

groups is among the best. She stresses the critical importance of friends groups, which she terms the "core of the development program" and "the critical factor in the longer term investment of bequests, significant donations of gifts-in-kind, capital programs, and the building of endowment funds." Hood highlights the key elements in developing a vital friends group (e.g., programs, newsletters) and describes the various ways in which volunteers can become involved in library operations as well as in fund raising drives. In their chapter on grants, Helen W. Samuels and Samuel A. Streit describe government agencies with an interest in libraries and note where interests overlap. The reader, however, will have to go to other sources to develop a clearer understanding of how to approach foundations.

In her chapter "Donor and Donor Relations," Charlene Clark describes the typical donor as a conservative or religious person who views his or her contribution as an investment in the institution's future. Surely this is too narrow a characterization of donors. Vartan Gregorian, now president of Brown University, who provided the brief introduction to *Raising Money*, proved himself a master of fund raising on behalf of the New York Public Library when he was head of that institution. It would have been fascinating to have his views on why people give and under what circumstances.—Eva M. Sartori, *University of Nebraska-Lincoln, Lincoln, Nebraska.*

Allen, James Smith. *In the Public Eye: A History of Reading in Modern France, 1800-1940.* Princeton, N.J.: Princeton Univ. Pr., 1991. 325p. \$39.50 (ISBN 0-691-03162-2). LC 90-28810.

James Allen's book on reading in modern France is an adventurous exploration of relatively new territory. The author has assembled and synthesized an enormous and diverse body of sources to address a topic fundamental to the social history of ideas. Influenced by recent studies of reading in early modern Europe, he poses three basic questions: In what circumstances did

people read in France from 1800 to 1940? How did they read? What did their reading mean to them and why? These questions correspond roughly to the three divisions of the book and are framed in the context of contemporary theories on reception and reader-response. There is no single thesis to prove, nor are there striking discoveries; instead Allen draws a lively range of observations from the mass of sources he surveys.

The primary focus is on readers' personal perspectives. A variety of contextual factors influenced these perspectives, many of them indicated by data that are relatively clear, such as literacy rates, publishing statistics, educational trends (especially in the study of literary texts), and censorship. These areas are deftly described in a tour de force of survey and synthesis. Just as important to the study are the socially defined predispositions that led readers to derive certain meanings from reading. Different interpretive communities are shown to determine reader response, based on such factors as regional perspectives, class identification, or gender-consciousness. Whatever the context, reading gradually developed into a private act of self-discovery, subject to the personal and even creative involvement of the reader. In general, the reaction to literary texts reflected a delayed grasp of literary trends, meaning that readers' responses evoked the themes of classicism, romanticism, realism, or symbolism long after those movements became prominent features of literary representation. The book often seems to be as concerned with attitudes toward authors and reading as it is with the act of reading itself, highlighting the public or socially correct image of literary engagement. This is a perfectly valid approach in French cultural studies, where the tradition and sometimes the mythology of an actively literate society continue to play such important roles. Image, juxtaposed with reality, comes into sharper focus as the author defines the historical context.

The focus of the study, the methodology, and the choice of sources are narrower than the title indicates. The variety of

potential sources is daunting, as are the limitations inherent in each category of document that records reading and implies reader response. Recognizing the weaknesses of individual sources, the author relies on a massive assemblage of diverse material that in the aggregate is more illustrative than its individual parts. At the same time, there is heavy reliance on single texts or artistic images as representative of various categories. Nine of the ten chapters begin, for example, with either a textual example or a historical moment that is used to suggest a broad theme. Among the sources considered are artistic depictions—the subject of an entire chapter—and records of reading experience as noted in novels, diaries, memoirs, correspondence, and critical reviews. Probably the most significant source is one that has never been thoroughly examined: the large collections of fan letters sent to members of the *Académie française* and to other authors who saved a large amount of their mail. Although a problematic source, partly due to the selective nature of these collections and patterns of flattery, the letters are especially amenable to Allen's line of investigation. He selects 1,450 letters sent to ten major authors: Mme. de Stael, Stendhal, Balzac, Baudelaire, Sue, Flaubert, Michelet, the Goncourts, Zola, and Anatole France. Sue, Michelet, and France receive the most attention, mainly because of the wide response aroused by the controversial works they published.

The range of sources, although enormous, is definitely weighted toward higher culture. There is some attention to more mundane publications, such as newspapers and schoolbooks, but only peripheral consideration of the printed word in the life of less active readers, those whose reading included almanacs, accounting guides, manuals, prayer books, or popular literature. Because selection of sources is so crucial to further research on this topic, it is a pity that Allen's book could not contain a full bibliography to bring together the entire range of material used. Even with the voluminous footnotes, generally well-explained ta-

bles, and a selected bibliography of archival sources, it would have been helpful for scholars to have the same type of topical bibliography as Allen was able to include in his first book, *Popular French Romanticism: Authors, Readers, and Books in the 19th Century*.

The book is strongest in its distillation of disparate historical sources on printing and reading and in the way it offers an impetus for further investigation of all areas of reading. It opens the possibility of mining additional sources for studies on modern France that could be patterned after the work Roger Chartier and Robert Darnton have done on the early modern period, and it gives direction to future scholarship in the area of reading culture, including café society, discussion clubs, bookstore development, and other aspects of the literary scene. If, by the nature of its sources, this work often has to be more impressionistic than empirical, the conclusion seems reasonable throughout. Clearly, this study contributes significantly to the history of reading.—Mary Jane Parrine, *Stanford University, Stanford, California*.

Reich, Robert B. *The Work of Nations: Preparing Ourselves for 21st-Century Capitalism*. New York: Knopf, 1991. 331p. \$24 (ISBN 0-394-58352-3).

In his latest book, *The Work of Nations: Preparing Ourselves for 21st-Century Capitalism*, Robert B. Reich, political economist at Harvard's John F. Kennedy School of Government takes issue with the statement made by President Bush in his 1989 inaugural address: "We have more will than wallet, but will is what we need." Reich believes "We have the *wallet*, but do we have the *will*?" is the real question that Bush should pose to the American public. Deliberately, persuasively, harshly, Reich informs the reader how old definitions of economic nationalism no longer pertain, how new work patterns in "global webs" remove us from daily national social problems, and why we need to recognize that "our mutual obligations as citizens extend beyond our economic usefulness to one another, and act accordingly."