of modernity—this book represents a salutary effort to energize study of the Reformation by setting it alongside one of the most pressing social and political issues of our present moment. Though the term “fundamentalism,” as Simpson acknowledges, is of twentieth-century coinage, in many ways Luther and Tyndale’s reading regime bears significant resemblance to contemporary forms of scriptural fundamentalism. We are all familiar with the extent to which, on the basis of a literal understanding of their sacred texts, today’s fundamentalists argue against cultural relativism and reject the liberal notion that we must continually reassess sacred texts in light of historical change.

Still, despite his productive framework, and his assertion that sixteenth-century literalism has a direct impact on our present moment (222), Simpson offers no analysis or even description of contemporary fundamentalist reading programs. His book is essentially a study of several decades of sixteenth-century reading, bookended by cursory references to present-day fundamentalism, a cultural formation treated as stable and transparent. Understanding “fundamentalism” as a single, straightforward object is problematic: contemporary forms of fundamentalist religion are sites of contestation and contain manifold and conflicting hermeneutic assumptions and convictions. They are clearly not identical with early-modern literalism. Fundamentalist reading programs in all religious traditions undergo significant evolution over time. What exactly is the relationship, then, between early sixteenth-century “fundamentalism” and the fundamentalisms of today? While these issues are not addressed by Simpson, he does offer a valuable entry into this discussion with a passionate and provocative argument which will doubtless bring about renewed attention to our troubling Reformation roots.

TRAVIS DECOOK

Carleton University

D.F. McKenzie and Maureen Bell. *A Chronology and Calendar of Documents Relating to the London Book Trade 1641–1700*. 3 vols. Oxford: Oxford University Press, 2005. Vol. 1: xviii, 643 pp.; £85.00 ISBN 0198184107. Vol. 2: viii, 458 pp.; £85.00 ISBN 0198181760. Vol. 3: viii, 468 pp.; £85.00 ISBN 0199285586

These three beautifully produced volumes provide a remarkable account of printing and publishing in London in the late seventeenth

century. The work is a compilation of proclamations, laws, warrants, leaves, complaints, petitions, grants of licence, court cases, parliamentary orders, and more, all related to the book trade, and extracted from the *Calendars of State Papers (Domestic)*, Journals of the House of Lords and the House of Commons, various reports and appendices of the Historical Manuscript Commission, pamphlet material (collected by D.F. McKenzie), and the Court Books of the Stationers' Company. The result is over 1400 pages of raw official records, pulled together by an extraordinary 160 pages of indexes at the end of volume three. Though this is not in itself a historical account, it is richly historical.

The *Chronology and Calendar* will be largely mysterious to the non-specialist, especially in the uncompromisingly direct and unmediated manner in which it has all been presented. There is no introduction to explain the significance of the whole, no notes to place a name or make sense of the thousands of events and facts within the chronology. You have to be well along in the field to read this work well. But for anyone concerned with the history of the book during the key period that leads from the battles over censorship and press control during the Commonwealth to later struggles over copyright that resulted in the 1710 law under Queen Anne, this is an amazing and necessary place to go.

The work cuts through the source records by concentrating entirely on the print trade. There are echoes of the larger events that impinge on the life of late seventeenth-century England, but everything is reduced to the subject at hand. Thus, the entries for late 1666 cover such normal business as the improper use of foreign journeymen printers, the inappropriate sale of classical texts from the Company's "English stock," and the disturbing circulation of various scandalous pamphlets and unlawful books. If it were not for a number of petitions to the Stationers' Company requesting relief because of destroyed stock, you would never be able to determine that there had been a Great Fire. It is extraordinary how the regulated life of the trade persists, through the many years of turmoil and events up to the Glorious Revolution of 1688 and beyond.

Though there are a number of recurring characters and themes, the narrative is necessarily obscure. Yet there is no question that a remarkable picture of seventeenth-century printing and publishing emerges. The details are full of implication and meaning. The main themes are the control of properties such as the manufacture of almanacs and school texts, the management of the internal life of the

trade through the Stationers' Company and its relations to the state (principally through the regulation of monopolies in school texts and other rights granted by the crown), the control of individual properties (particular works including almanacs), and the monitoring of political and religious opinion as it circulated in print. The last area is quite striking – there are many, many arrests, interrogatories, examinations, and seizures of illicit print over the sixty-year period. The interventions by the state are relentless.

As one works one's way through this rich portrait of the printing trade, the principal themes of the work life emerge. These need to be supplemented by Wing's *Short-Title Catalogue*, the detailed accounts of contemporary practice from England and the Continent, the histories of printing for the period, and detailed studies (such as McKenzie's own analysis of apprenticeship) as well as by the general political and social history. Some familiar names jump out, such as Milton, Marvell, and Dryden, along with other important figures, such as the political journalist and publisher Roger L'Estrange and Dr. John Fell, Vice-Chancellor and later Bishop of Oxford and a major influence on the growth of the University Press. But there are many less famous individuals who play an important role in the life of the trade. One is struck again and again by the number of printers' widows who take up the work of their husbands and the many "book women" who sell popular material, presumably at the local markets. A remarkably diverse and elaborated picture of the trade emerges – from the court to the Company of Stationers to the printer's shop to the street, from the scholar-reader to the purchaser of popular ballads, from the great libraries to the hidden stash of banned religious texts. This *Chronology* was not meant to be read continuously, but once you are underway, it is difficult to stop. There are many tiny and addictive details that accumulate to present a vivid and increasingly complex picture of this period of early modern printing.

The compilers are well known to scholars of the history of the book in Britain. The late Don McKenzie, professor of bibliography at Oxford at his death (1996), hardly needs an introduction. His imaginative work from "Printers of the Mind" (1969) onwards through "Typography and Meaning: The Case of William Congreve" (1981); his wonderful essay, "Oral Culture, Literacy, and Print in Early New Zealand" (1984); and his Panizzi lectures, *Bibliography and the Sociology of Texts* (1986) all provided insight and guidance to many readers, the present reviewer among them. For those specializing in seventeenth-century printing, his massive studies of apprenticeship

and of printing at Cambridge are unparalleled. McKenzie was able to maintain a focus, and dig down into his field, yet come up with refreshing and imaginative interpretations of old material. Unlike many scholars who become mired in detail or seduced by the power of theory (often their own), McKenzie maintained a creative tension in his work between the particular and the general, and was able to challenge older theories when they did not match the practical realities he encountered (thus, this *Chronology* began as background to his still unpublished 1976 Sandars lectures, *The London Book Trade in the Later Seventeenth Century*, and now further complicates and deepens the field). He kept returning to the things he knew well, and as he did, he advanced the field of historical bibliography and text-editing that had begun with Greg, McKerrow, and others. It is true that he spread himself thin – called upon often as a generous leader in his field to initiate new projects and to supervise others, there was much still unfinished at his death, including a remarkable edition of Congreve. The *Chronology and Calendar* is part of his Nachlass, heroically taken up and completed by Maureen Bell, currently reader in English at the University of Birmingham, herself a major authority and a meticulous scholar and one of the editors of volume 4 of the *History of the Book in Britain* (another McKenzie project), which covers 1557 to 1695.

The *Chronology* contains much that is available in other printed resources, but as a distillation it is splendid. It extends the work of Arber, Greg, and Jackson. As a tremendous if rather expensive non-digital reference work, it is, for anyone working in the field of the early modern English book, a marvelous continuation of the studies in bibliography that revolutionized textual scholarship and laid the basis for today's engagement with the history of the book.

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Andrea Krupp. *Bookcloth in England and America, 1823–50*. New Castle, DE: Oak Knoll Press / Bibliographical Society of America; London: The British Library, 2008. 102 pp.; US \$35.00 ISBN 9781584562139

In her preface to this work, Sue Allen praises Andrea Krupp's ability to build on others' scholarship to create "a working system of cloth grain nomenclature and identification." The praise is merited. Readers