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Articles printed in Columbia Library Columns between 1951 and May, 1971, have been fully listed in the 20-Year Index. The latter may be purchased from the Friends of the Columbia Libraries.
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Published by THE FRIENDS OF THE COLUMBIA LIBRARIES, 
Butler Library, Columbia University, New York, New York 10027. 
Three issues a year, two dollars and fifty cents each.
Whitney Young visiting a family in rural Hancock County, Georgia, on February 2, 1969.
Whitney M. Young, Jr.

The “Voice of the Voiceless”

ANN TANNEYHILL

“I am not anxious to be the loudest voice or the most popular. But I would like to think that, at a crucial moment, I was an effective voice of the voiceless, an effective hope of the hopeless . . .”

On a morning in the fall of 1946, seated at my desk in the National Urban League headquarters office in New York City, I was reviewing the morning’s mail. My duties included handling correspondence from persons seeking employment in the Urban League movement. Little did I realize that one letter among those on my desk was to profoundly change the direction and future of the entire Urban League. The letter, postmarked St. Paul, Minnesota, was short, simple, and to the point: “Dear Miss Tanneyhill: I am interested in working for the Urban League. Please send me an application for employment. Whitney M. Young, Jr.” The application was sent by return mail.

Often we do not know, and cannot foresee how insignificant acts or events become the catalysts to change the destiny of men and of nations. So it was with that simple letter. For it began the steady and inexorable journey of one man from obscurity, to national leadership, and then to a tragic death on the beach at Lagos, Nigeria, twenty-five years later.

Whitney Moore Young, Jr., was born on July 31, 1921, at Lin-
coln Ridge, Kentucky, where his father was principal of Lincoln Institute, a boarding school for black children. His mother taught school. Raised in the seclusion of the campus, and attending school there, his childhood was spent in a warm, loving and sheltered family atmosphere with his parents and two sisters. Graduating from the Institute at fourteen, he went to Kentucky State College, a black institution of higher education. It was his ambition to study medicine, and so he took pre-medical courses. Then came World War II. He entered the Army and was sent to the Massachusetts Institute of Technology to study engineering, and after that was shipped to the European Theatre in an all-black construction unit. He became a sergeant, and, by his own admission, soon found himself exercising a latent talent as negotiator between sullen, resentful black enlisted men and the jumpy, inexperienced southern white officers in charge. The experience caused him to decide on race relations and not medicine as a career.

He enrolled in the School of Social Work at the University of Minnesota in Minneapolis after the war—and was married during the period of his graduate study. His field work assignment for the school was with the St. Paul Urban League, just across the river from the campus. It was during this assignment that he decided it was the Urban League he wanted to work for. Shortly before he was to be graduated he applied to the National headquarters office. It was a significant coincidence that by the time the summer of 1947 arrived, there was a vacancy in the St. Paul Urban League, and the National office recommended him to become the Industrial Relations and Vocational Guidance Secretary. Three years later he moved from that post to the executive leadership of the Omaha Urban League. In 1954 he was selected to be Dean of the School of Social Work, Atlanta University, in Georgia. And then, in 1961, at the age of thirty-nine, he was appointed Executive Director of the National Urban League.

* For a history of the Urban League and an understanding of the mission of this civil rights organization, the reader is urged to consult Blacks in the City:
Whitney M. Young, Jr.

In his inaugural address as executive head of the Urban League movement at the 1961 Urban League Conference in Dayton, Ohio, Whitney Young pledged "to give the Urban League not only that which I have gained in the way of experience, skills and knowledge, but—with equal zest—all my loyalty, devotion and dedication." He accepted the challenge "to provide wise and dynamic leadership to an organization whose past is legend and whose future is unlimited."

In fulfilling that pledge and challenge in the ten years between 1961 and 1971, Whitney Young brought forth many dormant skills, and developed a diplomatic stature that served the League...
well. His leadership did, indeed, prove to be "wise and dynamic." He created a new legend and expanded broader horizons for the League's future.

As Newsweek magazine (March 22, 1971) noted after his death, "He was 'Mr. Inside' to the Black Revolution—a cool, urbane diplomat whose work began where the street marches and the picket lines left off . . . in the stocktaking that followed (his death) . . . it was evident that few men did more with less fanfare in the whole turbulent history of the civil rights movement of the 1960s."

Here are some personal reflections about the man—always a warm friend—whom I had come to know over a period of twenty-five years. I knew him first as a fellow toiler and co-worker in the vineyards of the Urban League movement, and later in our daily relationship of ten years when he was head of the Urban League. Whitney was admired by men and women of all ages, races and economic backgrounds. He was an amazement to the tycoons of business, industry and labor—and an enigma to the bigot.

Over six feet, weighing about "16 stone" as the British would say, he was of medium brown color, with an open face, clear, dark brown eyes and well-trimmed hair. His smile was warm, and a dimple became visible with the smile. His sense of humor was acute and his laugh infectious. He had a measured step, and placed his weight on his heels when he walked, so that the overall effect was the determined stride of a physically well put together man of strength.

Whitney Young could be stubborn at times, and stern, almost belligerent, if he felt the need for a show of determination and force, evident by the out-thrust of his lower lip and the tightening of his jaw muscles. He had a love of living, and a great capacity for life. He was tireless, and seemed driven to accomplish goals for himself before it became too late. He was not without some ego—a truly human quality—and I like to imagine that some morning, as he was shaving preparatory to a trip to Washington, he would look in the mirror and say to himself: "I can't believe it! This little
black boy from Kentucky has been called to the White House to sit down face to face with the President of the United States, to give him some advice . . . and I certainly will!"

There is no need to name here the committees and commissions of the Federal government and the boards of industry and the private sector on which he served. His awards, citations and honorary degrees were many. He met with and advised Presidents John F. Kennedy, Lyndon B. Johnson, and Richard M. Nixon. The leaders of business, industry and labor who sought his advice numbered in the hundreds. These are but testimony that this man, as head of the Urban League, was positioned to help a nation make decisions in the interest of its largest minority citizenry, and for the welfare of all.

He fought anti-Semitism with the same vigor he fought for justice for blacks. Whitney Young was a stalwart in the professional social work field. He served as president of the National Conference on Social Welfare, the nation’s largest organization of agencies and professionals in the social welfare field. He was also president of the National Association of Social Workers, the professional association of persons in the field.

Whitney Young came of age during the nineteen sixties, the years viewed by many as the most dynamic decade of black-white relations in America. He was an articulate and forthright speaker. He appealed for justice and equal rights for blacks and for the poor. Sometimes what he said was harsh and uncompromising. Many of his utterances and writings were wise and prophetic—yet all were sincere. He had faith in America and in the ability of the nation to make democracy work.

One of his most brilliant ideas was proposed on June 9, 1963. It was innovative—a “Domestic Marshall Plan” for the United States:

“... There is no doubt at all that only massive programs can cure our urban sickness. It's going to take a massive commitment on the part of the entire society. And it will take a drastic reordering of our national
priorities so that space, supersonic planes, and even foreign wars will take a back seat to the goals of justice and equality here at home.

“We made just such a massive effort after the Second World War, when the Marshall Plan pumped billions upon billions of dollars into the economies of our allies, and even our former enemies, to put them back on their feet. Can we do less for our own poor and for our own cities which have festering slums the likes of which have been unknown in Europe since the Marshall Plan?

“A Domestic Marshall Plan would not only realize the just demands of Negro citizens, but it would also wipe out poverty for all—white and black. . . . Only such a massive approach involving all sectors of our society can undo the vicious network of racism and poverty. A domestic Marshall Plan may be costly, but it would represent an intelligent investment in America’s future, one which would pay rich dividends.
It cannot possibly cost as much as it will cost not do to it. The tragic gap between the races is widening daily. Only a Domestic Marshall Plan can close that gap and restore our society to the road of peaceful progress.”

In a statement to a community group several years later, he commented:

“No one is meant to live in poverty—and no one is meant to tolerate the wrongs of oppression. Where poverty exists, all are poorer; where hate flourishes, all are corrupted; where injustice reigns, all are unequal. Our society is as strong as its weakest link—thus the links that bind black and white, poor and rich must be strengthened or we all will perish. Every man is our brother, and every man’s burden our own. Now is the time for the poor, the black, the oppressed, to unite and to turn our society around—for our own sakes and for society’s sake.”

A quotation from one of his books is thought-provoking:

“We have come to the end of one era and the beginning of another. We are now in the post-civil-rights period. It is no longer a question of legal rights, but of whether white America will share political and economic power with black America—and whether America itself will survive. Unless black demands for justice are met, our polarized society will find itself on a course of repression that will destroy the foundations of democracy. Yes, it can happen here . . .

“If America is really serious about freedom and equality, it will have to prove that by allowing black people to be free and equal. That means that America must share with black people the power and the privileges now held only by white Americans. . . .”

The Whitney M. Young, Jr., Collection in Columbia University is a remarkable store of Young memorabilia that will interest and fascinate the researcher who seeks to learn more about the events in race relations during the tempestuous 1960s. The information is all there that will make one re-live those times. The pivotal role Whitney Young played among other black civil rights leaders—Roy Wilkins, A. Philip Randolph, Martin Luther King, Jr., James
Farmer, Roy Innis, Bayard Rustin—is clear. His unceasing effort to be the “voice of the voiceless” is chronicled through memoranda, correspondence, news clips, a weekly newspaper column, *To Be Equal*, TV and radio interviews, tape recordings, photo-

Young in his office at the National Urban League.

graphs, and above all, in the hundreds of his speeches. The story of the historic March on Washington for Jobs and Freedom, and the March from Selma to Montgomery is told. The crank letters of hate, attack, and vilification are there. And also there are the letters expressing confidence and praise in support of the man, the Urban League and its work, and the goal of “equal opportunity.”

Whitney Young’s two hard-cover books—*To Be Equal* (1964) and *Beyond Racism* (1969) succinctly delineate and dissect the problem of racial injustice in America, and propose solutions. The Collection, and the two volumes together, give a complete and comprehensive picture of the man, his philosophy, and his contributions to his native land.
“Ignorance Is Not Innocence”
Anthony Trollope as Novelist and Preacher

ALICE SCHREYER

In a “partial portrait” published in the Century Magazine for July, 1883, seven months after Anthony Trollope’s death, Henry James remarked that “with Trollope we were always safe; there were sure to be no new experiments.” James held that Trollope had a narrow conception of fictional propriety and that, unlike more daring novelists who deny conventional expectations for the sake of abstract form, “it is probably safe to affirm that he had no ‘views’ whatever on the subject of novel-writing.” But Trollope’s Autobiography, published posthumously in 1883, convincingly reveals that Trollope had firm ideas about novel-writing, and that when his intention required him to do so he was most willing to risk frustrating and even offending his readers, although some of his remarks reinforce James’s image of the novelist “with his elbows on the table and his eye occasionally wandering to the clock.”

Trollope articulated his sense of high moral purpose and willingness to depart from conventionally safe subjects in an important letter now in the Jack Harris Samuels Collection at Columbia. This letter, written on October 31, 1865, was a response to criticism of Can You Forgive Her?, the first of the Palliser novels, serial publication of which had just concluded. The letter thus reveals the state of Trollope’s mind as he embarked on the series which occupied him over the next fifteen years, and which, one hundred years later, delighted British and American television viewers of the BBC dramatization of The Pallisers, shown here this spring.

Trollope’s correspondent had apparently taken issue with the novelist’s introduction of the subject of adultery into the realm of
fiction, and had argued that he could not expose his young daughters to novels in which issues raised by the flirtation between Glencora Palliser and Burgo Fitzgerald were liable to appear. Glencora had been briefly introduced towards the end of *The

Burgo Fitzgerald is upset at hearing that Plantagenet Palliser is coming for a visit without Lady Glencora: an illustration by H. K. Browne for *Can You Forgive Her?*

*Small House at Allington* (1864) as “the great heiress of the day,” Glencora MacCluskie, whose imprudent love for the worthless fortune-hunter Burgo Fitzgerald was stymied by interfering elders. A contemplated flight by Plantagenet Palliser with Lady Dumbello (née Griselda Grantly, the daughter of the Archdeacon) had also been foiled in the course of this novel—more by the lady’s cold-hearted passivity than by the gentleman’s good sense or moral scruples—to the relief of Palliser’s uncle, the old Duke of Omnium. In concluding the narrative of this sub-plot, Trollope informs “those who are interested in Mr. Palliser’s fortunes” that “before the close of that London season” he had prudently mar-
ried Glencora, to the mutual delight of her relatives and his, if not that of the parties most closely concerned.

In *Can You Forgive Her?* an unreformed Burgo appears, posing a considerable threat to Lady Glencora’s life as the bored and rebellious wife of the now wholly-conscientious, near-priggish Plantagenet. It is this open treatment of contemplated adultery which offended Trollope’s correspondent. Trollope leaves the reader in considerable suspense about the outcome of the flirtation until their flight is ultimately prevented by the judicious interference of well-meaning friends. While readers who know of Lady Glencora’s future as the Duchess of Omnium do not suffer any anxiety, contemporary readers may well have indulged in dire predictions.

Trollope’s response to the opinion that adultery was not a suitable subject for a novel is thoughtful and earnest, maintaining that the novelist has not only a right but an obligation to confront such evils. Assuring his correspondent that “I do not write without thinking very much of what may be the effects of what I write,” Trollope admits that: “The subject of adultery is one very difficult of discussion” because it often involves “immodest & in some degrees indecent” incidents. But “the Bible does not scruple to speak to us of adultery as of other sins,” and the novelist too cannot shrink from it.

Trollope’s reference to the Bible, and the implied analogy between the novel and the pulpit, is basic to his conviction that the novelist can and must be a positive force for moral good. William Makepeace Thackeray explains in *Vanity Fair* that “while the moralist, who is holding forth on the cover (an accurate portrait of your humble servant), professes to wear neither gown nor bands, but only the very same dog-eared livery in which his congregation is arrayed; yet, look you, one is bound to speak the truth as far as one knows it, whether one mounts a cap and bells or a shovel-hat.” Trollope articulates a similar view in *An Autobiography*, and the role he assumes is a less self-effacing, more
didactic one: “I have ever thought of myself as a preacher of sermons, and my pulpit as one which I could make both salutary and agreeable to my audience.”

Although he remarks that he would be very distressed, “Were I to believe that any young persons could be led into evil ways by what I have published,” Trollope’s special focus in this letter is “the young girl” for whom his correspondent had expressed grave fears. Trollope, himself the father of two sons, evinces deep concern for “the education of our daughters.” He is convinced that to withhold from young female novel-readers all knowledge of evil and wrong-doing does them a serious disservice. Dickens’s Mr. Podsnap, in Our Mutual Friend, is an enthusiastic spokesman for the opposite point of view. He had “acquired a peculiar flourish of his right arm in often clearing the world of his most difficult problems, by sweeping them behind him (and consequently sheer away).” For Mr. Podsnap life and literature could be reduced to the following: “The question about everything was, would it bring a blush into the cheek of the young person?” Dickens’s satirical portrait of Podsnappery condemns its self-satisfied complacency, but it is Trollope who loudly proclaims that novelists cannot sweep evil from their pages. For, as Trollope writes to his correspondent, “ignorance is not innocence,” and the only way to ensure that young girls choose appropriate mates is to educate them to the dangers of the alternative.

Henry James remarked that “the English girl” is a constant character in Trollope’s fiction: “he took possession of her, and turned her inside out. . . . He had presented the British maiden under innumerable names, in every station and in every emergency of life, and with every combination of moral and physical qualities.” It is possible, however, to characterize his most representative heroines as middle-class rural maidens, caught in the midst of a crisis created by an as-yet-unspoken but wholly-formed love for a young man whose worldly position presents obstacles to the immediate resolution of their affair. The lady is demure and cir-
cumspect, prevented by her natural modesty even from "telling her love" until she is assured it is reciprocated. In the course of the novel she gains this assurance and the gentleman wins the necessary financial security or family approval to clear the way for the typically comfortable ending of Trollope's novels. Heroines like Lucy Robarts in *Framley Parsonage* and Mary Thorne in *Dr. Thorne* are models of maidenly propriety, and need no guidance from fiction either in the choice of an appropriate husband or in right conduct.

Lady Glencora MacCluskie, however, exposed unarmed by proper training to the temptations of the London world, is in a very different situation, and Trollope would like his readers to understand that Glencora's position is pitiable, that she deserves our sympathy rather than our condemnation. In *An Autobiography* he explains that: "She had received a great wrong,—having been made, when little more than a child, to marry a man for whom she cared nothing."

Like Thackeray, whom he admired greatly and designated in *An Autobiography* as "the first" amongst the English novelists of the day, Trollope abhorred the Victorian "marriage market" in which innocent young girls were offered up on the altar of matrimony as commercial commodities. The inevitable result of these transactions was an unhappy marriage from which the shame of flight and/or adultery offered the only escape. Thackeray, in his full-scale attack on the *mariage de convenance* in *The Newcomes*, depicts an innocent and ignorant young girl, Clara Pulleyn, whose imprudent love for Jack Belsize is, like Glencora's for Fitzgerald, prohibited by her family. She is quickly married to Barnes Newcome—"(as if she had any call but to do her duty, and to ask à quelle sauce elle serait mangée)"—and is the wretched victim of his villainy until she seeks refuge in flight with Belsize. She is less fortunate than Glencora in the husband chosen for her, but similarly pitiable. Trollope's characters only contemplate adultery while Thackeray's—the innocent Clara and, most probably, the
worldly Becky Sharpe—actually commit it. Once she abandons her children Clara becomes an unredeemable outcast from society, beyond the pale of the novelist’s pen. Trollope is kinder to his innocent victim, and rescues her for a respectable and lengthy career as the imperfect but redoubtable Duchess of Omnium in the course of the Palliser novels. But as Trollope reminds us in An Autobiography: “The Duchess of Omnium when she is playing

Lady Glencora defends her choice of friends to her husband: an illustration by a Miss Taylor in the first edition of Can You Forgive Her?
the part of the Prime Minister’s wife, is the same woman as that Lady Glencora who almost longs to go off with Burgo Fitzgerald, but yet knows she will never do so.” This evolution is made possible “partly by her own sense of right and wrong, and partly by the genuine nobility of her husband’s character,” which eventually endears him to her.

As his letter of October 31, 1865 reveals, Trollope believed that for young girls to read of Lady Glencora’s brush with adultery might have a “salutary” effect similar to that of a sermon on the same subject. Although the text of the letter does not explicitly identify the profession of the addressee, it is clear that he is at least connected with the Church, and is, in Trollope’s view, worthy of considerable respect. The postscript to the letter assures him that “I accept as a very great compliment any criticism on my work from a man such as you—”. Trollope was therefore either familiar with his correspondent’s name or reputation, or else accorded him this respect simply on the strength of the position he held. It is unlikely that Trollope was addressing a rural clergyman of the type he so often depicted. In his edition of The Letters of Anthony Trollope, Bradford Booth, relating information provided to him by the collector Carroll A. Wilson, to whom the letter formerly belonged, notes that “Wilson had been told it was addressed to Arthur J. Munby, 6 Fig Tree Court, The Temple, London.” Booth, however, rejects this identification on the grounds that Munby was a barrister and not a clergyman.

Arthur Joseph Munby (1828-1910), the poet and civil servant whose diaries formed the basis of Derek Hudson’s fascinating study Munby: Man of Two Worlds, published in 1972, was a conveyancer in the Ecclesiastical Commissioner’s office from 1858 to 1888 and was thus involved in reforms of church abuses such as those Trollope noted in the Barchester novels. Trollope, whose own career combined conscientious civil service with devotion to literature, obviously felt strongly attracted to the character of his correspondent, although he may have misinterpreted the lay na-
ture of Munby’s position. Although the portions of Munby’s diaries quoted by Hudson indicate two encounters with Trollope, they yield no evidence that he was the recipient of Trollope’s earnest letter.

Reflecting on the writing and reception of *Can You Forgive Her?* in *An Autobiography*, almost twenty years after the incident, Trollope recalls: “Then there came to me a letter from a distinguished dignitary of our Church, a man whom all men honoured, treating me with severity for what I was doing.” Trollope’s memory is quite accurate as he recalls that to his correspondent’s demand if “a wife contemplating adultery was a character fit for
"Ignorance Is Not Innocence"

my pages?" he had rejoined "whether from his pulpit, or at any rate from his communion-table, he did not denounce adultery to his audience; and if so, why it should not be open to me to preach the same doctrine to mine." It is frustrating that Trollope did not here reveal the identity of his correspondent, especially as he comments that he had received an invitation to continue the debate in person and "stay a week with him in the country." Trollope concludes the recollection with the tantalizing note that the "opportunity, however, has not yet arrived," testimony to the lasting impression made on him by the criticism.

For Anthony Trollope, "ignorance is not innocence" not only because the conscious rejection of evil is more praiseworthy than primitive blindness, but because ignorance of the ways of the world is dangerous, and likely to lead to actual sin. Uninformed, falsely naive young girls like Clara Pulleyn and Glencora MacCluskie are the most likely to be seduced by rakish charms because they are unequipped to distinguish them from true merit. The novelist, like the preacher, is obliged to render good attractive and evil reprehensible, enabling and encouraging his readers to embrace the one and reject the other. Trollope held firmly to the conception of the novelist's role as a high and dignified calling not unlike the preacher's, as his novels, his Autobiography, and his letter in the Jack Harris Samuels Collection demonstrate.
Comets from Fiction to Fact
ROBERT A. WOLVEN

Late in the autumn of 1973 considerable news coverage was being given to comets. Comet Kohoutek, which had been discovered earlier in the year, was nearing its closest approach to the earth, and was expected to be one of the most spectacular sights to appear in the sky in this century. Scientists were especially interested, since the close approach of such a large, bright comet would provide unprecedented opportunities for observation using the latest instrumentation, including the Skylab space station. Among other things, astronomers hoped that the comet would provide new evidence about the formation of the solar system (on the theory that the material in comets has survived in a frozen, largely unchanged state since the time of that formation).

Although by no means a disappointment scientifically, Kohoutek proved to be a less than inspiring sight. (It was barely visible, and only if one knew where to look.) However, 1977 marks the 400th anniversary of another comet whose impact on both laymen and scientists of the sixteenth century surpassed even the expectations for Kohoutek. The comet of 1577, appearing unheralded in the November sky, seemed a harbinger of doom to the astrologically-minded citizens of Europe. It also inspired a series of observations and tests which, over the next fifty years, would exert a strong influence on man’s views concerning the nature and structure of the universe.

Morton Pepper’s recent gift to the Rare Book and Manuscript Library in memory of his wife, Dr. C. Doris Hellman, includes an extensive collection of cometary material from the half century between 1575 and 1625. This material reflects the significant transformation in the accepted views of comets which took place during this period, a transformation which (at least in its initial stages)
Comets from Fiction to Fact

has been described in detail in Hellman’s work, *The Comet of 1577*, published by Columbia University Press in 1944. These changes in turn had an impact on the spread and acceptance of the Copernican theory of the universe in the seventeenth century.

Comet Kohoutek as photographed by Johns Hopkins University in an Aerobee rocket flight on January 4, 1974.
Robert A. Wolven

Copernicus had propounded his heliocentric theory of the universe in 1543, but thirty years later the theory had not yet been widely accepted. The most popular astronomical textbook was probably the Sphere of Sacrobosco, written 300 years before Copernicus by an English canon and professor at the University of Paris. This work was admired for its lucid explanation of the Ptolomaic cosmology, with its stationary earth surrounded by eight spheres for the sun, moon, planets, and stars. Individual facets of this theory had been questioned by several medieval scholars, and many elaborations had been proposed to take into account new observations, but its basic features were still generally accepted. Aristotle no longer occupied a position of unquestioned authority, but his views continued to hold great weight, and were abandoned or modified only with reluctance. The heavens were considered immutable, and any appearance of change could be attributed to strictly atmospheric phenomena. Comets, meteors, and novae were all grouped together in the region below the moon, and generally considered to have terrestrial or divine origins. It is interesting to note that, despite Aristotle’s views on the subject, the milky way had already been transferred to the realm of the stars by some authorities. This transition took place in part because its appearance was too stable to be easily explained in atmospheric terms. Finally, all motions of heavenly bodies took place in perfect circles (actually, in rather elaborate combinations of two or more circular motions), in keeping with the perfection of the celestial regions. On this point, even Copernicus did not differ.

By 1625, these views had been challenged on several fronts. Probably the most familiar innovations came from Galileo’s telescopic observations and from Kepler’s formulation of a heliocentric system using elliptic orbits which gave the best agreement at that time with observations of planetary motions. For over thirty years before these developments, however, observations of comets had been effecting a change in the views of some of the leading scholars of the time. Kepler’s mentor, Tycho Brahe, had been
among those whose observations of the nova of 1572 had led him to conclude that the new star was located beyond the moon, in the supposedly immutable heavens. Since novae had traditionally been treated as a class of comets, the startling appearance of the

Engraving illustrating the disasters in the Low Countries attributed to the Comet of 1577, from Gemma’s De Prodigiosa Specie, Naturaque Cometae, 1578. (Pepper gift)

new star prompted a resurgence of interest in cometary theory, and the brilliant comet of 1577 provided an opportunity to satisfy that interest.

The state of cometary theory in the 1570s was complex, and no single, unified theory could be said to have universal support. In view of subsequent events, however, a number of salient points can be identified. Comets were generally thought to originate and travel in the region below the moon. A few 16th century scholars had suggested that at least some comets might exist beyond the moon, but far more believed them to be strictly sublunar. The German astronomer Regiomontanus had suggested in the previous century that the distances of comets could be ascertained by meas-
uring their change of position with respect to the fixed stars. Several astronomers had attempted to make such parallax measurements during the intervening years, but lack of precise instruments had made accurate and consistent determinations impossible.

One school of thought had developed which suggested that comets were merely atmospheric effects produced by reflection (or refraction) of the sun’s rays, and were not subject to the laws which govern physical bodies. Concentration on comets as atmospheric, meteorological phenomena had discouraged attempts to compute their orbits, or to reconcile their motion with the laws applying to heavenly bodies. Indeed, Averroists in particular drew a sharp distinction between the nature of the celestial regions and that of the sphere of air.

Finally, comets were almost universally conceded to have astrological significance and to presage important events in the affairs of man. Usually, the events connected with comets were dire happenings such as wars, famine or pestilence. Thus, when the Swiss mathematician Conrad Dasypodius (noted for constructing the astronomical clock in Strasbourg) drew up a list of consequences of the comet of 1477, he included a plague of locusts, a wheat famine, two wars, and the deaths of Edward IV of England and three other European monarchs.

The comet which appeared in 1577 was widely observed and discussed throughout Europe, for both its astronomical interest and its supposed astrological import. The Pepper gift contains over two dozen contemporary tracts discussing the comet, in Latin, German, French, Italian and Danish. The authors of these works range from the obscure to the influential, their contents from the astrological discussions of Dasypodius to the innovative scientific conjectures of Helisaenus Roeslin and Michael Maestlin. This material has been discussed in detail in Hellman’s work, and a very brief summary will have to serve here.

For many observers, the new comet presented no challenge to traditional beliefs. Either through miscalculations, faulty observa-
Comets from Fiction to Fact

iterations, misunderstanding of theory, the comet was frequently determined to be well below the moon. Many of the noted scholars of the time initially held this view, and their opinions presented some bar to the acceptance of contradictory findings. Others made no attempt to determine the distance. Still others, however, including the redoubtable Tycho Brahe and Maestlin, took accurate observations indicating that the comet showed no parallax, and was therefore well beyond the moon. This view gradually gained in acceptance through the closing years of the century, reinforced
by observations of other comets in subsequent years. Tycho, for instance, had placed the comet of 1577 just outside the orbit of Venus, basing his conclusions on the comet's greater elongation from the sun. The comet of 1585 he located above the sun, and he thought the comet of 1580 to be actually beyond the eighth sphere.

These observations had a considerable effect on cosmological thought, but conclusions naturally varied for different individuals. A great many scholars remained strict Aristotelians, and by such the new findings were either rejected or ignored. Thus, as late as 1665 when Gisbertus Voetius, a scholar of Utrecht, reprinted a work on the comet of 1604, he included a commentary of his own in which he was content to put forth the traditional Aristotelian views on the position and origins of comets. It was not merely obstinacy, nor the necessity to follow Aristotle that caused many to discount the recent observations. Contemporary thought provided more than one basis for such conclusions. Considering that novae and comets had long been recognized as prognosticators of doom, it is hardly surprising to find one Wolfgang Satler of Basel, in a work published in 1605, contending that the recent new stars were supernatural manifestations warning man of his sins, and were of course not subject to physical laws. Those who considered comets to be due to some effect of the sun's rays were by no means certain that the usual rules of geometry were applicable to their study. Thus, Galileo himself, in a dispute with the Jesuit mathematician Oratio Grassi prompted by the three comets in 1618, maintained on the grounds of the sun's rays theory that Tycho's parallax measurements did not necessarily give any clue to the comet's location. Finally, there were those who held to the belief that comets, being transitory bodies, were not worth detailed study, since generalizations about their motion could not be made.

For those who did accept the new findings, however, some adjustments in world-view were necessary. Johannes Praetorius, a
professor of mathematics at Wittenburg and Altdorf, was one of several who rejected the crystal spheres associated with the Ptolemaic system. He did not reject the entire system, but concluded that the sphere of air must extend all the way to the fixed stars. Such a concept made it possible for some to retain the idea that comets were born of the earth, but others found it hard to believe that earthly exhalations could rise as high as the moon. Because of such doubts, one common view divided comets into two classes, those located above the moon (to which various celestial causes were assigned) and those located in the sphere of air.

All of these concepts could be accommodated if necessary within the basic tenets of the Ptolemaic system. On Tycho, though, the new observations exercised a more extreme and perhaps their most important direct effect. It was largely his observations of the nova of 1572 and the comet of 1577 which led Tycho to reject Ptolemy and formulate his own cosmology. Tycho could never bring himself to accept the Copernican system (and in fact attempted to dissuade his protege, Kepler, from espousing it). Instead, he devised a system with the sun and moon revolving around a stationary earth, but with other planets circling the sun. In this scheme, comets travelled around the sun in roughly circular paths outside the orbit of Venus. The Tychonic system never gained great popularity, but for a time it provided an acceptable alternative for some who were uncomfortable with Copernicus' more controversial ideas.

The more far-reaching effects of the observations of these comets may well have been produced at a greater remove. As mentioned before, one of the more accurate and insightful observers of the comet of 1577 was a 27 year old German astronomer, Michael Maestlin. Like Tycho, Maestlin not only surmised the comet's distance, but attempted to plot its path as well. For the 16th century, the idea of computing cometary orbits was revolutionary, inspired to a large extent by their new association with the other heavenly bodies, as opposed to ephemeral meteorological
events. Noting a correspondence between his calculated orbit for the comet and certain features in the Copernican theory, Maestlin was led to adopt that system. Even more important (for Maestlin’s popular textbook continued to present more traditional views), he passed these ideas on to his pupil, Johannes Kepler, in the days before Kepler’s association with Tycho. Ultimately, of course, it was Kepler’s systematic formulation of an elliptical orbit for Mars within a Copernican framework which ended the universal acceptance of circular motion and helped establish the superiority of the Copernican system in fitting observations. Ironically, the observations which Kepler relied on so heavily were those of the now deceased Tycho, whose cosmology had followed a different path.

It is interesting to note that Kepler apparently never applied the idea of elliptic paths to comets. Originally accepting circular motion, he later came to believe that they moved in straight lines. (Both views received support at the time). It remained for astronomers of the 1670s and 1680s to propound the idea of elliptic or parabolic paths for comets, shortly before Halley’s suggestion of their periodicity and Newton’s formulation of the law of universal gravitation. However, an amateur Welsh astronomer may have anticipated these astronomers by almost 70 years. Sir William Lower, inspired by Kepler’s work of the previous year, suggested in 1610 that the apparently rectilinear paths of comets might be no more than extreme forms of ellipses (the opposite extreme being a circle). Unfortunately, he apparently made no attempt to apply this suggestion to observed data or to develop it further.

The three comets of 1618, particularly the one appearing in November, prompted a spate of writings second only to that following the comet of 1577. (Some 20 of these works are included in the Pepper gift.) In addition to the descriptions of the new comets and the usual astrological predictions, such works served as a forum for discussion of the controversy which had been brewing for 40 years. As noted above, one of those provoked into par-
Comets from Fiction to Fact 29

ticipation in this conflict was Galileo. His final contribution in his dispute with Grassi, *Il Saggiatore*, appeared in 1623, and was the first significant astronomical writing to appear in his name since public teaching of the Copernican system had become potentially
dangerous. While this work did not directly proclaim Copernican theory, Stillman Drake, the historian of science and Galilean scholar, has suggested that its underlying purpose may have been to pave the way for the new doctrine. In any event, *Il Saggiatore* was shortly followed by the *Dialogue Concerning the Two Chief World Systems*, Galileo’s most successful, and ultimately most dangerous exposition of his cosmological views.

In the 350 years since the period in question, knowledge of comets and of the solar system has increased enormously, while the potential for further gains has been boosted by the development of the space program. Voyages such as the recent Viking landings on Mars are continually producing new and surprising results. In the near future, instrument landings on comets themselves may be made. Still, even the present period is likely to pro-
duce few effects more far-reaching or of greater import than those following on the comet of 1577.

After 1618, no new, bright comets were observed in Europe for over thirty years, and new theorizations became somewhat less pronounced. By that time, about the only commonly accepted belief about comets which had survived unscathed for the past fifty years was the trust in their astrological importance. At the same time, great changes had been wrought in cosmological thought. While general agreement would not be possible for many years, the position of the Copernican theory (assisted by the new conclusions concerning comets) had changed from that of an interesting mathematical exercise to a plausible explanation of physical reality.
Our Growing Collections

KENNETH A. LOHF

Abzug gift. Former United States Representative Bella S. Abzug (LL.B., 1945) has presented the collection of congressional papers covering her six-year legislative career representing New York’s 20th district. The collection of approximately 500,000 pieces, dating from 1970 to 1976, documents Ms. Abzug’s work on women’s issues, housing, employment, health, the environment, foreign affairs, energy, crime control, mass transit, higher education and New York City problems. The papers comprise files of correspondence, drafts of bills, legislative research, manuscripts of writings, speeches, reports, hearing transcripts and publications. President William J. McGill in accepting the gift said: “There is special significance in Ms. Abzug’s selection of Columbia as the repository for her congressional papers, because the University is in the district she has represented so energetically, and we have witnessed at close hand her dedicated service to her constituents. Her papers will be extremely valuable to students and chroniclers of government and the legislative process during a difficult period in American history.”

Barzun gift. Dr. Jacques Barzun (A.B., 1927; Ph.D., 1932) has added, by his recent gift, the following to the collection of his papers and to the Berlioz Collection: charcoal portrait drawings of Dr. Barzun by Henry Grant and Polly Thayer; three file boxes of correspondence with Wendell H. Taylor, co-author with Dr. Barzun of A Catalogue of Crime; manuscripts and letters relating to Simple and Direct; a silk program, dated December 3, 1830, of the last stage appearance of Berlioz’s first wife, Harriet Smithson; a portfolio of thirty-three etchings by J. M. W. Turner for his Liber Studiorum, reproduced from copies owned by John Ruskin, published in Cambridge in 1878; and numerous first editions, programs, framed photographs and items of memorabilia.
Brown gift. In honor of the 25th anniversary of the Friends Mr. Andreas Brown has presented a copy of Samuel Beckett's previously unpublished All Strange Away, issued in New York in a limited edition late in 1976. The volume, illustrated by Edward Gorey, is signed by both the author and the artist.

Poetry Society of America Gold Medal awarded to Melville Cane in 1971. (Cane gift)

Cane gift. Mr. Melville Cane (A.B., 1900; LL.B., 1903) in his recent gift has added the following to the collection of his papers: a poetry notebook, dated April 15, 1964, containing holograph copies of poems written since his To Build a Fire; a scrapbook of articles by him and reviews of his works published from 1964 to 1975; a group of twenty-five letters from writers and friends, including five from Lewis Mumford; eleven medals and awards, among which is the Poetry Society of America Gold Medal awarded to Mr. Cane on April 22, 1971, the Columbia University Medal for Service awarded in 1948, and the Harcourt Brace Chairman's Medal for Achievement in the Arts of Publishing awarded in 1974; and more than thirty volumes and issues of periodicals, in several of which poems by Mr. Cane are printed. Also presented by Mr. Cane is a letter written by William Makepeace Thackeray, late in the summer of 1851, to the writer Anna Jameson in which he refers to a recent visit to Goethe's daughter Ottilie in Weimar.
Our Growing Collections

Cranmer gift. Mrs. W. H. H. Cranmer has presented, for addition to the John Erskine Collection, the following manuscripts: the extensive autograph drafts of Professor Erskine's lectures on Robert Browning and Algernon C. Swinburne, dated April and May 1908; the typewritten manuscript of his play, Henry Disarms, ca. 1937, with autograph corrections; and seven diaries, covering the periods 1903-1917 and 1936-1942, in which he recorded notes for lectures and writings, comments on Whitman and other authors, and a draft for a work of fiction entitled "The Casanova Story."

Curtis Brown, Ltd., gift. The New York literary agency, Curtis Brown, Ltd., through its president Mr. Perry H. Knowlton, has established a collection of its papers, numbering approximately one-half million items, and covering the operation of the agency for the past forty years. The files in the collection contain primarily correspondence with English and American authors, publishers and other agents relating to the editing and publishing of trade books and textbooks, serial rights, reprints, dramatic rights, translations and foreign rights, promotion and copyright registrations. The poets, novelists and non-fiction writers represented by lengthy files of letters include W. H. Auden, Elizabeth Bowen, Joyce Cary, John Cheever, Eve Curie, Lawrence Durrell, Ian Fleming, Erle Stanley Gardner, Robert Graves, Christopher Isherwood, Frieda Lawrence, Sinclair Lewis, Richard Llewellyn, Helen MacInnes, Thomas Merton, Samuel Eliot Morison, Ogden Nash, Robert Nathan, Sean O'Faolain, Mary Renault, Vincent Sheean and C. P. Snow.

Dix gift. Mr. Dennis Dix (A.B., 1948) has presented the third and final installment of the papers of his great-grandfather, John Adams Dix, comprising twenty-two letters written by Martin Van Buren from 1829 to 1853, approximately 180 retained original drafts of letters written by Dix, and a group of his manuscript notes, drafts of speeches, articles and printed materials relating to
his career as a politician and government official. The largest portion of the gift is a group of approximately 650 letters to Dix from numerous political and literary persons of the nineteenth century, among them Ethan A. Allen, Henry Beecher, Thomas Hart Benton, Cyrus Field, Hamilton Fish, Azariah C. Flagg, John Hay, Catherine Maria Sedgwick, Bayard Taylor, George Ticknor, Samuel Tilden, Daniel Webster and Thurlow Weed.

Fleming gift. Mr. John F. Fleming has presented a fifteenth century manuscript of the Summa Totius Philosophiae Naturalis of Paulus Nicoletti Venteus, a theologian of the Hermits of the Order of Saint Augustine, who was born at Udine in 1368, studied at Oxford, lectured at the University of Padua, and died in Venice in 1428. The manuscript, written in Italy in 1455 and consisting of 120 folios, contains portions of his writings on natural philosophy which illustrate a wide knowledge and interest in the scientific problems of his time. The text is written largely in a small gothic script, but the section entitled "De Generatione et Corruptione" is written in a fine humanistic script.

Fraenkel gift. Dean and Mrs. George K. Fraenkel have presented the following: a copy of the limited edition, numbered and signed, of Theodore Dreiser's Epitaph: A Poem, printed by the Heron Press in New York in 1929, with decorations by Robert Fawcett; and a letter written by President Franklin D. Roosevelt to Jo Davidson, dated Washington, January 31, 1941, pertaining to the Third Inaugural Medal designed by Davidson. Enclosed with the letter is a typewritten note by Davidson describing the model used in designing the Medal.

Franzius Estate gift. As a gift from the estate of Enno Franzius (A.M., 1943; Ph.D., 1954), and through the thoughtfulness of the members of his family, we have received the papers of Dr. Franzius, who taught history at Columbia from 1945 to 1958. Comprising correspondence, manuscripts, notes, clippings and printed materials, the collection centers around his book publications,
Our Growing Collections


**Greenstein gift.** Mr. and Mrs. Morris W. Greenstein have presented Edmund Burke's copy of one of the landmarks of printing as well as one of the most notable English historical works: Edward Hyde, Earl of Clarendon, *History of the Rebellion and Civil Wars in England*, published by the Oxford University Press in three folio volumes from 1702 to 1704. Bound in contemporary calf, all volumes bear Burke’s name and place of residence, Beaconsfield, stamped on the title-pages. The engraved frontispiece portraits of the author after the painting by Sir Peter Lely, and the engravings in the text by the Amsterdam artist, Michael Burghers, are represented by particularly fine impressions.

**Gutmann gift.** Professor James Gutmann (A.B., 1918; A.M., 1919; Ph.D., 1926) and his wife, Ruth Friess Gutmann, have presented more than one thousand volumes from their personal libraries in the fields of philosophy, art and literature, among which are illustrated and first editions by James Oppenheim, Robert Louis Stevenson, Lytton Strachey, Mark Van Doren, Walt Whitman and Elinor Wylie. Two of the volumes in their gifts are inscribed by William James to Mrs. Gutmann’s aunt, Pauline Goldmark.

**Higgins gift.** Mrs. T. G. Higgins has donated a copy of the first edition of John O'Donovan’s monumental compilation, *Annals of the Kingdom of Ireland from the Earliest Period to the Year 1616*, published in Dublin in 1851.

**Lax gift.** Mr. Robert Lax (A.B., 1938), who established a collection of his literary papers in 1971, has recently made a substantial addition of more than five thousand items, comprising correspondence, poetry manuscripts, journals, drawings and sketches, photographs and twenty volumes and pamphlets of his poetry published by The Journeyman Press. Also included are files of *Pax* and *The Journeyman*, poetry periodicals which he edited.
HISTORY
OF THE
REBELLION and CIVIL WARS IN
ENGLAND,
Begun in the Year 1641.
With the precedent Passages, and Actions, that contributed thereunto, and the happy End, and Conclusion thereof by the KING's blessed RESTORATION, and RETURN upon the 29th of May, in the Year 1660.
Written by the Right Honourable
EDWARD Earl of CLARENDON,
Late Lord High Chancellor of England, Privy Countellor in the Reigns of King CHARLES the First and the Second

Oxford,
Printed at the Theater, An. Dom. MDCCII.

Edmund Burke's copy of Clarendon's History showing the English statesman's library stamp at the top of the title-page. (Greenstein gift)
Lemaître gift. Mr. Victor A. Lemaître (A.B., 1925; A.M., 1926) has enriched the collection of contemporary literature with his gift of twenty-five first editions by Donn Byrne, John Dos Passos, Joseph Hergesheimer, Don Marquis, A. A. Milne, Christopher Morley and Booth Tarkington.


MacLachlan gift. Miss Helen MacLachlan (A.B., 1918, B.) has presented an important group of association books, photographs and a manuscript relating to the English Poet Laureate John Masefield, including: a souvenir program of the coronation of Queen Elizabeth II containing his coronation poem inscribed to Miss MacLachlan on June 2, 1953; a copy in wrappers of Animula, a poem privately printed in a limited edition at the Chiswick Press in London in 1920; The Dream, published by William Heinemann in 1922, autographed by the poet and the illustrator, the poet’s daughter Judith Masefield; and a sonnet, a single acrostic on the name “Jack E. Masefield,” written by the poet at the age of 17 on the verso of a cabinet portrait photograph.

Marshall gift. Mr. James Marshall (LL.B., 1920) has added to the collection of papers of his late wife, Lenore G. Marshall (A.B., 1919, B.), a group of seven notebooks. Dating from 1917 until shortly before her death in 1971, the notebooks contain drafts of poems, reviews, short stories and novels, as well as notes and impressions she recorded during trips which she and her husband made to Europe and the Middle East.

Mayer gift. Mr. Martin Mayer has made a substantial addition to his papers with the recent gift of the manuscripts, proofs and research files both for his books, About Television, All You Know is Facts, The Bankers, The Lawyers, Today and Tomorrow in
LINES ON THE CORONATION OF
OUR GRACIOUS SOVEREIGN

THIS Lady whom we crown was born
When buds were green upon the thorn
And earliest cowslips showed;
When still unseen by mortal eye
One cuckoo tolled his "Here am I."
And over little glints of sky,
In rain-pools whence the trickles flowed,
The small snipe clattered wing.
The swallows were upon the road,
Nought but the cherry-blossom snowed,
The promise was on all fields sowed
Of Earth's beginning Spring.

Now that we crown Her as our Queen
May love keep all her pathways green,
May sunlight bless her days:
May the fair Spring of her beginning
Ripen to all things worth the winning,
The very surest of our praise
That mortal men attempt.
May this old land revive and be
Again a star set in the sea,
A Kingdom fit for such as She
With glories yet undreamt.

For Helen,
May 2nd, 1953.

JOHN MASEFIELD
Poet Laureate

John Masefield's poem printed in The Coronation of Her Majesty Queen Elizabeth II: Approved Souvenir Programme, June 2, 1953, and inscribed to his American friend Helen MacLachlan. (MacLachlan gift)
Our Growing Collections

*America and Bricks, Mortar and the Performing Arts*, and for his articles published in newspapers and magazines during the past several years.

*Moers gift.* Dr. Ellen Moers (Ph.D., 1954) has presented the manuscripts and correspondence relating to her two recent critical books, *Two Dreisers*, 1969, and *Literary Women*, 1976. Included in the gift of more than one thousand items are drafts, notes, printed materials, corrected galley and page proofs, and photocopies of articles written by Dreiser for *Ev'ry Mouth* and other newspapers and magazines.

*Overseas Press Club gift.* The Overseas Press Club, through its president, Mr. Matthew A. Bassity, has presented its library of more than two thousand volumes in the fields of journalism, international reporting, communications and contemporary history. Included are first editions, many of which are inscribed, of the writings of Winston S. Churchill, General Mark W. Clark, Elmer Davis, Alexander P. de Seversky, George Fielding Eliot, H. V. Kaltenborn and Lowell Thomas.

*Parsons, Coleman O., gift.* Dr. Coleman O. Parsons (A.B., 1928), who established a collection of Scottish literature early in 1976 with his exceptional gift of 450 volumes, has recently added more than 100 volumes comprising first and illustrated editions of the Scottish poets, travel literature and reminiscences and letters, among which are the following: James Beattie, *Poems on Several Subjects*, London, 1766; *The Trials of James, Duncan, and Robert M'Gregor, Three Sons of the Celebrated Rob Roy*, Edinburgh, 1818; James Maidment, ed., *Private Letters Now First Printed from the Original MSS.*, Edinburgh, 1829, autographed by Sir Walter Scott on the title-page; James Simpson, *Letters to Sir Walter Scott*, Edinburgh, 1822, inscribed by the author; and William Tennant, *Anster Fair, a Poem*, Edinburgh, 1812, with corrections by the author.
Parsons, John E., bequest. By bequest from John E. Parsons we have received the papers of his father, Herbert Parsons (1869–1925), lawyer and a New York County Republican chairman. The approximately 14,700 letters and documents in the collection relate to political affairs in New York City, and in state and national politics from 1898 to 1925, and they include correspondence with well known contemporaries Franz Boas, Max Eastman, H. O. Havemeyer, Charles E. Hughes, Walter Lippmann, William Loeb, Ogden Mills, Franklin D. Roosevelt, Elihu Root, Henry L. Stimson and William Howard Taft.

Randall gift. From her personal library Mrs. Katherine P. Randall has selected for presentation a group of twenty-nine first editions, including the following by Henry Fielding: Amelia, 1752, four volumes; The History of the Adventures of Joseph Andrews, 1742, two volumes; The History of Tom Jones, a Foundling, 1749, six volumes; and The Journal of a Voyage to Lisbon, 1755. Also among Mrs. Randall’s gift are works by Irving Bacheller, G. K. Chesterton, Samuel L. Clemens, Joseph Rodman Drake, Julia Ward Howe, William Dean Howells, Choderlos de Laclos, S. Weir Mitchell and James Whitcomb Riley.

Rendell gift. Mr. and Mrs. Kenneth W. Rendell have presented a collection of three hundred letters, manuscripts and documents relating to three generations of the Mott family of Mott Haven, New York City, including: Jordan Lawrence Mott, born in 1799, who was responsible for the real estate development of Mott Haven; Jordan Lawrence Mott II, called J. L. Mott, Jr. (1829–1915), the industrialist who married Katharine Jerome Purdy, a cousin of the Jerome sisters; and Jordan Lawrence Mott, known as Lawrence Mott (1881-ca. 1913), who wrote numerous novels, short stories and articles of adventure and the outdoor life.

Spector gift. Mr. and Mrs. George Spector have donated a copy of Sir Clement Edmondes’s edition of The Commentaries of C. Julius Caesar, Of His Wars in Gallia; And the Civil Wars Betwixt
Our Growing Collections

Him and Pompey, printed in London in 1695 by Edward Jones for Matthew Gillyflower. Bound in contemporary calf, this copy contains fine impressions of the double-page copperplate engravings of fortifications and battle scenes, as well as of the engravings of portraits and medallions in the text.

Stern gift. Mr. DeWitt Stern and his wife, Virginia (B.S., 1967; A.M., 1968; Ph.D., 1976), have presented a first edition of Alexander Pope's translation of The Iliad, published in London from 1715 to 1720. Issued in six folio volumes, the work is handsomely illustrated throughout with portraits, engravings and maps.

Taylor gift. Mr. and Mrs. Davidson Taylor have presented forty-nine volumes from the library of the late Sophie Kerr, as well as thirty-eight first editions from their personal libraries, including the following: Robert Frost, Selected Poems, New York, 1923; George Moore, The Making of an Immortal, New York, Bowling Green Press, 1927, signed by the author; William Shakespeare, Venus and Adonis, Rochester, The Printing House of Leo Hart, 1931, illustrated by Rockwell Kent and signed by him; Frank Harris, Oscar Wilde: His Life and Confessions, New York, 1916; B. Traven, The Bridge in the Jungle, New York, 1938; and twelve first editions of books on cats collected by Sophie Kerr.

Notable Purchases

Engel Fund. The exhibition, "Engel Plus Ten," on view in the Rotunda from February 3 until March 18, featured highlights from the Collection bequeathed to the University by the late Solton Engel (A.B., 1916), received as a gift from Mrs. Engel (B.S., 1942), and acquired during a ten-year period by means of the Engel Fund, an endowment established by the donors. Presenting an overview of this magnificent collection, the exhibition included association books, letters and manuscripts, original draw-
ings and European and American posters. Of special importance were the twenty-three books and manuscripts acquired during the past decade on the Engel Fund, beginning with the proof copy of William Blake's *Illustrations of The Book of Job*, 1825, purchased in 1967. Added during the decade were manuscripts and letters by James Fenimore Cooper, Stephen Crane, Sir Arthur Conan Doyle, Bret Harte, A. A. Milne, Edna St. Vincent Millay and Edith Wharton; and association books by E. E. Cummings, Richard Eberhart, Edna St. Vincent Millay, Ezra Pound, Edwin Arlington Robinson, Gertrude Stein and Robert Louis Stevenson. All of these have been reported and described over the years in the *Columns*.

Two important editions were acquired during the Fund's tenth anniversary year. The first of these, *Meditations in an Emergency*, published in New York in 1957, is a collection of poems by the New York writer Frank O'Hara. The volume acquired is number one of fifteen numbered and signed copies containing an original drawing by Grace Hartigan.

The second volume acquired is an inscribed copy of Elinor Wylie's first book of poems, *Incidental Numbers*, privately printed in London in 1912. Although 65 copies were believed to have been printed, only sixteen copies, including the copy now in the Engel Collection, have been located. The Engel copy is inscribed by the poet to her friend Helen de Swerding Melechoir with a Latin distich, which translates into English as follows: "Indeed, as yellow gold is tested by fire / So faith is to be tried by hard times." This copy of *Incidental Numbers* was acquired with the assistance of the Friends Endowed Fund.

*Ulmann Fund.* Seven exemplars of modern presses have been acquired on the Albert Ulmann Fund, endowed by Mrs. Ruth U. Samuel in memory of her father. The Rampant Lions Press of Cambridge, England, is represented by a handsome folio edition, *Root & Sky: Poetry from the Plays of Christopher Fry*, compiled
and arranged by Charles E. and Jean G. Wadsworth. Illustrated with collograph-intaglias designed and printed by Charles Wadsworth, the work was issued in 1975 in an edition of 220 numbered copies signed by the illustrator and Christopher Fry.

Also to be singled out for special mention is the Stanbrook Abbey Press production of Alberic J. Stacpoole's *The Seven Words from the Cross: A Meditation in Poetic Idiom*, issued in 1974 in a limited edition of one hundred numbered copies. Fifteen
Kenneth A. Lohf

sets of sheets were reserved for special binding. The Ulmann copy, one of this special issue, is bound by the English binder Ivor Robinson in full black levant morocco with an abstract design traced in gold on the front cover.

Activities of the Friends

Bancroft Awards Dinner. Members of the Friends, historians, publishers and university officials assembled in the Rotunda of Low Memorial Library on Thursday evening, April 7, for the annual Bancroft Awards Dinner. Dr. Gordon N. Ray, Chairman of the Friends, presided. President William J. McGill announced the winners of the 1977 awards for books published in 1976 which a jury deemed to be the best in the fields of American history and diplomacy. Awards were presented for the following: Class and Community: The Industrial Revolution in Lynn by Alan Dawley, published by Harvard University Press; The Minutemen and Their World, by Robert A. Gross, published by the Hill & Wang division of Farrar, Straus & Giroux; and Slave Population and Economy in Jamaica, 1807–1834, by Barry W. Higman, published by Cambridge University Press. The President presented to the author of each book the award and certificate as provided by the Edgar A. and Frederic Bancroft Foundation. Certificates were also presented to the publishers by the Chairman of the Friends.

Fall Meeting. The Fall meeting of the Friends will be held on Thursday evening, October 27, in the Faculty House. The speaker will be Dr. Robert Nisbet, the Albert Schweitzer Professor in the Humanities.
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AN OPPORTUNITY

The Friends assist the Columbia Libraries in several direct ways: first, through their active interest in the institution and its ideals and through promoting public interest in the role of a research library in education; second, through gifts of books, manuscripts and other useful materials; and third, through financial contributions.

By helping preserve the intellectual accomplishment of the past, we lay the foundation for the university of the future. This is the primary purpose of the Friends of the Columbia Libraries.

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Sustaining: $75 per year.  Benefactor: $250 or more per year.
A special membership is available to active or retired Columbia staff members at twenty-five dollars per year.

Contributions are income tax deductible.

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