

*Proust as Interpreter of Ruskin: The Seven Lamps of Translation* by Cynthia J. Gamble. Birmingham, Alabama: Summa, 2002. ix, 281 pp. ISBN 1-883479-36-3. \$48.95.

*Proust's Cup of Tea: Homoeroticism and Victorian Culture* by Emily Eells. Aldershot, Hants, and Burlington, VT: Ashgate, 2002. xii, 220 + 18 b/w plates. ISBN 0-7546-0518-3. \$99.95; £50.

It's rare that a study of Marcel Proust in relation to the writings of John Ruskin appears. All the more surprising, then, that in 2002 there were actually two such works published, one dealing specifically with Proust's translations of Ruskin, the other more generally with Proust in relation to Victorian culture, Ruskin serving as mediator.

Cynthia Gamble, author of *Proust as Interpreter of Ruskin*, is Secretary of the Ruskin Society and Visiting Fellow in the Ruskin Programme at Lancaster University in England, for which she has helped organize study tours on Ruskin in Northern France. She also served as one of the curators of an exhibition at Amiens on Ruskin, Turner, and other British painters in Normandy and Picardy, and as co-author of its catalogue, *Ruskin-Turner: dessins et voyages en Picardie romantique* (2003). Thus she brings a background in Ruskin to this study of Proust brought out by Summa, a small but distinguished press that publishes a selective list of monographs on French literature with some important offerings on Proust.

*Proust as Interpreter of Ruskin* helps fill an important gap in our understanding of Proust by focussing on several aspects of his knowledge of Ruskin leading up to his translations of *The Bible of Amiens* (1904) and *Sesame and Lilies* (1906). It also performs a valuable service in gathering together various primary materials on Proust's Ruskin activities, especially his translations, and making them available in English for the first time. Before the publication of Gamble's book, the principal source of information on this subject was Jean Autret's *L'Influence de Ruskin sur la vie, les idées, et l'œuvre de Marcel Proust* (1955), which was never translated into English and therefore remained inaccessible to many English speakers. The information contained in Autret's volume is now quite dated, in any case, as only a portion of Proust's letters and none of his manuscripts were available in the 1950s. Gamble's study, by contrast, has the virtue of being based on both the manuscripts and the 21-volume set of Proust's (virtually) complete correspondence (edited by Philip Kolb), as well as various other documents that have come to light in recent years.

Gamble uses these sources to advantage in her thoroughly researched volume. Its second chapter, "Did Proust Learn English?" is helpful in tracking down the records of Proust's study of that language and clarifying that he did