

Les chapitres suivants sont consacrés plus spécifiquement à la région de Sarlat et débutent par une mise au point contextuelle au chapitre 4. L'auteur y mentionne que les années 1770-1776 ont été marquées par trois crises économiques et démographiques successives (p. 78) – sans relever l'impact probable sur son corpus – et brosse le portrait d'une région pauvre et à l'écart des principales voies commerciales. C'est dans cet environnement que se jouent les drames humains révélés par les causes judiciaires examinées par S. Reinhardt, des insultes et agressions publiques aux causes de viol et de meurtre. L'auteur se penche plus particulièrement sur les cas d'atteinte à la morale sexuelle, étroitement liés aux questions d'honneur personnel ou familial. Puisque le nombre de cas est faible, l'approche est sensiblement la même d'un chapitre à l'autre : une discussion fondée sur des études précède quelques exemples décrits avec soin et choisis pour mettre en lumière le comportement des Périgourdins et le rattacher à des attitudes observées ailleurs, en apportant les nuances nécessaires selon la catégorie sociale et le genre des parties. Cela mène l'auteur à conclure à la persistance, jusqu'à la fin de l'Ancien Régime, d'attitudes qu'il qualifie de traditionnelles en ce qu'elles sont marquées par la violence (verbale ou physique) et qu'elles sont ancrées dans la notion d'honneur. Les rappels et répétitions sont nombreux tout au long du texte, comme en témoignent les expressions de renvoi fréquentes (*As previously discussed/noted*), ce qui alourdit la lecture. De petites maladresses entravent aussi la sérénité de la lecture, comme de dater les propos de Claude-Joseph de Ferrière de 1758 (p. 95) puis de 1779 (p. 221) alors que l'auteur est mort en 1748 et qu'Antoine-Gaspard Boucher d'Argis a repris l'édition de son dictionnaire à partir de 1749. Ne serait-il pas plus rigoureux d'utiliser les deux tomes de la même édition et de citer le dictionnaire et non son auteur ?

La collection *Changing Perspectives on Early Modern Europe* de la University of Rochester Press a publié par le passé des livres marquants et de très grande qualité. Cet ouvrage ne fera pas date, même s'il contribue modestement aux débats interprétatifs majeurs de la fin de l'époque moderne en France. En reconnaissant les limites de cette étude de cas, il est possible d'en tirer des exemples concrets et des réflexions historiographiques qui permettront de poursuivre dans cette veine.

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SMITH, Steven Carl – *An Empire of Print: The New York Publishing Trade in the Early American Republic*. University Park: The Pennsylvania State University Press, 2017. Pp. 244.

A nation-centered *histoire du livre* has never really found a foothold in the United States to the degree it has elsewhere, particularly in France, the UK, and, in its own peculiar way, Germany. Among the many possible reasons for this is that book historians of the US have difficulty finding an institutional home, whether

in departments of English or history, or schools of communication, information science, and journalism. Because all these potential support sites are mostly interested in topics other than past print cultures, it is unsurprising that historians of the US book must paint with a very wide brush and, due to a relative lack of prior and ongoing detailed bibliographic work, a very sparse pallet. Many generalizations based on sketchy evidence consequently have been advanced and, for lack of interest in questioning them, allowed to stand uncontested.

One of these is that the circulation of imprints in the early republic was not extensive enough to provide a culturally or politically binding force for the young nation. According to this view, any print-assisted cohesion would not occur until at least the 1830s and 1840s with the spread of industrialization and its attendant transportation networks that, as a corollary result, made New York the dominant print communications hub.

Steven Carl Smith's *An Empire of Print* challenges this generalization with an enormous amount of evidence, much of it found in little-consulted manuscript sources of the type that would make many cultural historians blanch: business papers of forgotten figures like Samuel Loudon, William Gordon, and Evert Duyckinck. Smith effectively proves that New York bookmen—indeed, there is nary a “book-woman” in sight in these pages—had developed a considerable network in the years between the American Revolution's end and the final rail-based phase of the transportation revolution. It was these entrepreneurial efforts more than transportation innovations that made New York the nation's publishing capital, according to Smith, and they were in effect much earlier than previously supposed.

Smith develops his argument through five chapter-length cases reflecting “government publishing, subscription publishing, the bookshop, the first national literary fair, and the wholesale book trade” (p. 5)—all understudied areas in this time and place. Most of the first chapter on bookseller, library proprietor, and newspaper publisher Samuel Loudon provides background on him, which, however fascinating for showing how he navigated revolutionary turbulence, elides government publishing until its concluding pages (pp. 34-43). Nevertheless, it is in this passage examining Loudon's service as New York State printer that Smith provides the clearest picture of the economics of government printing in this period to date. He can thus highlight the imbrication of printing and state politics in a way that qualifies Trish Loughran's recent attempt in her *Print Culture in the Age of U.S. Nation Building, 1770-1870* (2007) to diminish print's centralizing role in the early republic.

Smith next turns to Revolutionary War historian William Gordon's subscription publishing initiatives amid his larger authorial marketing push. Once again, the discussion drifts from the main topic at first, but Smith comes through in mid-chapter with an innovative analysis of subscription lists for the London edition of the first volume of Gordon's antidemocratic *History of the Rise, Progress, and Establishment, of the Independence of the United States* (1788). Smith's occupational rundown of the subscribers points to a largely male professional group of lawyers, ministers, physicians, and Members of Parliament (Britons

unsurprisingly dominate). Little in this anchors Gordon to New York, however, until Smith supports the subscription list findings by comparisons to data from the New York Society Library's charge records for the book, before concluding with a discussion of the dismal fate of a later American subscription edition marshaled by a trio of Gotham booksellers who floated a national marketing campaign. While the fact that the edition "remained largely unpopular with most Americans" (p. 80) despite this campaign somewhat undermines Smith's broader claims, its publishers' national entrepreneurial vision for it nevertheless stands undiminished, for they still managed to get widespread subscription support (p. 82).

The New York theme comes into focus in Smith's third chapter, in which the scene shifts to John Ward Fenno's bookshop. It was built upon the ashes of pro-British controversialist Philadelphian William Cobbett's demise after he lost a libel lawsuit in 1799 only to avoid paying damages by absconding to England—but not before he tried his hand for a short time as a Manhattan bookseller. Fenno took over Cobbett's store and its large inventory in 1800, as readers can see from the estate papers left by his untimely death from Yellow Fever in 1802. Smith mines this information systematically by genre and valuation, supported by Fenno's printed catalogues, to demonstrate the store's Federalist "Bookshop Politics" (p. 96). The plot thickens as arch Federalists Asbury Dickins and Joseph Dennie enter the story to help Fenno build a partisan distribution network anchored by the latter's Philadelphia magazine, the *Port Folio*. Their attempt at networking proved, according to Smith, "ultimately, a failure" (p. 115).

A more long-lasting type of trade organization came in the form of the literary fair, which Smith treats in his next chapter, though the specific institutional setting was nearly as evanescent as Fenno's bookshop. Running sporadically between 1802 and 1805—amid Napoleonic War economic disruptions complicating the importation of British publications—the fair stood as a venue for advocating American-based publishing. The resulting trade organization surrounding the fairs gave participants from around the country the chance to forge personal business relations that were activated, when they returned home, into an extra-local networked system. The rudimentary distribution system demonstrated that locally produced imprints could circulate nationally in a way that opened at least the possibility of a regularly accessible market.

That possibility would be fully realized during the nineteenth century's first three decades by the subject of the book's concluding chapter: bookseller/wholesaler Evert Duyckinck (he should not be confused with his more famous son, literary impresario and authorial biographer Evert A. Duyckinck). Thanks in large part to the elder Duyckinck's extensive daybooks at the New York Public Library, Smith is able to paint a detailed picture of literary enterprise, as his subject develops a cheap book trade of national dimensions if not always nationalistic content, since there were many exogenous steady sellers and schoolbooks among his output. Unlike the relatively small-scale, tentative business activities that Smith treats in his early chapters, Duyckinck's overall production of an estimated 2.5 million volumes was extensive—if not particularly interesting to modern researchers pursuing American-authored *belles lettres*.

Yet Smith's discussion of Duyckinck's efforts demonstrates that a significant New York-centered information infrastructure involving 168 far-flung booksellers antedated the so-called American Renaissance at mid-century. And Smith certainly sets forth a compelling circumstantial case that the entrepreneurial initiatives he considers in his earlier chapters *might* collectively have set a course for New York's future domination of the national market. But if "New York's publishers connected disparate American readers together," as Smith speculatively concludes, did they do so more than their counterparts in Boston or Philadelphia? That is a question Smith wisely leaves for others to answer. One can only hope that they will answer it with his diligence and perspicacity.

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TSIPURSKY, Gleb – *Socialist Fun: Youth, Consumption, and State-Sponsored Popular Culture in the Cold War Soviet Union, 1945-1970*. Pittsburgh: University of Pittsburgh Press, 2016. Pp. 366.

Historians of late Soviet socialism are challenged to answer the question of why the Soviet system, full of paradoxes and hardships for the population, survived for such a long time. Following Alexei Yurchak, Kristin Roth-Ey, and other scholars who started to take a closer look at Soviet life under Khrushchev and Brezhnev, Gleb Tsipursky points to the fact that the viability of the socialist state depended, not least, on its ability to mobilize young people in favor of the Soviet project. In this context, *Socialist Fun* highlights the key role of what the author calls "state-sponsored popular culture." The trade unions and the Komsomol managed a network of clubs all over the Soviet Union where youngsters were offered opportunities to develop their amateur artistic creativity (theater, dance, music), to practice sports, listen to lectures, make friends and "have fun." For the Soviet leadership, these clubs were a central venue for building the "New Soviet (Young) Person" (p. 7). Here, officially prescribed values and tastes could be promoted while convincing young people that the system was in line with their desires and interests.

The author scrutinizes the development of this club network from 1945 to 1970, focusing on the tension between the leadership's attempts to control young people, on the one hand, and to encourage grassroots initiatives, on the other. By contrasting the examples of Moscow and the provincial city of Saratov (which was closed to nonsocialist foreigners), the author analyzes how top-level youth policies were negotiated in the process of their implementation. He raises the question of autonomous agency for not only young urban club-goers, but also club managers who were supposed to both implement official cultural policies and offer an appealing program that entertained the audience and satisfied people's consumption desires, including that for elements of western popular culture.