of the stories because, although Morris's collection was not large compared to many of his contemporaries, he clearly loved, and used, his medieval manuscripts and early printed books. Needham's essay is, as always, extensively and impeccably footnoted and will surely encourage the quest (as Morris might have viewed it) by the several scholars who have become interested in the library of this most appealing figure.

All in all this is a most satisfactory volume and a credit to its editors. I only wish I had been at the conference.

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For a small island Barbados has attracted a great deal of scholarly attention. There are good reasons for this. The first and foremost lies in the fact that it was the first British Caribbean colony to abandon the attempt to establish a small-holder community of immigrants from England and to adopt instead an economy and society based on sugar plantations worked by African slaves. Within twenty years of Britain taking possession in 1627, the island had a population of about 36,000 freemen and their families, plus indentured servants, trying to make a living on holdings of less than ten acres by growing tobacco and cotton, both of which paid badly. Leaders of the colony disliked the prospects and sought an escape through the introduction of a much better-paying crop, sugar. The cultivation and manufacture of sugar, however, required capital and know-how, but these the Dutch who had learnt about the sugar industry in Java and Brazil were willing to supply. Within thirty years, from the late 1640s, the small-holdings were consolidated into plantations, sugar cane became a monoculture, the slave population greatly increased and the former small-holders were dispersed to other points in the Caribbean and even further afield. A revolution was complete. This sequence of events was followed on other British islands and also on French Martinique and Guadeloupe. Sugar made
Barbados's fortune and it remained the wealthiest of Britain's Caribbean colonies until surpassed by Jamaica in the eighteenth century. One measure of the significance of Barbados in the context of colonial America is that, in 1759, its 106,000 acres (166 sq. miles) supported a population - free and slave - rather larger than that of all of French Canada. Small size did make for careful use of scarce resources. The innovations introduced in Barbados during the seventeenth century to save fuel in the manufacture of sugar and to preserve the fertility of the soil - innovations which were later accepted elsewhere in the Caribbean - have attracted the attention of sugar industry historians. In the late nineteenth century Barbados renewed its reputation for innovation by pioneering the breeding of new varieties of sugar cane. There are other ways in which Barbados is distinctive. Its planter class was largely resident rather than absentee as in other British colonies. From the early years, it has had its own House of Assembly, its members elected although admittedly, until the 1930s, by a very restricted franchise. Unlike many Caribbean islands which moved from one empire to another, Barbados remained under British rule until Independence in 1966.

Jerome S. Handler came to Barbados through an interest in the "social and cultural life of Africans and their descendants in Barbados" from the seventeenth to the early nineteenth centuries, that is until abolition of slavery in 1834. The Guide is one of the products of this research. It was originally published in 1971, and has been out of print for many years. It has become a basic reference for those interested in the history of Barbados and is also useful to scholars with a more general Caribbean interest. The publishers have decided, rightly so, to give it a new lease on life, and the copy under review here is described by them on their information sheet as a "corrected facsimile reprint of the 1971 edition." My comments here are directed to those who are unfamiliar with the Guide.

Handler has divided his material into five chapters of which the most extensive are the first, "Printed Books, Pamphlets and Broadsheets" and the last, "Manuscripts." In chapter 1, the entries are listed according to date of first publication, beginning in 1630 and continuing down to 1968. Relatively few entries have a post-1834 first publication date and the rationale for including them is that they contain source materials for the study of the pre-Abolition years. Each entry consists of a full bibliographical description, the publication history, and annotations that range from a brief sentence to half a page or more. The division of this chapter into time periods -
1630-1699, 1700-1749, and so forth - seems to serve no useful purpose other than to give an idea of the changing volume of publication over time. Researchers uncertain of dates of publication can easily track down the entries that interest them by looking up the authors and subjects in the index. In chapter 5, “Manuscripts,” Handler lists, by country, the archives and libraries that contain Barbadian manuscripts and briefly notes the character of the collections. The Barbados Department of Archives dates only from 1964, and at the time Handler was compiling this Guide, it was still in the process of gathering in documents from government departments, making itself into what is in effect the national archives of the country. There are some manuscripts in the Barbados Public Library and with the Barbados Museum and Historical Society but apparently few private collections of any significance remain on the island. Inevitably, there are major collections in England. Handler briefly reviews the government records in the Public Record Office and the more diverse collections in the British Museum. A good number of county record offices contain papers of absentee planters, the records of merchants trading with Barbados and the correspondence of Barbadians temporarily resident in England. The archives of the Church Missionary Society, the Methodist Missionary Society, and Lambeth Palace Library are sources for the study of the organisation of religion and education on the island. Handler has also found Barbadian manuscripts in a large number of libraries and archives in Scotland, Ireland, France, and the United States. The other three chapters are all very brief. Handler’s review of the “Parliamentary Papers” (chapter 2) covers the years 1789-1847 and shows a concentration on slavery. In chapter 3, “Newspapers,” he briefly describes the Barbadian press in the eighteenth and nineteenth centuries, stating where copies of newspapers can be found. Handler admits his list in chapter 4, “Prints,” is far from complete.

The problem with a facsimile reprint is that it is inevitably out of date. The Public Record Office is no longer on Chancery Lane. The Library of the British Museum, now the British Library, is no longer on Great Russell Street. The organisation of the Barbados Department of Archives is no longer as it was in 1971. Moreover, Handler has published a Supplement to A Guide to Source Materials for the Study of Barbados History, 1627-1834 (John Carter Brown Library and the Barbados Museum and Historical Society, Providence, Rhode Island, 1991) which contains an additional 270 items. Presumably expense and the fact that the Supplement is still in print and available from
Oak Knoll Press and the John Carter Brown Library explains the decision to produce this facsimile reprint rather than integrate *Guide* and *Supplement* in a new publication. Yet, the appearance of this facsimile is welcome because it means a new generation of "Barbadianists" can now own their own copy of this important reference.

J.H. GALLOWAY

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Frank Herrmann has had a very full and interesting career in the world of books, both new and antiquarian, and he provides a thoroughly enjoyable and informative account of his life in this volume. He begins with the mixed memories of childhood in Berlin in the mid-1930s, of his family’s exodus to England by 1937, and of their life in England during the War. He attended Westminster School from 1940 to 1945, and began a degree in science at Oxford which he did not complete. He found himself more inclined to literary studies and decided to try to get into publishing. After a series of rejections for lack of experience, he wrote to Geoffrey Faber, who was chairman of Faber & Faber and also the father of one of his friends from Westminster School. An apprenticeship in publishing began shortly thereafter.

The production department of Faber & Faber was directed by David Bland with whom Herrmann worked from 1947 to 1955. Here he learned every aspect of book production, as each member of the staff was responsible for the design, typography, estimating, progress chasing, picture research, and often editorial work for the titles on his or her list. The number of titles was as many as 60 to 80 a year. Herrmann provides profiles of the directors and staff of Faber, and describes the workings of the firm, and its relationships with authors and illustrators, printers and binders. At Faber’s he met his future wife, Patricia Robinson, and gained the expertise that led to his next position, production manager for the firm of Methuen.

Herrmann devotes two chapters to his years at Methuen’s, describing his ever increasing responsibilities in the firm between