

examples, Stern is able to link suggestively and effectively case studies that would previously have been the preserve of very different theatre historians. This happens brilliantly, and often — as, for instance, in Stern's chapter on backstage-plots, which explores evidence ranging from late sixteenth-century notes in Robert Wilson's hand, jotted on the back of a letter from Robert Shaa to Philip Henslowe (pp. 205–06), via documents relating to a 1763 production by David Garrick of *A Midsummer Night's Dream* (pp. 214–19).

*Documents of Performance*, in re-describing and opening out again these many fields of study for new researches, does not shy away from disputes with earlier scholars: the dominant hypotheses by which the Oxford Shakespeare and its editors from the late-1980s onwards marked a line between 'collaboration' and 'corruption' are searchingly challenged (pp. 90–91); and even W. W. Greg, in a nicely judged phrase, is brought to task for 'a singular error of interpretation' (p. 20). But Stern's mode is to make such differences productive, rather than merely point-scoring, and the engaging, enquiring, and authoritative way in which her book operates will make it a challenge and a point of departure for many. On this evidence, if the play is still the thing, the things that are the play are now coming very much into their own.

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*Negotiating the Jacobean Printed Book*. Ed. by PETE LANGMAN. Farnham: Ashgate. 2011. xv + 230 pp. £55.00. ISBN 978 0 7546 6633 2 (hardback).

THE EFFICACY OF THE RESEARCH PRESENTED IN *Negotiating the Jacobean Printed Book* is by no means limited or unsubstantial. Born out of a 2007 conference, the book's chapters, all written by established scholars, have had time to mature and grow into pieces of considerable scholarly merit. Pete Langman's 'Introduction', which is entertaining and cogent, sets the scene well. The Jacobean era produced some of the most influential books ever printed, not least the King James Bible of 1611. More than any monarch before him, James I lent new power to, and exploited, the printed word, as he embarked on a 'bibliographical campaign to assert his intellectual and monarchical authority' (p. 1). However while James I sought to control and close down debates, other figures of the time, such as Francis Bacon, used print and manuscript to open up debates to the public: to some, such as Bacon, 'the real knowledge was found in the margins, where negotiations and transactions take place' (p. 7). At the volume's core, then, is a concern with the text as a site of conflict or negotiation, and that each negotiation 'shines a raking light onto Jacobean society' (p. 9).

The volume's eight essays and an 'Epilogue' are linked roughly by topic, with many of the essays helping to inform or contextualise its predecessor and successor. Drawing on his substantial knowledge of James I's printers, Graham Rees explores the King James Bible monopoly — and disputes — held by Robert Barker, Bonham Norton, and John Bill. By exploring Chancery records and surviving copies of editions of bibles, Rees details a tangled web of competition between the King's printers, as well as the reasons for that competition: according to Rees's estimates, the financial value of Bible production was 'enormous' (p. 26), grossing £143,625 in bound copies of the KJB, and £133,175 in unbound copies. The figures are an

eye-opener, even if provisional and estimates, as Rees is careful to state, and lead him to conclude that ‘in good hands the King’s Printer patent was a licence to print money on a pretty substantial scale, and certainly on a scale that far exceeded the capacities of other printers’ (p. 28).

Natalie Mears makes a strong case for the study of a neglected area of scholarly enquiry: the functions of special prayer books, or Forms of prayer, which were smaller and cheaper than compulsory texts such as the Book of Common Prayer, but nonetheless formed a regular part of parish worship. These books, which went through a number of formats (including single sheets containing one prayer, to ‘something more akin to a pamphlet’ (p. 32)) and ‘enjoyed a wide geographical distribution’ (p. 37) until the 1560s, provided prayers that were re-used, either verbatim or in edited form. Importantly, Mears argues that Prayer Books emphasize the ‘centrality of the text in protestant belief and worship’ (p. 43). This is an idea furthered by Sharon Arnoult, whose essay discusses the Book of Common Prayer: a heavily contested book in the Elizabethan and Jacobean eras. Arnoult maintains that although the contest stems from the Elizabethan era, the Jacobean era saw two developments: a new esteem for the Prayer Book, and ‘concern on the part of the episcopate with the behaviour of the laity during divine service’ (p. 45). Clergy were obliged to conduct their services by the Prayer Book and observe its directions and rubric — in no way were they allowed to deviate from the text printed. The Book of Common Prayer was used as part of ceremonies in order to ritualize lay behaviour and by extension increase Christian devotion by instilling religious belief and attitude.

Going against the grain of previous scholarship, Cyndia Susan Clegg demonstrates that printed texts could and would intermingle with Jacobean politics. Clegg carefully argues that numerous types of books, such as printed controversy and books for Parliament’s work, sought often to influence parliament — such as by petitions — or inform the population, such as the printed publications of James I, who, unlike his predecessors, ‘made frequent use of print to explain and justify his relationships with his parliaments’ (p. 69). However the medium was still carefully censored and controlled: Andreas Pečar takes as a case study George Hakewill, who from 1613 was royal chaplain and tutor to Prince Charles in religious matters. Hakewill published books opposed to James I’s foreign policy in relation to marriage between the Spanish Infanta and James’s son, Prince Charles. Of the texts Pečar considers, one (*King David’s Vow*) went through two editions; yet, for writing and publishing a second text (*The Wedding Ring*) Hakewill was punished. Pečar investigates why ‘King James as a reader react[ed] this way’ (p. 77) and how the two texts used the Bible ‘in order to make political comments about the wedding project with Spain’ (p. 77). He concludes that in *The Wedding Ring* Hakewill went beyond the confines of biblical argumentation, and thus was punished.

Jane Rickard explores some of the different modes of publication — print and manuscript — in the Jacobean era, as well as the contradictory and varied attitudes towards them. To John Donne, print depersonalized the word, whereas manuscript ‘enabled a more personal transaction’ within which the work could enter into the possession of its reader. In comparison James I preferred print because he did not want his works to be annotated or personalized. Langman continues an investigation into manuscript forms in his own addition to the volume: an exploration of the

relationship between James I and Bacon in relation to public and private letters. Bacon's handwritten letter that accompanied King James's presentation copy of the *Instauratio magna* presents a different, closeted, reading to the public text; it serves to change the way the public text is to be read. David Lawrence demonstrates how the Privy Council's codification of the military drill in 1623, in response to the outbreak of war in Europe, represents the reaction of specialists to circumstances, rather than an imposed and standardised military drill. R. McGeddon's 'Epilogue' shows how the materiality of the book was subject to 'a veritable battery of influences, conflicting forces and technical confusions' (p. 13): a particularly impressive demonstration of the book's materiality given its frequent use of different types, fonts, spacing, and so forth as a means to communicate meaning.

The book's title is in danger of misleading, for it might suggest that it covers negotiations with the 'Jacobean Printed Book', when in fact the volume offers assessments of print and manuscript, and, occasionally, Elizabethan and Carolinian texts or ideas; it also focuses almost entirely on religious works, with some discussion of political texts. Title aside, the volume is an important read for anyone researching literary and historical studies of early modern England in general, as well as the King James Bible, censorship and debate, and ecclesiastical and political texts.

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*Reading the Scottish Enlightenment: Books and their Readers in Provincial Scotland, 1750–1820.* By MARK R. M. TOWSEY. (Library of the Written Word, 10; The Handpress World, 5). Leiden: Brill. 2010. 361 pp. €99. ISBN 978 90 04 18432 9.

BOOK HISTORY CAN, WITH SOME AUTHORITY, provide us with facts about production and distribution. It can excise the underground of piracy and adjudicate instances of the theft and vandalism of books. But witnessing readership is a far greater challenge, and one that has too often been baffled by the obfuscations of theory. Mark Towsey is among recent scholars including, notably, David Allan in *Nation of Readers: The Lending Library in Georgian England* (2007) and *Commonplace Books and Reading in Georgian England* (2010) and, more controversially, William St Clair in *The Reading Nation in the Romantic Period* (2004), who have attempted an empirical account of reading during the long eighteenth century. *The Cambridge History of the Book in Britain, 1695–1830* (2009) and *The Edinburgh History of the Book in Scotland, 1707–1800* (2011) also make readerships a significant part of their mandates. Towsey, whose work appears in the *Edinburgh History*, undertakes specifically to map the geography of provincial reading in enlightenment Scotland.

David Allan supervised the St Andrews dissertation that became *Reading the Scottish Enlightenment*, and in its design and disposition, Towsey's book reflects the two Allan volumes mentioned above: Part One (Chapters One to Four) examines eighteenth-century provincial Scottish libraries, and Part Two (Chapters Five to Eight) analyzes a number of representative readers principally through their commonplace accounts. Some 400 surviving catalogues of private libraries (for the most part falling between 1780 and 1830, with only 69 dated before 1780) provide mostly predictable insights into the sort of individuals who purchased books on a scale sufficient to need cataloguing: the vast majority were moneyed with either