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Activities of the Friends

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Edward Morse Shepard, ca. 1895. (Pulling gift)
Edward M. Shepard and the Gravesend Affair

DAVID C. HAMMACK

FOR a few months in 1893 and 1894 the comic-opera battle of boss John Y. McKane against earnest Brooklyn citizens for political control of the suburban resort town of Gravesend provided moralists and reformers throughout the nation with shocks, laughter, and texts. Like many other incidents of the age of reform, the Gravesend Affair has been remembered as the occasion for an outburst of righteous indignation against an arrogant political pirate. In his fine study of The City of Brooklyn, 1865–1898, Harold C. Syrett provided an enduring description of McKane’s colorful career as Supervisor of the Town of Gravesend, defender of its Coney Island amusements against Anthony Comstock and his prying Society for the Suppression of Vice, defier of state investigations, and perpetrator of voting frauds. These matters, together with much of the story of the fight against McKane, were well recorded in the official documents and newspapers which devoted so many pages to the boss. But thanks to the new availability of the Edward M. Shepard Papers, generously given to the Columbia University Libraries by Mrs. Edward Pulling, additional light can now be thrown on the affair. The Shepard Papers offer some new answers to old questions, and also provoke—and suggest answers to—new questions. It is now possible to see
the Gravesend Affair as an event in a concerted, long-term effort to organize Brooklyn and Kings County for reform.

The affair seems to have begun late in October, 1893, when the New York Times, closely allied with Shepard and his Brooklyn Democratic Club in efforts to reform the City of Churches, revealed that Gravesend, still an independent town within Kings County, had 6218 registered voters out of a total population of 8418. Even in a town known as “the gut” for its brothels, gambling dens, racetrack, and drinking establishments, these enrollment figures indicated an unlikely proportion of adult male citizens. Examination of the voting lists enabled the Times reporter to add that in addition to the usual nonresidents and dead men, several Gravesend and Brooklyn streets were registered to vote.

These charges provided a timely issue for the coalition of Republicans, Cleveland Democrats, and independents who were campaigning for a fusion Mayor in Brooklyn and a fusion Supreme Court Judge in Kings County. William Jay Gaynor, the fusion nominee for Judge (and future Mayor of the City of New York) had motive and justification for pursuing the matter. But his aides found the Gravesend Election Inspectors unwilling to produce the voting lists save on orders from McKane. When they obtained a court order on the Saturday before the election they first found the Inspector “out,” and then, when they returned to Gravesend after midnight when the Inspectors might be “in,” found themselves packed off to jail, at McKane’s direction, as vagrants and drunks. Since several of the would-be copyists were teetotalers with Republican political ambitions, the “drunk” charge hurt. As an added insult, the prisoners were shifted from jail to jail on Sunday. No judge could be found to set and take bail until 10 a.m. Monday; by then the unshaven men looked sufficiently disreputable to justify the charges against them.

It was too late to purge the voting lists, but the reformers determined to press their cause. Monday afternoon a group of them met to plan a poll-watching expedition, and at 4:30 a.m. on Elec-
tion Day their party of ministers, doctors, bankers, brokers, lawyers, and merchants set out in several carriages, armed with copies of an injunction directing McKane not to interfere with the election. This procession retained its dignity only until it reached Gravesend, however, for there it encountered an aggressively hostile crowd. When one of the Brooklyn party struck a man who was interfering with his horses the crowd rioted, beating him and driving off his companions. Acting in his capacity as Superintendent of Police, McKane told the local police to refuse protection to the Gaynorites, and further to keep them away from the voting booths. Shown the injunction, McKane reportedly snarled “Injunctions don’t go here!” Defeated for the day, the reformers returned home to nurse their wounds—and give interviews. The
resulting publicity helped Gaynor and his fusion associates sweep the election.

Before the votes had been counted, fusion leaders began to move for prosecution. Shepard and George Foster Peabody of the Brooklyn Democratic Club, Gaynor, prominent Republicans, and most New York City and Brooklyn newspapers urged Governor Roswell P. Flower to act. Flower, a Democrat concerned to avoid the Gravesend taint, bypassed his party’s local prosecutor and named as special prosecutors two representatives of the fusion coalition: Shepard, a civil service reformer and “Cleveland” Democrat, and Republican Benjamin F. Tracy, who as Secretary of the Navy had recently extended the application of civil service rules in shipyards.

Gaynor has usually received credit for this prosecution, and his letters to Shepard show that he did take a part in it, even after his elevation to the bench. But two years later Shepard wrote Joseph B. Bishop, the noted reform journalist, that while Gaynor had suggested light treatment for McKane, the special prosecutors had instead decided to charge him with a felony. In any event Shepard and Tracy did prosecute McKane and several of his subordinates, including a large number of Election Inspectors. They secured indictments, convictions, and sustaining opinions on appeal, so that by the summer of 1894 the offenders were in jail. Reasoning that the centralized government of a great city, exposed to the scrutiny of press and taxpayers, would discourage a recurrence of McKane’s sort of politics, Shepard and Tracy also pressed for state action to annex Gravesend to Brooklyn. This also was done in 1894.

From one point of view, the Gravesend Affair was a simple outrage against fair elections, followed by a well-deserved punishment. The many people who wrote letters of congratulation to Shepard on McKane’s conviction took this view. “There is still a God in Israel,” telegraphed one Buffalo man; another added “you have done a good work.” From Brooklyn came messages similarly
Edward M. Shepard and the Gravesend Affair

phrased in religious terms: Shepard had achieved a “righteous result,” “redeemed” the government, and deserved God’s blessing as “the Savior of the reputation of our country and state and most important institution.” Others adopted a more secular tone, thanking the lawyer for his service in behalf of “good government,” “purity in elections,” “justice,” and “the rights and interest of the city’s people.” A few saw McKane as a great civil menace, if not an agent of evil: one man wrote from the Union League Club that McKane was “about as bad as the Anarchist;” another citizen believed the prosecutors had braved physical danger in going after McKane, and that his conviction permitted “the law abiding and respectable community” to “breathe more easily.”

But thoughtful men saw that punishment alone would not eradicate the conditions which produced McKane. The Times and the Brooklyn Daily Eagle, like many of Shepard’s correspondents, believed that the election day fracas involved not only regulars and reformers, but respectable citizens and riffians, the well dressed and the shabby, the rich and the poor. The Gaynor forces had encountered more than a small band of politicos: several of the Election Inspectors were hotel keepers and small businessmen, and McKane had filled Gravesend streets with a large number of men who supported his regime against wealthy, meddling outsiders. Many of the townspeople saw—not incorrectly—that Gaynor and his fusion allies were in part using their small community to create an issue for campaigns elsewhere. It was also true that the fusion coalition included owners of Gravesend land who hoped to make the town into a respectable residential area, and to gain access to the town’s financial records; for these men the contest reflected tensions between new middle-class homeowners and the established leaders of a disreputable resort. One of the jailed Election Inspectors complained bitterly about the heavy punishment imposed upon him, “a person in a lower station in life.” If the poorer Gravesenders and others like them came to see the affair not as an outrage against fair elections but as an incident in a class war ag-
gressively pressed by the well-to-do, reform would be in trouble throughout Kings County.

Shepard sensed this difficulty. Having worked for several years to organize the eight hundred election districts of Kings County for the Cleveland Democrats, he understood the voters' feelings unusually well. Hence when the Hamilton Club of Brooklyn invited him, on the day of McKane’s conviction, to a nonpartisan testimonial dinner in honor of his service “for righteous government in this City of our homes,” he declined. “I should be reluctant,” he wrote, “even to seem to accept as the occasion of festivity the success which with others I have had in that criminal prosecution [of McKane]. For that prosecution resulted in a sudden and dreadful catastrophe to a man whose present suffering and the suffering of whose friends cannot be altogether put out of sight. Over that result good citizens, I believe, rightly rejoice; but it is a rejoicing solemn and even grim.” A Pennsylvania Quaker wrote to approve this “purity of motive and feeling” in one of “our public men,” but despite its wide publication Shepard’s statement evoked far fewer letters of congratulation than had the conviction of McKane. It did bring a brief, unsigned note from Sheepshead Bay, McKane’s home neighborhood, sending “the thanks of a heartbroken family.”

A remarkable series of letters from McKane’s subordinates followed. These indicate that in return for guilty pleas, sixteen Gravesend Election Inspectors secured the prosecutors’ recommendation of light sentences and, in some cases, help which enabled their families obtain “a means of competence” during the jail terms. These men professed astonishment at Shepard’s “gentlemanly” conduct. “During the McKane trial,” one wrote, “I thought you was [sic] one of the most hard-hearted men I had ever met.” Another had “thought you were one of that contemptible class, who cry reform with the tongue, but who at the core are rotten.” Describing themselves as “the mere tools of the political trade,” “Used . . . by others,” forced “to act knowing my fate had
I refused,” or “for fear that something would happen to me,” some of them now demonstrated that they were indeed only pawns by offering to shift their loyalty to Shepard in return for an early release from jail. Describing himself as one of the four top politicians of Gravesend, one of the convicts even offered political support. “While political differences are being healed in the County of Kings,” he wrote, “reunite them more strongly by helping us to obtain our liberty.”

Shepard did not respond to these last requests. But he and his associates in the Brooklyn Democratic Club did understand that it was not enough to defeat McKane; they moved to replace his leadership and his organization with their own. Another long series of letters in the Shepard Papers offers a fascinating look into the methods of a political organization devoted to reform. Through his own assistants, Shepard obtained and dispensed post offices and other federal patronage in Gravesend, organized the victorious slate of candidates for the offices vacated by those convicted in the election cases, and after annexation helped Gravesenders find places in the Brooklyn city government.

In all these actions, Shepard followed the policy he described later in 1894, to seek places for men “where I had reason to think the public service would be promoted by their appointments, and where it seemed to me that they had put good politics and the public service under obligations by their course.” In a report on discussions with Cleveland administration officials, one of Shepard’s aides elaborated: “we did not ask for patronage as spoils, but rather as giving us power with, and among, a certain element who would view our supremacy only from that standpoint.” The Brooklyn Democratic Club leaders did not hope to take over the entire Kings County Democratic organization; but they did seek to change the party’s methods and policies. To back up their demands, they created a machine of their own and when necessary ran candidates who would split the Democratic vote and throw the election to the Republicans. Careful attention to Gravesend following McKane’s
conviction brought dividends; as one of Brooklyn’s thirty-one wards after annexation, the former town gave Shepard candidates their third and eleventh highest percentages in the elections of 1894 and 1895. By 1896 Shepard had begun to hope that his group had made its point, and that it would soon become possible to work with a unified Democratic Party. Two years later, Brooklyn became part of Greater New York. After playing a minor role in the first campaign for the Greater City, Shepard accepted the regular Democratic nomination for Mayor in 1901. By then, he had decided that more could be accomplished from within the party than from the outside.

George Washington Plunkitt, the Tammany District Leader famous for remarks on “very practical politics” recorded by William L. Riordan, observed in 1905 that reformers were “only mornin’ glories—looked lovely in the mornin’ and withered up in a short time, while the regular machines went on flourishin’ forever, like fine old oaks.” Though there was some truth in this, journalists and historians have perhaps accepted it too readily as a blanket judgment on the politics of the period. Plunkitt also observed that “bluff counts a lot in politics.” As Plunkitt well knew, several New York and Brooklyn reformers were shrewd, serious politicians willing to stay the course. His approach to the Gravesend Affair is one of several evidences that Shepard was a reformer of this type.
The Best Books

DALLAS PRATT

SUPPOSE we have to choose from all the books in the world those which are, not the greatest, nor the most valuable, but, literally, the best; best for us, that is, best for humanity, best for the people of the world, past, present and future. They would be the books, along with the ideas or activities they represent, which have done the most to reduce the sufferings of human-kind.

To simplify the game, let us agree to exclude the testaments of world religions, like the Bible, the Koran, the Vedas, so as to avoid having to explain away the miseries resulting from certain interpretations, or misinterpretations, of these works. Also, because space is limited, let us set aside the triumphs of medical progress, such as the discovery of anesthesia, Lister’s surgical antisepsis, Fleming’s penicillin. This leaves the writings of a group of men and women who, through their lives, have been the great social benefactors of our civilization. Strangely, some of them are virtually unknown to the average person, many are dismissed with a brief mention in a textbook, and the writings of not a few, rare though they may be, are not of sufficient interest to collectors to be preserved in rare book rooms.

It is surprising that so many of these benefactors of the human race have been almost forgotten, while the names and histories of great monsters of inhumanity like Napoleon and Stalin are drilled into every schoolchild. But this is the common fate of reformers, the keepers of the public conscience, often rewarded with ridicule, yawns and oblivion. Wilberforce, the champion of the slaves, is neglected, but a never-ending succession of biographies honors his contemporary Wellington, a “man of blood,” and an iron-hearted reactionary to boot.

I decided to play the game of the “best books” in the Columbia
Libraries, and my selection, admittedly subjective and more representative than exhaustive, will be found on pages 15-22.

Reading about these very good people proved to be not at all dull; they stepped out in very lively fashion from their biographies, journals and letters. Here is an extract from John Wesley’s *Journal* (which the *Cambridge History of English Literature* calls “one of the great books of the world”): Wesley describes how the rabble at Pensford, which had been baiting a bull, drove the torn and exhausted animal against the table on which he was preaching. “They strove several times to throw it down by thrusting the helpless beast against it, who of himself stirred no more than a log of wood. I once or twice put aside his head with my hand that the blood might not drop upon my clothes.” Nothing could be more vivid, or describe more clearly both how needed and how irresistible Wesley’s blend of courage and humanity was in a brutal age.

Consider some of the less appreciated and less well-known of these individuals. The turbulent histories of Francis of Assisi, Voltaire and Gandhi are familiar to everybody, but de las Casas,
George Fox, Howard and some of the others, too, had lives which were just as vital and adventurous. Then there was Dr. Johann Wier, who started as a kind of sorcerer’s apprentice, became tutor to the royal children of France, voyaged to Crete and to Africa, and ended as a hunter, not of witches, but of witch-hunters!

Also interesting is the way a chronological arrangement of humanitarians and their works illustrates the progress of western civilization (in this context “progress” can, for once, be used without apology). Our brief history of the humanitarian movement in the West over the past 800 years begins with St. Francis, even though aid to the poor and disabled in Europe did not start with him; before his time, institutions for the poor, the old and the sick were administered by monasteries and later were partly replaced by “hospitals” (hôtels-Dieu). However, St. Francis and his followers went everywhere and universalized what had previously been a more local approach, just as his love overflowed into all of nature. Three other religious reformers and humanitarians on our list, Vincent de Paul with his Lazarists and Sisters of Charity, George Fox with the Quakers and John Wesley with the Methodists, were also universalists, in that their “good news” and good works crossed parochial frontiers and rapidly expanded internationally.

Looking at the list chronologically, one sees that most of the earlier reformers were involved in efforts to free the human spirit, and often to save the body as well, from the crushing domination of the Church. Thus Castellio tried to temper the punishing of “heretics,” Wier and Scot shielded so-called witches from ecclesiastical witch-hunters, Grotius tried to find a basis for society in “natural law” outside of Church and Scripture, and Locke, Voltaire, Fox and Wesley, each in his own way, encouraged man to look inward rather than to the established church for spiritual guidance. Only de las Casas, the reformed conquistador turned bishop, worked from within the Church and used its authority to belabor the materialistic exploiters of the Indians.
In the later eighteenth century, Howard and Beccaria, through their concern for prisoners, helped to turn the attention of reformers to secular tyranny. Pestalozzi was also working in this tradition when he introduced educational reforms to free children from the tyranny of regimented schooling and the “learn or be whipped” method. By this time an exported form of tyranny, the African slave trade, could no longer be excused as necessary for “converting the heathen,” and when West Indian blacks were reproducing themselves in sufficient numbers to supply the sugar plantations, the slave trade yielded to the final onslaught of a long line of abolitionists, represented on our list by William Wilberforce. However, American slavery, since it was one of the pillars which supported the manufacture of cotton, resisted for another half century before succumbing to the military might of the Union armies, a determined President and the pen of Harriet Beecher Stowe.

The battle against “white slavery”—women and children in mines and factories, the poor in festering, cholera-plagued slums—was joined by men like Shaftesbury and Chadwick in the 1840’s, carried on by them and their successors through the century, and extended to America via the Settlement House movement by Jane Addams.

In our own day, humanitarians cast in the old, heroic mold seem to have disappeared. The care of the sick, the indigent and the aged has largely passed out of private hands, governmental committees and commissions have taken over, and our list ends with Lord Beveridge, Chairman of a Parliamentary Committee. He is the author of the report which ensures that the population of Great Britain will henceforth be cared for “from cradle to grave.”

It is a record of progress. And yet, when one looks at today’s world, one still sees poverty, starvation, violence at home and war abroad. Have the reformers failed after all?

There comes into focus a small, brown-skinned man, dressed in
homespun, turning a spinning wheel. We have forgotten him, perhaps because he fits into none of the usual categories. Granted that he led his country out of the British Empire, yet the rest of his program seems absurd. "Replace industrialism with cottage industries;" "adopt poverty;" "follow truth and cultivate fearlessness." St. Francis would gladly have joined him, but to the rest of us it is the way back, the antithesis of progress.

Gandhi said, "The law of love is the law of life."

Could it be that the way back to the best men, the best books, is another way of going forward?

* * *

Below is the list of the "best books." It is chronological, by the birth-dates of the authors. If the Columbia selection is not the first edition, the year of that is added in parenthesis. When necessary, titles have been translated.

*The Little Flowers of St. Francis of Assisi. (1182–1226). Rome, 1925 (c. 1328). The works of mercy initiated by St. Francis combined material aid with a new gentleness toward the wretched. Along with these, so touchingly described in the Little Flowers, went the saint's tender concern for animals and for all of nature. It is particularly this book which has kept vivid the image of Francis, in whose name the friars and their lay helpers have labored among the poor over the centuries.*

*Bartolome de las Casas (1474–1566). Tyrrannies and Cruelties Committed by the Spaniards in the West Indies (originally, The Destruction of the Indies). Rouen, 1630 (1552). De las Casas was a conquistador who "got religion." He won the title of "Universal Protector of the Indians" because of his relentless crusade against the Spaniards for their materialistic exploitation of the natives in Spanish America. His ideas on imperialism and the self-determination of nations were centuries ahead of his time.*

tellio, French theologian and humanist, urged men not to torture and kill "heretics" merely because of differences of opinion. He exerted a quiet but profound effect on Dutch Protestants in the seventeenth century, on the Mennonites and on Roger Williams.

On page 62 of Scot's *The Discovery of Witchcraft* an eighteenth century owner has written: "No old woman witches now a Days—the Young & Beautyfull Bewitch oss most."

through whose influence his ideas on liberty of conscience were planted in the New World.

Johann Wier (1515–1588). *Concerning the Illusions of Devils*. Basel, 1564 (1563). This physician to the humane Duke of Cleves was one of the first to suggest that most so-called witches were mentally ill people who needed to be treated, not tormented. Casting scorn on the more outrageous witch-hunters, his book impressed the thoughtful and probably saved many from the stake.

Reginald Scot (1538?–1599). *The Discovery of Witchcraft*. London, 1665 (1584). Scot interrupted his writings on agriculture and his parliamentary duties to produce a courageous and monumental polemic against the witch-hunting obsession. He complemented Wier's scientific approach by an appeal to magistrates and clergy. For the benefit of English anti-Catholics, he shrewdly connected witch-hunting with "Popish superstition."
The Best Books

Saint Vincent de Paul (1576–1660). The Conferences of St. Vincent de Paul to the Sisters of Charity. Westminster, Maryland, 1952 (1803). Vincent ranks with St. Francis as the greatest of the humanitarian saints. Starting with prisoners condemned to the galleys, his mission expanded to include the poor, the sick, the insane, foundlings and victims of war. He recruited secular priests to work in the country and women of all classes to minister to the urban poor.

Hugo Grotius (1583–1645). On the Law of War and Peace. Amsterdam, 1663 (1625). A Dutch jurist who spent his life trying to promote peace, Grotius was the spiritual father of the United Nations, of the World Court, and of the Geneva Convention since he condemned the killing of prisoners and civilians and the use of poisons or poisoned missiles in war. His book maintained that the law of nations should extend to all without regard to race, religion or the fortunes of war.

George Fox (1624–1691). Journal. London, 1765 (1694). As founder of the Society of Friends, Fox gave substance to ideas which were pacific, tolerant, humane and deeply spiritual. Aside from the model colony founded by William Penn, the Quakers have been pioneers in penal and psychiatric reform, in education, in social welfare, in war relief and rehabilitation and in peace activities of every description.

John Locke (1632–1704). A Letter Concerning Toleration. Boston, 1743 (1689). Locke was the source of the theory of the natural rights of man which, via the French Enlightenment, was transmitted to Jefferson and the founders of the American Republic. In the Letter, he struck a mighty blow for religious toleration by declaring that choice of religion should be a matter for the individual conscience and should not be dictated by the State.

Voltaire (1694–1778). Treatise on Tolerance. Paris (?), 1764. Among the humanitarian-minded philosophes of the Enlightenment, Voltaire was conspicuously the activist. He wrote the
Treatise at the height of his campaign to prove the innocence of Calas, who, falsely accused of murder by religious bigots, had been tortured, then executed by the hideous method of breaking on the wheel. Voltaire’s work aroused all Europe to these horrors—"Ecrasez l’infâme!"—and is an eloquent memorial to the courage and humanity of the author.

John Wesley (1703–1791). Journal. London, 1909–1916 (1739–1774). Wesley used to travel 5000 miles a year, on foot or on horseback, and preach up to fifteen sermons a week; his Journal has been called “the most amazing record of human exertion ever penned by man.” It illustrates his saintly life, his personal contact with hundreds of thousands of people through his preaching, and his all-encompassing humanity. While his mission was primarily to the new urban masses created by the Industrial Revolution, he was also deeply concerned about prisoners, African slaves and cruelly treated animals. Methodism influenced many nineteenth-century reformers.

John Howard (1726–1790). The State of the Prisons in England and Wales. Warrington, 1777. Howard’s visits to innumerable prisons in the British Isles and on the Continent exposed the inhuman conditions there. Among the many reforms which his writings achieved in Britain were salaries for gaolers (instead of fees extorted from prisoners), a movement toward reformation and away from mere punishment of offenders, and a more effective control of gaol fever.

Cesare Beccaria (1738–1794). On Crimes and Punishments. Philadelphie [i.e., Paris], 1766 (1764). Beccaria, an aristocratic young Milanese lawyer who was much influenced by the French encyclopédistes, worked in collaboration with his radical friend and mentor, Pietro Verri, to produce this treatise which included an eloquent denunciation of the judicial use of torture. It created an immense sensation in Europe, and was directly responsible for penal reforms and for the reduction or elimination of torture in Prussia, Russia, Austria, Tuscany and elsewhere.
Edited by André Morellet, the first French edition of Beccaria’s *On Crimes and Punishments* was printed in Paris ("Philadelphie") the year after the Italian publication.

Johann Pestalozzi (1746–1827). *How Gertrude Teaches Her Children.* Stuttgart, 1820 (1801). (Collected Works, Vol. 5). Up to the time of the Swiss teacher, Pestalozzi, rote memorizing under threat of punishment was the standard system of education. By showing in this and other books that a child’s mind could be developed through an imaginative use of observation and experience, and by demonstrating this method in the schools he founded,
he started a humanitarian reform in elementary education which greatly affected the German system. It also influenced educationists like Froebel, Horace Mann and John Dewey.

William Wilberforce (1759–1833). *A Speech of William Wilberforce, Esq. . . . on the Abolition of the Slave Trade.* London, 1789. Great names in the long struggle to abolish slavery and the African slave trade were those of the French philosopher Montesquieu, the Quakers Anthony Benezet and John Woolman, and the English abolitionists Thomas Clarkson and Granville Sharp. But Wilberforce was the most influential advocate in the British Parliament, and led the crusade which culminated in the 1807 Act for the Abolition of the Slave Trade.

Edwin Chadwick (1800–1890). *An Inquiry into the Sanitary Conditions of the Labouring Population of Great Britain.* London, 1842 (1865). Chadwick was Secretary of the Poor Law Commission, and wrote the 457-page report summarizing surveys of the Commission which had exposed the appalling state of the urban slums, where the poor lacked decent housing, sanitation and any form of health care. Chadwick's program for water systems and sewage disposal made him the first pioneer of public hygiene. The initiation of the Civil Service was another of his many reforms.

The Earl of Shaftesbury (1801–1885). *Speech of Lord Ashley* in the House of Commons . . . to Bring in a Bill . . . Respecting the Age and Sex of Young Persons Employed in the Mines of the United Kingdom. London, 1842. No one in the history of Great Britain initiated more reform legislation on behalf of the exploited poor than this intensely religious aristocrat. The destitute insane, women and children in the mines, tiny sweeps sent naked up chimneys, homeless waifs in the London streets, children working fourteen hours a day in factories, even animals under vivisection: Shaftesbury championed them all.

* Shaftesbury was known by the courtesy title, "Lord Ashley," until he succeeded his father in 1851.
HORRORS OF THE COAL MINES

The pictures illustrate the abuses which Lord Shaftesbury’s legislation was designed to correct.
Harriet Beecher Stowe (1811–1896). *Uncle Tom’s Cabin*. Boston, 1852. By writing a book about the tragic life of slaves which was read by millions, Mrs. Stowe made the single most influential contribution to the abolition of slavery in America.

Jane Addams (1860–1935). *Twenty Years at Hull-House*. New York, 1910. Inspired by a visit to the world’s first settlement house, Canon Barnett’s Toynbee Hall in East London, Jane Addams and a friend established Hull-House in Chicago. The year was 1889. It was a place where working people, particularly those recently arrived from abroad, could come, with their children, and be exposed to cultural and educational aspects of America as personified by Miss Addams and her associates who, as residents in the House, were also their neighbors. Counseling and pioneer social work were undertaken, and social legislation was lobbied for. The social welfare movement in America was greatly stimulated by the example of Hull-House.

Mohandas Gandhi (1869–1948). *Indian Home Rule*. Madras, 1919 (1909). The idea of passive resistance as a method of securing individual rights was partly suggested to the Indian leader by Thoreau’s essay “Civil Disobedience.” Gandhi called it *Satyagraha*, “soul force,” and prophetically described in *Indian Home Rule* how it might be used to achieve non-violent liberation for India. As an instrument for reform which avoids the bloodbath of violent revolt, it has also proved its worth in the campaign for Negro rights under Martin Luther King, Jr.

William H. Beveridge (1879–1963). *The Beveridge Report*. London, 1942. Starting as Sub-Warden of the same Toynbee Hall which inspired Jane Addams, Lord Beveridge took a leading role in social welfare reforms. His career culminated in his chairing the Parliamentary Committee whose recommendations became the foundation of modern social welfare legislation in Britain and a model for other countries.
Mahatma Gandhi.
Magazines for Young America:  
*The First Hundred Years of Juvenile Periodicals*  
JUSTIN G. SCHILLER

"A distinctive feature of American journalism, and one which has been carried further in this country than in any other, is the periodical adapted to juvenile reading." So read the monograph by S.N.D. North on the periodical press in the United States which formed a part of the 1880 census report. And yet these juvenile magazines are often disregarded and ignored by serious collectors of children’s literature. How many of them realize the huge quantity of childhood favorites originally serialized or printed for the first time in these journals? The familiar nursery rhyme “Mary’s Lamb,” written by Sarah J. Hale, made its debut in 1830 in *Juvenile Miscellany*, while stories by Louisa May Alcott, Gelett Burgess, Frances Hodgson Burnett, Palmer Cox, E. E. Hale, Oliver Optic, Howard Pyle, Frank R. Stockton and Mark Twain gladdened countless children in magazines, months before they were issued in book form.

Following the colonial Revolution of 1776, the literary interchange between Britain and the United States seemed to increase, with more people wanting education in the various branches of useful and polite knowledge. Publishers prepared “Americanized” versions of well-known European texts besides printing several of the more standard English courtesy manuals, but there was still a need to disseminate popular culture inexpensively and this led to the mass progress and development of American magazines.

Almost concurrent with this new wave of publishing mania, there occurred an interest in producing books for the amusement of children—far removed from the didactic preachings of James Janeway, and less obviously instructive than school texts and primers. John Mein, Hugh Gaine and Isaiah Thomas all reprinted or
adapted popular juvenile stories issued previously in London by John Newbery; but these illustrated histories of Little Goody Two-Shoes, King Pippin and Giles Gingerbread were expensive, and relatively few households could afford to buy them.

It was at the beginning of 1789 in Hartford, Connecticut, that the first American attempt was made at producing a juvenile periodical, and it was suitably titled the Children's Magazine. A listing of the contents for one issue shows the degree of balance between instruction and morality introduced under the guise of amusement:


Not unlike the various missionary and tract society journals, the Children's Magazine concentrated too heavily on the sins of human error, and after three monthly issues it ceased publication.

Whatever be the reason, few attempts were made during the next decades to produce juvenile-oriented magazines. Religious publishers continued to promote the study of the Bible in public schools, while many tract society chapbooks appeared in the place of inexpensive periodical reading for children. In fact, there was such an increase in the production of juvenile books between 1790 and 1800 that d'Alte A. Welch, in the introduction to his Bibliography of American Children's Books Printed Prior to 1821 (Worcester, 1972), claims "they were so numerous that it is possible to mention [in passing] only those that went through seven or more editions." Occasionally, editorials would occur in family magazines proposing various systems or curricula for educating the young, but rarely did any periodical contributions aim directly at youth.
In January 1802 the *Juvenile Olio* was announced as a new monthly, edited by "a citizen of Philadelphia," but only the printed proposal issued by David Hogan has survived. At about the same time *The Juvenile Magazine, or Miscellaneous Reposi-

 ![Title-page of the first volume of Robert Merry's Museum.](image)

tory of Useful Information* was produced in Philadelphia by Benjamin Johnson (1802-1803), and soon thereafter *The Fly; or Juvenile Miscellany* was printed under the editorship of "Simon Scribble, Esq." (Boston: Josiah Ball, 1805). These few papers must be considered the "incunabula" of juvenile magazines, al-
though in relative rarity they are less numerous than their fifteenth century counterparts.

It was not until 1823, under the auspices of the American Sunday School Union, that the first successful periodical for children was published: The Teacher’s Offering, later called the Youth’s Friend and Scholar’s Magazine. It was a magazine of sixteen 24mo pages, selling for twenty-five cents per yearly subscription, and by 1827 it had reached a circulation of ten thousand copies. Brief religious essays and anecdotes on similar matters formed its contents, and occasional woodcut illustrations augmented the text. Remaining in print for forty-one consecutive years, the Youth’s Friend led the way for other juvenile magazines by its understanding “the habits and disposition of children”—as commented by a reviewer in February 1827 for the American Journal of Education.

One of the most important of the American juvenile periodicals was The Youth’s Companion, begun in Boston with a specimen issue dated April 16, 1827, and running consecutively until September 1929. Its first editor was Nathaniel Willis, father of the American poet, and founder of a Congregational paper called The Recorder. Willis originated a children’s department in this paper, where he included original contributions as well as reprints from other publishers, but soon the section expanded beyond capacity and the Companion was born. In the prospectus, this was heralded as a new kind of publication for American youth. While unassociated with Sunday schools and tract societies, the Youth’s Companion would contain many articles of a religious character—all instructive and entertaining, warning “against the ways of transgression, error and ruin, and allure to those of virtue and piety.”

The paper began as a four-page quarto, to be issued weekly at $1.50 a year; but the price was reduced to one dollar before the second number was published. During the summer of 1829 it printed a three-part serial, the first of a feature contributing much to the success of the Companion. By 1831 occasional woodcuts were inserted in the text, chiefly borrowed from the book pub-
lisher James Loring, and portraying the races of man, natural history subjects, children praying or dying, and so on. These woodcuts were often crude and poorly printed, and at times even placed on their side to fit within the column make-up of the page. By the late 1860's the magazine also included contributions by some of the best of our American juvenile writers, among them Harriet Beecher Stowe, Elizabeth Stuart Phelps and Hezekiah Butterworth. This growing use of illustrations and original fiction made the Youth's Companion a serious rival to its competitors.

But perhaps more than its contents, a major factor responsible for the popularity of the Youth's Companion was its use of the "premium list." Just after the Civil War, many periodical publishers discovered the efficiency of premiums given away with annual subscriptions, but, of them all, the Companion used premiums for the longest time. For more than half a century, the annual "Premium List Number" issued in late October delighted hundreds of thousands of children with its pictures of tool chests, magic lanterns, electric equipment and small printing presses, dolls, the Elsie and the Henty books and much more—all available free for a stated number of new subscriptions. The "Magic Scroll Saw" alone is said to have added 40,000 subscribers, and by 1898 the magazine had passed the half-million mark in paid circulation.

Among the most notable as well as prolific writers for American children was Samuel G. Goodrich, chiefly familiar under his pseudonym "Peter Parley." In March 1833, Goodrich, who had already published many instructional works, launched the publication of Parley's Magazine. This proved to be a miscellany of geography and travel, Bible stories, little didactic tales, dialogues and poems with a remarkable quantity of articles dealing with natural history—all copiously illustrated. Woodcuts of wild animals, travel scenes and pictorial decorations abounded, so that by January 1842 the magazine claimed to have reproduced twelve thousand illustrations in its first nine volumes. In 1844 Parley's Magazine merged with Robert Merry's Museum (begun inde-
The first page of an installment of Oliver Optic’s *Seek and Find* in *Our Boys and Girls*.
engage in dialogue piled high with statistics and accurate information relating to that country's characteristics, customs and so on. This would continue serially until another child identified the next country en route, and thus the subject if not the nature of the conversation would change.

Another important juvenile magazine was the Student and Schoolmate of Boston, formed in 1855 by a union of the Student (founded in 1846) and the Schoolmate (founded in 1852)—two New York papers. At first it was edited by N. A. Calkins, former editor of the Student, and then by William T. Adams, best known to children as “Oliver Optic.” While including representative illustrations, this new magazine achieved greatest recognition by introducing the Reverend Horatio Alger, Jr. to juvenile readers—including the serialized appearance of Ragged Dick in 1867. The following year this story came out in book form with new illustrations, but its original printing as monthly installments so aroused public conscience and sympathy on behalf of the child boot-blacks of New York that it was directly responsible for the abolition of the vicious “padrone system,” under which Italian children were brought into the country for use as child labor.

Following the Civil War, a large part of the aggregated circulation of the magazines for children was accounted for by the Youth's Companion. Its subscription list increased greatly under the stimulus of the premium system, while it continued to retain the literary talent of people such as Charles A. Stephens—who, by his own estimate, had written for the Companion more than three thousand short stories or sketches and over one hundred serials. Nevertheless, rival periodicals still tried their chances at success.

One of the most innovative of these new magazines was Demorest's Young America, self-declared as a “Museum of Philosophy, Art, Science and Literature.” It was published in New York under the editorship of W. Jennings Demorest, and introduced in its first year (1866) a series of color-plate transformation pages with movable and changeable heads, color-plate fold-outs, elaborate hidden
picture designs and rebus puzzles, besides several colored lithographs printed by the American branch of J. M. Kronheim & Co. Its contributors included “Aunt Fanny” Barrow, “Sophie May” (Rebecca S. Clarke), Josephine Pollard, Alice and Phoebe Carey,

A picture puzzle from Demorest’s Young America, vol. 1, 1867. (Henne gift)

with chapters on how slate pencils are made, the history of daguerreotypes, Aesop’s fables, original music compositions and an abridgement of Robinson Crusoe told “in words of one syllable.” Young America was promoted chiefly by the premium system, which gave away imported microscopes, two-blade pocket knives, double-toned harmonicas, boxes of watercolor paints with brushes,
and field compasses—any one of these for a single subscription to its pages. And by compounding a list of new subscribers at $1.50 for one year, a child could earn a portable mahogany writing desk, Webster's large unabridged Dictionary, a warranted patent lever silver watch, or (for fifty subscribers) a Wheeler & Wilson sewing machine valued at fifty-five dollars. But despite this generous flow of gifts, Demorest never gained a devoted following and after numerous attempts at revitalizing (including a change in format from square duodecimo to octavo size) it ended after ten years.

Its life span almost parallels that of Oliver Optic's Magazine, published by Lee & Shepard in Boston. The main attraction was the exciting serials by its editor, William T. Adams, but after three years as a weekly it shifted to monthly issues during 1870 and eventually was forced to publish its final number in December 1875. There were too many magazines similar to his own competing for the same audience, and while Adams secured a good readership the main emphasis of Oliver Optic never shifted beyond the realm of high adventure. He could neither expand nor develop his limited market.

The Riverside Magazine is described by Frank Luther Mott as "a brilliant but unsuccessful illustrated monthly" that eventually merged to become part of the Scribner chain after four years. During the period between 1867 and 1870, under the editorship of Horace E. Scudder, the magazine maintained one of the highest standards of quality ever enjoyed by a juvenile periodical. Through a series of famous negotiations, Scudder obtained eleven original stories from Hans Christian Andersen written expressly for the Riverside, as well as six of his tales now first translated into English. There were additional contributions by Jacob Abbott, Frank Stockton, Sarah O. Jewett and Mary Mapes Dodge, while first-class illustrations were commissioned from Thomas Nast, Winslow Homer, Henry L. Stephens, John La Farge and F. O. C. Darley.
Magazines for Young America

But besides providing a prestigious group of authors and artists, Scudder took his editorship quite seriously, and in the very first issue of the Riverside Magazine, launched a campaign to develop critical awareness toward juvenile literature:

What shall we give our children to read? is the constant cry of anxious parents, as they stand in despair before the counters in the bookstores, turning over the demure and gaudy books which profess to be the latest and best. But what is it to a child whether a book was first published in hot haste this Christmas or has lain on the counter for a year. . . . We may as well discard at once all such unnecessary considerations as when a book was published, or where it was published, and come right to the gist of the matter, and ask if it is good,—good in itself and adapted to the reader for whom we are buying it.

Each of his editorials lashed out at the fashions of the day, when they seemed beyond the point of good sense, especially if they potentially endangered the reading habits of youth. Scudder was without compromise, and if he felt a new book should be damned he did not hesitate to say so, regardless of his professional alliance to various publishing houses. It is thus evident that when the Riverside merged to become Scribner’s Monthly, the objectives set by Horace Scudder were not entirely lost; they surfaced constantly during the next half-century, influencing the direction of the juvenile press as well as the goals of his contemporary colleagues.

Another of the journals deeply concerned with the good reading habits of children was Our Young Folks. Begun in January 1865, it was a bright, amusing, literary magazine with an excellent list of contributors: Harriet Beecher Stowe, Whittier, Longfellow, Lowell and Louisa Alcott each submitted short pieces frequently, while Mayne Reid, Oliver Optic and Horatio Alger provided serial adventures—the most popular of them being the tales of young Jack Hazard narrated by John Trowbridge, one of the magazine’s editors. Also in these pages “The Story of a Bad Boy” by T. B. Aldrich made its first appearance, as did the famous
“Bird-Catchers” drawing by Winslow Homer. The illustrations were virtually always of a high grade, consisting of a well executed frontispiece and several smaller woodcuts with each issue—and occasionally there would be a colored lithograph for the Christmas season. There was even a department for young readers to submit their own literary or artistic contributions for consideration, a “letter box” which published comments from readers as well as listing which contributions had been accepted for forthcoming publication, and a “Roll of Honor” for recording other notable stories, poems, etc., submitted to the magazine. Another regular feature of puzzles, rebuses and charades appeared under the heading “The Evening Lamp,” and occasionally reviews of new books for children would be given—not critical reviews, but rather announcements of good literature prepared by various contributing writers of the magazine. Our Young Folks did much to “humanize” juvenile periodicals, without the thrust of sophistication that ultimately suffocated the Riverside Magazine, and its collapse.
came quite unexpectedly—at the end of its ninth year, when the publishers were persuaded to turn over their circulation list as well as subscription commitments to *St. Nicholas Magazine*.

This new magazine, named after the patron saint of New York and special friend of all boys and girls, became the most significant and influential children’s periodical ever to be printed in any language. *St. Nicholas* began publication in November 1873 and was issued continuously through February 1940—structured after the principles of its original editor Mary Mapes Dodge. Miss Dodge was well known to young readers as the author of the juvenile classic *Hans Brinker; or, the Silver Skates* (1866) and had gained journalism experience while working on *Hearth and Home*. By the time she began her new endeavor, a commitment which lasted until her death in 1905, she had developed a strong awareness of what a children's magazine should—and should not—contain. Above all, there must be something to appeal to children of all ages without unbalancing the sense of unity. The literary content must be of a high standard, while the illustrations should be numerous and of very good quality. And when the first number finally appeared, following nearly half a year of planning, her requirements had all been met successfully without compromise.

Beginning as a large square octavo of 48 pages, *St. Nicholas* was handsomely printed by the De Vinne Press and quite copiously illustrated. The first issue included contributions by William Cullen Bryant, “Olive Thorne” Miller, Noah Brooks, Lucy Larcom, Rebecca Harding Davis, Lucretia P. Hale, Celia Thaxter and Donald G. Mitchell (“Ik Marvel”). Frank R. Stockton, the magazine’s associate editor, began the first serial, and there were pages with extra-large size text “for little folks” learning to read. Also included was a short story printed in German for children learning that language, with the translation appearing in the next issue—but meanwhile other children were encouraged to try guessing the plot merely from careful observation of the accompanying illustration. Critical reviews of new children’s books were given,
Poster by Will Bradley for the 1899 Christmas issue of St. Nicholas.
(Engel Collection)
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divided into paragraphs for each publisher, and “the riddle box” contained anagrams, enigmas, a musical puzzle, paraphrased proverbs and a geographical rebus. Miss Dodge conducted the “Jack-in-the-Pulpit” column for younger readers.

The magazine achieved almost immediate approval, and circulation quickly rose to 70,000 copies. Among the most popular features were the monthly stories narrated in a foreign language (either German or French) and then published in English the following month; children were asked to send in their own translation, and those submitting the best versions would have their names printed along with the English text. This feature later became the “St. Nicholas League,” a permanent section devoted entirely to original contributions by readers who would then receive prizes based on the merit of their composition. Among the many juvenile contributors were “E. Vincent Millay,” “Conrad William Faulkner” and “Ringold W. Lardner,” all of whom had their first publications in print in the pages of St. Nicholas. And, doubtless, there were thousands of other youngsters who were encouraged to reach their literary and artistic potential due to the efforts of Miss Dodge and her crew.

During the years of her editorship, Mary Mapes Dodge managed to maintain a remarkable standard of literary excellence; she published some of the best tales written for American children. Louisa May Alcott’s Eight Cousins; Noah Brooks’s Boy Emigrants; Francis Hodgson Burnett’s Little Lord Fauntleroy, complete with the famous illustrations of Reginald Birch; The Floating Prince by Frank Stockton; Two Little Confederates by Thomas Nelson Page; Captain January by Laura E. Richards; Tom Sawyer Abroad by “Mark Twain;” Theodore Roosevelt’s Hero Tales from America; Howard Pyle’s Jack Ballister’s Fortunes; Kate Douglas Wiggin’s Polly Olliver’s Problems; Rudyard Kipling’s Jungle Book; Edward Eggleston’s Hoosier School Boy; Palmer Cox’s “Brownies” and Gelett Burgess’s “Goops”: all these first appeared in St. Nicholas Magazine before the end of the nineteenth century.
The gradual awareness and development of our children’s literature can be readily observed through the progress of American juvenile magazines. As a literary form, the periodical became an essential product of our growing culture—distributing knowledge and moral doctrine to countless numbers of readers for a relatively small investment. The first children’s journal seems to have been The Lilliputian Magazine, published in London by John Newbery about 1751. Although America did not produce the first such journal, it was nevertheless here that the genre was perfected. Our best specimen, and indeed the best of any children’s paper yet produced, is St. Nicholas Magazine, which secured its audience not through trickery, premium lists or colored supplement sheets, but rather by supplying a unified literary and artistic magazine for readers from youth to adolescence. By focusing its energies on all forms of juvenile entertainment, covering the ages from five to
seventeen years, *St. Nicholas* protected itself from losing its readership—by "growing up" with them for a period of some twelve years. None of its contents had a condescending tone, and even the mature articles were arranged with enough illustrations so as not to frighten the younger readers. Its original plan, to supplement the curriculum of the schools, had provided a success similar to that of the *Youth's Companion*. For its final fifty years it directed its columns to pleasing the entire family through informative articles and by interviews with Gladstone, Thomas Hardy, Rudyard Kipling, Henry Ward Beecher, William Dean Howells and Jules Verne. Both magazines responded to the needs of society, and in so doing helped mold many young and influential minds.
Our Growing Collections

KENNETH A. LOHF

Archons gift. The Archons of Colophon, an organization which the late Charles W. Mixer served as Secretary-Treasurer for many years, has presented funds in his memory for the acquisition of three scripts of plays by Tennessee Williams: the mimeographed script of the first production of *Summer and Smoke*, produced by Margo Jones in Dallas in 1968, autographed by Williams; the mimeographed prompt copy of the first New York production of *Summer and Smoke*, autographed by Williams and Margaret Phillips, who played the leading role of Alma Winemiller; and Claire Luce’s copy of the mimeographed script of *Sweet Bird of Youth*, July 1961, signed by the actress on the title-page.

Beckerman gift. Dr. and Mrs. Bernard Beckerman have presented a second group of 143 volumes from the library of Mrs. Beckerman’s father, the late Dr. Charles J. Brim (M.D., 1912), in whose memory their gift has been made. Included are first editions of works by D. H. Lawrence, William McFee, Joseph M. March, Christopher Morley, Thornton Wilder and Heywood Broun, to mention only a few of the novelists and writers represented.

Berol gift. Mr. and Mrs. Alfred C. Berol have made another most significant addition to the Arthur Rackham Collection, which they established in 1951 and have continued to develop into a major resource of the Libraries. Their remarkable gift includes nine limited first editions illustrated by Rackham, numbered and signed by the artist, and each containing an original full-page watercolor or pen drawing by Rackham, as follows: Hans Christian Andersen, *Fairy Tales*, London, 1932; J. M. Barrie, *Peter Pan in Kensington Gardens*, London, 1906; Charles Dickens, *The Chimes*, New York, 1931; The Brothers Grimm, *Little Brother and Little Sister*, London, 1917; Henrik Ibsen, *Peer Gynt*, London, 1936; Wash-
Our Growing Collections


![Drawing of a Prairie Schooner from the sketchbook of William Mason Grosvenor, ca. 1870. (Behrend gift)](image)

**Behrend gift.** Mrs. Morris Behrend has donated the papers of her late grandfather, William Mason Grosvenor, who was economic editor of the *New York Tribune* from 1875 until his death in 1900. The papers contain manuscripts and clippings of his publications on economics, and document his activities in liberal Republican politics in Cincinnati, Ohio, where he lived and worked for most of his life. Among the correspondents are Carl Schurz, Nelson W. Aldrich, James A. Garfield, Murat Halstead, Joseph R. Hawley, Horace White, and Whitelaw Reid. Also included is Grosvenor’s sketchbook, ca. 1870, in which he recorded the places he visited on a trip to the West.

**Clifford gift.** Professor James L. Clifford continues to enrich our eighteenth century literature collection. His recent gift of nine-
teen editions included works by Hester Lynch Piozzi, Alexander Pope, John Arbuthnot, George Colman the younger, John Dryden, Matthew Prior and Nicholas Rowe. Of special importance is the copy of Edmund Burke’s *A Philosophical Enquiry Into the Origin of Our Ideas of the Sublime and Beautiful*, London, 1759, the second edition, but the first to contain the author’s “Discourse Concerning Taste,” which is printed as an introduction to the volume. Another important item in Professor Clifford’s gift is the long letter written by Elizabeth Montagu, one of the leaders of the bluestockings, to her husband, Edward Montagu, ca. September 1765. Written from Bath, the letter concerns events on the Continent, life in the English spa, and the activities of friends and of Mrs. Montagu’s sister, Mrs. Sarah Scott.

*Coggeshall gift.* Mrs. Susanna W. Coggeshall has added several groups of manuscripts to the collection of the papers of her mother, the late Frances Perkins, including: the notes, drafts and manuscripts of seventy-five articles, dated 1895 to 1961; notebooks kept by Miss Perkins from 1901 to 1911, containing lecture notes, primarily at Columbia University, but also including Mt. Holyoke College, University of Pennsylvania and Adelphi University; and more than two thousand pages of notes in Miss Perkins’s hand on numerous subjects, among which are fire prevention, immigrant education, the status of women, socialism and the reorganization of the U.S. Department of Labor. The earliest item in the gift is a four-page high school essay written by Miss Perkins at age thirteen, entitled “Robin Hood and Sherwood Forest,” and dated January 21, 1895.

*Darling gift.* Dr. Richard L. Darling has added to our collection of eighteenth century literature an item of great rarity: Alexander Pope, *Essais sur la Critique et sur l’Homme . . . Ouvrages traduits de l’Anglois en François*, published in London in 1737 by G. Smith. The only other known copy is in the Bibliothèque Nationale in
Paris. The British Museum has only the 1741 edition, and the standard Pope bibliography located no copy in America.

*DeGeorges gift.* In memory of the late Charles W. Mixter, Mr. and Mrs. Frank DeGeorges have presented a fine copy of the first English edition of W. H. Auden's *The Age of Anxiety: A Baroque Eclogue*, published in London in 1948.

*Durgin gift.* From her personal library, Mrs. James H. Durgin has made a selection of more than fifty volumes for donation to the Libraries. Among the literary works in the gift is a 1928 printing of James Joyce's *Ulysses* which had hitherto been lacking from our collection of the early editions of this important twentieth century novel. There is also a first edition of Erasmus Darwin's *The Botanic Garden; A Poem*, London, 1791, in which the author, a physician, discourses in heroic couplets on plants and flowers according to the theories of Linnaeus.

*Fuld gift.* The Honorable Stanley Howells Fuld (LL.B., 1926), recently retired as Chief Judge of the Court of Appeals and of the State of New York, has established a collection of his papers. Documenting a distinguished career in the legal and judicial professions, the papers comprise the bound volumes of briefs and memoranda of law of the District Attorney's Office, intra-court reports from 1946 to 1971 relating to cases in the Court of Appeals, drafts and manuscripts of lectures and addresses, and photographs and certificates.

*Henne gift.* Professor Frances Henne has presented a group of twenty rarities in the field of children's literature. Of considerable importance are the following: Sir William Popple, *A Rational Catechism: or, An Instructive Conference Between a Father and a Son*, London, 1687, bound in contemporary calf; *Cynthia, With the Tragical Account of the Unfortunate Loves of Almerin and Desdemona: Being a Novel*, Northampton, William Butler, 1798, an early and scarce imprint of an English novel first published in
America in 1797; six Kate Greenaway *Almanacks* for 1885, 1886 (two copies in variant bindings), 1891, 1894 and 1895, of which three are in their original mailing envelopes; and Charles Lamb's anonymously published *The Book of the Ranks and Dignities of* *British Society*, London [1805], with twenty-four colored engravings. The work was identified in 1924 as having been written by Lamb, and accompanying the copy donated by Professor Henne are two letters written that year to T. J. Wise by the bibliographers Francis Needham and Arundell Esdaile concerning the authorship of the book and the location of copies.

Professor Henne's gift also includes three cuneiform tablets: two square tablets, dated ca. 2300 B.C., one a butcher's bill for "one large kid goat" from Nippur, and the other a temple transaction from Jokha in Central Babylonia, over which the temple scribe rolled his cylindrical stone seal; and a cone, measuring four and one-half inches high, dated ca. 2060 B.C., just before the time of Abraham, and bearing a cuneiform inscription of twenty lines from Libit-Ishtar, a renowned Babylonian king. This interesting
cone was found in one of the ruin mounds of Ur of the Chaldees. It had originally been built into the temple wall with other stones to serve the purpose of the modern cornerstone, and this particular cone is of historical interest for it mentions several early cities of the Book of Genesis, the existence of which were once doubted.

Kraus gift. Mr. and Mrs. Thomas Peter Kraus have presented a most distinguished production of the Gehenna Press: Bresdin to Redon: Six Letters 1870 to 1881, edited by Roseline Bacon. The gift copy is one of one hundred, boxed and specially bound in full morocco, with an additional impression of the etching by Leonard Baskin, and signed by him, of his double portrait of Rodolphe Bresdin and Odilon Redon which appears as the frontispiece.

Longwell gift. Mrs. Mary Longwell has made a further significant addition to the papers of her husband, the late Daniel Longwell (A.B., 1922). Her recent gift includes: letters and manuscripts of T. S. Eliot, Edna Ferber, Ellen Glasgow, A. P. Herbert, Paul Horgan, Stanley Morison, Christopher Morley and H. M. Tomlinson. Of particular interest are Morley’s autograph manuscript of an examination paper in history, dated March 5, 1913, at the time the writer was a Rhodes scholar at Oxford University; and Paul Horgan’s manuscript, entitled “The Western Muse,” illustrated with twelve crayon drawings of “Some of our Frontier Arts and their Artists,” done by the writer as a Christmas gift for the Longwells in 1940. The printed materials in the gift comprise twelve pamphlets, most of which are limited and signed, of writings by William McFee, Morley, Frank Dobie, A. P. Herbert, Paul Engle and Grant Wood.

Montgomery-Moore gift. Mrs. Cecil Montgomery-Moore has presented a fine copy of the first edition of the earliest work by the English historian, John Oldmixon, The British Empire in America, published in London in 1708. The work, in two volumes, contains eight maps by Herman Moll. Mrs. Montgomery-Moore has made the gift in memory of Alice Weel Bigart.
Oppenheim gift. Messrs. Mordecai J. and Aaron C. Oppenheim have presented the collection of posters of the first World War period formed by their grandfather, the late Maurice Frankenhuis. Numbering nearly three thousand pieces, the gift, to be known as the "Frankenhuis Collection," contains fine examples of works printed and lithographed in Germany, the United States, France and the Netherlands. The bulk of the collection comprises posters and broadsides printed in German-occupied countries, including Belgium, Poland, Austria, Finland, Lithuania, Romania and Russia.

Pacella gift. Dr. Bernard L. Pacella, Clinical Professor of Psychiatry, has presented a collection of twenty-four letters and documents by members of the famous Medici family of Florence, which was renowned in Italian history for the extraordinary number of statesmen it produced and for its magnificent patronage of letters and arts. Represented in this splendid gift are manuscripts, dated 1548-1704, written by the following: Cosimo I, Grand Duke of Tuscany (1519-1574); Carlo de’Medici, Cardinal (1595-1666); Mattia de’Medici, Prince (1613-1667); Leopoldo de’Medici, Cardinal (1617-1675); Ferdinand II, Grand Duke of Tuscany (1610-1670); Cosimo III, Grand Duke of Tuscany (1642-1723); Ferdinand, Prince of Tuscany (1663-1714); and Marie de Médicis (1573-1642), the wife of Henry IV and the mother of Louis XIII, kings of France.

Pepper gift. Mr. Morton Pepper has presented the papers of his wife, the late Dr. C. Doris Hellman (Ph.D., 1933), comprising the files of correspondence, manuscripts, lecture notes and printed materials relating to her work as an historian of sixteenth and seventeenth century astronomy, as well as ancient, medieval and Renaissance science. Of special interest are the notes and manuscripts concerning Dr. Hellman’s research on comets, particularly that of 1577, and astronomy and astronomers, notably Tycho Brahe. The papers also document her teaching, research and lectures at Queens College, New York University, Cornell University, the Columbia
Our Growing Collections

Renaissance Seminar, international meetings and congresses and professional organizations such as the History of Science Society.


Sheehy gift. Mr. Eugene P. Sheehy has presented a copy of the limited and numbered edition of the novels of the late Ivy Compton-Burnett, published in London in 1972 by Victor Gollancz. The uniform set of nineteen volumes, issued in an edition of five hundred copies and bound in crimson cloth, was published posthumously in accordance with the author's wishes. Included are all the novels published between 1925 and 1971, that is, from Pastors and Masters to The Last and the First. Her first novel, Dolores, was omitted in accordance with her instructions. Mr. Sheehy has made his gift in memory of the late Rudolph S. Wild.

Southworth gift. Dr. and Mrs. Hamilton Southworth have enriched our collections with the gift of more than one hundred rare and first editions important in the fields of literature, printing and medicine. Foremost among them are the following: Andreas Vesalius, Icones Anatomicae, New York and Munich, 1934, a collection of engravings made from the original sixteenth century plates; St. John Chrysostom, Opera, Basel, 1504, bound in contemporary calf and rubricated throughout; and Isaiah Thomas, The History of Printing in America, Worcester, 1810, two volumes, bound in the original calf. The literary first editions include works

Steegmuller gift. Mr. Francis Steegmuller (A.B., 1927; A.M., 1928) has donated a group of twenty-five volumes from his personal library, including a number relating to Jean Cocteau, among which is a copy of Cocteau's only children's book, Drôle de Ménage, Paris, 1948, which was also illustrated by the French author.

Taylor, Davidson, gift. Mr. Davidson Taylor has donated more than seventy volumes from his personal library, including inscribed copies from his colleagues and friends in the broadcasting world, among whom are Hans V. Kaltenborn, David Schoenbrun, Eric Sevaried, William L. Shirer and Howard K. Smith.

Taylor, Mary Elizabeth, gift. Adding to her earlier gifts of volumes from the library of the late Sophie Kerr, Mrs. Mary Elizabeth Taylor has presented a further group of 312 first and fine editions, including collections of poems and novels by Conrad Aiken, Walter de la Mare, Ford Madox Ford, F. Scott Fitzgerald, Ernest Hemingway, Du Bose Heyward, Rudyard Kipling and James Joyce. Of particular interest are the first edition of Fitzgerald's Tender is the Night, 1934, in the original dust jacket, and the three first editions of Hemingway's Men Without Women, 1927, The Old Man and the Sea, 1952, and The Sun Also Rises, 1926.

Recent Notable Purchases

Ulmann Fund. The Albert Ulmann Fund, presented by his daughter, Mrs. Ruth U. Samuel, has enabled us to add to the printing collection three handsome works printed by Giovanni Mardersteig at the Officina Bodoni in Verona, Italy. The most notable among them is the three-volume edition of Aesop's Fables, published late in 1973, and based on the Aesop published in 1479 by
Book jacket from F. Scott Fitzgerald’s *Tender is the Night*, 1934, with a drawing of a Riviera scene. (Mary E. Taylor gift)
Giovanni Alvise, Verona’s third printer. One of the finest illustrated Italian books of the fifteenth century, the original edition is now very rare. The Officina Bodoni edition contains the original Latin and Italian texts, the latter that of Accio Zucco, as well as the sixty-eight woodcut illustrations attributed to Liberale da Verona, the most important Veronese miniaturist of the period. They were recut on wood by Anna Bramanti for this edition, and they were colored by hand after a copy of the Aesop in the British Museum. An additional volume containing the fables in Caxton’s translation is included in this splendid production of one of the greatest presses of this century.

Another fine example of hand-printing, also acquired by means of the Ulmann Fund, is the edition of James Russell Lowell’s *Four Poems: The Ballad of the Stranger, King Retro, The Royal Pedigree, and A Dream I Had*, printed and bound by Frederic and Bertha Goudy at The Village Press, in Hingham, Massachusetts. Issued on March 10, 1906, the edition of the four poems, first collected in this publication, consisted of fifty numbered copies on Arches paper.

*Engel Fund.* Two important additions were made to the Solton and Julia Engel Collection. The first of these is H. Rider Haggard’s copy of the first English edition of Robert Louis Stevenson’s *Strange Case of Dr Jekyll and Mr Hyde*, London, Longmans, Green, 1886. Haggard’s signature appears on the title-page, and his signed note on the half-title reads: “Given to me by Charles Longman in 1886. It was the specimen copy sent in to his office by the binders.” The second item purchased is the letter written by Rudyard Kipling to Dr. M. S. Taylor on December 2, 1910, in which the novelist praises Dr. Taylor’s photographs of their winter holiday the previous year, and tries to persuade him to accompany him again on a skiing trip. In addition to his four-page letter, Kipling has included another double page containing a limerick and two pen drawings memorializing a skiing mishap in the snow.
Friends Endowed Fund. On the occasion of the opening of the exhibition of the Jack Harris Samuels Library in February, the Friends of the Libraries acquired, for inclusion in the Samuels Library, the twelve-page autograph manuscript by Max Beerbohm of his "The Story of the Small Boy and the Barley Sugar." Written in 1897 when the author was twenty-five, the story is among his two or three earliest attempts at fiction. It was published the same year in The Pageant, and collected in A Variety of Things, 1928. This fairy tale for adults, similar to Beerbohm's "The Happy Hypocrite," is the story of Tommy Tune whose family is so poor that he cannot afford a piece of barley sugar, and when he is able to buy a piece it is seized from him by a greedy schoolmate.
Activities of the Friends

Samuels Exhibition. The Jack Harris Samuels Library exhibition opened with a reception on Thursday afternoon, February 7, sponsored by the Friends and the University Librarian, which more than three hundred Friends and invited guests attended. The exhibition of 150 rare first editions and manuscripts remained on view through April 5.

Bancroft Awards Dinner. On Thursday, April 4, members of the Friends, historians, publishers, university officials, and their guests—numbering three hundred and ninety in all—assembled in the Rotunda of Low Memorial Library for the annual Bancroft Awards Dinner. Dr. Gordon N. Ray, Chairman of the Friends, presided.

President William J. McGill announced the winners of the 1974 awards for books published in 1973 which a jury deemed to be the best in the fields of American history, international relations, and diplomacy. Awards were presented for the following: Frederick Jackson Turner: Historian, Scholar, Teacher, by Ray A. Billington, published by the Oxford University Press; The Devil and John Foster Dulles, by Townsend Hoopes, published by Little, Brown & Company; and The Other Bostonians: Poverty and Progress in the American Metropolis, 1880–1970, by Stephan Thernstrom, published by the Harvard University Press. The President presented to each of the winners a $4,000 award from funds provided by the Edgar A. and Frederic Bancroft Foundation.

Future Meetings. Meetings of the Friends during 1974–1975 have been scheduled for the following dates: Fall Meeting, Thursday, November 7; Winter Meeting, Thursday, February 6; and Bancroft Awards Dinner, Thursday, April 3.
THE FRIENDS OF THE COLUMBIA LIBRARIES

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