume met at Harvard at the end of October for the purpose of resolving certain matters of coverage, interpretation, and format. The good news is that a majority of the chapters have been completed in draft form, and that the remaining chapters are all in progress,

AMERICAN ANTIQUARIAN SOCIETY

a national library of American history

185 Salisbury Street

Worcester, Massachusetts 01609-1634

Telephone (508) 755-5221 or 752-5813

E-Mail: cfs@mwa.org

Ellen Dunlap, President

Nancy H. Burkett, Librarian

John B. Hench, Director of Research and Publication

Robert A. Gross, Chairman, Program in the History
of the Book in American Culture

COMMITTEE OF OVERSEERS

Deanna Marcum, Chair

Richard Brodhead, James N. Green, Thomas Plate,
Meredith McGill, David Paul Nord, Barbara Sicherman

The Book: Newsletter of the Program in the History of the Book in American Culture (ISSN 0740-8439) is published in March, July, and November by the American Antiquarian Society at the above address.

Editors: Robert A. Gross and John B. Hench

Assistant Editor: Caroline Sloat

The editors welcome all news relevant to the interests of the Program in the History of the Book in American Culture.

Copyright © 1996 by American Antiquarian Society

with January 1996 as the target for final versions. Much will remain to be done thereafter, including the writing of an introduction and a conclusion that will summarize and elaborate on general themes. Notwithstanding the limitations of existing imprint bibliographies, it was decided to provide data, drawn for the most part from the North American Imprints Program, on the production of print for the period 1639-1790. The information in this appendix will be supplemented—and corrected—with freshly calculated data for particular years. Another appendix will provide information on book prices. Realizing, anew, the impossibility of incorporating every aspect of the history of the book or an adequate narrative for each and every colony and state, the contributors agreed to encompass certain topics that had been neglected, chief among them, perhaps, the book trade in Dutch that A.G. Roeber will now incorporate within his description of German-language printing and publishing. Interpretive issues that loomed large in our discussion were the religious revivals of the mid-eighteenth century, the consumer revolution, authorship, and the American Revolution, all in relation to continuity and change in the structure of the book trades and the wider implications of the oral, the written, and the printed.

Each and every one of the contributors to this volume is depending on the scholarship of many others. In the closing stages of the project, we will ask for help in reviewing the entire manuscript before it takes on its permanent form.

Hugh Amory and David Hall

Book Notes

Communication and Change in American Religious History, Leonard Sweet, ed. Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 1993.

At a moment when evangelicalism dominates religious broadcasting and the Christian Right sets the agenda for the Republican Presidential contest, it is no wonder that scholars of religion should be pondering the communications revolution of our time. "What happens to Protestantism, a religion of the book, in an electronic age?" asks David G. Buttrick, professor of homiletics and liturgics at Vanderbilt University's Divinity School. That question shapes *Communication & Change in American Religious History*, a collection of essays first presented at a gathering funded by the Lilly Endowment. Concerned with the fate of evangelical Protestantism, issued by a well-known publisher of scholarly religious works, and bringing together specialists on American religion, this valuable volume could easily be missed by general historians of print culture. It deserves wide notice. For it offers a sophisticated inquiry into what editor Leonard Sweet calls "the interplay . . . between the emergence of

new communication forms and religious and social change." (p. 1) In the process, it charts important new directions for the history of the book.

The bond between Protestantism and print is, of course, centuries old. It was sealed in the Reformation, when the adversaries of Rome enthusiastically set the presses running "as so many blockhouses ... against the high castle of St. Angelo. . . ." This ideological union of religion and technology acquired special force in British America. Central to the Puritan vision of New England as a Printing House on a Hill, it became an American axiom in the course of the Revolution, and it has fixed itself in our historiography ever since. In the popular view, printing has been the "divine art" of Protestantism, spreading the gospel, emancipating minds, promoting democracy and capitalism, fostering individualism. Recent scholarship has complicated such claims. In Reformation Europe, according to Elizabeth Eisenstein, the press was, indeed, a means of evangelism, putting vernacular Bibles in common hands, but it also disseminated the humanist knowledge that would shatter fundamentalist faith. In Puritan New England, as David Hall and others have argued, a collective mentality was set in type, locking ministers and people together into a "traditional literacy" that joined reverence for the word with rapt attention to a "world of wonders." Respectful of tradition, deferential to authority, this piety would generate radical currents of change only when the Puritan monopoly of the press broke down, new books and ideas circulated from abroad, and the Great Awakening and the Revolution stirred fresh waves of dissent. If Protestantism and printing marched together, they did not necessarily step to a modern, democratic beat.¹

Whereas pulpit and press command attention in early American history, their alliance fades from view in later eras. In recent scholarship on nineteenth-century America, it is the market revolution that drives the expansion of print culture and the literary marketplace that organizes the production and distribution of books. Protestantism and capitalism go separate ways. *Communication & Change in American Religious History* forcefully challenges this interpretive scheme. Building on Nathan Hatch's *The Democratization of American Christianity*, the collection emphasizes the signal role of evangelical Protestantism in converting America into a nation of readers.² Heirs to Reformation and Revolution, evangelicals crusaded for Christ with democratic, populist zeal. In this cause, they seized upon the most advanced media of their day. Confident that modern means could be employed for traditional ends, religious publishers were pioneers of print, embracing the latest technology of production, forging new channels of distribution, integrating a far-flung people into a continental network of grace. The prize was souls, not profits; in the pursuit, evangelicals linked their mission to mass media and an industrial-capitalist way of life.

Through its own dynamic energy, religion accelerated the forces of modernization.

The evangelical triumph in print forms the leading theme of *Communication & Change*. “The task of the Church in every age,” editor Sweet suggested to his contributors, “is to train leaders who are masters of the most powerful communication systems of that age and the systems of interpretation that make the primary traditions of Christianity meaningful in the context of that culture.” (p. 92) Framed by this agenda, the essays trace evangelicals’ mastery of media, explore the religious and social consequences, and assess the extent to which the crusade for Christ was mastered by the methods it employed. The participants in this dialogue include several scholars whose work is familiar to historians of the book, notably Harry S. Stout, Charles E. Hambrick-Stowe, Ronald Zboray, and David Paul Nord. They are joined by prominent historians of religion, including Martin E. Marty, James H. Moorhead, Mark A. Noll, and Catherine L. Albanese. Taken together, the essays highlight the interconnection between the history of religion and the history of the book. If anyone doubts that point, the closing piece in the collection by Elmer J. O’Brien provides ample documentation of the extensive conversation that links the two fields. O’Brien offers an annotated, 125-page “Bibliographic Probe” of scholarship on “American Christianity and the History of Communications.” This foray into the literature makes the collection an indispensable reference source. So, too, is the *History and Bibliography of American Religious Newspapers and Periodicals Established from 1730 through 1830*, compiled by Gaylord Albaugh and just issued by the American Antiquarian Society.

Even as it leads scholars of the book into new territory, *Communication & Change* reinforces current themes. One line of argument involves the relation of speech and print. Not long ago, oral and print cultures were viewed at opposite poles of tradition and modernity. Discarding that dichotomy, several essays stress the mutual collaboration of pulpit and press. Harry Stout depicts George Whitefield, the trans-Atlantic evangelist, shrewdly orchestrating print media to stir up crowds for his revivals. Public speech, in turn, could register the rhythms of written prose. “People not only read books,” writes David Buttrick; “they sounded like the books they read. They spoke a literate, lineal language.” (p. 312) For most evangelical preachers, the textual models were close at hand, in the Bible, of course, but also in the personal testimony of saints at Methodist class meetings, as A. Gregory Schneider shows, and in the cheap, abundant literature of the denominational press. Ironically, the theological seminary, the bastion of learned culture that provides academic home to several of the volume’s contributors, proved irrelevant to the religious ferment of the antebellum age.

Tradition and modernity could likewise coexist quite

happily. Time and again, evangelicals innovated for old-fashioned ends. During the Great Awakening in Boston, Charles Hambrick-Stowe shows, New Light clergy issued the first religious periodical in America, *Christian History*, to promote the revivals, but they filled its pages with reprints of seventeenth-century English devotional tracts. Similarly, the American Tract Society (ATS) constructed a modern marvel of organization for the purpose of producing and distributing its edifying works. In the most provocative piece in the collection, David Paul Nord documents the steps by which the ATS became the most advanced bureaucracy of the time, pioneering rationalized methods of “systematic administration” that would later be taken up by the railroads. Disdaining the “vicious literature” of commercial publishing and determined to get pious books to those most in need, evangelicals created their own economy of benevolence, in which supply determined demand. Under the direction of the ATS bureaucracy, hired agents traveled up and down the land, seeking out families destitute of religious reading and giving away texts to those without the means to buy. What were those works? The very editions of Baxter and Bunyan, Alleine and Doddridge that *Christian History* was reprinting a century before! Such devotional guides, the ATS recommended, should be absorbed in a spirit of quiet reverence. Astonishingly, the innovative enterprise of the ATS served a profoundly conservative end. It promoted the habits of traditional literacy — intensive reading of steady sellers — that once defined the Puritan culture of books. The leaders of the ATS found nothing astonishing in that goal.³ Actually, neither do contemporary evangelicals, some of whom have lately been buying up the Readex Microprint edition of *Early American Imprints* in order to obtain the same sermons and devotional writings that have served the Protestant faithful throughout our past.

If new-style technology can so readily advance the old-time religion, then perhaps twentieth-century evangelicals have nothing to fear from the growth of the electronic church. As Harry Stout shows, George Whitefield anticipated Billy Graham and Oral Roberts by two centuries. His was a ministry built on public relations; focused on a charismatic celebrity, it gathered up vast assemblages of strangers for brief outpourings of Christian spirit. In an age of local congregations, this religious road show passed quickly from the scene, but it resembled the televangelism of our own time, what students of evangelicalism call the “para-church.”

Is there a price for success? Consummate communicators through the press, nineteenth-century evangelicals, this collection suggests, eventually became too comfortable with the status quo. “American Protestants,” writes Mark A. Noll, “were so thoroughly mastered by the nation’s most pervasive system of interpretation that, by the start of the first World War, they

had lost their intellectual way.” (p. 270) The reckoning has only just begun. For historians of religion and the book, the challenge is to link the media and the message. How did the dynamics of popular print shape the rhetoric of religion and the development of doctrine? One clue may be found in the unhappy fate of the millenarian William Miller, as described by James Moorhead. The prophet of the second advent was initially hesitant to say when Christ would return, but he was pressured by a clamorous readership to set the date. The disappointed legions did not wait around for a correction. In this mass culture of print-based religion may lie a caution for the electronic “para-church” — and a future agenda for scholarship in the history of the book.

R.A.G.

1. Elizabeth L. Eisenstein, *The Printing Revolution in Early Modern Europe* (Cambridge: Cambridge University Press, 1983) 148, 166; David D. Hall, *Worlds of Wonder, Days of Judgment: Popular Religious Belief in Early New England* (New York: Alfred A. Knopf, 1989).
2. Nathan O. Hatch, *The Democratization of American Christianity* (New Haven and London: Yale University Press, 1989), 115-43.
3. I have incorporated Nord’s latest essay on the ATS project, “Religious Reading and Readers in Antebellum America,” *Journal of the Early Republic* 15 (Summer 1995), into this account of his work

Sue Rainey, *Creating Picturesque America: Monument to the Natural and Cultural Landscape*, Nashville, Vanderbilt University Press, 1994.

Despite the fact that America has engaged in industrial mass production since the 1790s, Americans’ sense of their nation’s past is more intimately tied to images of nature and an idealized wilderness as Sue Rainey shows in *Picturesque America*. This privileging of nature over industrialization has had profound cultural consequences that scholars are beginning to address. For example, in *Nature’s Metropolis* (New York: Norton, 1991), William Cronon argued that the tremendous transformation of the American landscape in the second half of the nineteenth century could best be studied by writing a unified narrative that encompassed both the city and the countryside. Using the example of Chicago, Cronon documented the impact of an expanding “metropolitan economy” across the entire landscape. In his model, economic change drove cultural change. Cronon’s most recent book, *Uncommon Ground: Toward Reinventing Nature* (New York: Norton, 1995), continues this attempt to theorize the uses and meanings of “nature” in an industrialized consumer society.

After the Civil War, economic and technological changes literally opened up untrammelled horizons for Americans eager to visually consume whatever was new. In

the 1870s *Picturesque America* was one of a number of illustrated magazines and subscription books filled with recondite as well as familiar imagery of the American landscape that subscribers could travel to see on the new railroads, or otherwise imagine. In these representations, as in other areas of culture, the Fine Art tradition was called upon or invoked as a seemingly timeless filter through which subscribers could consider and view an American landscape that was, in fact, deeply embroiled in change.

Sue Rainey’s *Picturesque America* is a superbly researched history of one of these publications from the post-Civil War period; the book should be of special interest to historians of art and publishing. Part One is concerned with the first manifestation of “Picturesque America” as a series in *Appleton’s Journal* beginning November 12, 1870. Part Two is a history of *Picturesque America* in its best-known form, a bound, two-volume set from 1872 and 1874. Part Three deals with the subject matter of the imagery. A useful biography of artists and engravers who contributed to *Picturesque America* is included in an appendix.

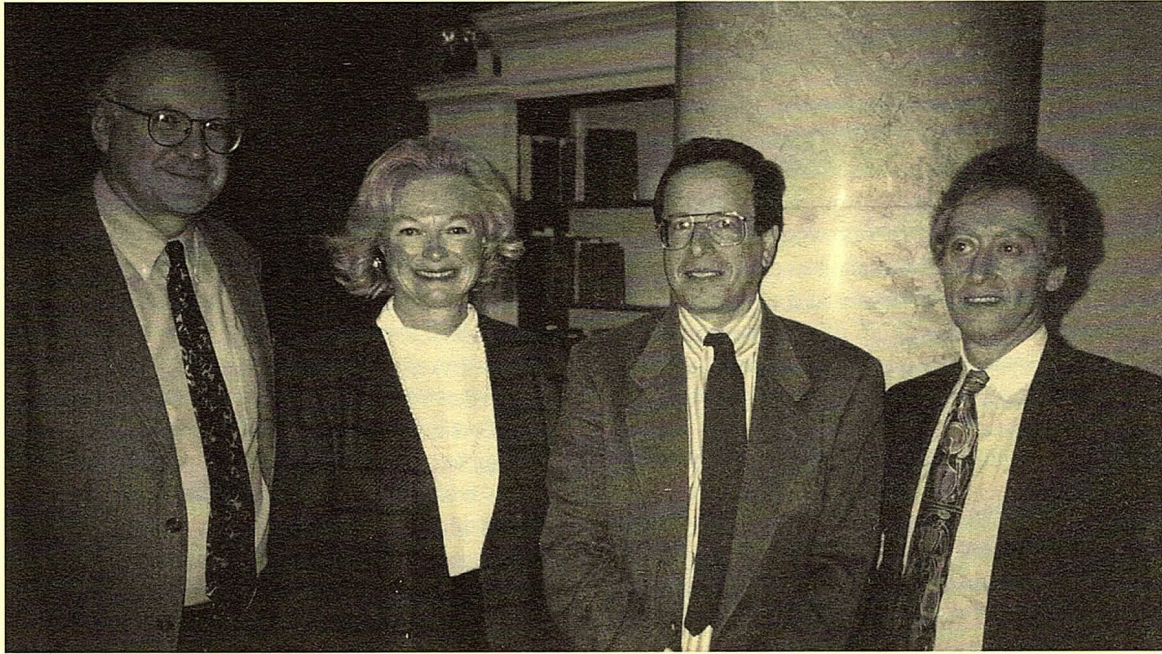
Thus, the author’s method is to look closely at one artifact, *Picturesque America*, and move outward from there. It is as regards the close focus rather than the larger perspective that the book makes its most original contribution. For example, Rainey brings back to light Harry Fenn, a successful illustrator working for *Picturesque America*, whom Joseph Pennell described as one of “the pioneers of American landscape illustration” and credited with having invented the artistic illustration of architecture in America.” [278, 295] The book is filled with now little-known actors engaged in the day-to-day realities of a publishing venture in 1870s America.

How should we interpret the meaning of the landscape imagery depicted in *Picturesque America*? Here Rainey hugs close to the shores of traditional art historical interpretations. It would seem that the driving force behind this book is a connoisseur’s love for the graphic image, rather than the questions about the changing meaning of nature that propel a scholar like William Cronon. However, it is an exciting development to see so many scholars embracing an interdisciplinary understanding of images of the American landscape.

Nancy Austin
Jamestown, Rhode Island

NEH Summer Seminar

“Print Culture in America” is the title of an NEH Summer Seminar for college teachers to be held at the University of Chicago from July 1 to August 8, 1996. For more information about this seminar, for which the NEH provides a stipend for participants, contact Carl Kaestle, University of Chicago, Department of Education, 5835 South Kimbark Ave., Chicago, IL 60637, telephone (312) 702-6762 or by e-mail: kaes@cicero.spc.chicago.edu.



1995 Wiggins lecturer Mary Kelley, with three previous lecturers: David D. Hall (1983), Michael Schudson (1990), and Robert A. Gross (1989).

Kelley Delivers Wiggins Lecture

Mary Kelley, John Sloan Dickey Third Century Professor in the Social Sciences at Dartmouth College and a member of the Society's Council, gave the thirteenth annual James Russell Wiggins Lecture in the History of the Book in American Culture. Her topic for the October 27, 1995, lecture was *Designing A Past for the Present: Women Writing Women's History*. Kelley traced women's participation in the reading revolution of the nineteenth century. As antebellum publishing was structurally transformed into a partnership between authors and publishers, American writers began to dominate the output of American presses. Women were both readers and writers: "Determining for themselves the content and form of information, they participated in a system that encouraged an individual's sense of independence, regardless of gender." For women, this independence was marked by the paradox of expanding intellectual horizons within the confines of contemporary gender conventions. Kelley reviewed the literature available to antebellum readers through which women highlighted female achievement. She concluded that while acknowledging their difference from men yet seeing themselves as part of a tradition of accomplishment, women considered themselves intellectual equals and capable of continuing the tradition of achievement. This intellectual construction of equality was tempered by the realities of women's everyday lives.

A grant from the Lila Wallace-Reader's Digest Fund to

AAS supported a repeat presentation of the lecture at the University of North Carolina at Chapel Hill on February 15, 1996. This event was sponsored by several entities involved in fostering print culture studies at the university. A revised version of the lecture will appear in the *Proceedings of the American Society*, volume 105, part 2, and will be published separately in the Wiggins Lecture series.

Two Perspectives on the Summer Seminar "The Business of Publishing" in 1995

Over the course of three days late last June, a group of nineteen rare book librarians, manuscript specialists, historians, and even a literary critic or two met at the American Antiquarian Society for an intensive seminar in "The Business of Publishing: Reading Financial Records as a Source for the History of the Book." In this seminar, Michael Winship (University of Texas at Austin) and William P. Barlow (Barlow and Hughen, certified public accountants, and president, Bibliographical Society of America) set out to teach us how nineteenth-century financial records worked and how to use such evidence critically in our research. Our days were divided into morning sessions at the Goddard-Daniels House, in which we discussed the history, principles, and practices of bookkeeping, and afternoon sessions at the library, working with financial records themselves. Morning seminar topics included the history of cost accounting; the relationship between various books of first entry and the ledger; book

prices, production costs and payments to authors; and the complex trade in various forms of credit. In the afternoons we examined a wide range of eighteenth- and nineteenth-century book trade records, from waste books, day books, and ledgers, to pressed letter books, periodical subscription records, workmen's accounts, font records, printers' invoice books, authors' contracts, copyright certificates, and promissory notes, bank notes and other examples of negotiable paper.

A highlight of the course was the Thursday afternoon session in which Bill Barlow put our understanding of double-entry bookkeeping to the test, asking us to create a ledger from the day-book entries of H. B. Bryant, who in February of 1859 sold "Tip Top" Gold Pens and Spencerian Writing Books along with Broadcloth, Flour, and Soft Hats—nearly all of these goods on account. This was not only an exercise in humility (many of us struggled with what Bill confessed was a beginning accounting exercise) but also an opportunity to experience the process of record-keeping from the inside out. To my surprise, bookkeeping began to take on the characteristics of a gripping narrative. For example, just when H.B. Bryant seemed dangerously overextended, a rich uncle died and left him 50 shares of Union Bank stock. Rather than reveling in his good fortune, however, we were left with the more difficult and practical question: how do we post this to the ledger? More broadly, "The Business of Publishing" called our attention to the way in which account books encode a theory of the business they record, as well as shedding light on important aspects of book-trade history. Perhaps most striking was the evidence account books give of the deep interdependence of publishers in the mid-nineteenth century. The fact that, like H. B. Bryant, most publishers worked on account and settled in trade, helps to explain how the failure of a single firm could send shock waves through the publishing world. In addition to providing us with a basic literacy in financial record-keeping, "The Business of Publishing" gave us an appreciation of the complexity of routine nineteenth-century financial instruments such as credit reports and international bills of exchange. The seminar opened our eyes to the wealth of materials for the study of the book that are available in publishers' archives, and suggested rich possibilities for future work on the effect of tax law, copyright law, and commercial law on publishing history.

Meredith L. McGill
Harvard University

The tenth AAS summer seminar more than met my expectations for a brief but intensive research excursion. The complex role of publishers as brokers between authors and readers was delineated in its many aspects, from bookkeeping systems that were tailored to streamline profitability to diplomatic posturing with writers. Michael Winship's concise but wide-ranging detail of nineteenth-

century developments in the enterprise of publication melded technology and economics with literary trends. The seminar expeditiously provided a financial context that often gets shortchanged or overlooked in semester-length studies of nineteenth-century history and literature. The information I obtained has been immediately applicable in my research in the social significance of an itinerant author/publisher of the early Republic and in my analysis of seventeenth-century Boston merchants' account books. The accounts of Chapman Whitcomb with his printers in the early 1800s help quantify distribution and ability to invest in an era when the vocation of publishing was in its nascent stages.

Michael's printed outline of historic bookkeeping practices is invaluable for historians without an MBA. (I cannot speak for those who have one.) I have shared this information with several researchers who found its simplified definitions an essential reference. Bill Barlow's exercise in recreating a double-entry account book was a most efficient technique for understanding the "counter-intuitive" methodology employed in nineteenth-century accounting. His expertise impressed me on how properly read financial data is a language that communicates activity and intent only to those conversant in all its details. Business records are a ubiquitous manuscript source that too often have not been thoroughly understood by researchers using them.

The assigned reading was pertinent, demonstrating how the use of business records has been treated in some current historiography. The cordial and involved AAS staff, the variety in backgrounds of the participants and their contributions to discussion also helped make the program wonderfully stimulating.

Peter Leavenworth
University of New Hampshire

NEH Grant for Book History at UNC, Chapel Hill

"Regional Print Culture in the Classroom and Library" is an NEH focus grant for 1995-96 that brings together teaching faculty, special collections librarians, and administrators at the University of North Carolina at Chapel Hill to rethink how to introduce students to the range of issues that print culture research opens up for scholarship in regional history and culture. Marilyn Davis-DeEulis, who has participated in AAS summer seminars, is co-director of this program sponsored by the English department. Of particular interest, given the depth of UNC's archival and print resources in Southern studies, is the examination of theoretical models currently emerging in a wide disciplinary range of regional and local print studies. The focus group is making its way through a series of monthly readings and informal monthly workshops. Four guest speakers—Michael Winship, William Gilmore-Lehne, Janice Radway, and Wayne Wiegand—will help

participants formulate ways to apply critically their particular interests to classroom tools and repository-usage guidelines for students interested in publication history, print and communication networks, historical and contemporary reading communities, and the relationship of reading studies to librarianship. Research breakfasts are held the morning following each guest lecture, so that focus group participants and graduate students may talk informally with the speaker about personal research projects, dissertations, and classroom-related research.

Staff News

Russell L. Martin joined the AAS staff in August 1995. He divides his time between the North American Imprints Program, for which he is a cataloguer, and *HBA* as research assistant. Martin, who holds the Ph.D. in English from the University of Virginia, received his M.S. in library science from the University of Illinois in 1995. He was a Peterson fellow at the Society in 1992-93 working on "Almanacs of the Southern States, 1732-1860." Phyllis Hunter has returned to Williamsburg to teach part-time in the women's studies department at the College of William and Mary while she completes her dissertation.

Essays on Bibliography Sought

For a proposed volume of approximately fifteen essays on the topic of bibliography, the editors are seeking potential contributors on various aspects of the subject. The volume will address questions of bibliographic literacy. Further, it is hoped that the compilation will be used in entry-level graduate courses as a means of developing a professional competence in bibliography and an understanding of its role in contemporary research in linguistics, language, folklore, and literature. For a fuller description of the project and a list of available topics contact one of the editors: David William Foster, Regents' Professor of Spanish and Women's Studies and Graduate Director, Interdisciplinary Program in the Humanities, Department of Languages and Literature, College of Liberal Arts and Sciences, Arizona State University, Tempe, AZ 85287-0202, telephone (602) 965-3752, fax (602) 965-0135; e-mail: atdwf@asuvm.inre.asu.edu, or James R. Kelly, Anglo-American Studies Bibliographer, W.E.B. Du Bois Library, University of Massachusetts, Amherst, MA 01003.(413) 545-0058 or fax (413-545-6873; e-mail jrkelly@library.umass.edu.

NONPROFIT ORGANIZATION
U.S. POSTAGE
PAID
PERMIT NO. 416
WORCESTER, MASS. 01609

AMERICAN ANTIQUARIAN SOCIETY
185 SALISBURY STREET
WORCESTER, MASSACHUSETTS 01609-1634