certain books? Determining provenance can tell us much about such things. One of the most important lessons materializes as one reads about the shift from private to public libraries: university and state libraries not only acquire and disseminate knowledge but also preserve it. This is a too-often forgotten function of the library. This volume of essays reminds us of it, and of the prestige and attraction to future scholars that even a simple collection will grow to have.

*Books on the Move* is not an easy read. Although archivists and bibliographers will appreciate the intricately researched articles, the detail at times is overwhelming and the larger point sometimes difficult to ascertain. But for the specialist audience with a firm grasp of the terminology, these essays will not fail to please, assembling as they do cutting-edge discoveries from a recent conference. The proceedings of the Annual Conference on Book Trade History have been published since 1981 by Harris and Myers, joined by Mandelbrote in 2000. The books are co-published by Oak Knoll Press and the British Library, and those interested in more information on provenance history should consult the publishers’ web sites. *Books on the Move* is an important volume for those wishing to learn more about the history of books and the study of provenance.

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*Reading Gladstone* raises interesting questions about books, intellectuals, politics and power. With fully certified intellectuals now occupying the White House and Stornoway, the Ottawa residence of the leader of the opposition, and one of the United States’ least intellectual presidents busying himself with his memorial library, the case of William E. Gladstone has a certain contemporary resonance.

Although the term “intellectual” had not yet entered the English language, Gladstone was an unapologetic intellectual who served four terms as Britain’s prime minister, her greatest prime minister during the century of Britain’s greatest power, before finally retiring from that office at age eighty-four. He devoted his last years to building
St. Deiniol’s Library, which still exists as a testament to his passion for books and his belief in their power. The very numbers hold a certain fascination: Windscheffel’s bibliography lists twenty-eight books and pamphlets written by Gladstone, and twenty-four articles and chapters. Not bad, even for a modern academic career. We also know what Gladstone read, thanks to his published diaries, where he carefully recorded some 17,500 book and pamphlet titles, excluding his newspaper reading. We know, too, that he bought some 35,000 books over the course of his life for his own library. In addition, he was a book selector for the London Library, bought books for the Carlton Club, and was honoured by the National Liberal Club’s naming its library after him. It was Gladstone who persuaded Andrew Carnegie to buy the celebrated 60,000-volume library of the great historian Lord Acton to prevent it from being auctioned off.

But the details Windscheffel gives us of Gladstone’s own library are of greatest interest. The Temple of Peace, as his library and study was called, was significantly open to others even when he was in it. Users had to remain silent and conventional rules of sociability, particularly that it was rude for a gentleman to ignore a lady in his presence, were suspended. Gladstone simply denied the existence of others in this room when he was there, which made it exempt from the spatial gendering so prevalent in the Victorian world. This made it easier for women to use his library, which in many houses was considered a male space. The Temple of Peace was also a lending library. The only condition was that users had to enter in the two-volume registry their names, the book’s title, and the dates of borrowing and return, which reveal that the majority of borrowers were women, and a significant number were neighbours and non-family members and even lower-class women including household servants.

It was Gladstone’s conviction that books were the “bonds and rivets of the race” that led him to build and endow St. Deiniol’s Library, which remains unique in Britain as the only such institution created by a prime minister. Unlike the presidential libraries of the United States (and Saskatoon’s unique Diefenbaker Canada Centre), self-celebration was not its purpose. Though St. Deiniol’s eventually received Gladstone’s library, his papers are mostly in the British Library. It seems to have been chiefly intended as a place of religious study for clergymen, in keeping with Gladstone’s own deeply religious nature and the content of much of his library. Windscheffel devotes some attention to the contested question of Gladstone’s beliefs, arguing persuasively that he did not become an embattled religious
conservative, and that St. Deiniol’s was not intended as either a bastion of religious defence or a place of unworldly retreat.

Not the least of the merits of *Reading Gladstone* is that it also tells us how Gladstone read. For instance, he would often make an index for a book, and he was a frequent annotator, annotating in a code (which Windscheffel has unlocked) and to an extent usually in inverse proportion to his approval. He also read three books at a time, rotating light and heavy reading and refreshing his mind with fiction. He read aloud, which was of course a common Victorian family practice, but even on his wedding night Gladstone read aloud to his bride from Walter Scott’s *Kenilworth* and the Bible. He also read Tennyson aloud to prostitutes whom he attempted to rescue. Being highly sexed he may also have found in such situations an opportunity to exercise his willpower; this too, perhaps, in his reading (alone) of pornography.

Interesting too is the author’s discussion of the political implications of Gladstone as bookworm and of his overcoming some of the negative, feminizing effects that his reputation as a scholar and intellectual had on his career by recasting his public image. The later, more populist Gladstone deliberately turned his hobby of chopping down trees on his estate into a public theatre of virility by staging what we now call photo opportunities in which he posed, axe in hand, without jacket, tie, or even hat. But he never completely abandoned the book in his image-making. Windscheffel provides several illustrations of him reading, the most remarkable of which shows the older Gladstone reading in his library, recumbent on a *chaise longue*. Despite this traditionally feminine pose, he radiates masculine strength and dynamism. Current intellectuals in politics might well take note of this portrait.

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Reading this volume one thinks of Scotland as the little country that could. This comprehensive tome which covers the period 1800–1880