



THE CENTER & CLARK NEWSLETTER

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

Number 61

SPRING 2015

Clark Closure: Due to a seismic retrofit the Clark Library will close to the public in April 2015 and re-open in spring 2016. All lectures, symposia, and conferences currently held at the Clark will be offered on UCLA's main campus from April 2015 through summer 2016. The 2015–16 chamber music concerts will take place on UCLA's main campus, with the exception of the 26 April 2015 concert, which will be held at the Clark.

Librarian's Column

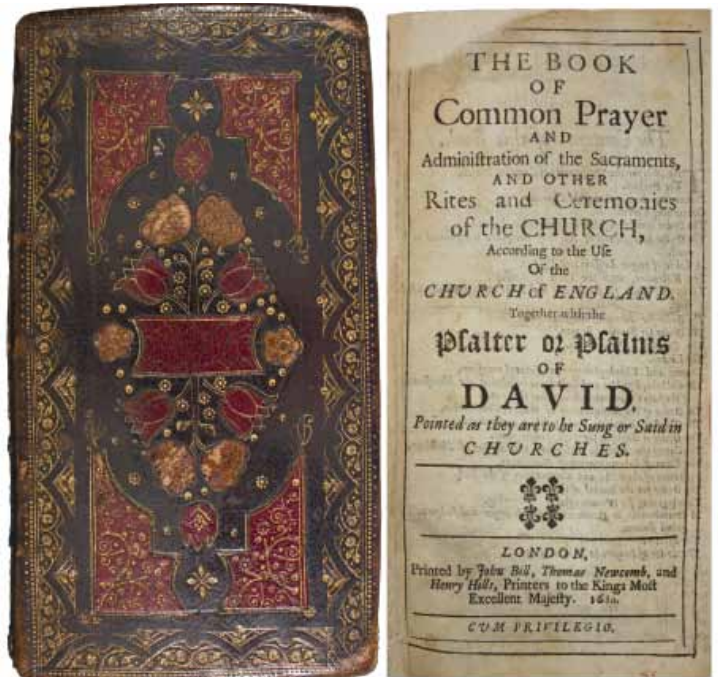
Victoria Steele, *Clark Librarian*

"I will consider myself the most happy of mortals, if you deign to look at this book." So begins a charming book of devotions dedicated to a young woman that is among the highlights of our recent acquisitions. This thought might well sum up my feelings and those of Nina Schneider, Rare Books Librarian, and Rebecca Fenning Marschall, Curator of Manuscripts, as we present this round-up of some of our recent acquisitions. As glad as we are to have added items to the Clark's collections, we are even happier in the hope that they will be studied by scholars and will benefit their research.

The book of devotions—*Devoir du chrétien*—dates to the mid-1750s. It is an elegant manuscript bound in red-tooled morocco, and the title page contains a polychrome floral border and careful use of color in initials and decoration. Another devotional work is also among our recent acquisitions. It is a *Book of Common Prayer* dating from 1680. A beautiful family heirloom, it features a hand-painted floral design on its fore-edge with a central cartouche bearing the name of the volume's original owner, Elizabeth Smith.

Several purchases allowed us to build on our "History of Women" collection, which was launched in the late 1990s with an *en bloc* buy of some 200 titles. One of this year's key acquisitions for the collection is the first French biographical dictionary devoted to women, *Dictionnaire historique portatif des femmes célèbres*, a three-volume work published in Paris in 1769. Another significant purchase is what may be a unique program for a festival to celebrate the return to Paris of Elisa Bonaparte, Napoleon's sister and Princess of Lucca. A third acquisition in this area is *Delle lodi della sacra cesarea reale apostolica maestà di Maria Teresa imperadrice-regina, orazione* (Milan, 1770), an uncommon illustrated oration for the Holy Roman Empress Maria Theresa and an especially fine piece of printing.

Acquisitions in other areas include an extremely rare Parisian catalog of what is very likely the first auction of an important library: *Catalogue de la bibliothèque de défunt M. Boucot, garde-rolle des offices de France* (Paris, 1699). An extraordinary feature of our copy is that most of the lots have been priced in a



Church of England, *Book of Common Prayer* (London, 1680)

contemporary hand. Another great rarity—it's one of twelve known copies—is Guillaume-François de Bure's *Musaeum typographicum*, one of the most intriguing bibliographical compilations of the eighteenth century. Intended for private circulation among a few friends and clients of the budding bookseller and bibliographer (whose nom de plume—Rebude—is an anagram of his last name), it consists of an alphabetical list of 510 books printed between 1457 and 1737. Last but not least, we acquired a scarce first edition (one of three known complete copies) of *Nimrod's Songs of the Chace* (London, 1788). The striking frontispiece shows George III and his sons hunting on horseback with a stag mobbed by dogs and includes Windsor Castle in the distance.

Professor Joseph Bristow, UCLA's world-renowned Oscar Wilde scholar, continues to be an indefatigable scout for additions to our Oscar Wilde collection. He located a copy of the first edition of Frank Harris's four-volume *My Life and Loves* (Nice, 1922–27); Ella Hepworth Dixon's *My Flirtations* (London, 1892); and a 1912 issue of the journal *The Mask*,

Family Matters

Nancy Shawcross, *Editor*

The year 1892 saw the premieres of two successful and still popular theatrical productions: *Lady Windermere's Fan* by Oscar Wilde and *Charley's Aunt* by Brandon Thomas. The comedies, which exploit mistaken identities and secret communications for laughs and social commentary, remind us that a remarkable coterie of talent lived, worked, and communed in London in the 1890s. The playwrights were not simply rivals; they were friends who moved within overlapping networks of colleagues and acquaintances. When Thomas's courtship of his future wife Marguerite met with resistance from her parents, Ada Leveson served as the clandestine mail carrier for the couple and arranged surreptitious meetings. Ada was married to Marguerite's cousin but was also a good friend of Oscar Wilde.

Late in 2014 Clark Librarian Victoria Steele discovered an important cache of Thomas-Leveson Family photographs, letters, and memorabilia and successfully negotiated the purchase for the Clark Library as an enhancement to its Wilde-related holdings. The compilation documents the aesthetic movement of the 1880s and 90s, including a commanding array of fin-de-siècle actors, authors, and artists, such as Dame Madge Kendal and husband W. H. Kendal, J. M. Barrie, Ellen Terry, Aubrey Beardsley, Walter Sickert, James McNeill Whistler, the Beerbohm Trees, the Irvings, and the Grossmiths, as well as Oscar Wilde. The Thomas-Leveson Family Collection aggregates materials from as early as 1850 and as late as 1983. Particularly noteworthy are diaries and letters related to World War I. For example, writing to daughter Amy from France in the fall of 1914, Marguerite reports about caring for her dying son Jimmy, a casualty of war.

The year 1892 also marks Adrian Hope's purchase of More House in Tite Street, Chelsea; it was the first home for the secretary of Great Ormond Street Hospital and his wife Laura (née Troubridge). The Hopes lived only a few doors away from Oscar and Constance Wilde. The Clark Library has acquired the "epic and sprawling" More House Archive, preserved and augmented by successive generations of Hopes, Troubridges, and Gurneys. The Gurneys descended from Hugh de Gournay, who accompanied William the Conqueror to England and was granted large tracts of Norfolk and Suffolk. In the seventeenth century the Gurneys made their living in the wool trade; banking transactions were added to the family businesses in the eighteenth century. The most distinguished member of the Troubridge side of the family was Admiral Thomas Troubridge, born in 1758. As a midshipman in the Royal Navy, he messed with Horatio Nelson on board the *Seahorse*, and in July 1797 he assisted Nelson in the unsuccessful attack on Santa Cruz de Tenerife. The Hopes descended from the line of Sir Thomas Hope, who as Lord Advocate served as head of the Scottish legal system from 1626 to 1641.

From the 1850s onward the More House Archive furnishes a notably complete record of the families. One of the narratives it presents is that of conservative people, with backgrounds in commerce, banking, and military service, drawn into the modern world against their will. For instance, the behavior of Wilde, who was married to Adrian Hope's cousin and whose



Veronika Schäpers, *Wurmzauber* (Tokyo, 2002) (Press Collection)

which contains a transcription of one of Oscar Wilde's "oral tales." In connection with Wilde and his circle we also acquired two collections of family papers: they are highlighted in a separate article.

Recent purchases for the Clark Library's Press Collection include a gorgeous limited-edition bibliography—compiled by our own Nina Schneider—of the oeuvre of the extraordinary contemporary printer and book artist Russell Maret. Our copy is one of twenty-five having ephemera, extras, and offprints from Maret's career. We also acquired Maret's stunning new *Interstices & Intersections or, An Autodidact Comprehends a Cube*, the artist's interpretation of Euclid's *Elements*. With the addition of four works by German book artist Veronika Schäpers, the Clark Library now has an almost complete collection of this remarkable artist's work.

The Clark continues to benefit from the generosity of its friends. From our colleagues at the Margaret Herrick Library at the Academy of Motion Picture Arts and Sciences, we received a wonderful donation of three books by the Latvian-born artist Gvido Augusts (b. 1932). The books, all published in 1969, still look avant-garde today, using experimental surfaces and recycled materials in a way that combines different elements from the *livre d'artiste*, fine press printing, and the artist's book. In 1968 Augusts established Gvido Press in Los Altos, California, which has produced a large array of prints, portfolios, and illustrated books.



My Dear Brandon -

My hearty thanks for the photograph. It is certainly a very fine one and your make-up was a triumph. It will ever remind me of your most impressive performance as Thomas Woodmont, which was always a joy to the auditor.

Yours sincerely,
J.M. Barrie

THE GLADSTONE ROAD,
N.Y.

12 Mar 95

My dear Brandon,

My heartiest thanks for the photograph. It is certainly a very fine one and your make-up was a triumph. It will ever remind me of your most impressive performance as Thomas Woodmont, which was always a joy to the auditor.

Yours sincerely,
J.M. Barrie

DAD
(age 52)
AMY (10) * MOTHER (37) * NANA
JIMMY with sword (6)
JEVAN on lap (2 1/2)



TOP LEFT:
Unpacked box of letters to Mrs. Adrian Hope at More House (More House Archive)

ABOVE:
Autograph letter signed, 12 March 1895, from J. M. Barrie to Brandon Thomas (Thomas-Leverson Family Papers)

LEFT:
Brandon Thomas and his family (Thomas-Leverson Family Papers)

children would become Adrian's legal wards, was the sensation of the day, and Laura Hope's cousin-in-law Una Troubridge scandalized the world and her family when she became romantically involved with poet and novelist Radclyffe Hall. Laura's diaries, in particular, contain personal remembrances about the Wildes. Descriptive and full of aesthetic observations, they record her first encounter with Wilde in his rooms, arrayed, as they were, with white lilies, photographs of Lily Langtry, a peacock feather, and "pictures of various merit." An unpublished diary from 1895, the year of Wilde's trial, notes that Laura saw *An Ideal Husband* on February 22nd and attended the new production of *The Importance of Being Earnest* on March 9th with Constance Wilde and son Cyril in the Hopes' box.

In 2014 the Gladys Kriebel Delmas Foundation awarded the Center/Clark funds to purchase archival-quality folders and boxes and to hire students to rehouse the collection. Both sets of family papers will be available for consultation when the Clark re-opens in 2016. Separately, together, or combined with existing manuscript materials at the Clark, the new acquisitions offer a bounty of research opportunities.

The Material History of Modern Thought: Two Perspectives

Shannon K. Supple, former Reader Services Librarian, Clark Library
Christopher Kelty, Department of Anthropology, UCLA
M. Norton Wise, Department of History, UCLA

Part I: Shannon Supple

How often do UCLA's first-year undergraduates get to sit down with and analyze centuries-old printed books and handwritten primary source materials? During the 2013–14 academic year, students in the Freshman General Education Cluster “History of Modern Thought”—co-taught by Christopher Kelty (Anthropology), Sarah Kareem (English), Peter Stacey (History), and Norton Wise (History)—visited the Clark Library and did just that, inquiring into the material history of modern thought.

Professors Kelty and Kareem, five teaching fellows, librarian Doug Worsham, and I sought to broaden the learning experience of the students in this year-long cluster class by making available to them some of the first editions of books they were reading, and other primary sources, housed at the Clark Library. We collectively seized the opportunity to bring the students out to the Clark in groups of twelve to twenty during the winter quarter—after they had read many of the texts that they would get to see in first editions at the Clark.

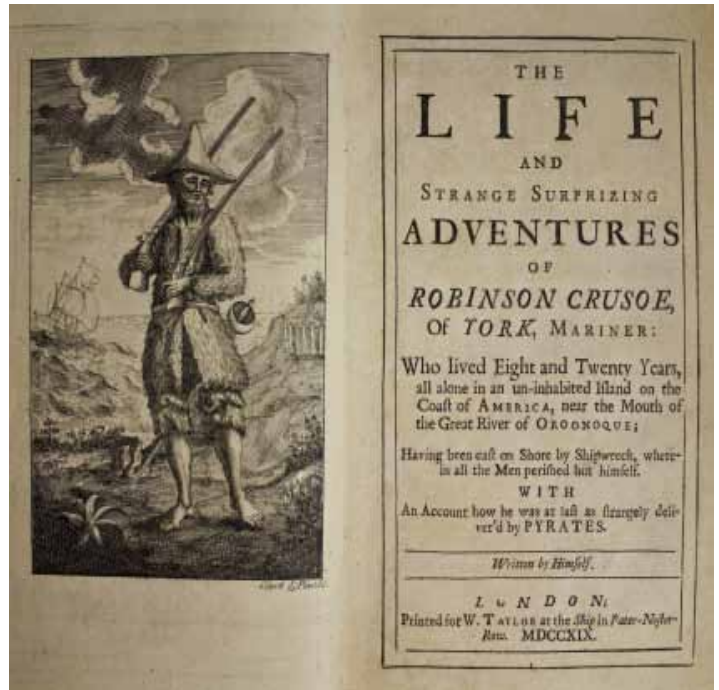
Upon arrival each group had a short tour of the library building, culminating in the North Book Room, where Clark materials were on display. I began our discussion with an overview of the different books on view, moving chronologically forward. We started with an early printed book, or incunable, of Plutarch, which we used to show to the students the similarity between early printing and the European manuscript tradition. We saw first and other early editions, sometimes translations, of Niccolò Machiavelli, John Locke, Adam Smith, Jean-Jacques Rousseau, Charles Darwin, and Daniel Defoe. The key in selecting particular volumes was to show the students works that they had recently read, but in a distinct, early modern package. They were not daunted upon seeing these antiquarian books, because they were already familiar with the texts they contained. They were able to marvel at as well as analyze distinctive features of early modern book production, including format, bibliographical notations (including signature marks and catchwords), layout and page design, and the types of information available on the title page.

In covering the different formats of early modern book production, the students proved themselves diligent. When asked in a later class session by Professor Kelty what the small format “duodecimo” was, many hands were raised, and the student called upon responded with a cogent and accurate answer. It’s easier to remember these features when you’ve seen, touched, and spent time analyzing them in an active, participatory way.

After reviewing different aspects of each item on display, the students then chose one of the books to look at individually. Professor Kelty, teaching fellow Libby Barringer, and I had prepared a worksheet that guided the students through their individual analyses of the items before them. The freshmen had about thirty minutes each to spend with their chosen object. They were focused and thorough, diligently taking notes. They asked many questions of the professors, teaching fellows, and librarians, extrapolating

about what the features of a given early modern edition might mean about its production, its audience, and how it was used by contemporary readers.

During two of the seven sessions, when the time was up and the shuttle was ready to take everyone back to the UCLA campus, the students were reluctant to leave. They wanted to stay and continue to inquire into the early editions before them. As much as I would have loved for them to stay longer and, perhaps, page other materials of interest from the Clark’s collections, they went on their way. But they left with a new sense of the possibilities of research and discovery available to them as UCLA students.



Daniel Defoe, *The Life and Strange Surprising Adventures of Robinson Crusoe, of York, Mariner* (London, 1719) (Rare Book Stacks, PR3403.A1 1719 *)

Part II: Christopher Kelty & Norton Wise

For the past two years the UCLA course “The History of Modern Thought” has been making field trips to the Clark Library to give freshmen the chance to explore original editions of the books they read for class and to learn what the Clark has to offer. The experience is one that the students unanimously think incredible and rewarding: over a hundred each year have been brought to a resource that many of them had no idea existed at UCLA. The visit includes a tour of the building and grounds, information about William Clark and his collections, and an introduction to the artwork and architecture of the place. Students are then led to a room where period copies of the works they have been reading are available for them to peruse and analyze using a brief worksheet.

The “History of Modern Thought” is one of several “cluster courses” administered by the Undergraduate Education Initiative. They are year-long courses designed to give students a multi-disciplinary introduction to a topic (other courses focus on subjects such as Los Angeles, the Longevity Revolution, or America in the Sixties). “The History of Modern Thought” takes students on a tour of texts from the fourteenth to the twentieth century, including landmarks like Machiavelli’s *Discourses* and *The Prince*, Defoe’s *Robinson Crusoe*, or Nietzsche’s *On the Genealogy of Morality*, as well as scientific works from Galileo and Darwin, economic classics from

Smith, Marx, and Keynes, and less well-known publications such as Charlotte Perkins Gilman's *Women and Economics*. The course is taught by a team that includes historians, political theorists, anthropologists, and literary scholars, and it asks students to engage with these writings on their own terms and in their original form (albeit sometimes in translation). As part of this mission, we take the freshmen to the Clark to see the books firsthand.

Our visit to the Clark allows students to see what the original volumes look like—including dedication pages, evidence of previous owners, marginalia, and notation—and to understand the variety of sizes, bindings, paper, and engravings. Students use a worksheet to think about how the format of the book surprises them and what they can learn from its form, not only its content. The exercise is extra credit, but nearly everyone who can make time for the fieldtrip completes the task by writing up a brief analysis of one or two books of interest. The students were engaged, asking questions about the texts that ranged from “How do you gild pages?” to “How can we tell what the politics were of this publisher of Marx and Engels?”

All students have been moved by the experience and are typically unaware that UCLA has such a library and, more significant, that undergraduates have access to the collection. For many freshmen the trip is enlightening in multiple ways—they get out of Westwood (it is surprising how many never do!); they encounter a beautiful building; they learn a great deal about the library, book history, and book-making; and they engage in some more intellectually challenging discussions about the books. One student summed up the experience beautifully:

I enjoyed the visit a lot because I gained a new understanding of “context.” The texts . . . are pieces of history that coexist with the present, and the “context” they are in now—the Clark Library—is a part of their journey, or rather their unending story. The Clark Library is a timeless artifact. . . . Perhaps it may seem like an exaggeration, but to stand in front of such a building (with its unique architecture and symbolic paintings) will leave one in awe; to enter will remove one from the present, into a space without time. It is not, however, the loss of a dimension, but rather a trace as if freezing a variable.

The Early Modern Global Caribbean Institute: Summer Camp for Research Scholars?

Carla Gardina Pestana, Professor, Joyce Appleby Endowed Chair of America in the World, and convener of the Institute

The Caribbean is “hot” these days. Numerous scholars following the opening created by Atlantic history have turned to a consideration of the West Indies. In recent decades historians have intentionally rejected an older (usually unreflective) practice of containing their research within national boundaries, aware that limitations imposed by later borders altered understandings of earlier histories. Scholars of the colonial era have fruitfully employed a broad Atlantic framework, increasingly interested in understanding European expansion, contact among once isolated peoples, and all that followed from these changes. This widening context of historical scholarship has heightened attention to the Caribbean basin.

The Caribbean islands were, of course, the site of the original

landfall of Columbus's fateful first voyage. Subsequently explored by him and others in the decades after 1492, the region became the initial focal point of Spanish conquest and colonization. The indigenous peoples of the islands, including the Taino and the Caribs, first felt the force of European disease and of colonialist policies that aimed to subdue, convert, and exploit. After Spanish conquistadors moved onto the continent, the mainland emerged as the more valuable arena, and island populations declined. Spanish colonists pursued opportunities on the newly opened mainland, and many native inhabitants were forcibly removed to serve as a labor force. The archipelago then became the gateway into the Spanish empire in the Americas, as ships passed through the Caribbean Sea between Europe and the growing colonial centers to the west. The Spanish defined the region—and indeed all the Americas save Portuguese Brazil—as exclusively theirs and sought to block access to all others. Over the course of the sixteenth century, however, representatives of many other states came to the West Indies, to explore, harvest natural resources, trade, and plunder. Even before these intruders planted their first island colonies after the turn of the seventeenth century, the West Indies had become a highly contested space.

Because of the multifarious colonizing, the Caribbean offers an ideal site for examining some of the most salient issues related to early modern expansion. Scholars are drawn to the islands because various significant patterns were set there, including those of European-indigenous interaction, of conquest and exploitation, of commercial and scientific engagement in the “New World,” and of international disputation over lands, peoples, and resources. The diversity of the West Indies also engages scholars. With time the Caribbean hosted a multiplicity of peoples, languages, and cultures, as many islands were claimed and developed, and traders brought in burgeoning numbers of enslaved Africans. The fact that the imperialists of the time valued the region above most others also commands our attention. With the advent of intensive sugar cultivation and widespread reliance on slaves in the Caribbean, only the silver mines of the Spanish mainland proved more valuable. Intruders often came seeking Spanish silver through trade or raids. Piracy was associated with the region precisely because of the great wealth passing through it. Trends fundamental to early modern globalization can be fruitful studies through this lens.

Given this history, a new level of scholarly scrutiny is trained on the Caribbean, and particularly on the sixteenth and seventeenth centuries. Traditional scholarship on the islands has largely considered the period after 1700, the time when the sugar and slave complex dominated, or (to an even greater extent) the modern era, after slavery formally ended and especially once new nations emerged. Going back before slavery dominated, as multiple peoples entered the area and numerous empires grappled for a foothold, allows us to explore the global Caribbean in its formative stage. My own interests as a scholar of the seventeenth-century Caribbean convinced me that the period before 1700 was ripe for further study.

Through the joint efforts of the Huntington and Clark libraries, a dozen scholars came to Southern California this summer to explore these issues. The Huntington/Clark summer institute, held at the Huntington Library, emerged as a result of the efforts of Barbara Fuchs, the Director of the Center for 17th- and 18th-Century Studies and the William A. Clark Memorial Library. Barbara conceived of the institute as similar to those offered by the Folger Shakespeare Library in Washington, D.C. and the Newberry Library in Chicago. These institutes offer regular seminars for scholars on

topics relevant to their collections. In both instances the libraries are supported by a consortium of regional academic institutions, which pay membership dues and nominate faculty and graduate students to participate in weekly or weekend seminars. Inspired by this model but lacking the infrastructure of a consortium, Barbara worked to create this partnership of the William A. Clark Memorial Library and the Henry E. Huntington Library, an endeavor that received support from UCLA (both the Division of Humanities and the Division of Social Sciences) and its Department of History and Appleby Endowed Chair fund, as well as from the Division of Humanities and Social Sciences at Caltech, the Humanities faculties at the University of Southern California and UC Riverside, and the Stanford Humanities Center. A call for participants elicited fifty-four applications from North America (including the Caribbean), Australia, and Europe. The vigorous response demonstrated that Barbara had correctly identified the attractiveness of such an opportunity. Participation was limited to faculty and advanced graduate students pursuing research related to the Caribbean prior to 1700. The dozen scholars selected included a mix of faculty and graduate students coming from as many institutions.

Although the inspiration for the Institute was the consortium-based seminar model in place at other rare book and manuscript libraries, the Early Modern Global Caribbean Institute (EMGCI) offered a unique opportunity for scholars to gather for an intensive month-long experience in company with others of similar interests. Whereas other seminars rely on a network of local institutions that serve as a home base for most participants, the EMGCI drew its dozen scholars to the Huntington for a residential fellowship. Hence all participants were in residence for the month, using the library even as they came together for regular discussion. This format allowed for a more profound experience and created a synergy between individual explorations of the archives and the collective effort.

As a frequent user of rare book and manuscript libraries around the world (including, of course, the Clark and the Huntington), I have found that extended forays into the archives are generally isolating. Although sometimes I serendipitously meet a scholar with similar interests and might enjoy an occasional discussion over coffee, I usually spend days and weeks on a research trip with little human interaction. While a solo visit to a library in another city can be highly productive, scholars also crave interchange with others to make sense of their findings. The EMGCI facilitated both. As leader of the Institute, I saw many lively exchanges, instances in which scholars shared fascinating tidbits or brought particularly knotty problems to the group's consideration. We joked—only somewhat facetiously—that we were attending a summer camp for scholars. This sense was enhanced by field trips into the Huntington's gardens and art collections to examine Caribbeana and by the impromptu outings to explore the culinary diversity of Los Angeles. Participants formed not only professional relationships that have already led to conference proposals and ideas for other collective efforts but also to friendships.

The mix of projects and interests revealed the fecundity of the global early modern Caribbean emphasis. The global dimension was

well represented, with African, Dutch, English, French, Indigenous, and Spanish ventures variously considered. Some projects were also explicitly transnational, such as the dissertation research of Columbia's Melissa Morris on tobacco cultivation and Professor Linda Rupert's work on the geographies of marronage. Projects spanned from the arrival of Columbus—as in Vanderbilt Ph.D. candidate Erin Stone's examination of the rise of the indigenous



Richard Blome, *The Present State of His Majesties Isles and Territories in America* (London, 1687) (Rare Book Stacks, E162.B65 1687 *)

slave trade and related diaspora—to the cusp of the eighteenth century—Jesse Cromwell's exploration of smuggling. Some scholars situated the Caribbean in a larger geographical framework, as did Jennifer Mylander in a study of the transatlantic Anglophone book trade. A number of graduate students adopted an environmental perspective: Keith Pluymers (USC) on economic development, Gabriel Rocha (New York University) on animals, and Winter Schneider (UCLA) on an agricultural valley in what would become Haiti. Other graduate students employed an imperial framework: George Washington University's Kelsey Flynn in her project on early English information management and Brown's Jennifer Wells on state building. Susannah Shaw Romney explored the intersection of the imperial and the personal within the Dutch Atlantic, while Jessica Roitman considered intercultural trade in Suriname and the Wild Coast. The variety of perspectives introduced a broad and deep array of information about the history of the global early modern Caribbean, enriching the conversations in ways that would have been difficult to achieve otherwise.

All participants agreed that the Institute represented a stellar opportunity to further their individual research and to exchange ideas and sources with a varied assemblage of scholars. All praised the fellowship-linked seminar as an unusual and valuable forum, which they hoped to see continued in the future. I can speak for all in saying that we are grateful to the Huntington for hosting and to Center/Clark Director Barbara Fuchs for conceptualizing and organizing the event.

The Animate Life of an Annotated Book

Philip S. Palmer, *CLIR Fellow*

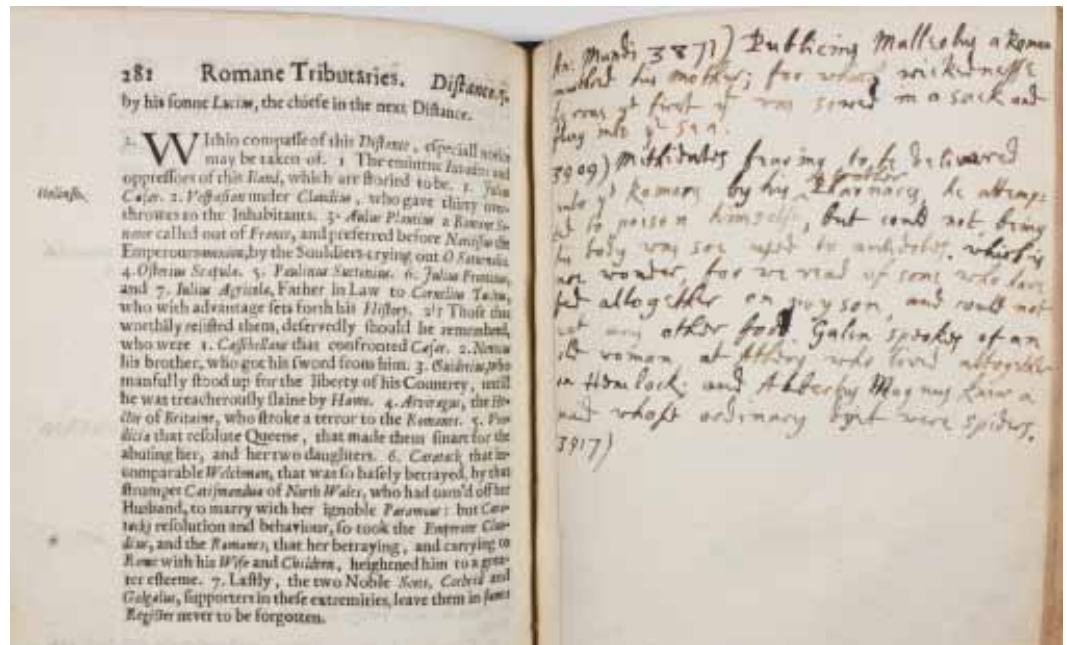
It is now a scholarly commonplace to say texts lead “social lives” as physical books. And the reception of a book is arguably the most social stage in its life, as it finds its way into the hands

of hundreds—if not thousands or millions—of anonymous readers. While historical, economic, political, and ecclesiastical pressures will always have a large impact on how interpretive communities of a given time period read texts, we cannot understand this complex human practice simply by generalizing about readers’ experiences from larger societal trends, nor can we rely entirely on the texts of educational treatises, conduct manuals, and other books prescribing how to read. Rather, we must combine studies of these kinds of sources with archival research into actual readers from the past, recovering their stories and idiosyncrasies through letters, diaries, commonplace books, and marginalia, while also considering fictional representations of reading in fine arts and literature.

Most scholars would agree that the best work on reading history comprises a blend of research into each of these evidentiary types without putting too much stock into any one form of testimony. But as a researcher working on the early modern period, for which archival evidence of reading practices is often in short supply, it can be difficult at times to find any evidence at all, let alone a balanced and representative corpus of evidence. My work on early printed books with handwritten annotations at the Clark Library has unearthed thousands of fascinating manuscript exchanges between early modern readers and their books, but in most of these cases only one type of evidence for reading—manuscript marginalia—survives today.

A pair of books from the Clark’s collection presents a notable exception: an annotated printed volume accompanied by its companion manuscript commonplace book—both owned and inscribed by the same seventeenth-century reader. In short, these are kindred books that together give us a portrait of one scholar’s seventeenth-century reading practices. One of the Clark’s copies of Mathias Prideaux’s *Easy and Compendious Introduction for Reading All Sorts of Histories* (London, 1650) bears the ownership signature and handwritten annotations of the English antiquary Sir Daniel Fleming (1633–1701). The text contains ink annotations on the book’s printed pages and the interleaved blanks added by Fleming, as well as pencil check marks in the same hand. The Clark owns at least half a dozen more printed books with Fleming’s signature, as well as a manuscript commonplace book kept by Fleming during his time at Queen’s College, Oxford in the early 1650s. Titled “Index per breva rerum summarum quae collectae fuere Oxon per me D.F.” [Index by means of a

catalog of summarized things which were collected [in] Oxford by me D.F.], the alphabetically organized commonplace book lists short summaries of longer extracts from Fleming’s reading, including—most frequently—summaries of passages from “Prid.,” i.e., Prideaux’s *Easy and Compendious Introduction*. Each entry in Fleming’s “Index” contains an alphabetically ordered keyword; for example, the first page of “A” presents extracts with



Mathias Prideaux, *An Easy and Compendious Introduction for Reading All Sorts of Histories* (London, 1650), p. 282, with notes in the hand of Sir Daniel Fleming on interleaf (Rare Book Stacks, D18.P94 1650 *)

the keywords “anchor,” “aspes,” “armie,” and “Antidotes.” The entry for “Antidotes” is a fairly typical example of the genre’s tone and style: “Mithridates soe used himselfe to Antidotes, that when he would he could not poyson himselfe. Prid. 282.”

What happens when we follow the reference to “Prid. 282” back to Fleming’s copy of *Easy and Compendious Introduction*? As one might expect, the corresponding page contains a longer version of the anecdote extracted in Fleming’s “Index”:

Mith[r]idates fearing to be delivered unto ye Romans by his brother Pharnaces, he attempted to poison himselfe, but could not, being his body was soe used to antidotes. which is noe wonder, for we read of some who have fed altogether on poyson, and could not eat any other food. Galen speaks of an old woman at Athens who lived altogether on Hemlock; and Albertus Magnus knew a maid whose ordinary dyet were spiders.

By itself, the dilation and contraction of the text’s historical anecdote illustrates one of the ways commonplacing works: long passages of text are condensed and rewritten to fit a more economical textual medium. Yet the longer passage just quoted is not part of the printed book: it is handwritten on one of the interleaved blanks added by Fleming when he purchased the volume, a blank facing p. 282 (a printed page that contains no reference to Mithridates). As Heidi Brayman-Hackel has argued, “the interleaf radically expands the margin, shifting the proportion between printed text and annotatable space to accommodate the most prolific readers” (*Reading Material in Early Modern England*, 142). What’s more, the interleaved notes in Fleming’s hand do

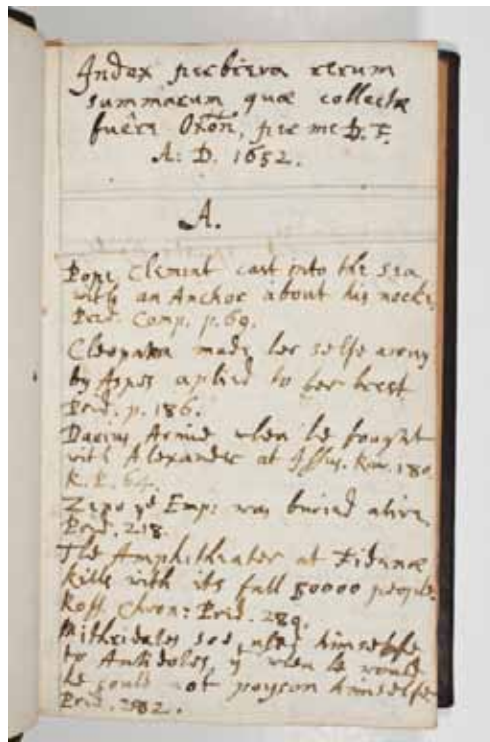
not capture the annotator's inner thoughts but, instead, supplement the printed text with quotations and paraphrases from other printed works, uncited summaries of historical events, and internal cross-references. As was the case with most early modern annotators, Daniel Fleming applied pen to page in order to improve and augment the printed book, to make it more useful as a work of historical scholarship.

Why would Fleming use "Prid. 282" to refer to his own interleaved annotation (which, following Brayman-Hackel, is a physical extension of p. 282's margin)? In this case the references to Prideaux in Fleming's commonplace book seem to point to the book itself, to Fleming's physical copy of Prideaux's *Easy and Compendious Introduction* and the manuscript annotations contained therein. The particular citation does not list Prideaux as author, and, indeed, this practice demonstrates how early modern scholarly authority did not always lie with a published author's words but could have also originated with the information aggregated and handwritten in an existing printed volume. That Fleming attributes the passage to "Prid. 282" and not his own scholarly industry may indicate a relative lack of interest in the authorial agency behind a given historical anecdote: it's the anecdote itself (and its location in Fleming's library) that matters, perhaps, and not its human source.

Prideaux, who died before the publication of the first edition of *Easy and Compendious Introduction*, never had a chance to revise and update his work, which was reprinted many times in the second half of the seventeenth century. Yet annotators like Fleming have ensured that the text Prideaux wrote would not remain static for long, its content being pliable and subject to expansion through manuscript marginalia. The physical enlargement of the book's writing space via interleaved blanks underscores the fact that early modern books could be customized and refashioned by their readers.

Though not quite on the same scale as endlessly edited Internet texts like *Wikipedia*, early modern annotated books enjoyed a fluidity and vivacity not always associated with print. These texts were alive: they could evolve and change and often bore signs of the human labor responsible for this evolution. Milton's famous remark in *Areopagitica* about books having "a potencie of life in them" seems particularly apt for those volumes customized by annotating readers: "For Books are not absolutely dead things, but doe contain a potencie of life in them to be as active as that soule was whose progeny they are; nay they do preserve as in a violl the purest efficacie and extraction of that living intellect that bred them."

A recent Center/Clark event concerning annotated books also explored their "potencie of life," primarily as part of a discussion on how best to describe such volumes in catalog records. Several participants at "Early Annotated Books in California Special Collections: An Exploratory Symposium"—a one-day forum held at the Clark on 12 December 2014—commented on how the cataloging and description of annotated books should be an iterative process, accommodating new information as different types of



Sir Daniel Fleming, "Index per brevia rerum summarum quae collectae fuerunt Oxon per me D.F.," entries for "A" (MS.1970.004)

expertise are brought to bear on a given item. Considering the many challenges posed by annotated books to catalogers (be they linguistic, paleographic, or historical), it makes sense to think of catalog records for these items as living documents, even if scholars do not currently have the means to alter and augment catalog records for early printed books (though the ESTC-21 project promises to give scholars this ability). If books with manuscript marginalia demonstrate their own vivacity as endlessly customizable textual forms, then our means of describing such books should be equally flexible and animate. In time, even our own layers of digital scholarly annotation—be they updated catalog records, crowd-sourced transcriptions, or user-generated metadata—may be considered along with marginalia and ownership inscriptions to be a crucial part of an annotated book's physical and social life. "For Books," even our modern interpretation and description of them, "are not absolutely dead things."

Serendipity at the Clark (Once Again): On Africanism, Preadamite Theory, and the Richard Popkin Papers

Carlos Cañete, CSIC, Spain

Every library has its own stories. Some are exemplary and encouraging, such as the impressive list of famous figures who frequented the late reading room of the British Museum. Some are sad and regrettable, like the dramatic end of the National Library of Bosnia-Herzegovina, brutally destroyed (along with thousands of lives) during the siege of Sarajevo in 1992. Usually the tales of collective experiences reach the attention of the wider public, but there are other narratives—built upon daily and personal experiences—that are often overlooked even though they may result in unforeseen consequences. I certainly consider my own experience at the William Andrews Clark Memorial Library to be such a case.

As a Spanish national, my knowledge of the Clark Library was, until fairly recently, precarious at best. A few years ago I was a recent Ph.D. laureate with many questions still to answer. My doctoral dissertation concerned Africanist theory, an anthropological paradigm that sustained the ethnic identity of some European and African communities, based on their common origin. I should clarify that this paradigm is not related to current notions about the hominization process and the African origin of human ancestors. Africanist theory originated in the eighteenth century, before the development of paleoanthropology and the systematic study of hominid fossils. In fact, the common origin sought by Africanist theorists for European and African communities was quite distinct from anything we now consider scientific or even reasonable: it was none other than the mythical continent of Atlantis.

The theory posited that in a remote time Atlantis truly existed between Europe and America and that after its collapse its population fled to North Africa and Southern Europe. Although these notions

are nowadays (rightly) considered as no more than fairytales, at the time they became an extremely influential paradigm, spanning almost two centuries, from the eighteenth to the mid-twentieth. The concept took on special relevance in France and Spain, where it played a major role in their respective narratives about their colonial interventions in North Africa but also in discourses encouraging modernization policies in their own territories and the construction of a national identity. The combined result of these processes was the emergence of the modern anthropological image of a unified Mediterranean. The assimilationist nature of the Africanist paradigm, an ethnic equivalence between Europeans and Africans, goes against traditional views of colonial discourse represented as purely antagonistic rhetoric (à la Said). Nevertheless, it fits well within more recent perspectives (like the one sustained by Homi Bhabha) claiming the ambivalent nature of that very discourse. I should add that the Africanist paradigm demonstrates the transcultural nature of modernization policies as part of a civilizing process affecting both colony and metropolis.

Although I believed that my dissertation described fairly well the development of Africanism, I was still curious about the precedents of the idea, how it ever became conceivable. Initially I was just confident that the Africanist paradigm emerged as a combination of various factors. First and foremost, it required a critical perspective on biblical narratives of human origins and the appearance of alternative ideas about those origins based on other traditions (Atlantis). Second, these differing origins were seen as a Golden Age, a time of splendor that should be restored, coinciding with transformative narratives of Modernity. Finally, the alternative origins supported the affirmation of collective identities. Fortunately, I was not completely lost. I knew that more than a century before the emergence of Africanist ideas a French theologian—Isaac La Peyrère—had written two fascinating books: *Prae-Adamitae* and *Systema Theologicum ex Prae-Adamitarum Hypothesi* (1655). In those works La Peyrère defended the irreverent idea that Adam had not been the first man. He argued that Adam was just the first Jew and that the accounts narrated in the Bible were not universal but rather locally circumscribed events (e.g., the “Universal Flood” did not take place across the entire surface of the globe but just in the area of Palestine). Immediately after its publication the work was banned, and its author, a Calvinist, was forced to retract and convert to Catholicism. That was essentially all I grasped three years ago when I started my research on the precedents of Africanism. My knowledge was clearly not sufficient, and I needed to investigate further the context surrounding this preadamite theory. As usual, it all comes down to finding the right person to guide you.

Surprisingly, preadamite theory has not attracted the attention of many scholars in the last fifty years. Among the interested few, however, there is a name that immediately stands out: American historian of philosophy Richard H. Popkin (1923–2005). His influential *The History of Scepticism*, edited and expanded in several editions from 1960 to 2003, identifies the early modern recovery of Pyrrhonian Scepticism and its application in religious polemics as a major source of modern Western thought. In 1987 Popkin also published *Isaac La Peyrère (1596–1676): His Life, Work, and Influence*. In this book and also in recent editions of his *History of Scepticism*, Popkin presents an extraordinary work documenting all aspects of La Peyrère’s ideas. He meticulously surveys previous examples of preadamite theory, such as those originating from



Isaac de la Peyrère, *Prae-Adamitae* ([Amsterdam?], 1655) (Rare Book Stacks, BZ.L31p.1655*)

the hermetic tradition (e.g., Giordano Bruno) or the less-known Eastern tradition formed by Arabic and Jewish sources that can be traced back at least to the tenth century A.D. Popkin also studied in detail the libertine context in which La Peyrère developed his activities and his possible crypto-Jewish origin. But what really struck me was Popkin’s consideration of La Peyrère’s preadamite theory as a fragment of a greater theological system he developed. The idea that Adam was not the first man and the Bible was solely a source of Jewish history was inserted into a millenarian vision of the imminent arrival of the end of times in which the French king would lead the reconciliation of Catholics, Protestants, and Jews, giving way to the arrival of the Kingdom of God. Eureka! There it was! Alternative origins, restoration of a Golden Age, and the construction of collective identities! Popkin identified the basic elements of La Peyrère’s system as exactly the same ones I had identified as the precedents of the Africanist paradigm. I was even more amazed when I discovered that La Peyrère in his *Systema Theologicum* gave credit to the myth of Atlantis to support his argument against biblical origins (which also included Chinese and Egyptian chronologies). I needed to know more.

I learned that Popkin’s papers had been archived at the Clark Library. So I decided to take the chance and see what I could find. In 2013 I visited the library for the first time with funds from the research project, of which I am a proud member, “Conversion, Overlapping Religiosities, Polemics, Interaction: Early Modern Iberia and Beyond” (CORPI), led by Mercedes García-Arenal. I spent a month examining Popkin’s original notes and papers on preadamite theory. Although I already knew that Popkin had studied the development of preadamite theory beyond the seventeenth century, I discovered that he went even further than I expected. To my surprise he had studied the “rediscovery” of La Peyrère’s work in the times of Napoleon, connecting it to the larger Napoleonic project to restore the Sanhedrin. In this context he had also studied

the influence of preadamite theory on Bory de Saint-Vincent, who happened to be the main initiator of the Africanist paradigm. As Popkin himself liked to say: “everything connects.” Apart from the evident satisfaction in finding a direct connection between authors, I was even more inspired by Popkin’s descriptions of the intellectual context of these relations. He placed them within a continuum of millenarian ideals from La Peyrère through the revolutionary period. He even planned to write a book on that topic, as we can see in his papers. Hence, there was continuity between La Peyrère’s theological system and Africanism—a continuity that was based on millenarian ideals, the wish to recover a Golden Age, the construction of collective identities, and the defense of alternative origins.

There was just one problem. While studying the legacy of La Peyrère and preadamite theory, Popkin focused on their role as sources of modern racism, namely ethnic antagonism and difference between human communities. It is true that preadamite theory, as a model that promoted alternative origins, led to the emergence of polygenism (i.e., the idea that every human community had a different origin), but it is also true that polygenism constitutes a source for racism and a differential view of human communities. This path, though, may well be an incomplete view of the process of transmission of La Peyrère’s system. Such a conclusion is even more evident if we consider that preadamite theory itself was related to the project for the reconciliation of various religious denominations. Moreover, one of the perpetuators of La Peyrère’s system in the revolutionary period was Abbé Grégoire, who was a promoter of abolitionism and racial equality, and finally, Bory de Saint-Vincent, although a polygenist himself, used that system to generate a model of ethnic equivalence between Europeans and Africans. As I see it, the real evil of those ideas and why they ended up enforcing a system of domination was not that they were purely antagonistic but rather that they were ambivalent. Ambivalent discourse permanently swings from assimilation to rejection, fomenting a transformative process that viewed the civilizing mission as a restoration.

Intellectual history can sometimes be a lonely activity, especially when dealing with unpopular topics. While Popkin was an enthusiast of conspiracies, I don’t give them much credit. I do think, though, that the similarities and continuities between my own work and his contain a touching set of fortuitous coincidences. That recognition made me feel in some way indebted to him. In reciprocation I agreed with the Center for 17th- & 18th-Century Studies, following a kind suggestion from Barbara Fuchs, to complete the critical description of the Richard Popkin Papers. In 2014 I held a three-month Clark fellowship during which I developed a detailed catalog of the archival collection with the invaluable help of Rebecca Fenning Marschall, Emily Meehan, and Stella Castillo. We are still processing the immense amount of information but expect that in a few months a finding aid to the Popkin Papers will be available to the wider community of researchers who could benefit by consulting the collection. The catalog will include references to Richard Popkin’s correspondence, research notes, and manuscripts. The archive certainly offers a wealth of material to any researcher interested in the history of early modern philosophy, religious polemics, or even the academic history of recent American philosophy. The finding aid will, of course, reduce the serendipity that I have enjoyed, although it actually might be an attribute of the library itself, as Popkin already noted in “Serendipity at the Clark: Spinoza and the Prince of Condé” (*The Center & Clark Newsletter* 10 (Spring 1986): 4–7).

Giving Opportunities at the Clark

In 1975 the University of California established a seismic safety policy to provide an acceptable level of earthquake security for students, employees, and the public who occupy its buildings and other facilities. In keeping with the policy, the University will begin a seismic retrofit of the William Andrews Clark Memorial Library in April 2015. We welcome not only the structural improvement to the building but also the opportunity to evaluate the state of the arts at the Clark: its rooms and its historic objects. As the seismic retrofit gets underway, we want to encourage our patrons to get involved and support renovations that will preserve the Clark’s treasures and prepare its interiors for current and future educational, research, and cultural use.

Reading Room

The Reading Room is the heart of all research and scholarly advancement at the Clark. Here is where UCLA students and professors, national and international researchers, and an impressive array of Clark Fellows call for and consult the Clark’s remarkable collections of seventeenth- and eighteenth-century rare books, manuscripts, and images, as well as the world’s largest collection of primary resources related to Oscar Wilde and his circle. We intend to replace all reading tables and staff desks to create a superior research environment for the next generation of scholars at the Clark.



The Clark Reading Room in the 1940s

Smart Classroom

For decades the Clark has hosted countless courses and summer seminars, with classes typically meeting in the North Book Room. In the past several years the Clark has also become the destination for professors seeking to enrich their courses with personalized class sessions that include rare books and manuscripts. To serve better these needs, a former foyer will be recast into a smart classroom with a seminar table providing seating for up to ten students, and a state-of-the-art projection system linked to the Internet. The room and its equipment will make it possible for classes to include visual materials as necessary (images, diagrams, reproductions) and enable the comparative study of the Clark’s holdings with digitized sources from distinguished research collections worldwide.



The Birds, bronze sculpture, 1929, by Clare Consuelo Sheridan (1885-1970)



Detail of the terrestrial globe in the South Book Room

The Grounds

The Clark Library and Gatehouse sit on a five-acre parcel of land, thoughtfully designed for visitors to meander on paths and beautiful lawns enhanced by statuary, as well as to linger in the outside reading room. Yet these delightful pieces and contemplative setting have begun to show the marks of time and exposure. Items in need of conservation include two stone urns, which flank the steps, with decorative and stylized faces, and four bronze sculptures that form part of fountains, including one by Clare Consuelo Sheridan, a cousin of Sir Winston Churchill.

Research Fellows Office Suite

One of the most distinguished programs of the Center/Clark is the robust array of fellowships offered to researchers in the fields represented by the holdings of the Clark Library. For the past quarter century, for example, the Ahmanson-Getty Fellowship program has provided a transformative opportunity for junior scholars to establish their academic careers. The nine-month fellowships bring post-doctorates to the Clark each year to participate in the interdisciplinary Core Program, affording them access to Library collections for their research and a study space. A new office suite will move all Clark Fellows from windowless cubicles with no Wi-Fi in the basement of the Clark Library to spacious, well-lit rooms in the building on the north side of the Clark property. Larger desks, ergonomic chairs, expanded shelving, and reliable Wi-Fi will dramatically improve the environmental conditions of each Fellow's "study."

South Book Room

Despite the stock market crash in late October of 1929, William A. Clark Jr. purchased two valuable antiquities six weeks later from the Rosenbach Company in Philadelphia. According to the original receipt, which forms part of the Clark Papers, the items were a "Pair of Rare Terrestrial [sic] and Celestial Globes on Carved and Gilt Tripod Stands By Domenico de Rubris after Mattaeus [sic] Grueter, Italy, dated 1695. Made for Prince Bon Campagne." Located in the South Book Room, the distinctive and fascinating globes are in need of restoration to make possible their study and enjoyment by future generations of Clark scholars and patrons.

Please support the Clark Library and make a donation today!

Donations of any amount are gratefully accepted and can be made online by credit card at giving.ucla.edu/c1718 or by mailing a check, made payable to UCLA Foundation, to:

UCLA Center for 17th- & 18th-Century Studies
10745 Dickson Plaza, 310 Royce Hall
Los Angeles, CA 90095-1404

To learn more about these or additional restoration projects needing support, please contact Kathy Sanchez, Manager of Programs and Fundraising, by phone at 310-206-8552 or by e-mail at ksanchez@hummet.ucla.edu.

Diversifying the Classics Receives Two Grants

Diversifying the Classics is a Center-sponsored project to foster awareness and appreciation of Hispanic classical theater in Los Angeles. Too often overlooked is the vibrant theatrical tradition developed on both sides of the Atlantic by playwrights such as Spaniards Lope de Vega and Calderón, or Mexicans Alarcón and Sor Juana Inés de la Cruz. An important component of the project, the working group “*Comedia in Translation and Performance*” translates works by these playwrights and participates in an interdisciplinary intellectual community that brings together academics, playwrights, translators, directors, and actors. With UCLA’s Center for Digital Humanities, the group is creating a website to feature in-house translations of Spanish plays, most of which have never been translated into English. The site will provide interactive peer-review, allowing field experts to polish the translations.

In addition, the Center was recently awarded a generous grant by the University of California Humanities Research Institute through its program “Engaging Humanities: Public Humanities Projects, 2015–16.” In partnership with 24th Street Theatre, the working group will (1) adapt and produce its first translation, Guillén de Castro’s *The Force of Habit* (*La fuerza de la costumbre*), for use in the Theatre’s educational programming during the 2015–16 school year; (2) create a culturally sensitive, developmentally appropriate curriculum to accompany the play’s performances; and (3) lay the groundwork to repeat this process with the working group’s second translation, *A Wild Night in Toledo* (*La noche toledana*).

Another element of *Diversifying the Classics* is programming theatrical events not only of Spanish Golden Age drama (in translation and/or adaptation) but also new works. In October 2014 two actors sponsored by the Fundación Siglo de Oro presented *Entre Marta y Lope*, written



ABOVE: Eva Higuera as Marta and César Sánchez as Lope de Vega

RIGHT: The actors with audience members at the Clark



Made possible through a UCLA Arts Initiative grant, an upcoming collaboration between the working group’s translators and graduate students in UCLA’s Theater Department will finalize the translation of Lope de Vega’s *La noche toledana*, select scenes for performance, and stage them in a world premiere of the play’s first English version.

by Gerardo Malla and Santiago Miralles, in the drawing room of the Clark Library. Performed in Spanish with projected English translations, the contemporary play depicts the aging writer (1562–1635) with the last great love of his life, Marta de Nevares.

Please join us Saturday, the sixth of June, for the return engagement of Playwrights’ Arena and the third installment of *Golden Tongues*, a festival of staged readings of original adaptations of Spanish Golden Age plays, crafted by Los Angeles playwrights for Los Angeles audiences. The open-air performances will take place on UCLA’s main campus at the Hershey Hall cortile. For more information contact Jeanette LaVere at jlavere@humnet.ucla.edu or 310-206-8552.

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For information and announcements about programs and events sponsored by the Center/Clark, please join our e-mail list at:

www.c1718.ucla.edu/form/mail