



THE CENTER & CLARK NEWSLETTER

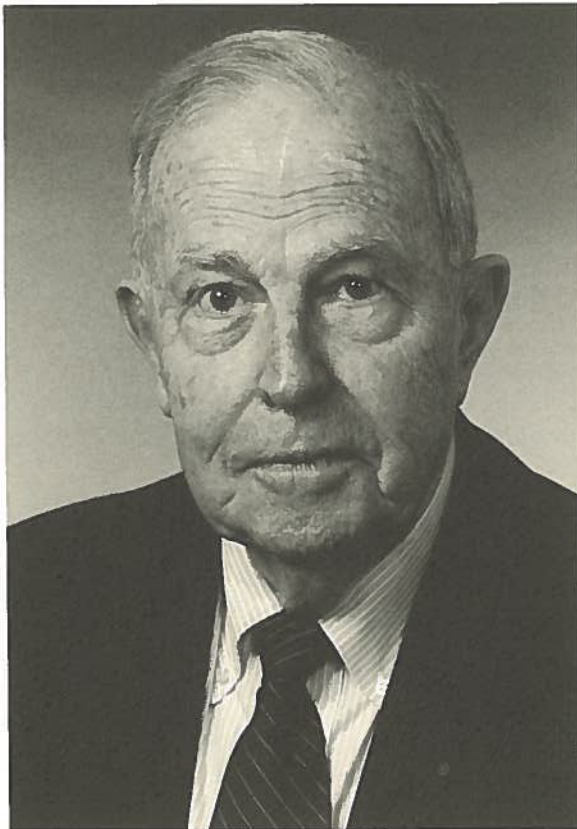
UCLA CENTER FOR 17TH- & 18TH-CENTURY STUDIES
WILLIAM ANDREWS CLARK MEMORIAL LIBRARY

NUMBER 24

FALL 1994

The Director's Column: Remembering Franklin Murphy

In many ways, last year was a highly satisfying one for the Center/Clark. We were able to mount an ambitious program of workshops, conferences, and lectures; expand our book-buying budget; attract an outstanding group of postdoctoral fellows and short-term research scholars; and continue refurbishing the library. At the same time, it was a year in which we lost some of our most dedicated friends, colleagues, and supporters. We were extremely saddened by the deaths of Chancellor Emeritus Franklin D. Murphy; University Librarian Emeritus and Clark Library Director Emeritus Robert Vosper; and our longtime friend and benefactor Phillip M. Douglas. Mr. Vosper and Mr. Douglas are memorialized elsewhere on these pages. I would like, in the



Dr. Murphy in 1992. Photo by Lon Harding.

following lines, to recall Dr. Franklin Murphy's close association with the Center/Clark.

For the Clark and the Center, Franklin played an enormously important role. He was a person with the highest regard for rare books, scholarship, and beauty. He also knew how to organize the resources needed to foster scholarly pursuits and cultural activities. From the time of his UCLA chancellorship to his very last days, Franklin supported the Clark and the Center in invaluable ways. As chancellor, he transferred the salaries of the Library staff to the University payroll, thereby freeing essential funds for the purchase of books and the support of scholarship. At the time, his decision insured the very existence of the Clark as a serious research library. In every project the Clark undertook thereafter, Franklin served as advisor and organizer, even after he left UCLA to become chief executive officer of the Times Mirror Company. He was the major advocate for the creation of the Center and for the linking of the two units. He helped the Clark and the Center raise sufficient funds to build the new north range; he was a strong influence in defining the direction of our development, supporting the proposal to expand our collections beyond 1750 and to purchase Continental material that would supplement our British collections. Always sensitive to the feelings of supporters, he opposed any large-scale de-acquisition of collections that might earn needed funds but, in the process, alienate present or potential donors. Thus, when the future of our Western collection was discussed, it was Franklin, more than anyone else, who argued that we should highlight it by linking it to a major scholarly program. That program, entitled "American Dreams, Western Images," held this past year, was one of the most successful we have ever organized.

But Franklin's support went far beyond such formal activities. Personally, what I found especially important was his willingness to help in everything we did. I first met Franklin when I was chair of the history department and we had filled the Franklin D. Murphy Chair of Renaissance Studies with one of the world's finest historians of the Renaissance. Our contact expanded during my years as director of the Center/Clark. Whenever a problem would occur, I had no hesitation in calling up Franklin to discuss it with him. If an answer didn't present itself easily, he would invite me to his office for lunch and we would work out what inevitably proved to be the perfect resolution of the issue. Thus the protection of the Library during difficult times, building renovation projects, academic programs, and book purchases

were all discussed with equal vigor. Franklin never missed a meeting of the Center/Clark's Advisory Committee. At these meetings, he could cut through any vague argument with a direct and sometimes brusque question, size up a balance sheet with the ease of an expert, and appreciate the most complex academic issue with sophistication and sensitivity. And when at the Clark, he would wander the grounds, meticulously noting anything that seemed out of order. Invariably, if he found something—a lamppost in need of painting, a tree to be trimmed—my or Lori Stein's phone would ring the next day. Franklin would let us know what was amiss and make clear that a solution had to be found; one always was. Though, sadly, my acquaintance with Franklin was all too brief, I treasured him as a mentor and a friend, a person I and all of us at UCLA shall miss terribly.

It has often been said that Franklin Murphy was a Renaissance man, and he was. But I prefer to think of him as a figure of the Enlightenment. Rather than praise him as a modern Medici, I picture him in the role of a Thomas Jefferson or a Benjamin Franklin, as a person combining the love of culture, learning, and high art with a burning commitment to improve the public weal, to make the greatest productions of the human spirit available to the citizens of his adopted city. During the high Enlightenment, Moses Mendelssohn, a thinker who demonstrated some of Franklin's qualities, defined what he believed was the duty of the enlightened human being. Like Franklin, Mendelssohn was not only a person who admired beauty but one who could bring people together to accomplish important things. And like Franklin, he had business acumen, was a major figure in the publishing trade, and generated an enormous following of friends and admirers. His definition of our duty provides the clearest statement that I know of Franklin Murphy's goals, efforts, and achievements. "The duty of a human being: to search for truth, to love beauty, to desire the good, to do the best."

PETER H. REILL
Director

Life Studies

[The Center/Clark Professorship for 1994–95 will be shared by three UCLA faculty members: Patrick Coleman, French; Jill Kowalik, Germanic Languages; and Jayne Lewis, English. The program they have arranged is titled "Life Studies: Autobiography, Biography, and Portrait in the Seventeenth and Eighteenth Centuries."]

Recent years have seen a dramatic increase in what has come to be called "life writing": autobiographies, memoirs of private as well as public careers, biographies that incorporate the writer's life alongside that of the subject. In 1994–95, the Center and the Clark will host a series of programs exploring the emergence, in the seventeenth and eighteenth centuries, of modern conceptions of personal and cultural identity, expressed in a variety of forms by men and women of differ-

ent nations and classes. Many of the concerns and anxieties we associate with telling the stories of people's lives can be traced to the intellectual and social transformations of the period.

It was during this time that the explosion of print culture, including not only books but magazines, engravings, and caricatures, opened up unprecedented possibilities for individual lives—of kings and saints, but also poets, bandits, and leaders of fashion. The availability of these media also invited manipulation of such representations (including those of historical figures such as Elizabeth Tudor or Henri IV of France) for political or other purposes. At the same time, control over the content and the reproduction of stories and images became increasingly difficult, not only for political or ecclesiastical authorities but also for the subjects themselves. Opportunities for self-expression expanded along with new threats to the uniqueness of selves caught up in a po-



From Alain René Le Sage, *Le diable boiteux* (London, 1759)

tentially infinite system for replicating, parodying, or otherwise appropriating their life stories.

In addition to a new set of material resources, this period saw the transformation of long-standing intellectual assumptions about the significance of individual lives. Forms of life writing derived from religious paradigms or Greco-Roman principles were challenged by new criteria based on the dignity of secular and private life, and of useful trade as well as “higher” pursuits. Stories and images of individual lives changed in a variety of ways. For example, the relation between life stories and geographical space was revised as new goals for “pilgrimage” emerged. The Rome of the Grand Tour was no longer the Rome of Christendom. Rousseau’s tomb at Ermenonville or the waters of Bath or other spas provided new contexts for self-discovery and self-cultivation, while new spaces invested with feelings of collective identity came into being with the rise of national and revolutionary movements throughout the Atlantic world.

The sense of life’s temporal unity or shape, including the notion of the critical moment or turning point, became a matter of contention. The apple that supposedly fell on Newton’s head, or Rousseau’s story of illumination under another tree, revised Christian models for the passage from ignorance to knowledge through the experience of conversion. A new interest in childhood accompanied a reconsideration of moral beginnings, while changing attitudes toward death and the afterlife prompted different kinds of retrospective glances.

Not to be forgotten are the kinds of objects that are chosen to extend or reflect individual identity. Children, pets, or novels begin to appear in portraits as important symbols alongside older insignia of social status, while images of historical figures use costumes, facial characteristics, and unexpected accessories for various satirical or idealizing purposes. In all these areas, new models did not simply supersede the old; the availability of competing forms allowed for complex mixtures that elude easy categorization. The resulting forms could be adapted by members of different classes or regional cultures for a variety of ends.

Another development that prompted reconsideration of life stories among European peoples was the establishment of settler societies in the “New” World. What was the difference between individuals of British, French, or Spanish descent in the Americas and their cousins at home? One could argue, for example, that the “American” character is to some degree the invention of writers like Benjamin Franklin, whose autobiographies offered new models for an identity defined by national difference. Similarly, the articulation of European national characters emerges in the reflections of travel writers from Montesquieu to Boswell to Fichte. To some extent, one becomes “Scottish” or “French” by going abroad. But the anonymity of travel, facilitated by the expansion of trade and the mingling of populations in commercial cities, also allowed, as did print media, for the appropriation and impersonation of identities by “foreigners” and sometimes by women freed from the conventions of their home coun-

try. There were involuntary travelers too, such as the slaves brought from Africa to the Americas. “The Lives of Fugitive Slaves,” the American transcendentalist Theodore Parker ironically suggested, represented the first “wholly indigenous and original” part of the literature of the new United States—a central and uncomfortable element in the formation of the national imagination.

The seventeenth and eighteenth centuries thus represent a key moment in the development of our sense of what constitutes a life story. Because of the rapid spread of print culture and increasing literacy, this period is also the first in Western culture for which a wide variety of records is available to trace the lives of men and women of different social classes. It has thus become a focus for debate over the methods of investigation most appropriate to these kinds of evidence. Arguments about the “representative” nature of particular examples, about the originality or typicality of narrative or pictorial devices, and about the relationship between quantitative versus hermeneutical or “textual” approaches are encouraging scholars to reconcile different ways of assessing their material. By bringing together specialists from a variety of fields, some of them biographers reflecting on the stories they are writing, we hope to foster a better appreciation of the rich legacy of autobiographical and biographical exploration from the seventeenth and eighteenth centuries and to clarify what is at stake in life writing today.

PATRICK COLEMAN

JILL KOWALIK

JAYNE LEWIS

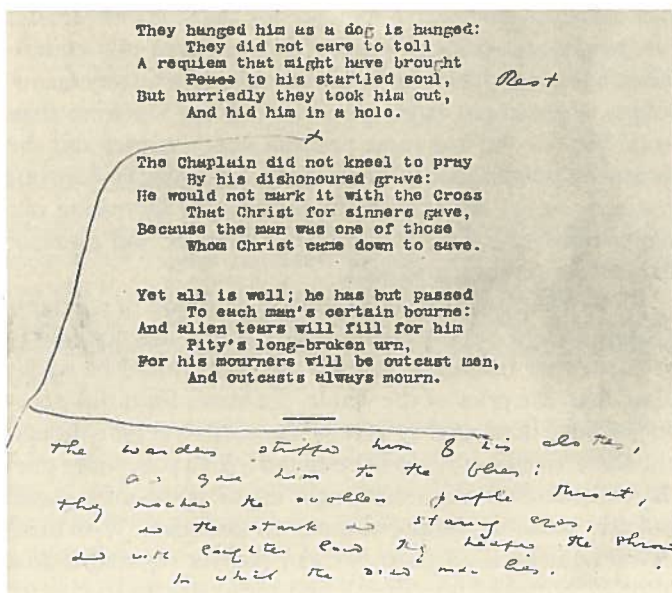
Recent Acquisitions

During 1993–94 we made some significant additions to our Oscar Wilde collection, generally thought to be the largest and most comprehensive resource for the study of Wilde’s life, works, and cultural milieu. We purchased two unpublished autograph letters by Wilde as well as two literary manuscripts, a somewhat larger portion of Wilde materials than usual because we had some unusual opportunities and the means to pursue them. Once again, we must express our gratitude to the Ahmanson Foundation for increasing our acquisitions endowment and to our director and assistant director for tending it so well.

We have acquired one leaf from a notebook of epigrams broken up and dispersed sometime before 1929, apparently in hopes that the sums paid for the parts would be worth more than the price of the whole. Six leaves from this notebook eluded us when they were sold at auction in 1981, though one leaf arrived in 1952 to be reunited with a previously purchased collection written on eight leaves of the same paper and thus probably composed about the same date. With these eleven additional epigrams we can recover rejected drafts, compare variations on a theme, and appreciate the hard work concealed behind these seemingly effortless creations. Indeed, Wilde’s epigrams are not as separable as one might think.

Another victim of market forces, the typescript of Wilde's *Ballad of Reading Gaol* failed to sell when offered in a New York bookseller's catalogue in 1931 and fared ignominiously at auction in 1934 and 1938, whereupon it slipped out of sight for more than fifty years. However, its existence has been noted by editors of Wilde's poetry, who consider it to be the earliest version of the entire text in the absence of the original manuscript and an earlier typescript, neither of which is known to have survived. Needless to say, we were ready and willing to take it under our care when it resurfaced in New York a few months ago. Not only does this typescript reveal significant textual changes when compared to later versions, but it also contains three additional stanzas in Wilde's hand as well as numerous autograph revisions. We believe that it is essential for understanding the origins and evolution of one of the most important and one of the most moving poems in the English language, a harrowing account of spiritual suffering in prison and on the scaffold.

Manuscript acquisitions have enriched other collections as well. We are very grateful to Ward Ritchie for his many gifts to the Clark Library, the most recent being the financial records of the Ward Ritchie Press during its earliest years, 1932–35, along with specimens of his first printing ventures, including the coveted *Soo Line Sonata* of Carl Sandburg (1929). We are continuing to buy manuscript commonplace books, and we now have a particularly fine example featuring poetry of one Mary Woodyear inspired by her reading of Ann Yearsley and other women authors of the late eighteenth century. Manuscript receipts shed new light on the precarious literary career of Eliza Haywood, who supplemented her income by translating and imitating naughty French novels before turning to more respectable endeavors such as *The Female Spectator* and *The History of Miss Betsy Thoughtless*. On the evidence of these receipts we can now



Part of Oscar Wilde's annotated typescript of *The Ballad of Reading Gaol* (ca. October 1897)

add another novel to the list, Crébillon's *The Sopha* (1742), translated in collaboration with her theatrical friend William Hatchett for a prime importer of French literature, John Nourse, whom we can now identify as the publisher of this volume.

We have encountered other evasions and confusions in the course of collecting seventeenth- and eighteenth-century translations and travel literature. The German translation (1754) of Jane Collier's *Art of Ingeniously Tormenting* mistakenly assigns the work to Charlotte Lennox, apparently because the German publishers were misinformed about the first, anonymous English edition. From the sale of Geoffrey J. Gollin's library at Sotheby's, we purchased a collection of guides to London for French tourists, in all, twelve titles in eighteen volumes dating from 1766 to 1841, several unrecorded in the standard bibliographies. A contemporary inscription in our copy of *Observations on the Present State of Denmark, Russia, and Switzerland* (1784) convincingly ascribes this work to Rev. Francis Randolph, who displays such complete and utter diffidence in his preliminary remarks that it is easy to comprehend why he chose to omit his name.

Diffident yet proud, the translator of Gottfried August Bürger's *The Wild Huntsman's Chase* (1798) has retained his anonymity, but he has also claimed the honors of priority by noting that his translation had appeared in a newspaper just a few weeks before an "elegant version" now credited to Sir Walter Scott. These two translations can now be compared at the Clark Library. Among other rival translations, we can pit *The Sorrows of Werter* (1779) against *Werter and Charlotte* (1786), the former Englished by Daniel Malthus by way of a French edition, the latter by an unknown Germanist who indignantly reproached his predecessor for neglecting Goethe's original and for omitting certain important passages. Our copy of his new and improved rendition is embellished with a colored stipple engraving of Werter, head in hand, hunched over his correspondence and a pistol.

Other noteworthy translations acquired during the last year include first editions of *Ossian* in German (1768–69); *A Tale of a Tub* in German (1729); *Humphry Clinker* in Dutch (1779); *Joseph Andrews* in Italian (1752–53); Blackstone's *Commentaries on the Laws of England* in French (1774–76); and Hume's *History of England* in German (1762–71), an impressive six-volume set, yet inexplicably difficult to find in either England or America.

Nor have we found other copies of *The Craftsman against Pensions*, a broadside reprint of *The Craftsman* no. 127 with an engraving depicting the incorruptible editor in his study, sternly resisting the blandishments of a ministerial courier, who appears to have burst through the door in his haste to dangle a purse of tainted gold.

Finally we should report two pleasant opportunities to build on notable strengths of the Clark collection. Some years ago we observed the three hundredth anniversary of the Glorious Revolution by acquiring a collection of fifty-five broadsides and pamphlets issued in 1688 and 1689, including justifications for the deposition of James II and a proclama-



Engraved illustration in *The Craftsman* against Pensions (London, 1729)

tion declaring William and Mary to be the king and queen of England, as well as other documents indispensable for the study of English constitutional history. We have now augmented this collection with seven broadside proclamations of James II, granting pardons, establishing liberty of conscience, and denouncing the invasion of his kingdom, his royal authority waning perceptibly from day to day.

Similarly, we have added seven more volumes to our collection of English laws, extending our run of public general acts under George I and George II back to the reign of William and Mary. Although we still have some gaps to fill, we have obtained in these volumes a vast quantity of legislation, beginning appropriately with the act of 1690 recognizing the new king and queen. However, for our purposes the most important of these statutes is the celebrated Copyright Act of 1710, the first systematic attempt to protect intellectual property, a legal precedent for our notions of originality, a foundation stone of professional authorship and the modern publishing industry. Libraries specializing in eighteenth-century studies can hardly do without this landmark of literary history, aptly titled "An Act for the Encouragement of Learning."

JOHN BIDWELL
Librarian

Robert Vosper, 1913–1994

Robert Vosper, Director of the Clark Library from 1966 to 1981, died on 14 May 1994. At the time of his death he was University Librarian Emeritus and Professor of Library and Information Science Emeritus (UCLA). Vosper was born in Portland, Oregon, in 1913 and studied classical languages at the University of Oregon, from which institution he graduated in 1937 with a bachelor's degree and membership in Phi Beta Kappa. He received his master's degree from the University of Oregon in 1939 and a certificate in librarianship, in 1940, from the University of California, Berkeley, where he joined the staff of the library. In 1942 he became assistant librarian at Stanford, and in 1944, head of acquisitions at the embryonic UCLA library.

At UCLA Robert Vosper helped build collections in English and European languages and organized the disparate departmental holdings into a campus-wide system, with branch libraries in medicine, law, and engineering. He became associate librarian at UCLA in 1949 and acting librarian in the absence, on sabbatical leave, of then librarian Lawrence Clark Powell. In 1952 Vosper left the Westwood campus to become director of the libraries at the University of Kansas. At Kansas, with the support of the chancellor, Dr. Franklin D. Murphy, Vosper greatly developed the research collections of that institution.

In 1961 Vosper returned as university librarian to UCLA, where Murphy had preceded him as chancellor. Together they built up the library from an estimated two million volumes in 1960 to double that number by the time Vosper retired as librarian in 1973. From that date until his retirement a decade later, Vosper was professor in the UCLA Graduate School of Library and Information Science. As librarian he is remembered by a generation of grateful students and faculty for his courage in keeping the UCLA libraries open during the campus riots of the troubled 1960s.

Robert Vosper served on national and international boards and received many honors. In 1957–58 he was appointed by the Association of Research Libraries to reexamine the Farmington Plan, concerned, since 1947, with the acquisition of foreign books in American libraries. In 1959 he was awarded a Guggenheim fellowship to study libraries in Great Britain, followed in 1960 by a Fulbright lectureship in Italy. In 1968 Vosper represented the American Library Association in UNESCO and two years later was appointed to the Committee on International Book and Library Programs, U.S. Department of State. In 1977 he was in charge of the fiftieth anniversary conference of the International Federation of Library Associations (IFLA) in Brussels. He was named an honorary fellow of IFLA and decorated by King Baudouin of Belgium. In 1988 the Robert Vosper IFLA Fellowships were established in his honor.

These and other honors did not impair his basic good judgment, and he remained a humble man. He had a great affection for the Clark Library where, as director, he increased the collections, established the first short-term fellowships,

and expanded other academic programs. It was also under his administration, with the sponsorship of Chancellor Charles Young, that the Clark Professorship program was established in 1969 to honor distinguished scholars whose research interests are in the areas broadly covered by Clark Library holdings. The Clark Professors, initially faculty from UCLA and since 1975 from other institutions as well, have been at the center of lecture series and other programs held at the Clark. As a result, Clark Library publications have increased in number and influence.

Robert Vosper was the beau ideal of the scholar/librarian, and all who learned from him were enriched. A man of peace, he fought the good fight.

NORMAN J. W. THROWER
Director, Clark Library, 1981-87

Phillip M. Douglas, 1911-1994

Phil Douglas began his long connection with the University of California during the Depression, when he put himself through undergraduate school at the Berkeley campus and graduated with honors. Circumstances prevented him from pursuing the academic career he had aspired to as a young man. Instead, he became an accountant, building a distinguished career with the University.

Diverted from his original ambition, Phil soon found a way to involve himself in scholarship by giving substantial financial support to five American museums and to UCLA. From the mid-seventies onward, the Clark in particular enjoyed his generous assistance, for he saw the Library as a center of academic studies. With imaginative vision, Phil proposed bolstering the lean equipment budget, an area often slighted in library operations. Thanks to Phil's annual gifts, successive material acquisitions—typewriters, book copiers, microfilm reader-printers, and from 1981 to the present, the latest computer equipment—have enhanced the working life of both staff and scholars.

The letter accompanying each check always ended with the modest plea, "no extramural publicity, please." Seeking a way to express appreciation, Director Robert Vosper accordingly arranged a private ceremony in 1979 to declare Phillip Montague Douglas the first Honorary Fellow of the Clark Library in Perpetuum. The personal significance of this title to Phil becomes clear in his acknowledgment: "Not being a scholar myself, I ventured to establish a relationship with the Library in certain practical matters. In addition to your spoken and written expressions of gratitude for my practical assistance, you have now honored me in a way that fills a gap in my being."

When Phil began volunteering his time at the Library in 1988, the Clark staff observed firsthand how industry, diligence, tenacity, and intellectual curiosity keep one vital. At the age of seventy-nine, Phil learned how to operate a database program to enter bibliographic records of the Oscar Wilde manuscript collection. He later mastered enough word

processing to produce a manual for successors to follow. Although his legacy will benefit the Clark for many years to come, his presence will be missed. We will remember Phil's wry and trenchant observations garnered from a lifetime of hard work, travel, reading, and reflection.

SUZANNE TATIAN
Reader Services

Chamber Music at the Clark

This year the Center/Clark will introduce a series of chamber music programs which have the goal of enhancing the cultural life of the community. We will bring to the Clark international and local chamber ensembles of the highest quality to perform concerts for a very modest admission fee. The series will open on Sunday, 5 February, with a concert by the Cherubini String Quartet. The Shanghai Quartet will perform on 26 February. A third concert is in the planning stage.

Our founder, William Andrews Clark, Jr., also founded the Los Angeles Philharmonic Orchestra and personally covered all of the orchestra's expenses from its beginning in 1919 until his death in 1934. The new chamber music series is meant both to stand as a tribute to his achievements and to expand the Clark's role as a cultural center—as called for in Mr. Clark's deed of the Library to the University. The programs are made possible by the generosity of the Ahmanson Foundation, which has given the Center/Clark a pilot grant of \$45,000 for the first two years of the undertaking. Additional funds are being sought from donors and other agencies in order to make the series a permanent feature in the musical life of Los Angeles.

Early Retirements

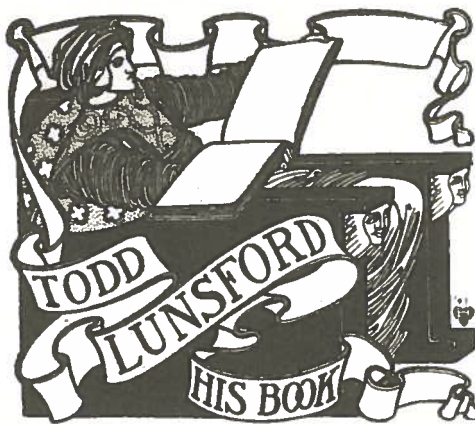
The Clark and the Center were noticeably affected by the early retirement, last fall, of four valued staff members: Thomas F. Wright, Librarian; Patrick J. McCloskey, Head Catalogue Librarian; Nancy M. Shea, Principal Editor; and Beverly J. Onley, Fellowship Coordinator/Administrative Assistant. Pat retired after nearly thirty years; Tom, Nancy, and Beverly had all served for some twenty. Happily, Pat and Nancy are back with us part-time. Yet on a daily basis, we miss all four of our colleagues—their professional expertise, their good companionship, and their friendship.

Recent Publications

A Potencie of Life: Books in Society, Clark Professor Lectures, 1986-87, edited by Nicolas Barker (London: British Library, 1993). Distributed in North America by the University of Toronto Press; available in Southern California at Dawson's Book Shop.

Montana and the West: A Checklist of the Holdings at the William Andrews Clark Memorial Library: Part 1, Printed Books, compiled by Carol A. Sommer; Part 2, *Ephemera*, compiled by Carol A. Sommer and Dorothy K. Auyong (Los Angeles: UCLA Center for Seventeenth- and Eighteenth-Century Studies/William Andrews Clark Memorial Library, 1993–94). An index is under consideration.

Sue Allen and Charles Gullans, *Decorated Cloth in America: Publishers' Bindings, 1840–1910*; with 32 pages of color plates (Los Angeles: UCLA Center for Seventeenth- and Eighteenth-Century Studies/William Andrews Clark Memorial Library, 1994).



Bookplate designed by Frank Hazen, from *Decorated Cloth in America*

Bibliographical Fellowship

The Huntington and the Clark libraries have inaugurated an annual two-month fellowship providing support for bibliographical research in early modern British literature or history, or in any other area in which the libraries have common strengths. Applicants must hold a Ph.D. or demonstrate equivalent scholarly experience. The stipend is \$3,600 for two months in residence (in some cases, the libraries may award a fellowship tenable for less than two months, with a commensurate reduction in the stipend). Applications for 1995 will be accepted from 1 October through 15 December 1994. For additional information and application materials, contact the appropriate department at either one of the libraries: at the Huntington, contact the Research Department (phone: [818] 405-2194; fax: [818] 405-0225); at the Clark, the Fellowship Office (phone: [213] 735-7605; fax: [213] 731-8617).

The Center & Clark Newsletter is published by
 The UCLA Center for 17th- & 18th-Century Studies
 405 Hilgard Avenue, Los Angeles, California 90024
 Telephone: (310) 206-8552; fax: (310) 206-8577
 The William Andrews Clark Memorial Library
 2520 Cimarron Street, Los Angeles, California 90018
 Telephone: (213) 731-8529 or 735-7605; fax: (213) 731-8617
 Editors: Nancy M. Shea and Marina Romani

Fellows in Residence, 1994–95

RAZ DOV CHEN-MORRIS, History and Philosophy of Science and Ideas, Tel-Aviv University (Predoctoral, July-October), "Subduing the Hostile Fortress of Doubt: Renaissance Discourse of Vision and Kepler's New Science"

ELIZABETH COLWILL, History, San Diego State University (Ahmanson/Getty, Winter-Spring), "Laws of Nature and Rights of Genius: The Invention of Constance de Salm"

DAN ESHET, History, UCLA (Dissertation, 1994–95), "The Transformation of the English Popular Culture: English Sunday, Jewish Sabbath, and Sabbatarianism, 1750–1867"

TERESA MARY FEROLI, English, University of Tulsa (Short-Term, January-March), "Engendering the Body Politic: Women Prophets and the English Revolution"

MARILYN FRANCUS, English, West Virginia University (ASECS, December-January), "Monstrous Maternity: Representations of Motherhood in the Restoration and Eighteenth Century"

JOEL H. KAPLAN, English, University of British Columbia (Short-Term, December), Oxford English Texts edition of the *Complete Works of Oscar Wilde*, vol. 2, *The Society Plays*

JONATHAN BRODY KRAMNICK, English, Johns Hopkins University (Predoctoral, July-September), "The Emergence of Literary History: Social Change and the Politics of Culture in Mid-Eighteenth-Century England"

MICHAEL MASCUCH, Rhetoric, University of California, Berkeley (Ahmanson/Getty, Winter-Spring), "The Origins of the Individualist Self: Autobiographical Practice and Self-Identity in Britain, 1600–1800"

ALEXANDER PETTIT, English, University of North Texas (Short-Term, May-June), Critical edition of Daniel Defoe's *The Compleat English Gentleman*

THOMAS RICHARDS, English, Harvard University (Short-Term, July-September), "The Culture of Victorian Aestheticism"

ELIZABETH PENLEY SKERPAN, English, Southwest Texas State University (Short-Term, July-September), "Mean Seasons: Milton's Poetics of Commitment"

WILLIAM M. SPELLMAN, History, University of North Carolina at Asheville (Short-Term, May-July), "Changing Views of the Afterlife in Seventeenth-Century England"

JOHN SUTTON, Philosophy, Macquarie University (Ahmanson/Getty, Winter-Spring), "Superpositions: Interference, Autobiographical Memory, and Early Modern Psychophysiology of Self-Control"

RAYMOND DANA TUMBLESON, English, Kutztown University (Short-Term, July-August), "Catholicism in the Protestant Imagination: Nationalism, Religion, and Literature in Seventeenth- and Eighteenth-Century England"

CYNTHIA SUNDBERG WALL, English, University of Virginia (Short-Term, June), "Boundaries of Modern Space: The Literary and Cultural Redrawing of Restoration London"

STEVEN N. ZWICKER, English, Washington University (Short-Term, July-August), "Habits of Reading in a Polemical Culture"

Calendar of Events, Fall 1994

The Clark Library is the venue of the sessions unless otherwise noted on program publicity, available about a month before each event. Attendance is by mail-in registration. Inquiries about the 14 October lecture should be directed to the Library: (213) 735-7605; about all other events, to the Center: (310) 206-8552.

14 October (Friday)

Printing at Whittington, 1971-94, a lecture with accompanying exhibits, cosponsored with the Department of Special Collections, University Research Library, UCLA.

John Randle will discuss his work at the Whittington Press. Founded in 1971, the Whittington is widely known for its classic Monotype typography, its abundant use of original illustrations, its high production standards, and its scholarly monographs on British art and literature. Its lively annual journal, *Matrix*, has become an invaluable resource for the study of contemporary graphic arts and fine printing. Books and ephemera printed by the Whittington Press will be on display at the Clark Library and at the Department of Special Collections, which holds nearly all of the publications of this innovative and enterprising private press.

21-22 October (Friday & Saturday)

Borders of Identity, the opening program of the 1994-95 cluster series, "Life Studies: Autobiography, Biography, and Portrait in the Seventeenth and Eighteenth Centuries" (see pp. 2-3) and the first session of the fall component, "Personality and Place." Registration deadline: 30 September.

The Clark Lecture by Timothy Reiss and the workshop sessions will explore the ways in which individual personality is defined by—and challenges—philosophical representations of humanity's place in the universe and the social boundaries of class and gender. In a world of increasing mobility, what gives coherence to a life story?

5 November (Saturday)

Dutch National Consciousness in Seventeenth-Century Art, a conference cosponsored with the Department of Art History. Arranged by David Kunzle, UCLA. Registration deadline: 14 October.

How does the commissioning or the choice of a painting help to construct a sense of national, civic, or corporate identity? By expressing values not addressed by other media—literature, for instance—does painting play a special role in building nascent national or traditional city or community pride? Speakers will consider examples of current thinking on the relationship of art, mainly painting, to a sense of place: nation, province, and city; and community or corporation within a city.

11-12 November (Friday & Saturday)

Social Spaces and National Character, the conclusion of "Personality and Place," the fall component of "Life Studies" (see 21-22 October). Registration deadline: 21 October.

The workshop sessions will explore the relationship between individual and collective identity at the level of the nation, region, or other mappings of social space.

18-19 November (Friday & Saturday)

Leibniz, Mysticism, and Religion, a conference arranged by Richard Popkin, UCLA. Registration deadline: 28 October.

The conference will reassess Leibniz's views about religion, taking into account his interest in the Cabala; in Chinese thought; in the Judeo-Christian philosophies and theosophies of Franciscus M. van Helmont, Christian Knorr von Rosenroth, and Lady Anne Conway; and in Jewish philosophies and those of contemporary mystical thinkers. The sessions will explore the thesis that, for Leibniz, these concerns may not have been casual or incidental, but may have been of central importance in the formulation of some of his basic doctrines and intellectual-political plans.

UNIVERSITY OF CALIFORNIA, LOS ANGELES
CENTER FOR 17TH- AND 18TH-CENTURY STUDIES
WILLIAM ANDREWS CLARK MEMORIAL LIBRARY
LOS ANGELES, CALIFORNIA 90024

Non-Profit Org. U.S. Postage PAID UCLA
