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Gordon Schochet, the membership secretary for the Americas.

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INTELLECTUAL HISTORY AND THE HISTORY OF THE BOOK

Intellectual History and the History of the Book

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1. The Present State of the History of the Book as a Field of Study

The present phase in the development of the study of the history of the book is characterized by the attempt to integrate traditional, mainly antiquarian and inward-looking book-history with general media and cultural history. This phase was opened by the appearance in 1958 of Lucien Febvre's long-awaited *L'Apparition du Livre*, which was in fact largely written by one of Febvre's last main disciples (Febvre dying shortly afterwards), Henri-Jean Martin. Indeed it was Martin who became, and has remained, *le grand patron* of the field of study.

The bulk of the scholarly work in the field is in three major modes. First, we have large-scale, pioneering surveys and monographs such as (of particular interest to intellectual historians) Elizabeth Eisenstein's *The Printing Press as an Agent of Change: Communications and Cultural Transformations in Early Modern Europe* (1979), Robert Darnton's *The Business of En-*

lightenment: A Publishing History of the Encyclopédie, 1775-1800,¹ or David McKitterick's histories of the Cambridge University Library and University Press.² Then we have a number of multi-volume, national projects for Europe and the English-speaking world in progress, led by the French *Histoire de l'édition française*, (1982-6) edited by H.-J. Martin and Roger Chartier and the *Histoire des bibliothèques françaises* (1988-92) followed by the Cambridge *History of the Book in Britain* (edited by D. F. McKitterick, McKenzie, and myself), the *Geschichte des deutschen Buchhandels* (a continuation from 1870 of the original Kapp-Goldfriedrich volumes), the *History of the Book in America* (general editor David Hall), and comparable projects for Australia, New Zealand, Scotland, Ireland, and Canada. (Though these massive projects are largely concerned with technical book history, their introductory chapters will—at least in the British case—draw out the implications for general cultural and intellectual history, of what Febvre and Martin called 'le livre, ce ferment'). Thirdly, we have contributions to revisionist analyses of the classic phases of cultural and intellectual history such as, for the Renaissance,

¹ 2 vols. (Cambridge University Press, 1979).

² *Cambridge University Library, a History: the Eighteenth and Nineteenth Centuries*, (Cambridge University Press, 1986); *A History of Cambridge University Press, Vol. 1, Printing and the Book Trade, 1534-1688* (Cambridge University Press, 1992).

We still have some way to go in finally establishing the theory and practice of the interconnection of the history of the book and intellectual history.

Le Livre dans l'Europe de la Renaissance (1988; edited by Martin and others), *New Perspectives on Renaissance Thought* (1990; edited by John Henry and Sarah Hutton), and *Die Renaissance im Licht der Nationen Europas* (1991; edited by Georg Kauffmann), which include chapters on the book trade by Ian Maclean of Oxford.

At this point I must mention a vitally important addition to the whole infrastructure supporting the study of the history of the book (and indeed intellectual history itself): machine-readable databases which allow unprecedentedly sophisticated access to the appropriate printed catalogues, starting with the *Eighteenth-Century English Short-Title Catalogue* (1976 onwards) and the collateral *North American Imprints Program*, which led to the European *Incunable Short-Title Catalogue*. Now, with the creation of the Consortium of European Research Libraries, there is a database for the whole European hand-press book archive up to the nineteenth century.

2. *The Interconnection of the History of the Book and Intellectual History*

I have already mentioned the work of Eisenstein, Darnton, McKitterick, and Maclean as examples of this interconnection; and I should now refer to two programmatic statements of the contextual contribution of the history of the book as artifact to intellectual history. One by Darnton in 1980, entitled 'Intellectual and Cultural History', which appeared in Michael Kammen's American Historical Association collection of essays, *The Past before Us* (1980). Here Darnton suggests that 'the printed word provides one trail', where 'by following it the historian can get some sense of the lived experience of literature'.³ The other by Roger Chartier, entitled 'Intellectual History or Socio-cultural History? The French Trajectories', which appeared in Dominic LaCapra and Steven L. Kaplan's collection *Modern European Intellectual History: Reappraisals and New Per-*

spectives (1982). Here Chartier points out that *l'histoire du livre*, and the related disciplines dealing with *mentalité*, 'incite us to situate all texts in the reading relationships that are entangled with them'. More recently Darnton has proposed that we conceive the world of the book and its history as 'a cultural system' interacting with other cultural systems.⁴

However, we still have some way to go in finally establishing the theory and practice of the interconnection of the history of the book and intellectual history. At the level of grand theory I have had occasion to point out the 'bibliographical innocence' of both Michel Foucault, who (though an habitué of the Bibliothèque Nationale) felt the materiality of the embodiment of a statement to be 'not important enough to alter the identity of the statement',⁵ and Sir Karl Popper, who likewise felt that although the world of objective knowledge was constituted by 'the logical contents of books, libraries . . . and such like', nevertheless 'of course the physical shape of the book is insignificant'.⁶ But in practice we are now well on our way. In the subordinate but, from the point of view of intellectual history, central field of the history of scholarship, we have the exemplary work of Anthony Grafton employing the evidence of the marginalia in surviving copies of books used by scholars as an essential part of his major programme of re-presenting 'the traditions of scholarship in an age of science' in the early modern world (*Defenders of the Text*, 1991). There is a new interest in the old discipline of *historia literaria* as a focus for correlating work on the history of books, libraries, and scholarship. In the wider, more established field of the history of ideas we have contextualist projects such as the Cambridge series *Ideas in Context* and its programme of presenting 'a new picture . . . of the development of ideas in their concrete contexts' by detailed studies of 'their modification by different audiences. By this means, artificial distinctions between the history of philosophy, of the various sciences, of society and politics, and of literature, may be seen to dissolve'. To this programme Ian Maclean's *Interpretation and Meaning in the Renaissance: The Case of Law* (1992) is a likewise exemplary contribution.

⁴ *Chronicle of Higher Education*, 14.VII.1993.

⁵ *Archéologie du Savoir* (1969), 161.

⁶ *Objective Knowledge* (1979), 73-4; 'Autobiography' in *The Philosophy of Karl Popper*, ed. Schilpp (1974), II: 143.

3. *The History of the Book Network:
Newsletters and Institutions*

With the steady professionalizing of the history of the book since the 1950s a network has been growing rapidly. The predominant mode so far has been the newsletter, complemented by an annual meeting (and now, list-servers on the Internet) for which, in the English-speaking world, a mildly formal association of subscriber/members has usually been created. Thus, in Britain we have the Book Trade History Group and its newsletter, and internationally, the Society for the History of Authorship, Reading, and Publishing (SHARP, which invites members from any country). In Europe, on the other hand, we have *In Octavo*, a newsletter compiled and distributed free—to any applicant, anywhere in the world—from the Institut Mémoires de l'Édition Contemporaine in Paris, supported by the Max-Planck-Institut in Göttingen, both of which—as institutes—are able to use the formal seminar rather than the annual meeting as the complementary focus. (Both *In Octavo* and the *SHARP Newsletter* include items on a world-wide basis.)

Indeed, with the steady professionalizing of our field of study, interdisciplinary post-graduate institutes and seminars are growing in number, particularly in the English-speaking world. There are Centers for the History of the Book at Pennsylvania State University, the University of Wisconsin at Madison, Monash University Victoria, the University of Toronto, and elsewhere. Finally, the new School of Advanced Studies in the University of London is promoting a Master of Arts 'taught course' as part of the School's strategy to prepare the manpower necessary for advanced interdisciplinary studies in the humanities, not only in London but also, given suitable protocols of collaboration, nationally and internationally.

Histoire des relations intellectuelles dans la République des Lettres

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Les travaux que j'ai menés sur les relations entre les savants français et italiens aux XVII^e et

L'histoire intellectuelle, si elle fait une juste part aux grands noms et aux grandes œuvres de la pensée, ne se limite pas à ces quelques «phares». Elle inclut non seulement des auteurs de deuxième et troisième ordre, mais encore un public de gens cultivés.

XVIII^e siècles, les recherches que je poursuis sur la République des Lettres m'ont conduite à définir un certain nombre d'axes de recherche, à poser un certain nombre de questions qui s'inscrivent dans le cadre général de l'histoire intellectuelle. C'est donc à partir de cette expérience personnelle et éminemment subjective que je vais tenter de définir *a posteriori* ce qu'est l'histoire intellectuelle.

C'est d'abord une histoire complexe qui lie de façon indissociable l'histoire des idées et l'histoire des cadres et des formes de la vie intellectuelle. Je crois, en effet, que non seulement les unes et les autres ne peuvent être étudiées séparément, mais que, de surcroît, il faut tenir compte de l'interaction qui existe entre le mouvement des idées et leurs vecteurs au sens le plus large du terme. Par ailleurs, une telle histoire ne doit point s'arrêter au monde de la pensée pure, au jeu des idées désincarnées. Les «savants», pour employer le terme alors en vigueur, furent aussi des hommes pris dans le contexte politique, social et religieux de leur temps, contexte dont on ne saurait les abstraire; les jugements qu'ils portèrent dans l'ordre intellectuel participent, en fait, de réalités plus amples qu'il convient de reconstruire.

L'histoire intellectuelle, si elle fait une juste part aux grands noms et aux grandes œuvres de la pensée, ne se limite pas, pour moi, à ces quelques «phares». Elle inclut non seulement des auteurs de deuxième et troisième ordre, mais encore un public de gens cultivés. Et ce pour deux raisons principales. D'une part, l'œuvre d'auteurs secondaires permet de suivre la pénétration des idées et les évolutions complexes qu'elles subissent dans leur diffusion. D'autre part, la réalité d'un public cultivé ne doit pas être ignorée: les auteurs en tenaient compte et les exemples ne manquent pas des interactions qui existent entre l'auteur et son lecteur.

L'histoire intellectuelle doit se garder de l'abstraction non seulement en tenant compte des hommes «concrets» qui la firent, mais