



THE CENTER & CLARK NEWSLETTER

UCLA CENTER FOR 17TH- & 18TH-CENTURY STUDIES
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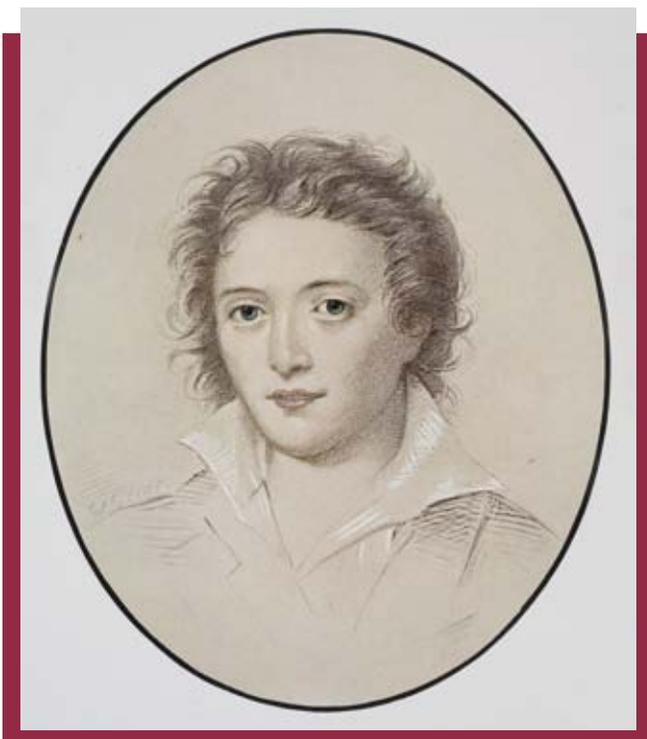
FALL 2008

The Director's Column

PETER H. REILL, *Director*

It may seem inopportune to write about the Center/Clark's rich and varied upcoming program when the cloud of major budget cuts looms so threateningly over our university. Yet, because we have been able to allocate our funds judiciously and make some cuts, the Center/Clark will offer a wide-ranging and exciting mix of academic programs, lectures, concerts, special events and fellowships in the coming year. We have scheduled twelve two-day academic conferences. We will continue our *Kenneth Karmiole Lecture on the History of the Book Trade* and our *Poetry at the Clark* readings, and offer seven concerts in our *Chamber Music at the Clark* series. We will plan special events for our donors, develop cooperative agreements with other institutions, and again present our popular summer *Bruman Chamber Music Festival*. Equally important, we will purchase rare books and manuscripts at approximately the same level as we did last year. In all, a small ray of light in these dark times.

Our "core program" serves as a signature piece for our academic programs, usually consisting of three to five conferences and supported by four post-doctoral fellowships. This year's core program focuses upon a fascinating subject that is becoming a major theme for interdisciplinary investigation. It is entitled: *The British Atlantic in an Age of Revolution and Reaction: From Boston to Peterloo and Tea Party to Massacre*. This four-part series has been organized by Saree Makdisi (English, UCLA) and Michael Meranze (History, UCLA), which they describe in detail elsewhere in this *Newsletter*. Closely associated with this program are two other conferences. One is a two-day conference, *Limits of the Atlantic Republican Tradition*, organized by Margaret Jacob (UCLA), Wijnand Mijndhardt (Utrecht) and Catherine Secretan (Paris). The other is the conference *Excavating the Past: Archaeological Perspectives on Black Atlantic Regional Networks*. Organized by Andrew Apter (UCLA) and Patrick Polk (UCLA) and co-sponsored by the UCLA Cotsen Institute of Archaeology, the UCLA James S. Coleman African Studies Center, and the Mellon Transforming the Humanities Grant, this program is designed to honor the pioneering research of our colleague, emeritus professor Merrick Posnansky. The problem of uncovering evidence in unique and innovative ways, which is at the core of the archaeological conference is



Dear Readers: This will be the final Center/Clark *Newsletter* printed and delivered to you via standard mail. Rising printing and mailing costs, combined with California's and the University of California's ongoing financial crisis, make production of the *Newsletter* cost prohibitive. We already make the *Newsletter* available at our website, and will continue to do so for future issues. Please visit www.humnet.ucla.edu/humnet/c1718cs/ to view the current as well as previous issues. Future *Newsletters* will be posted there as well. Increasingly, the Center/Clark's program publicity will be delivered electronically. Please visit our website often, and please make sure that we have your email address.

Original crayon and watercolor portrait of Percy Bysshe Shelley by George Clint, ca. 1822 in the Clark collection. See article on the 2008-2009 "core program," *The British Atlantic*, pp.3-4.

also central to another of our programs, *In and Out of the Archive: Archival Practice and Political Information in the Early Modern Period*, organized by Randolph Head (UC Riverside) and Jennifer S. Mulligan (Marymount Manhattan College). It is co-sponsored by the UC Riverside Department of History, the UC Riverside Center for Ideas and Society, the UCLA Department of Information Studies/Center for Information as Evidence, and the Thyssen Foundation of Germany. Two Center/Clark programs focus upon the arts and literature including one on opera, *Opera and Politics in the Ancien Régime*, organized by Olivia Bloechl (UCLA), the other on Oscar Wilde, *The Wilde Archive*. The latter brings together participants from the highly successful 2007 summer NEH Seminar on Oscar Wilde, held at the Clark and directed by Joseph Bristow (UCLA), who has put this conference together.

This year we have had the good fortune to work with other organizations in collaborative undertakings that will produce three jointly organized conferences. Two of these conferences are the fruit of collaboration between the Center/Clark, and the USC-Huntington Early Modern Studies Institute (University of Southern California and The Huntington Library). Over the past years we have been discussing how the three institutions could pool their talents and resources and have decided to begin our joint efforts by supporting a two-part conference on the history of science, one to be held at the Clark, the other at the Huntington. The conferences are devoted to the theme: *Making Science: Inspiration and Reputation, 1400-1800*. The conferences, organized by Mary Terrall (UCLA) and Deborah Harkness (USC), will bring together twenty participants, who will attend both sessions, as paper givers in one session and participants in the other, enabling thereby the development of a real conversation among the speakers and those in attendance. The theme is inclusive and designed to ask what inspired scientific ideas and practices in the early modern period and how did the making of reputation influence these developments.

Our other collaboration is with the University of Warwick. During the last year we, along with the Dean of the Humanities, Timothy Stowell, have had serious discussions with representatives from Warwick about establishing a close relationship with Warwick, which we hope will produce joint conferences and lead to the exchange of scholars and students between our respective institutions. We have just signed a Memorandum of Understanding

with Warwick describing the areas in which we wish to cooperate, and we will mark the beginning of this collaboration with a conference to take place in Warwick's Venice Research Center in Italy on the theme: *The Lure of Italy*. The organizers of this conference are Jacqueline Labbe (Warwick) and Peter Reill (UCLA). The Warwick agreement reinforces the Center/Clark's desire to establish productive interchanges with organizations of similar research and teaching interests.

Along with our academic conferences, the Center/Clark will once again offer its innovative *Ahmanson Undergraduate Seminar*, designed to introduce undergraduates to rare book libraries and instruct them how to use the library collections in their research. This year's seminar director will be Robert Maniquis (English) and the seminar's theme will be: *The Political and Literary Culture of British Protestant Dissent: 1640-1832* (see p. 10). These interdisciplinary seminars, funded by the Ahmanson Foundation, have proved extremely successful. They bring undergraduate students to the Clark for a weekly seminar meeting and require each student to write a research paper based upon Clark materials. If the student successfully completes the course with a grade of B or better, the student receives a grant of one thousand dollars.

In addition to our academic conferences and lectures,

Seventeenth-century depiction of scientists using various measuring instruments. Title-page from *A New Systeme of the Mathematicks* by Jonas Moore (London, 1681).



we will present seven concerts in the *Chamber Music at the Clark* series. This year's lineup includes performers new to the Clark. We have two string quartets, *The Bennewitz Quartet* and *The Euclid Quartet* with cellist Jennifer Culp; two trios, *The Manhattan Piano Trio* and *The Trio di Parma*; a piano soloist, Kevin Kenner; a violinist, Augustin Hadelich with his piano accompanist Ian Parker; and an early music instrumental group, *Les Paladins*, who will offer a fascinating concert of music from the French eighteenth century. *Chamber Music at the Clark*, along with our *Bruman Chamber Music Festival*, held in the summer at UCLA, establishes the Center/Clark as one of the most important presenters of professional chamber music at UCLA. Our success in staging chamber music at the Clark and UCLA has been made possible by contributions from the community, people who care about chamber music and its performance in a space that makes listening to it a truly memorable experience. Once again, I would like to thank all of you who have supported our music programs and hope you will continue to do so in the future.

I began this column by referring to the real dangers UCLA is facing in the near future from budget cuts caused by a major shortfall of state funding. This danger is compounded by the decrease in value of our endowment accounts. We have been fortunate to avoid some of the consequences of these cuts this year, but are not sure whether we can continue to do so in the future. In fact as the budget impasse continues and costs mount, we expect to face major cuts that we will be unable to avoid. This means that programs may be cut and our acquisitions budget might also have to be reduced, though we are very reluctant to do that. We are especially worried that our ability to offer fellowships to deserving students and scholars will be curtailed seriously. Therefore, we are setting up a special fellowship endowment fund to support and hopefully increase the financial assistance we give to students and scholars. We are asking you for your support in this endeavor. Many of our readers have been beneficiaries of Center/Clark fellowships; others recognize the importance of supporting innovative scholarship for students at the pre-doctoral level, for post-doctoral scholars and for visiting scholars who come to mine the resources of our library. In many ways, fellowships form the life blood of scholarship and we hope that you will help us to keep that circulation strong. If you wish to make a contribution to this fund, please send us a check made out to The UCLA Foundation with a note that it is for fellowship support at the Center/Clark. Let me thank you in advance for whatever support you can give

us. To all of our readers, we hope to see many of you at our events and wish all of you the very best for the coming year.

The British Atlantic in an Age of Revolution and Reaction: From Boston to Peterloo and Tea Party to Massacre

SAREE MAKDISI AND MICHAEL MERANZE, *Center and Clark Professors, 2008-09*

From Boston to Peterloo proposes a renewed examination of the British Atlantic in the great age of revolutionary upheaval and counter-revolutionary resurgence that spanned the decades between the American Revolution and the triumph of British imperial reaction at the end of the Napoleonic period. It is our contention that the upsurge of utopian thinking and practice at the end of the eighteenth century cannot be considered simply against the backdrop of the French Revolution. Instead, it must be seen to have emerged in the aftermath of the first great crisis of the British Empire and to have confronted a political terrain dominated by the power of an immensely creative, but retrenching, British elite. In the interplay between the ideals of radical America and radical London on the one hand, and the powers of authority on the other, the great efforts of a new utopian literary and political imagination—Romanticism, Painite Radicalism, Feminism, and early Socialism—took shape.

Part 1: The American Crisis

The American Crisis will focus less on the American War itself than on its consequences in the 1780s and after. The loss of the American colonies led to a searching reconsideration of imperial governance that led not only to new interventions in India but to a rise in anti-slavery organization and a renewed challenge to the power of slaveholders in the British Caribbean. In the United States, of course, what has long been known as the "critical period" included plebeian upheaval, intense political and economic debate, and the initial stirrings of efforts to create a national literary culture. Concluding with the ratification of the Federal Constitution of 1787–1788 and the first news of the spread of revolutionary ideals in France, the decade marks the earliest effort to grapple with the new world of modern revolutions.

Part 2: London

London takes its lead from the eponymous plate from William Blake's "Song of Experience." Its focus will turn

on the great contrasts of late eighteenth-century London. From the “mind-forg’d manacles” of customary obedience, poverty, and cultural as well as political indoctrination, to the new imaginations of the rights of man, and the deeper currents of romantic rebellion and feminist critique, we want to create a space to discuss the great debates that took place within London and the ways that London figured as a symbol of modernity and oppression (or oppression within modernity) on both sides of the Atlantic. London as a site provided the material infrastructure for the radical imagination of the 1790s—from Blake’s prophecies to the underground networks of the London Corresponding Society. Yet it was also within London that the gathering force of reaction, most famously in Burke, found articulation. London as the center of a global empire allowed for the concentration of imperial thought and counter-imperial activism simultaneously, sometimes in unexpected places. Burke, for example, was a passionate defender of the old regime, yet also an unflinching critic of rapacious empire-building. Of particular interest here will be the role of London as a specifically transatlantic site: home to a burgeoning black community, including many ex-slaves, but also the feared (and desired) rival of the emerging power across the Atlantic.

Part 3: *America*

America again invokes Blake, this time as the author of *America: A Prophecy*. In this case our point of departure will be Blake’s use of America as an object of the imagination and his anticipation of both the conceptual and political limits of the American Revolution and the British radical movement that it inspired. America was, after all, seen on both sides of the British Atlantic as the imaginative space that stood in opposition to British society. We want to examine what “America” meant to British radicals (e.g. Coleridge and Southey’s project of Pantisocracy, or Joseph Priestley’s escape) and conservatives (Cobbett’s disdain). But we also want to look at American efforts to join the radical upsurge of the Atlantic world in its literary and political dimensions as witnessed in the careers of, say, Joel Barlow or Philip Freneau, or the challenges Susanna Rowson faced as she traversed the British Atlantic. Of course, this trans-Atlantic radicalism confronted not only the resurgent power of the British monarchy but also the Federalist Administration of George Washington. As a result, the conference will also emphasize the complex world that the radical imagination was forced to confront.

Part 4: “*That things depart which never may return*”

Finally, “*That things depart which never may return*,” begins with Shelley’s plaintive remembrance of the radi-

cal Wordsworth. But the conference does so to explore the possibility that Shelley’s singular complaint had more general significance. The early nineteenth century witnessed not simply the transformation of the French Revolution into the Napoleonic Empire (soon to be defeated by its European and British rivals); it also saw the consolidation of an aggressive and expansionist slave country in the United States; the turning back of the feminist efforts of the 1790s; and ultimately the triumph of anti-Jacobinism—explicitly in Britain, implicitly in the Jeffersonian acquiescence to the normality of inequality in America. But it was in this period that the Romantic imagination achieved its greatest fame and range. Whether mourning the revolution in Saint Domingue or recognizing the muck of the England of 1802 or 1819, the Romantics recognized that the greatest burden of “Albion’s Fatal Tree” lay on the soldier and worker of the Napoleonic period. That both workers and soldiers faced each other across the spaces at Peterloo forced the utopian imagination into long-term retreat. Nevertheless as that imagination was channeled into art it generated some of the period’s most powerful literary endeavors.

Researching an Early Eighteenth-Century Women’s Intellectual Club

DERYA GURSES TARBUCK, *Bogazici University*

In May 1717, three Edinburgh ladies gathered in Heriot’s Gardens and discussed if they “should enter into a Society, for Improvement of one another in the Study and Practice of such things, as might contribute most effectually to our Accomplishment”.¹ One of the reasons why the ladies thought they should engage in this project was that they felt they were equally entitled to the virtue and good sense ascribed to the opposite sex. It is important here to emphasize that not only did they think of themselves as being intellectually equal to men, but they also believed that the path that leads to virtue lay in rational sociability.

Though the Circumstances of life make these less our study, than of the Male sex, yet the Propensity we find in our Natures to read, and the Improvements some of our Kind have made by study, may satisfy us that it is an Injustice to deprive us of those means of knowledge.²

Immediately after establishing their club in 1717, the founding members decided to lay down the rules and regulations for the society, which were published as a part of their apologia. The club was intended to be primar-

ily a secret society, but a few years after its establishment there appeared a publication titled *An Account of the Fair Intellectual-Club In Edinburgh: in a Letter To a Honourable Member of an Athenian Society there*, which explains in detail how they came into being. The author was “a young Lady, the Secretary of the Club.” It was printed by James McEuen, well-known Scottish bookseller and printer of the period. Although the time of their foundation was a period when similar male clubs were already established in Edinburgh, 1720 appears to be the earliest documented date of a female intellectual club.

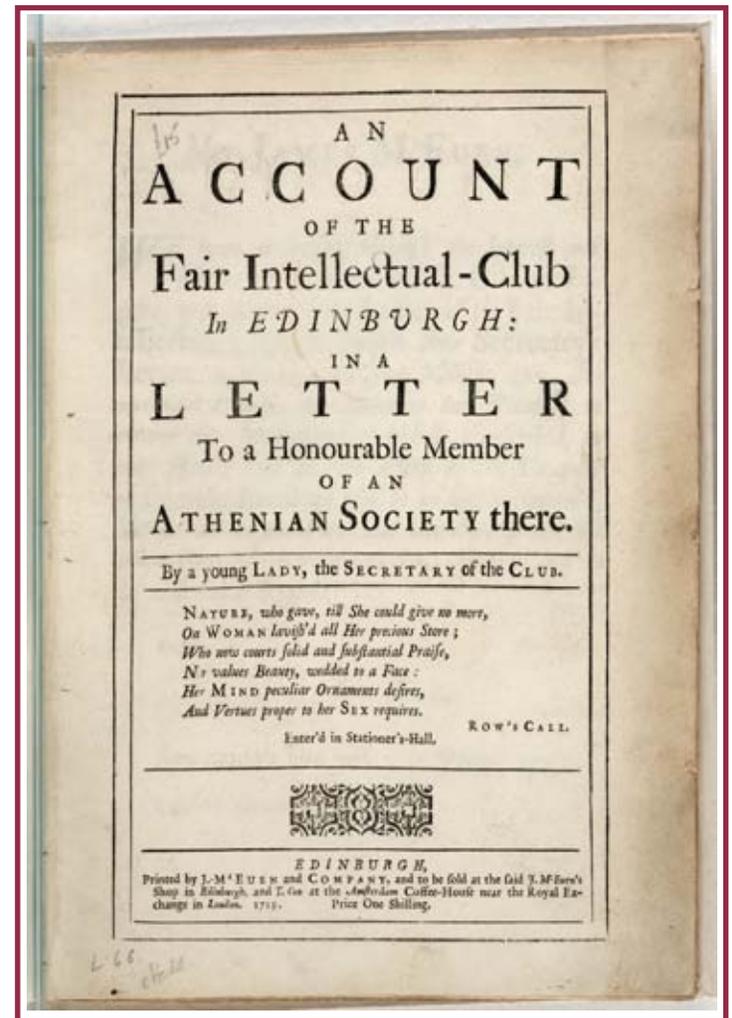
Though they planned to be a clandestine club, the fact that the women decided to publish certain works, enables the historian to explore how intellectual exchange was understood in the eighteenth century by women and how sociability provided a vehicle for that. In order to argue this and other points, I have been using the reading lists provided by the members of the club during my stay at the Clark Library. These reading lists contain some twenty works on a variety of subjects including the education of girls and boys, friendship, moral issues, and religion. The reading lists also comprise a good deal of London coffee house literature such as *The Tatler* and *The Spectator*. The reading lists point to certain influences on the founders of the Fair Intellectual Club, at the eve of their foundation. My research on the subject has informed me that members of the club saw themselves as active agents in the production and sharing of knowledge. The members also saw themselves as morally responsible for pursuing a life of the mind.

An Account of the Fair Intellectual-Club lays out the intentions of the ladies in founding such a club. It is evident that the establishment of the club was meant to be an intellectual exercise for young ladies, living in the city, who were not of aristocratic families, and whose formal education would end at the age of fifteen. The young women would gather every week to discuss certain texts suggested by the Mrs. Speaker of the Club. The organizational nature of the club was quite regimented; all minutes were recorded of their meetings and retained. The number of the members was not to exceed nine, which was most probably taken as a measure to maintain secrecy and also was inspired by the Nine Muses of mythology.

A mid-eighteenth-century pamphlet on the subject of London female sociability indicates that there were a num-

ber of ladies' clubs, mostly relating to their vocations or their husbands' vocations. For example, some of the clubs mentioned were: The Weavers' Wives Club in Spittlefields, The Milliners Club in Royal Exchange, The Butchers' Wives Club by Cow Cross, The Quilters Club in Long Acre, The Mantua Makers Club in St. Martin's Lane, The Basket Women's Club in St. Giles, The Shoemakers' Wives Club in Monmouth Street, Mrs. Puff the Penny Barbers' Wives Club in Rag-Fair, and The Whores and Bawds Club in Drury Lane.³ Though the existence of these clubs can be disputed given the satirical tone of the pamphlet, the list is a testimony to the increasingly sociable world of eighteenth century which also included women.⁴ However, an intellectual club was a rarity. Reading and writing were among the Fair Intellectual Club's primary pursuits. The members desired to perfect their English, and also to learn other languages.

In their efforts to widen their horizons the ladies embarked on a literary enterprise in which they collaborated



Title-page from *An Account of the Fair Intellectual-Club in Edinburgh* by M. C. (Edinburgh, 1719). Reproduced by permission of *The Huntington Library, San Marino, California*.

with members of the Athenian Society to publish the *Edinburgh Miscellany Consisting of Original Poems, Translations, etc. by Various Hands* in 1720. Printed by the same J. McEuen, this collection of essays and poems by female and male writers included poetry written by the ladies of the Club.

Among the eighteenth-century sources I have been consulting at the Clark Library, one that mentions the Fair Intellectual Club is Alexander Pennicuik's pamphlet published in 1720, which praised the Club in a poem.⁵ Calling the members of the Club "the Nine Muses," Pennicuik proceeded:

Lo! I am inspired by you, since I did read
The matchless speeches in your forum Made.⁶

Pennicuik observed that this breakthrough in the shape of a Ladies Club was going to put Scotland on the map intellectually:

Scotia's cold Heaths become the Muses Seat
We'll once again be Wise and once again be Great.⁷

In 1742 Aaron Hill, whose friends included James Thomson and David Mallet, noted that:

Not only gentlemen alone, but the very ladies of
Edinburgh form themselves into select voluntary
societies for the improvement of their knowledge
instead of the entertainment of their fancy.⁸

It is not clear that the Fair Intellectual Club was still active at that time, though there doesn't seem to be any other club to which Hill might have referred at this time.

Although it comes as no surprise that one of the criteria for membership was being a Protestant, it is important to note that political leanings were not particularly questioned in relation to this. Nevertheless, there was a strong presumption that the State was the promoter of religion and morality:

If no government can flourish which does not encourage and propagate religion and Morality among all its particular members, so our Society cannot stand and prosper without them.⁹

Mrs. Speaker also pointed out that religion and virtue are two necessary ingredients to make them "great as well as good Women." So the sense of religion and its place in the society was firmly established in the ladies' minds and was integral to their understanding of making use of their intellectual leisure. A philosophical attitude towards Christianity is evident in the choice of their readings. The basic understand-

ing of Mrs. Speaker is that religious motives and instincts already exist in creatures endowed with reason.

The research that I have been engaged in at the Clark Library enabled me to delve into the minds of the founders of the Club in order to argue the philosophical foundations of this kind of sociability, to look into the tensions between moral philosophy and religious ethics and to learn more about the notion of human nature that the ladies of this club adopted in their understanding of sociability. New research on the nature of women's sociability in the eighteenth century might change our understanding about how women who lived in urban areas perceived their intellectual standing. The Fair Intellectual Club provides one such example.

(Notes)

¹ M.C., *An Account of the Fair Intellectual-Club* (Edinburgh, 1720), p. 3.

² *An Account*, p.13.

³ *The New Art and Mysteries of Gossiping, Being An Account of all the Women's Clubs in and about the city and suburbs of* (London, 1756).

⁴ My thanks to Bennett Gilbert who pointed out the satirical nature of this pamphlet.

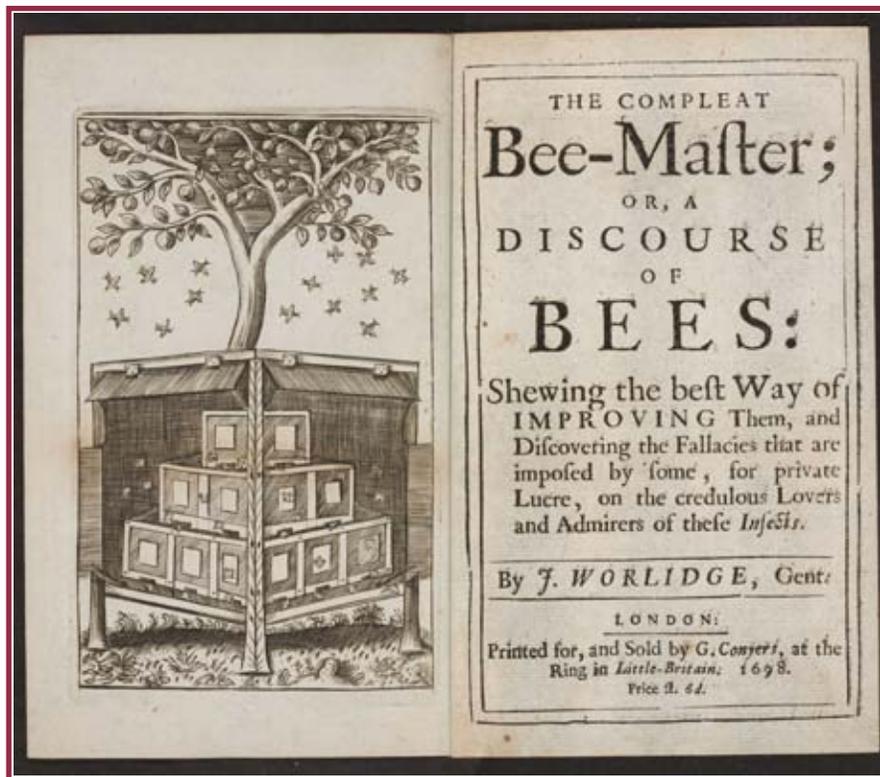
⁵ Alexander Pennicuik, *Streams from Helicon: or poems on various subjects* (London, 1720).

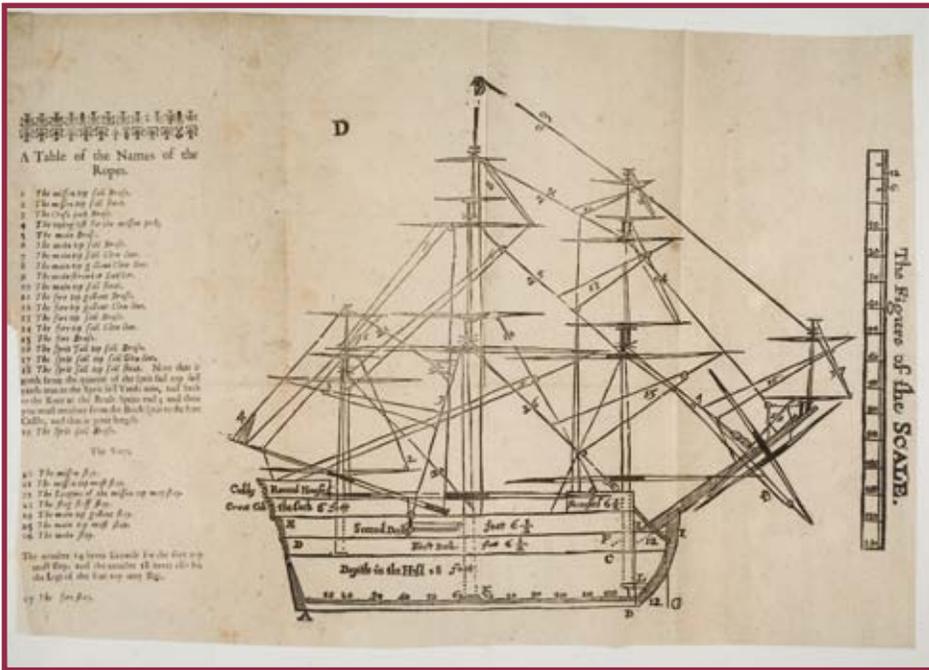
⁶ Pennicuik, p. 44.

⁷ Pennicuik, p. 44.

⁸ Aaron Hill, *The Plain Dealer*, 28 August 1742, quoted in Peter Clark, *British Clubs and Societies*, p. 91.

⁹ *An Account of the Fair Intellectual Club*, p. 15.





Page 6: Title-page and frontispiece from *The Compleat Bee-master* by John Worlidge (London, 1698), prominent British agriculturalist whose instructive writings included works on husbandry, farming, rural affairs and cider-making.

Left: Fold-out plate detailing the rigging for a ship model from *The Compleat Modellist* by Thomas Miller (London, 1676).

Below: Added illustrated title-page from *The Compleat English-scholar* by E. Young (London, 1680), a well-worn fourth edition copy bound in old calf.

Compendium Perfectum: A Spring 2008 Exhibition of Books

NINA SCHNEIDER, *Head Cataloger, Clark Library*

Inspired by a serendipitous glance while perusing the *Term Catalogues*, the Clark Library's late spring exhibition focused on the wonderful world of self-help books. *Compendium Perfectum, or, The Compleat Person: Self-Help Books from the 17th & 18th Centuries* was on view during May and June of 2008.

Although one could argue that the genre dates back millennia, Samuel Smiles coined a new term when he published *Self-Help* in 1859, consequently opening the floodgates to authors attempting to solve the world's problems one narcissistic step at a time. If one searches the term "self help" in Google today, almost fifty-eight million matches will be returned. An arguably large segment of the self-help phenomena involves books that assist us in specific areas such as personal finance, knitting or sex. The "For Dummies" publisher alone has over seventy-eight thousand titles currently available on Amazon.com.

This is not a modern-day marvel. A vast array of how-to books was available to readers in the seventeenth and eighteenth centuries. Starting with the premise that these books purport to be the final word on the matter, examples of early manuals, templates, recipe books, diagrams and "cheat sheets" that aid the reader to become healthy, wealthy and wise were grouped by general subject area.

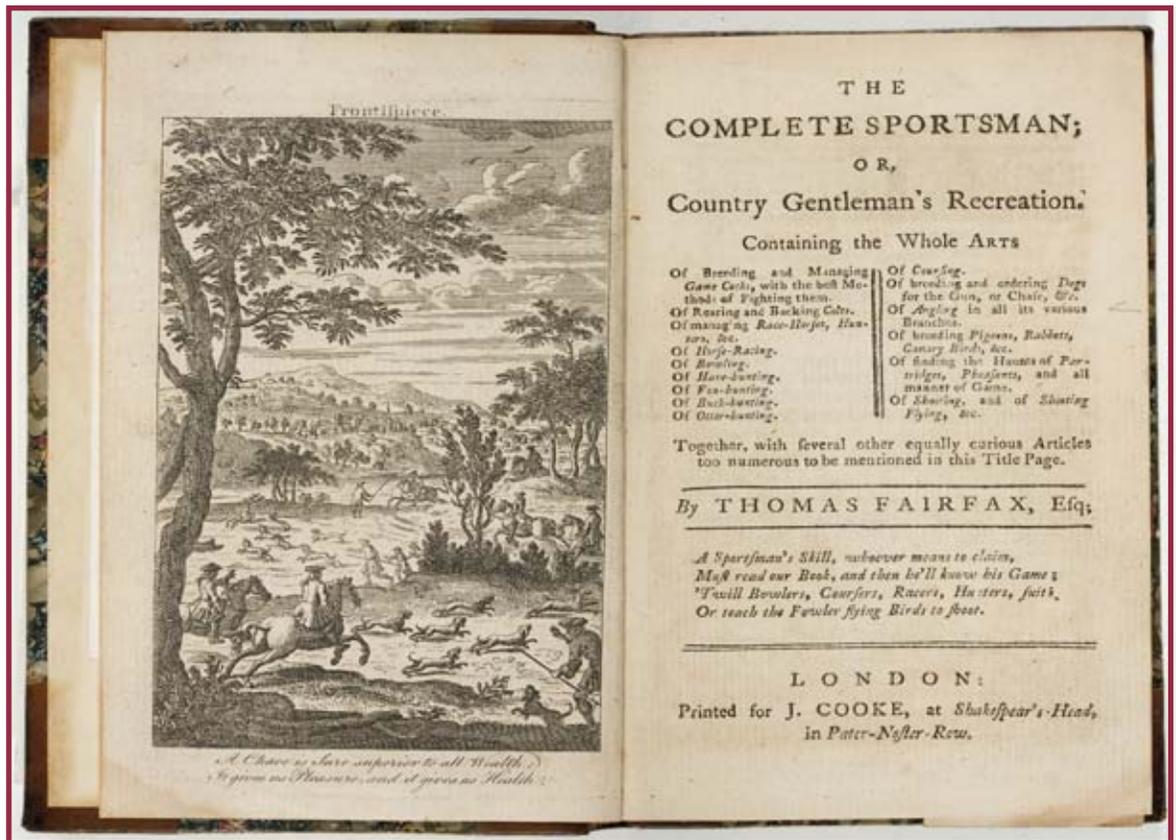


Whether the subject is art, sport, law, language, food, gardening, or pest control, these works were designed to help answer questions and aid the individual in every aspect of life without the need of a master or tutor.

The Clark librarians have, for many years, annotated our collection of reference sources and bibliographies; otherwise I would not have known we owned a copy of *The Compleat Vermin Killer*, bound into Thomas Lupton's *A Thousand Notable Things Containing Modern Curiosities*, printed in 1700. My search for this title required a tour through the card catalog (no longer maintained but still an invaluable resource), as well as the UCLA online library catalog. The seventeenth and eighteenth centuries were ripe with books that began "The complete ...", so it took a bit of browsing before finding it. Realizing that self-help was more than positive thinking, the idea for an exhibition on this subject began to crystallize. It also complimented the Clark's year-long series of conferences, themed *Spaces of the Self in Early Modern Europe*.

The forty-six books on view were all purchased between 1943 and 1982, with the exception of Izaak Walton's *The Compleat Angler* of 1653, and *The Compleat Gentlemen* by Henry Peacham, published in London in 1627. The first was from Clark's personal library. It was purchased from the collection of Herschel V. Jones at the Anderson Galleries sale in March of 1919. The latter was a gift, presumably to Clark, from former UCLA provost, and friend of Clark, Ernest Carroll Moore, on Christmas Day, 1928.

See the Clark's website for a complete checklist and bibliography.



Frontispiece and title-page from *The Compleat Sportsman* by Thomas Fairfax (London, [1760?]). On the front board, an elaborate sportsman-themed bookplate (1901) designed by William Fowler Hopson identifies Frederick W. Skiff of Portland, CT as a previous owner.

Recent Gifts to the Clark Library

BRUCE WHITEMAN, *Head Librarian, Clark Library*

Over the past two years or so, the Clark Library has received several significant gifts of collections. By far the largest is the reference collection and archives of the Heritage Book Shop. Heritage was founded in Los Angeles by Ben and Lou Weinstein in the 1960s, and it grew to be one of the most important antiquarian book businesses in the United States. For many years it was located in a former mortuary building on Melrose Avenue, and there "the boys" (as they are universally known) built one of the best collections of bibliography and other reference books in the book trade. When they decided to sell the building and most of the stock (Ben to move to an office nearby, where he continues in the book trade, and Lou to retire to Arizona), the Weinstains offered the reference books—12,000 volumes—and the

business archive to the Clark. This major gift of books will be integrated into the Clark's own reference collection over the next couple of years. A gift from the Weinsteins of \$10,000 allowed the Clark to hire a student to process the archive, which records a great deal of Los Angeles book trade history.

A smaller but no less interesting collection of books relating to the poet and writer William Roscoe (1753–1831) has been given to the Clark by David H. Weinglass, a retired English professor who now lives in Kansas City, Missouri. Professor Weinglass built his Roscoe collection over a long period of time, and when it came to the Clark last fall it contained over 130 books. Roscoe was from Liverpool and supported the French Revolution as well as anti-slavery movements. Included in the collection are Roscoe's first book, *Thoughts on the Causes of the Present Failures* (1793), as well as many editions of all of Roscoe's most important books, including *The Life of Lorenzo de' Medici* and *The Life and Pontificate of Leo the Tenth*, his best known works of history, and the delightful *The Butterfly's Ball or the Grasshopper's Feast*, his famous children's book (1807).

Dr. Livia G. Bohman has given the Clark a collection of over 500 books relating to James McNeill Whistler (1834–1903), the American painter. Outstanding among the books is a fine copy of the six-volume set of Whistler's etchings, compiled by New York art dealer and close friend E.G. Kennedy, and published in 1910. Other important books include Mortimer Menpes's *Whistler As I Knew Him* (1904) in a fine bespoke binding by Cedric Chivers; Frederick Wedmore's *Four Masters of Etching* (1883), with etchings by Whistler, two French artists, and an English engraver; and the suppressed issue of Whistler's own *The Gentle Art of Making Enemies* (1890). Whistler had many engaging

interactions with Oscar Wilde, and this collection adds substantially to the Clark's holdings of fin-de-siècle material.

Among other donations mention must be made of a collection of miniature books, together with some archival material related to Wallace Nethery's miniature printing, presented by his widow, Mrs. Corry Nethery; a group of literary and historical eighteenth-century books donated by Carol A. Sommer; an archive of Porter Garnett letters given by Rosemary J. Waller; and two Ashendene Press books donated by George Wong. The Clark Library is deeply grateful to all of the donors who help to expand its holdings of books and manuscripts.

On View at the Clark

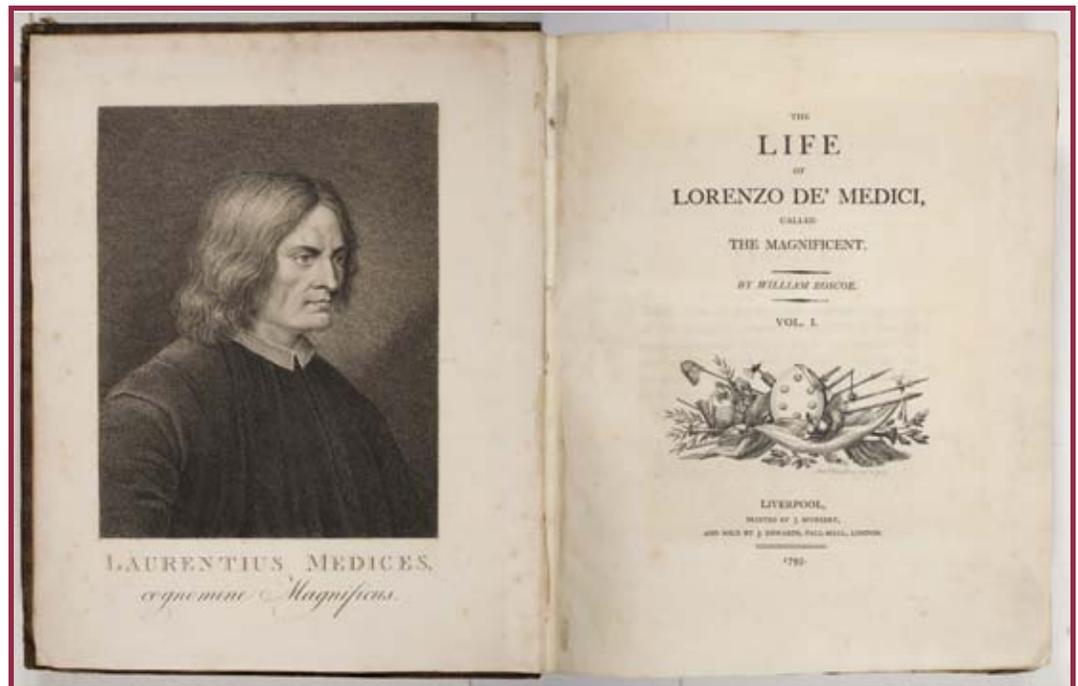
November–December 2008: *Eric Gill and Chaucer's The Canterbury Tales*

January–March 2009: *Samuel Johnson and Edgar Allan Poe: Tri- and Bicentennials*

April–June 2009: *Earthquakes, Volcanoes, and Other Disastrous Phenomena*

Exhibits may be viewed during public programs and by special arrangement. For information and appointments call 323-731-8529.

Frontispiece and title page from William Roscoe's popular *The Life of Lorenzo de' Medici* (Liverpool, 1795), published in at least eight editions and translated into French, German, Greek and Italian.



Undergraduate Scholarships

The Ahmanson Undergraduate Research Scholarship program offers UCLA undergraduates an opportunity to do research in a rare book library while earning course credit and a scholarship. Up to ten \$1,000 awards are granted to upper division students who enroll in and successfully complete a specially designed research seminar that meets weekly at the Clark. We are pleased to offer the seminar again this year.

This year's Spring 2009 seminar is titled *Protestant Dissent and English Literature, 1640 to 1799* and will be taught by Professor Robert M. Maniquis of the Department of English, UCLA. Students will read selections from the works of such authors as Calvin, Knox, Milton, Defoe, Watts, Wesley, Priestley, Blake and Hazlitt. At the same time, they will explore the rich book and pamphlet collections of the Clark Library. There they will seek out material for seminar presentations and essays on theological issues that became the stuff of political and cultural struggles from the seventeenth to the nineteenth centuries. Predestination, grace, faith and works, baptism, original sin, church governance, the filth or the glory of the body, and many more such issues enter directly into political consciousness in Great Britain and America during these centuries. Not only do such questions affect metaphysical ideas and spiritual attitudes, they also shape vocabulary, style, prose formulas, dispositions toward the symbolic and the allegorical, indeed, the assumed purpose of metaphor itself. It can be argued that English literature from the sixteenth century on cannot be clearly understood without understanding the traditions of Protestant dissent within it. In reading both famous texts and now obscure but once influential, polemics, students will consider the role of Protestantism in Anglophonic culture and to what extent it has faded or where it may still thrive in English and American writing.

Enrollment is limited to ten participants per seminar. Information about applying and about course requirements can be found on the Center's website. A descriptive flyer for the spring seminar will be available at the Center office in January.

Ahmanson-Getty Fellowships, 2009-10

Cultures of Communication, Theologies of Media in Early Modern Europe and Beyond is the theme of the Center/Clark's core program for 2009-10, and of the fellowships associated with it, offered for one full academic year in residence at the Clark. The program will be directed by Christopher Wild (UCLA) and Ulrike Strasser (UC Irvine). Professors Wild and Strasser have provided the following summary of the program:

The early modern period has long been recognized as a time of revolutionary change in the uses of media and forms of communication. Much attention has been focused on the history of print and the book in particular. Without questioning the importance of this technology- and book-oriented perspective, this cycle of conferences considers print media alongside a range of other media with which they interacted ("multimediality") and re-approaches the history of media in early modern Europe from an original and timely perspective. It resists the technological focus and teleological pull of the Gutenberg galaxy and concentrates instead on the powerful religious and theological currents informing its communication and media. We suggest that the history of media in early modern Europe is best understood in its *longue duree* from the sixteenth through the eighteenth century and in reference to the long-term aftershocks of the Reformation and the profound transformation of both media and mediation the Reformation set in motion. The sixteenth-century reformers not only revolutionized the use of media, the reformers also formulated their own theories about media and



"House of Prayer" from the book of Matthew, *Bible* (London, 1701): an illustration of mediation between God and humanity.

communication, addressing issues that remain of concern to modern media theorists who, however, rarely consider their theological precursors.

Protestants and Catholic reformers, albeit in confessionally distinct ways, responded to the same cultural crisis in mediation between God and humanity, as well as within the community of believers, particularly as the latter began expanding rapidly with the onset of global evangelization. Each camp developed theories and practices of optimizing “vertical communication” with the divine and “horizontal communication” among humanity. Consequently, the recourse to the different theologies of early modern reform can help us examine the complex and competing media cultures of the time and what drove technological change in the first place. The transformation of media had a persistent corollary in the critique of mediation. Once unleashed, this critique would not go away, but would be reformulated throughout the early modern period and beyond, and in a host of contexts within and beyond the religious domain.

Against this backdrop, our conference cycle takes as its starting point the conjunction of Reformation theology and the rise of new media in the sixteenth century, tracing the ripple effects of these phenomena in the following centuries. Our sites of investigation include European cultures, “New World” spaces, and the trans-oceanic communication networks linking them. It will feature programs on *Theology as Media Theory*; *Media of Reform: Between the Local and the Global*; *Multimediality: Print Culture in Context*; and *Religious Media and the Birth of Aesthetics*.

Eligibility: Scholars who have received a Ph.D. in the last six years and are engaged in research pertaining to the announced theme are eligible to apply. Fellows are expected to make a substantive contribution to the Center’s workshops and seminars. Awards are for one full academic year in residence at the Clark.

Stipend: \$37,500 for the academic year.

Other fellowships and support programs: Several other programs, for postdoctoral and predoctoral scholars, and for undergraduate students, support research at the Clark. Most of the resident fellowships provide a stipend of \$2,500 per month.

Details, updates, and application forms can be found on the Center’s website; inquiries should be addressed to the Fellowship Coordinator at the Center. See the box on page 12 for all contact addresses.

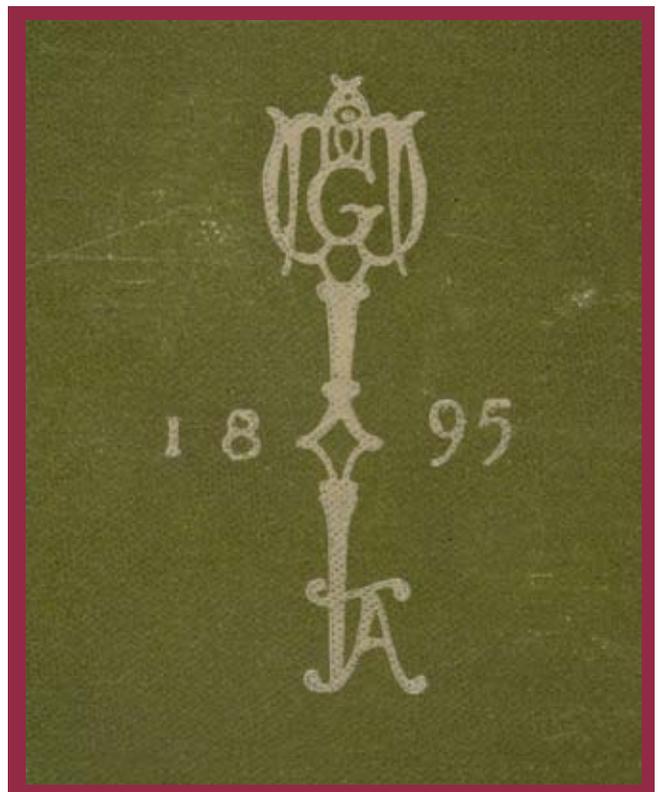
Application deadline: 1 February each year, for all fellowships.

Ornamental key monogram on the back cover of *The British Barbarians* by Allen Grant (London 1895), one of the 33 titles in The Keynote Series published by John Lane.

The Decadent 1890s: English Literary Culture and the Fin de Siècle

JOSEPH BRISTOW, *UCLA*

In the summer of 2009, the Clark Library will host its second NEH-sponsored seminar for college teachers. *The Decadent 1890s: English Literature and the Fin de Siècle* will take place between June 22 and July 24, 2009. The seminar director, Joseph Bristow, Professor of English at UCLA, is an expert on Oscar Wilde and his circle. In 2007 he directed *The Wilde Archive*, which brought together fifteen participants who wished to learn more about the Irish writer’s life and oeuvre. The 2009 seminar looks broadly at the impact that literary Decadence had on late-Victorian literary culture in Britain, at a time when imperialism was at its height. The seminar explores in particular the importance of the lists that two remarkable publishers, John Lane and Leonard Smithers, developed during the fin de siècle. This five-week event will address works by a wide range of authors, including Grant Allen, Aubrey Beardsley, Ella d’Arcy, George Egerton, Michael Field, Arthur Machen, Alice Meynell, Dollie Radford, and Arthur Symons. Special attention will be paid to two noteworthy Decadent periodicals, the *Yellow Book* and the *Savoy*, as well as the poetry of the Rhymers’ Club. Details about *The Decadent 1890s* can be found at www.humnet.ucla.edu/c1718cs/neh-sum09.



The Year at a Glance: Academic and Public Programs, 2008–09

Programs are held at the Clark unless otherwise noted. Detailed, frequently updated information about the year's programs appears on the Center's website (<http://www.humnet.ucla.edu/humnet/c1718cs/>); registration and concert reservation forms are posted to the site well in advance of deadlines for their receipt. Program brochures are mailed to subscribers at the beginning of fall, winter and spring terms. For additional information, please call 310–206–8552.

3–4 October. *Letters Before the Law, 1640–1789*. Conference arranged by Jayne Lewis and Ann Jessie Van Sant.

12 October. *Chamber Music at the Clark*: Manhattan Piano Trio.

24–25 October. *The British Atlantic in an Age of Revolution and Reaction: From Boston to Peterloo and Tea Party to Massacre—Session 1: The American Crisis*. First session of the year's four-part core program, arranged by Saree Makdisi and Michael Meranze, Center and Clark Professors, 2008–2009 (see pp.3-4).

9 November. *Chamber Music at the Clark*: Les Paladins.

22 November. *Kenneth Karmiole Lecture on the History of the Book Trade*: James Raven lecture titled *Making Novels in Eighteenth-Century Britain: Puffers, Debauchers and Trade*.

7 December. *Chamber Music at the Clark*: Kevin Kenner.

10 January. *Chamber Music at the Clark*: Augustin Hadelich and Ian Parker.

23–24 January. *In and Out of the Archive: Archival Practice and Political Information in the Early Modern Period*. Conference arranged by Randolph Head and Jennifer Milligan. Co-sponsored by the UC Riverside Department of History, the UC Riverside Humanities Center, and the UCLA Department of Information Studies/Center for Information as Evidence. With special thanks to the Thyssen Foundation.

6–7 February. *Making Science: Inspiration and Reputation, 1400–1800, Part I*. Conference arranged by Mary Terrall and Deborah Harkness. Co-sponsored by the Dibner History of Science Program at the Huntington Library and the USC-Huntington Early Modern Studies Institute.

20–21 February. *London*. Second session of the year's core program.

27–28 February. *Opera and Politics in the Ancien Régime*. Conference arranged by Olivia Bloechl.

1 March. *Chamber Music at the Clark*: Trio di Parma.

8 March. *Chamber Music at the Clark*: Bennewitz Quartet.

24–25 March. *The Lure of Italy—Part I*. Conference arranged by Peter Reill and Jacqueline Labbe. Held at the University of Warwick Venice Research Center, Italy.

3–4 April. *Excavating the Past: Archaeological Perspectives on Black Atlantic Regional Networks*. Conference arranged by Andrew Apter and Patrick A. Polk. Co-sponsored with the UCLA Cotsen Institute of Archaeology, the Mellon Transforming the Humanities Grant, and the UCLA James S. Coleman African Studies Center.

17–18 April. *The Limits of the Atlantic Republican Tradition*. Conference arranged by Margaret Jacob, Wijnand Mijnhardt and Catherine Secretan.

24–25 April. *America*. Third session of the year's core program.

2 May. *Poetry Afternoons at the Clark: May Day, May Day: Poems of Spring and Social Protest*. Poetry readings arranged by Bruce Whiteman and Estelle Gershgoren Novak.

8–9 May. *Making Science: Inspiration and Reputation, 1400–1800, Part II*. Conference arranged by Mary Terrall and Deborah Harkness. Held at the Huntington Library, 1151 Oxford Road, San Marino, CA 91108. 626–405–2100.

10 May. *Chamber Music at the Clark*: Euclid Quartet with cellist Jennifer Culp.

15–16 May. "That things depart which never may return." Conclusion of the year's core program.

29–30 May. *The Wilde Archive*. Conference arranged by Joseph Bristow.

22 June–24 July. *The Decadent 1890's: English Literary Culture and the Fin de Siècle*, NEH Summer Seminar. Directed by Joseph Bristow.

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