des livres; dans le volume qui suivra, ils déployeront toute leur puissance en développant de grandes entreprises d’édition.

En terminant, on me permettra de corriger l’affirmation qu’Henri Bourassa redevient député de Labelle en 1925 et non en 1927 (p. 249) et que les Nouveaux essais sur la littérature canadienne sont de Camille Roy, non de Jean-Louis Roy (p. 458).

Nous attendions cette histoire de l’édition et nous ne sommes pas déçu. Que de faits, de données, de chiffres, de dates! C’est un volume qui repose sur de longues et nombreuses recherches, comme le résultat le montre bien. Nous attendons désormais le deuxième volume avec impatience.

MARCEL LAJEUNESSE
Université de Montréal


Some years ago, in the library of Trinity College, Toronto, I found a copy of the Book of Common Prayer printed in shorthand. It seemed to be simply a curiosity, and rather a quirky thing to produce, and I gave it no more thought. However, it stuck in my mind and was the first thing I thought to look for when I opened David Griffiths’s Bibliography of the Book of Common Prayer 1549-1999. There it was revealed that no fewer than eight such editions of the Prayer Book were published for Isaac Pitman and Sons between 1867 and 1911. This was evidence that Griffiths’s research had been extensive, even without a glance at the list of 199 languages into which the Book of Common Prayer has been translated.

The Bibliography of the Book of Common Prayer is the result of many years of extensive and painstaking research. Beyond its value to bibliographers and bibliophiles, it illustrates the long history of the Prayer Book in a way that will be of interest to historians. It is a handsome volume, with many appropriate and beautiful plates, some in colour. A helpful explanation of how the entries are to be read is provided. The author readily admits that mistakes and omissions are likely and invites notice of additions and corrections to be sent “care of Lambeth Palace Library.” It is perhaps only a little unfair to complain that providing the mailing address might have been useful.
Three introductory chapters deal with the origins of the bibliography, the origins of Book of Common Prayer itself, and the bibliographic method that Griffiths has followed. The bibliography itself is in two parts: the first listing English-language Prayer Books and the second listing translations of the Prayer Book. Two indices and a list of classical and vernacular short titles complete the work.

The chapter on the Prayer Book is of particular interest to historians of the English church. Since it is not a history of the liturgy, but of the Prayer Book itself, it does not just warm over familiar material. It falls into two parts. The first covers the origins of the Prayer Book, its printing by royal and privileged presses, unofficial variants that have been made of it, and the official versions of the American Church. The second part, which discusses Prayer Book translations, how and why they came to be made, is a valuable note to the history of the Anglican Church and its missions. The chapter ends with a very useful glossary and note on sources. The chapter on bibliographic method is easily understood by a reader who has no more than a passing acquaintance with the science of bibliography. Particularly useful are the lists of traditional page sizes for printed books and former names for type points. This is the sort of information a non-expert likes to find in a reference book, but which is often not just at hand when it is needed.

The first bibliography, of the English-language Prayer Book, is arranged in chronological series. In each year editions by the King's or Queen's Printer are listed first, then those of the privileged presses, official editions for Scotland and Ireland, and finally "unofficial" editions. From 1786 on, the American revisions of the Prayer Book are listed in their own section, almost every year from 1793. Revisions to the Prayer Book are noted at the appropriate points in the history, as are many other events in Anglican history. Especially helpful are the notes of changes in the wording of the state prayers that marked births, deaths and other changes in the Royal Family. The state prayers are often the evidence to the date of a Prayer Book whose title-page is missing. Griffiths is delicate in the way he records the latest change, in 1996, merely citing the direction that the prayers were to "revert to the style enjoined by a previous warrant on 29 July 1958." There is at least one odd omission among these historical notes, which is the schism of the Non-jurors after the accession of William and Mary. The entries are extensively cross-referenced where necessary to avoid repeating much of the information.

The only serious problem with this bibliography is that it is not always consistent in its organisation. To take one example, Scottish
Prayer Books are sometimes listed with official English books and sometimes under separate headings. The Scots book of 1637 is correctly stated to be a production of the Scots bishops and not, as Laud desired, simply a version of English book of the time. Yet it is listed as “1637/9” as if it were the same as any of the other editions of that year, and not in fact a new work derived from 1549. Surely it would have been better to have given it a separate heading, as the American books are from 1786, recognising it as a separate Prayer Book tradition which was later to be of great influence. Later on, the Scottish versions of 1662 are given a heading, but not always (as 1792/7). Again, when the Scottish revision of 1929 is listed, there is no indication that it is any more than a revision of the English book along the lines of the proposed books of 1927 and 1928, or that it contains the Scottish Communion Office, or any relationship of that liturgy to the book of 1637. Another confusing set of entries comes under 1927, when the various drafts of the proposed revisions and the final text are listed in a way that does not distinguish them from the Prayer Book in use at the time.

The second bibliography, of Prayer Books in other languages, is arranged in alphabetical order by language and is very easy to use. There are several helpful historical notes throughout, and alternative names of languages are given, along with directions to the appropriate entry (e.g., a reader looking for Afghan versions is directed to the entry for “Pashto”); when it is not obvious where a particular language is spoken, this information is given.

Two indices are provided, one of “Printers Publishers and Booksellers” and another of “Translators, Editors, Promoters, and Designers.” The first, arranged by place of publication, is only useful when one knows where a particular copy of the Prayer Book was published. Surely there are other reasons one would wish to consult this volume for which a general index would be helpful? The index was of no help in finding the shorthand edition. Working from memory, I knew it existed, but not where it was published. It was necessary to search through the bibliography to find it. From there the excellent cross-referencing revealed the other shorthand editions. But not all. There was no way of knowing that an edition in “Mr Weston’s excellent shorthand” would be found at 1730/7, or if there are any others, except by looking through each entry. Likewise, it is not possible to know whether any of the liturgical works of the Non-jurors are represented without a similar search through the entries. It seems that none appear, but I could be wrong. A general
index would save much trouble for inquiries like these. The second index, for versions in other languages, is just what the title suggests, but since the second bibliography is in alphabetical order, no other index is needed. Finally, there is a list of classical and vernacular short titles. This is headed by a rather confusing note which one would hope to see corrected in any future edition.

This is a book which belongs in any theological library. The few little problems mentioned above are things that an historian of the Anglican liturgical tradition might see as deficiencies but other readers might not, and they do seriously detract from the usefulness of this beautiful book. At least one other scholar was pleased to know that there is now a reference work that gives the number of languages into which the Prayer Book has been translated.

I still have no idea what one would do with a Prayer Book in shorthand.

THE REV'D WILLIAM CRAIG

*Trinity College, Toronto*


Since its inception with the publication of Lucien Febvre and Henri-Jean Martin's *L'apparition du livre* in 1958 (trans. *The Coming of the Book: The Impact of Printing 1450-1800*, 1976), the history of the book as a discipline has mushroomed practically exponentially. The literature on the subject is now considerable, keeping the vigilant bibliographers busy in their happy task of recording new publications. There are academic courses and programmes in book history, established centres for the study of the book and print culture at universities and other repositories, and a plethora of national histories of the book at various stages of completion. The Society for the History of Authorship, Reading, and Publishing (SHARP), the discipline’s flagship organisation, has a thriving membership, its own journal and newsletter, a large and useful website, and a steady stream of commentary on its listserv. If the book as an artifact of the transmission of culture is dead, as so many doomsayers have maintained or prognosticated *ad nauseam*, then it is passing strange