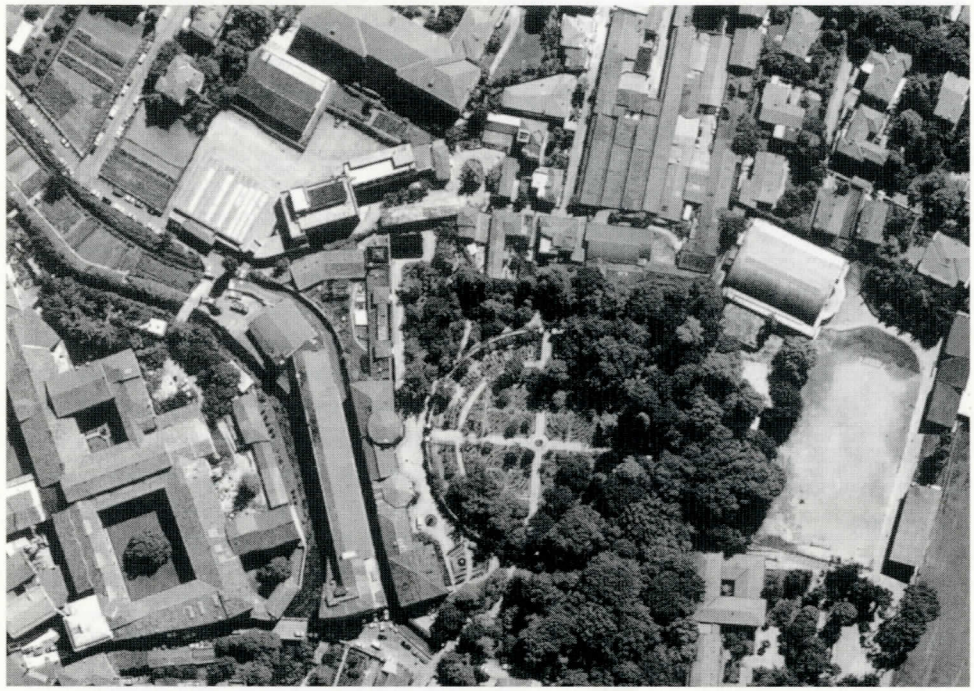
CAXTONIAN

JOURNAL OF THE CAXTON CLUB OF CHICAGO VOLUME XI. NO 11 NOVEMBER 2003

Rare Plants and Rare Books at the Botanic Gardens

Ed Quattrocchi



The Botanical Garden of Padua, Italy, scanned from a photomap in The Botanical Garden of Padua, 1545-1995. *Universita degli di Padova, Venice. From the collection of Ed Quattrocchi.*

In the June 2003, edition of the *Caxtonian*, Ed Valauskas, Manager, Library and Plant Information Office at the Chicago Botanic Gardens, described the significant acquisition in 2002 of the library of the Massachusetts Horticultural Society, one of the finest botanical and horticultural libraries in the world. On June 14, 2003, The Caxton Club conducted a special one-day field trip to the beautiful gardens and impressive conference facilities. Ed Valauskas elaborated on the story of how the management and Board of Trustees of the gardens purchased the library, which promises to make the Botanic Gardens Library a world-class research institution. He spoke in greater detail of the breadth and depth of the Library's holdings and showed some of the most impressive books in the collections. The many Caxtonians who took the trip enjoyed the delightful combination of pleasant sunshine in lush surroundings, lunch in the commodious dining room, and a stimulating discussion about rare botanical books.

The Library and the conference facilities are situated at the center of the 23 spectacular gardens on 385 acres. The Library is adjacent to the aesthetically manicured Heritage Garden, which is modeled after Europe's first botanical garden in Padua. Like the earliest botanical gardens, it is divided into four quadrants, and it features examples from the major plant families and geographic regions of the world. The Botanic Garden of Padua, Italy, dates back to 1545 and is regarded as the oldest university garden in the world. From its beginning it was devoted to the growth of medicinal plants.

Before the Botanic Garden at Padua was established, the University of Padua also had the best known medical school in Europe. It became famous as a result of the teachings of the anatomist, Andreas Versalius. Medical treatments in those days depended heavily on the use of plant and herb extracts. As a result, professors of medicine were interested in plants that might have some healing properties. They became botanists to study plants and to pass this knowledge on to their students.

The legacy of the Renaissance can be seen not only in the Heritage Garden but also in the impressive collection of rare 15th and 16th Century books in the Library. Of particular interest are two incunable editions of the botanic works of Theophrastus: the *editio princeps*, published by Bartolomeo Confalonieri in Treviso, Italy, in 1483; and *De historia plantarum*, published by Aldus Manutius in Venice in 1495.

One of the great humanist scholars and collectors, who also studied medicine at Padua and helped Aldus edit the Theophrastus text, was the Englishman, Thomas Linacre. Linacre accompanied his old teacher, William Tilly, to Italy, where he was sent as ambassador by King Henry VII to Pope Innocent VIII. Linacre spent several years in Italy, devoted himself to the humanities and made the acquaintance of the most renowned scholars at that propitious period of the Italian Renaissance. At Bologna he met Angelo Poliziano. At Florence, Lorenzo de' Medici permitted him to share the instructions given by Poliziano and by the learned Greek, Demetrius Chalcondylas, to his children Piero and Giovanni (afterwards Pope Leo X). From Florence he went to Rome, where he became intimate with Hermolaus Barbarus, who inspired him with the interest he afterwards displayed in the writings of

See GARDENS page 4

CAXTONIAN

The Caxton Club, Founded 1895

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Musings...

The latest Nobel Laureate in literature, J.M. Coetzee, defines the *classic* as "that which is not time bound, which retains meaning for succeeding ages, which 'lives'." As an academician, I would have extended that definition, as I think many of my earliest teachers would have. To me, and to them, the classic provided a common destination for those pursuing the legacies of Western Civilization, through the Renaissance, to meet and mingle in an *esprit de corps* — defined by one dictionary as "A spirit of devotion and enthusiasm among members of a group for one another, their group, and its purposes."

We did not study Latin in high school many years ago simply to learn the details of Caesar's invasions into the lands of Europe or to make elaborate notes on Cicero's orations. We were not encouraged to relish the music of Bach or Beethoven for the intrinsic value of the music, *per se*. And we did not spend hours observing the remarkable images in art and sculpture by Michelangelo and Leonardo for aesthetics only. In all of these pursuits, we were aligning ourselves with a remarkable and unique fellowship of people who would, as they matured, have a mutual value base, in language, thought, sound, and vision — intellegence, if you will — providing society a convergence greater than diverse religions or political affiliations could ever do.

When Robert Frost told me in 1962 that the beginning of the end of the American public school occurred when we dropped Latin and Greek from the curricula, he was, I believe, speaking not so much about the loss of these languages and the discipline it takes to master them, as much as it was the loss of fellowship among commonly educated citizens, who could no longer meet on a level plain of similar interest, respect, and appreciation.

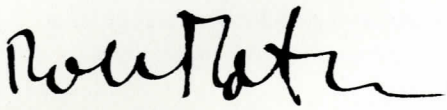
But it may be that we are at the end of more than good public education because of the loss of the classic. News stories have been published over the last several years about the English departments of significant American universities no longer offering courses in Shakespeare. And a general consensus of American higher education suggests that job training is far more important these days on campus than a solid liberal arts education based on the classic.

Charles Murray, a fellow at the American Enterprise Institute, has written a new book, *Human Accomplishment: The Pursuit of Excellence in the Arts and Sciences, 800 B.C. to 1950* (2003). Emily Eakin, writing of this new book in the *New York Times* (October 25, 2003), details richly its thesis and its scope. Using historiometrics, Murray finds that current reference materials focus on a six-century span and a four-country locus, which produced our most significant classic scholars in the arts and sciences. But, Murray adds, "As I write, it appears Europe's run is over."

Murray attributes human excellence between 1400 and the Enlightenment to Thomas Aquinas, who argued that "human intelligence is a gift from God, and that to apply human intelligence to understanding the world is not an affront to God but is pleasing to him." The "humanistic strain" grafted into the religion of his day gave the world a force that empowered free peoples of every religious faith. Such an insight provided "not only a sense of autonomy and purpose but a coherent vision of what [Murray] calls 'the transcendental goods'—truth, beauty, and the good, as well. A culture lacking such vision tends to produce art that is shallow, vulgar, and sterile, he said, describing it as the difference between *Macbeth* and *Kill Bill*."

While we live in the age of *Kill Bill* and most of our high school students will not read *Macbeth* nor come to understand its "moral vision," we do have the Shakespeare Theatre of Chicago and the Stratford Festival of Canada, where those of us who thrive on the classic in theater can be enthralled and enriched. And there are intellectuals, such as Nicholas D. Kristof, who, as he did in his column (*NYT*, October 22, 2003), reminds us of the parallel between ancient Troy and today's Baghdad. After an allusion to Homer's *The Iliad* and *The Odyssey*, he concludes, "Homer's most powerful lessons include the need to restrain hubris, to cooperate with allies, to engage the real world rather than black-and-white caricatures." The experiences of Achilles and Odyssey remain valid for current leaders — even if not accessible to them because the classic has been superseded by the MBA, education has been replaced by training, and good management is often confused as effective leadership for too many of today's leaders.

Truth, beauty, and the good abide, in the classic — in spite of fierce antagonism of most of contemporary society — we celebrate the classic, in solitude and quiet satisfaction.



Robert Cotner
Editor

Centuries in verse: birthday of a great (unintelligible) poet

Dan Crawford

In December 1503, there was born in Provence one Michel Nostredame, who grew up into a learned man and a daring doctor in time of plague. Not all of his patients recovered, to be sure, but treating them for the plague at all was considered brave to the point of foolishness. He wrote a couple of largely forgotten books on medicine and died aged not quite 63, leaving four children by his second wife. And not a soul would give a thought to his 500th birthday had he not also gone in for poetry.

As Nostradamus, he composed hundreds of four and six line verses purporting to reveal his visions of the future. They aren't much for poems, mixing French, Latin, Provençal, and words of his own make. As prophecy, they have been a source of speculation ever since. They bring up three basic questions in the minds of their readers.

1. What did he think he was doing?
2. What *was* he doing?
3. *What does it all mean?*

The first question is easily answered. He was either pulling a fast one, or he was giving out what he thought were honest predictions. Historians believe he was not the type of person to practice such large-scale chicanery. If we grant that he thought he was a prophet, then there are two possible alternatives for the second question. He was either seeing into the future or he was hallucinating. (Edgar Leoni suggests that he suffered from a form of *déjà vu*, "prophesying" things which had actually happened over the preceding 20 years, without realizing that's what his visions were.)

This brings us to the third question, which has given rise over the years to quite a profitable little industry. Experts through these years have produced all kinds of interpretations of the little verses, generally suited to their time and place: French interpreters found significance for French history, Americans for American history, interpreters from the Napoleonic era saw the prophecies as dealing with the lives of the Bonapartes, interpreters from the 1960s found references to the United Nations. The verses became a handy weapon during World War II, as Axis and Allies alike sent faked prophecies and useful interpretations into enemy territory, "proving" that Nostradamus had predicted victory for the side printing the pamphlets.

This writer will go out on a limb and declare Nostradamus to have been a True Prophet. His verses are similar to the best prophecies from the Oracles of Delphi, the Prophecies of Merlin, and other noted examples in the literature of prognostication. All the finest prophets give out their predictions in terms utterly unintelligible until after the event. Somebody else has to explain the whole thing once it's too late to do anything about it all.

What good is such a True Prophet? Of what use is any form of pure entertainment? What Nostradamus did was provide years of innocent and not-so-innocent merriment for people who like to work puzzles. Here, for example, is Quatrain 70, from Century VI. (By the way, the word "Century" in reference to his poems does not relate to any sort of timescale. He simply published the poems in groups of 100.)

Au chef du monde le grand CHYREN sera,
PLVS OVTRE aprés aimé, craint, redouté;
Son bruit et los les cieux surpassera,
Et du seul titre Victeur fort contenté.

Most authorities read those first four words as "*Chief of the World*, but "*au chef*" could as easily be a guide to location, and to the kind of chef who wears a big white hat and juliennes carrots. If we read this as "In Cook (County)," we have the site of the prediction.

"*CHYREN*" is read by most interpreters as "Henry," with most plumping for King Henry IV, a minority clearly preferring Henry Kissinger. But the letters can be rearranged with equal authority into CHENEY: not, I think, the current Vice President of the United States but John Vance Cheney, one of the founders of the Caxton Club. The rest of the verse then becomes clear as crystal.

Portrait of Nostradamus by his son. Image from the collection of Dan Crawford.

All right, maybe not to you, but that's what interpreters are for. Many others ("Plus autres") followed Cheney, either into membership in The Caxton Club, or as Librarian of the Newberry Library, a position in which they were often to be respected, loved, and feared. (Alternately, this may be a reference to the people who "followed" his poetic career.)

"Bruit" is generally interpreted as "fame," but in keeping with the culinary note struck by "chef," this becomes obviously a reference to Brie, which is frequently served at events for The Caxton Club and at the Newberry Library. Those of us who have attended parties at the Newberry know that it is very good Brie, quite worthy of having its praise "surpass the skies." It's the attention to these details, which leave a

See CENTURIES page 5

Gardens

Continued from page 1

Aristotle, Pliny, Galen, and other medical writers among the ancients.

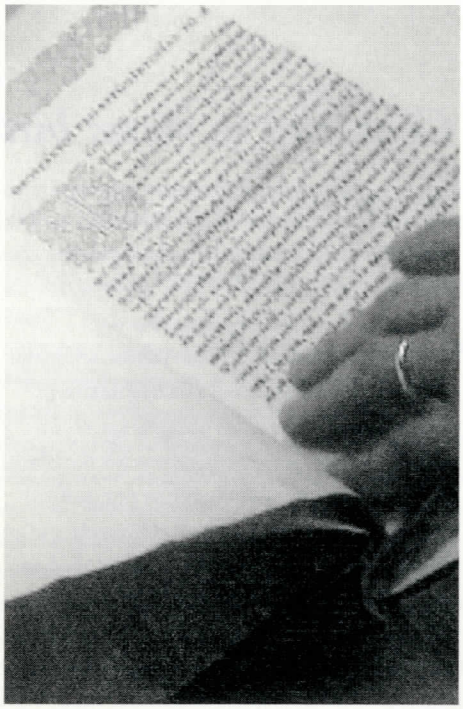
In Venice, he stayed with Aldus Manutius and worked in Aldus' shop as an editor, not only of *De historia plantarum*, but also of some of the other great early Aldine Greek editions, including the five-volume set of the *Works of Aristotle*. That Linacre was helping Aldus edit both Aristotle and Theophrastus at the same time is a tribute not only to their intellectual abilities and stamina, but it also gives us a glimpse of what is meant by the appellation, "Renaissance Man." It would have been natural for Linacre to have had an interest in Theophrastus' *De historia plantarum* because he had recently completed his medical studies at Padua in 1496, where incipient plans for the famous Botanic Gardens might have been under consideration by the medical faculty.

In Padua, Linacre had brilliant discussions with the senior physicians. In Venice, he became the pupil of Nicolaus Leonides, equally famous as a humanist and as a physician. When Linacre returned to England in 1498, his reputation had grown prodigiously; he took the position which Leonides had occupied in Italy. He was appointed tutor to Prince Arthur, older brother of Henry VIII and immediate heir to the throne. Later, he became one of King Henry VIII's physicians. As a distinguished physician and the foremost scholar in England, he introduced Greek studies at Oxford and was Thomas More's tutor. He became the first president of the Royal Academy of Medicine and is known as the "Father of English Medicine." As Latin tutor to Princess Mary, then five years old, he wrote a grammar, which was translated into Latin from the original English and continued to be the standard Latin grammar for more than half a century. The rest of his writings were mainly medical translations from the works of Galen, the great Greek physician, whom he made known to European students of medicine.

Linacre was also a quintessential book collector. When he returned to England, he brought back with him many Greek texts, which he bequeathed to the New College Library at Oxford. Among these are the *Works of Aristotle* and Theophrastus' *De historia plantarum*, which he had helped Aldus edit in Venice. The New College edition of Aristotle is extremely rare, for it is the only extant copy printed on vellum. That Aldus highly esteemed his work is evident from the mention of Linacre's name in the preface to the third volume in a letter written by Aldus Manutius to his patron, Alberto Pio, the nephew of the famous Italian humanist, Pico della Mirandola. In the margin of the page in which the allusion to Linacre is printed, the name "Linacre" is penned. Linacre's name is also penned in several other margins in the text. Another copy of the four-volume set, printed on paper, can be seen in the special collection of the Newberry Library.

When he returned to England, Linacre undoubtedly shared stories of his studies in Italy and his work with Aldus Manutius with his pupil, Thomas More. He fostered in More a love of Greek literature, an appreciation for the study of medicine and admiration for Aldus Manutius. All of these characteristics of More's inform the content of his *Utopia*. When Raphael Hythlodaeus, the fictional narrator of the work, traveled to Utopia, he took with him primarily Greek texts, most of those published by Aldus, including the *Works of Aristotle*, Theophrastus on plants, and Galen and Hippocrates on medicine. The Utopians immediately took to the study of the Greek language and mastered it in three years. Raphael and his companions also taught them how to manufacture paper and print with the Aldine texts as models.

The inclusion of Theophrastus, Galen, and Hippocrates in the books that the ship captain carried half way around the world to Utopia gives us several indirect hints about Thomas More's ironic sense of humor and his connections with Linacre, as well as his admiration for Aldus Manutius. It also contains a few witty tidbits, which I presume were inside jokes among More's humanist friends. Raphael's mention of Galen on medicine, for one example, reveals More's typical ironic throw-away lines that give an ironic gloss to Raphael's praise of medicine. The books on medicine, Galen's *Ars Medica*, and some small treatises of Hippocrates, were taken on board ship, not by Raphael but by his assistant, Tricius Apinatus, whose name symbolizes a master of ridiculous trifles. That More would allude to Tricius Apinatus as a master of ridiculous trifles for taking aboard ship Galen's *Ars Medica* would likely have been a good-natured jab at his friend and mentor, Thomas Linacre, who was working on a translation of Galen while More was writing the *Utopia* and published it the year after the *Utopia* was published.



Aldine Theophrastus De historia planatarum, *at the Chicago Botanic Gardens, Photo by and from the collection of Ed Quattrocchi.*

The inclusion of the Theophrastus book may also have been influenced by Linacre. Raphael mentions this book with a tag that signals More's enigmatic wit: "they received from me most of Plato's works, several of Aristotle's, as well as Theophrastus' *On Plants*, which I regret to say was mutilated in parts. During the voyage, a monkey found the book, left lying carelessly about, and in wanton sport tore out and destroyed several pages in various sections." That the monkey would select a work on plants among mostly philosophical and literary texts as the one to eat is ironic in an enigmatic way that invites more thought and discussion. Is it a commentary on the wisdom and folly of the monkey or of his handlers?

But the fact that the Theophrastus book was mutilated may also relate to Linacre's and Aldus' editing of the Theophrastus text. Among the several works that they and their humanist colleagues were editing in the latter part of the 1490s, apparently none was as difficult as the text of Theophrastus. Aldus is on record as lamenting difficulties with the "torn and defective" manuscript with which he had to work. More's wit might well have used

See GARDENS page 5

Newberry Library hosts exhibition

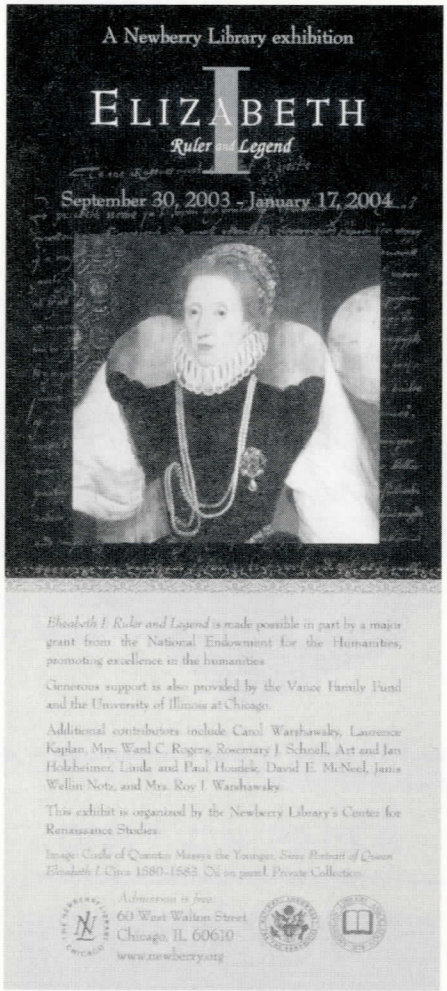
Special to the Caxtonian

Why is Queen Elizabeth I the subject of over 20 films and television mini-series, hundreds of volumes of fact and fiction, and innumerable scholarly debates? Why, 400 years after her death, does Elizabeth I continue to fascinate and inspire?

Elizabeth I: Ruler and Legend, on display at the Newberry Library from September 30, 2003, through January 17, 2004, is the largest and most comprehensive North American event commemorating the reign of Queen Elizabeth I on the 400th anniversary of her death. Examining both public declarations and intimate exchanges, the exhibit reveals the shrewd and subtle machinations with which Elizabeth secured her life and throne and explores the legendary representations of this complex ruler, many of which she promoted. Elizabeth came of age in a politically treacherous environment, yet she mastered the art of statecraft to lead an economically crippled and religiously divided England into a Golden Age of culture, trade, and exploration.

Elizabeth I: Ruler and Legend features over 100 rare books, manuscripts, maps, letters, paintings, and artifacts, primarily drawn from the Newberry Library's world-renowned Renaissance collections. Significant items are also on loan from the British Library, the libraries at the University of Kansas, the University of Illinois at Urbana-Champaign, the Art Institute of Chicago, and distinguished private collections.

The exhibit highlights from the Newberry Library include an imprint of Elizabeth's Great Seal, her personal copy of the *Rule of Reason Containing the Art of Logic*, and Shakespeare's *First Folio*. On loan from the British Library are "The Funeral Procession of Elizabeth" (1603), a 40-foot drawing of Elizabeth's funeral procession, letters and speeches in Elizabeth's own hand, and a 1587 drawing of the execution of Mary, Queen of Scots. The exhibit will also include numerous portraits, dating from early in her reign to her last days on the throne.



Newberry brochure for "Elizabeth I: Ruler and Legend," courtesy of the Newberry Library.

Elizabeth I: Ruler and Legend, organized by the Newberry Library's Center for Renaissance Studies, has been made possible in part by a major grant from the National Endowment for the Humanities, promoting excellence in the humanities. A complementary photo-panel exhibit, produced by the American Library Association, will travel to 40 cities across the country, while a separate Web-based exhibit will bring Elizabeth's intriguing legacy to a world-wide audience. An illustrated, 100-page catalogue will also be available. ❖

Gardens

Continued from page 4

Linacre's account of Aldus's difficulties with the mutilated manuscript to spark his imagination for his fictitious account of the monkey's eating portions of the copy of Theophrastus in the *Utopia*.

The copy of the Theophrastus *De historia plantarum* in the Botanic Library is an excellent example of the beautiful books published by Aldus Manutius, the foremost printer in the Renaissance in dispersing classical, as well as contemporary, literature all over Europe at the turn of the 16th Century, and of the significant acquisitions made by the Chicago Botanic Gardens in purchasing the library of the Massachusetts Horticultural Society. Few places in the Chicago area, or any place that I have visited, provide such a rich combination of natural beauty and scholarly resources as the Chicago Botanic Gardens. Its recent acquisition of Theophrastus' *De historia plantarum* is one of its prize show pieces — but not beautiful enough to eat, even by a monkey. ❖

Centuries

Continued from page 3

chief executive like John Vance Cheney considered a winner ("Victeur"), which would certainly make him well-contented.

True, no previous interpreter has seen all the mentions of the Newberry Library or even The Caxton Club in the Centuries of Nostradamus. But they were distracted by trifles like the Treaty of Versailles or the Battle of Waterloo. True insight will always triumph in the end.

This sort of larking about could go on endlessly, but we should not let it diminish the stature of Nostradamus's talent. He was neither the first nor the last poet to make a reputation through unintelligible verse. But anyone whose doggerel stays in print more than four centuries after the first edition had a literary power and pull on the imagination which cannot be denied.

(Wonder if he knew I'd write that?) ❖

Kudos for Robert Cotner

Daniel R. Hayman

At The Caxton Club dinner meeting on September 17, Robert Cotner was recognized for all of his tireless efforts on behalf of the *Caxtonian*. Our publication has been specially praised by a number of groups and individuals. It is in large part thanks to Bob's extraordinary dedication that our club has received this recognition.

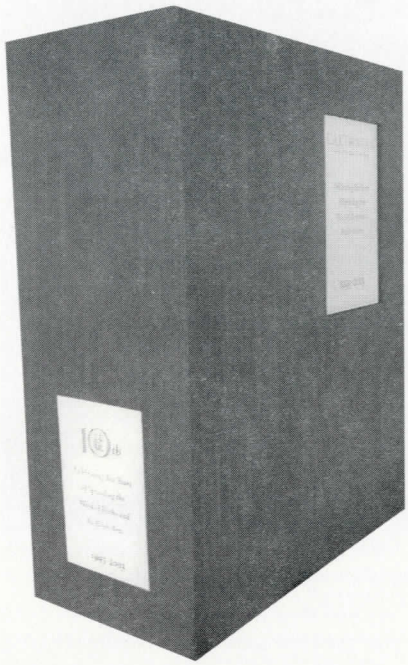
In appreciation for his service, Hayward Blake and Bill Drendel asked Emily Reiser and Jill Summers to make an appropriate gift for Bob. The two resourceful women designed and made a beautiful spine-box to contain ten years

Hayward Blake (l) presents the Editor with a 10th Anniversary keepsake, a booklet containing 11 of Cotner's "Musings." Photo by Michael Sawdey.

of the *Caxtonian*. It was meant as a commemorative piece for Bob's archives. Emily said that it was a very fun and creative experience to work on this project.

On a personal note, we all know how much Bob likes to close with a poetic quotation. Before my wife Kathleen and I were married last year in the Field Museum Library, we asked Bob what quote we should put on our book-shaped wedding cake. He immediately responded from Robert Browning, "Grow old along with me! The best is yet to be."

May the same be said for this gift.❖



Spine-box containing 120 issues of the Caxtonian *— all 10-years of the journal.*

A keepsake on the occasion of the publishing of the 10th year of the Caxtonian *and his*

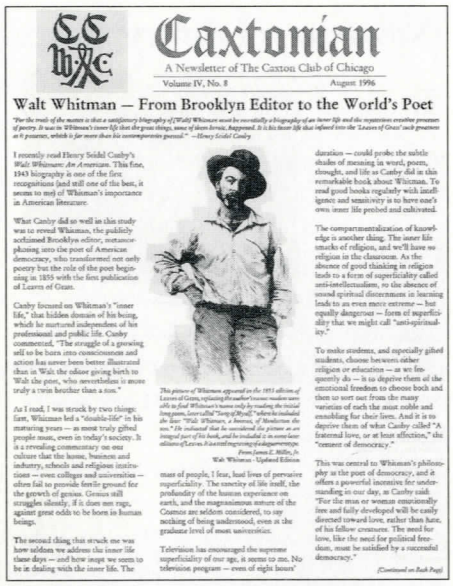
Musings

presented to Robert A. Cotner at the Fall meeting of The Caxton Club with appreciation for sharing his views, aspirations, beliefs, fears, and love of the world of books and the humanities.

On the following pages you will find a random and thoughtful selection of eleven of Robert Cotner's Musings, one for each of the years beginning with Vol I, No 3, November 1993 through Vol XI, No 8, August 2003.

September 17, 2003

Title page of Cotner keepsake, designed and prepared by Hayard Blake.



Caxtonian

A Newsletter of The Caxton Club of Chicago

Volume IV, No. 8 August 1996

Walt Whitman — From Brooklyn Editor to the World's Poet

"For the truth of the matter is that a satisfactory biography of Walt Whitman must be essentially a biography of an inner life and the mysterious creative processes of poetry. It was in Whitman's inner life that the great things, none of them heroic, happened. It is his inner life that inflated into the 'Leaves of Grass' such greatness as it possesses, which is far more than his contemporaries guessed." —Henry Seidel Canby

I recently read Henry Seidel Canby's *Walt Whitman: An American*. This fine, 1943 biography is one of the first reacquaintances (and still one of the best, it seems to me) of Whitman's importance in American literature.

What Canby did so well in this study was to reveal Whitman, the publicly acclaimed Brooklyn editor, metamorphosing into the poet of American democracy, who transformed not only poetry but the role of the poet beginning in 1855 with the first publication of Leaves of Grass.

Canby focused on Whitman's "inner life," that hidden domain of his being, which he nurtured independent of his professional and public life. Canby commented, "The struggle of a growing self to burn into consciousness and action has never been better illustrated than in Walt the editor giving birth to Walt the poet, who nevertheless is more truly a twin brother than a son."

As I read, I was struck by two things: first, Whitman led a "double-life" in his maturing years — as most truly gifted people must, even in today's society. It is a revealing commentary on our culture that the home, business and industry, schools and religious institutions — even colleges and universities — often fail to provide fertile ground for the growth of genius. Genius still struggles silently. If it does not rage, against great odds to be born in human beings.

The second thing that struck me was how seldom we address the inner life these days — and how inept we seem to be in dealing with the inner life. The

This picture of Whitman appeared in the 1855 edition of Leaves of Grass, replacing the author's more modern portrait in the final Whitman's name only by reading the initial long poem, later called "Song of Myself," where he included the line: "Walt Whitman, a kosmos, of Manhattan the son." He indicated that he considered the picture as an integral part of his book, and he included it in every later edition of Leaves. It is a striking image of a disheveled poet.

From James E. Miller, Jr.
Walt Whitman – Updated Edition

mass of people, I fear, lead lives of pervasive superficiality. The sanctity of life itself, the profundity of the human experience on earth, and the magnanimous nature of the Cosmos are seldom considered, to say nothing of being understood, even at the graduate level of most universities.

Television has encouraged the supreme superficiality of our age, it seems to me. No television program — even of eight hours' duration — could probe the subtle shades of meaning in word, poem, thought, and life as Canby did in this remarkable book about Whitman. To read good books regularly with intelligence and sensitivity is to have one's own inner life probed and cultivated.

The compartmentalization of knowledge is another thing. The inner life smacks of religion, and we'll have no religion in the classroom. As the absence of good thinking in religion leads to a form of superficiality called anti-intellectualism, so the absence of sound spiritual discernment in learning leads to an even more extreme — but equally dangerous — form of superficiality that we might call "anti-spirituality."

To make students, and especially gifted students, choose between either religion or education — as we frequently do — is to deprive them of the emotional freedom to choose both and then to sort out from the many varieties of each the most noble and ennobling for their lives. And it is to deprive them of what Canby called "A fraternal love, or at least affection," the "cement of democracy."

This was central to Whitman's philosophy as the poet of democracy, and it offers a powerful incentive for understanding in our day, as Canby said: "For the man or woman emotionally free and fully developed will be easily diverted toward love, rather than hate, of his fellow creatures. The need for love, like the need for political freedom, must be satisfied by a successful democracy."

(Continued on Back Page)

CAXTONIAN

JOURNAL OF THE CAXTON CLUB OF CHICAGO VOLUME VIII, NO 9 SEPTEMBER 2009

City of Chicago to host fall literary festival

Special to the Caxtonian . . .

Mayor Richard M. Daley, an avid reader and a friend of Chicago's children, enjoys an afternoon reading with school children at the Chicago Public Library. In honor of The Caxton Club's 100th Anniversary, Mayor Daley proclaimed 1909 as "The year of the book in Chicago." (Photo by Greg Dragon, Chicago Public Library.)

CAXTONIAN

JOURNAL OF THE CAXTON CLUB OF CHICAGO VOLUME X NO 5 AUGUST 2002

Bookwomen building Chicago: two 20th Century professionals

Part IV of IV

Adele Hast

Caroline M. McIlvaine. Photo provided through special arrangements with the Chicago Historical Society. Through other courtesy it is said.

Recent memorable Caxtonians

A letter from a Caxtonian Newly arrived in Cleveland

Dear Bob:

Your founding and editing of the *Caxtonian* for ten years is a truly remarkable feat. All the more so in view of the unfailing high quality of the contents you have managed to provide.

I sorely miss the dinner meetings but the *Caxtonian* helps. Doris and I look forward to each issue. She begins with "Musings," and we both marvel at the breadth of your interests, past and present.

Congratulations and best wishes for your continued opus.

John McKinven

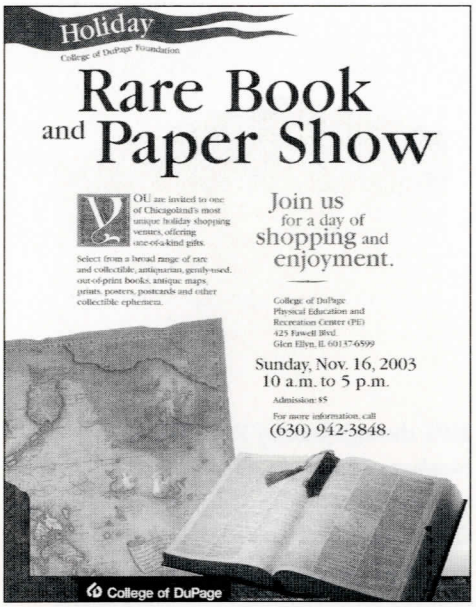
Editor's note: *John and Doris McKinven, regular attendees at Caxton dinner meetings, have moved from Lake Forest, IL, to their new home in Fairport Harbor, OH. They are sorely missed at our gatherings.*

Peter Stanlis speaks In Europe and U.S.

Caxtonian Peter Stanlis, our resident Edmund Burke and Robert Frost scholar was in London on October 9 to speak on "The Political Philosophy of Edmund Burke" at the Edmund Burke Society. On October 14, he flew to Amsterdam, where he spoke to the World Court at the Haig on "Burke's Conception of International Law."

Returning to Chicago on October 18, he is now preparing for three lectures on Robert Frost at Rock Valley College, Rockford, in early November. A member of the Board of Directors of the Friends of Robert Frost, Stanlis presented a summary of his forthcoming book on the intellectual life of Robert Frost to members of the board in South Shaftsbury, VT, in late September.

Stanlis received the Will Herbert Award from the Intercollegiate Studies Institute of Wilmington, DE. The award, presented for his 40 years of devoted service in lecturing and leadership for ISI, was presented in Washington, DC, during the last week of October and included a White House reception. ❖



Flyer for College of DuPage Rare Book and Paper Show. (See "Saints & Sinners" notice.)

Flyer from Columbia College exhibition. (See "Saints & Sinners" notice.)

Saints & Sinners Corner

Columbia College exhibit 'Only on Paper' opens. An exhibition, *Only on Paper, Six Centuries of Judaica from the Gross Family Collection*, is now running at the Center for Book and Paper Arts, Columbia College, 1104 S. Wabash St., 2nd Floor, Chicago. Gallery hours are daily, 10 a.m. to 5 p.m. and Saturday, 10 a.m. to 4 p.m. The exhibition will run through December 13, 2003. For information, telephone 312/344-6630.

The College of DuPage Foundation will host the first annual Holiday Rare Book and Paper Show, November 16, 2003, on the Glen Ellyn, IL, campus. The show, which will feature a broad range of collectible, antiquarian, gently-used, out-of-print books; antique maps; prints; posters; postcards, and other collectible ephemera, will be held in the Physical Education and Recreation Center, 425 Fawell Blvd., Glen Ellyn. For information, telephone 630/942-3848.

Annual Caxton auction set for the Revels. In addition to books for this year's Caxton Club auction, scheduled for the Holiday Revels, December 17, 2003, we are also soliciting other book-related items from members and friends. Examples of non-book, but book-related, items might be: the re-binding of a favorite book, archival boxes, a class, a library tour, personalized bookplates, etc. Please send your books (or a description of an offered service) to Dan Crawford at the Newberry Library, 60 W. Walton, Chicago, IL 60610. Items should arrive by December 5 to allow time for processing.

A correction. The October issue of the *Caxtonian* carried a notice about the Shaker Village of Spring Hill, KY. That should have been the **Shaker Village of Pleasant Hill, KY**, the widely-known and often-visited restored Shaker village of the central states. Our apology for the error.

Bookmarks...

Dinner Program
November 19, 2003
David Starkey
"The World of Queen Elizabeth I"

November's dinner meeting will take place on Wednesday, November 19, as the world continues celebrating the 400th Anniversary of the death of Queen Elizabeth I. Our speaker will be David Starkey, author of *Elizabeth, The Struggle for the Throne*. Starkey has lectured in International History at the London School of Economics and the University of London. For two years, he was Visiting Vernon Professor of Biography at Dartmouth College, and in 1989, he was a British Council Funded "Specialist Visitor" to Australia, where he gave a series of 19 lectures at seven universities in six weeks. He is now a Bye-Fellow at Fitzwilliam College, Cambridge.

He has narrated a television series about Elizabeth and Henry VIII, which has appeared in America on the History Channel. *Publishers Weekly* describes Starkey's writing in this way: "...Despite his admission that he himself has half fallen for Elizabeth, what separates Starkey from other popular historians of the reign is his resolute avoidance of sentimentality. He presents us with a hard-headed queen, quite capable of chopping off the right hand of an obstreperous pamphleteer."

But there's more: Starkey is at work on a new book on Henry VIII (Elizabeth's father), which should be out by the time of the meeting, so this will be a real father-daughter event. The talk also coincides with the exhibit *Elizabeth I: Ruler and Legend*, which runs September 30, 2003, through January 17, 2004 at the Newberry Library.

This will be a father-daughter event, and all Caxtonians are invited to bring guests — daughter or son, father or mother, wife or husband, cousin or friend — to this unusual gathering, in which the celebration will be both historical and bookish. There will be no discrimination in reference to gender, so choose your partner and join your friends for an evening with Elizabeth.

Robert McCamant
Vice President and
Program Chair

December Luncheon and Dinner programs

On Friday, December 12, Caxtonian Junie Sinson will report on the activities and discussions of The Caxton Club Nobel Prize in Literature committee in selecting its candidate for next year's prize. He will also comment on the 2003 Nobel Prize winner in literature and compare the Nobel's selection with those of the other major international literary prizes.

On Wednesday, December 17, the Caxton year draws to a close with the annual Holiday Revels, which will include our annual book auction, as well as lively entertainment appropriate for this much-anticipated occasion. More details forthcoming.

All luncheon and dinner meetings, unless otherwise noted, are held in the Mid-Day Club, 56th floor of BankOne, BankOne Plaza, Madison & Clark, Chicago. Luncheon and discussion, 12:30pm. Dinner meetings begin with spirits at 5pm, dinner at 6pm, lecture at 7:30pm. ***Members planning to attend luncheons or dinners must make advance reservations by phoning the Caxton number, 312/255-3710.*** *Luncheon for members and guests, $25. Dinner, for members and guests, $45.*

Luncheon Program
November 14, 2003
Ed Vaulaskas
"A Brief Survey of Botanical Literature Before 1600"

Friday, November 14: Ed Vaulaskas, Manager, Library and Plant Information Office at the Chicago Botanic Gardens, will continue and expand upon the stimulating discussion he moderated with Caxtonians upon the occasion of their one-day field trip to the Chicago Botanic Gardens on June 14, 2003. He will focus the discussion on "A Brief Survey of Botanical Literature Before 1600."

This talk examines the significance of some of the early botanical and horticultural literature published in Europe before 1600. Influenced largely by classical writers such as Theophrastus (d. 287 BCE) and Dioscorides (c.40-90 AD), the early literature in botany reflects the impact of discoveries in Asia, Africa, and the Americas.

Specialized books by Rembert Dodoens (1517-1585), Charles Estienne (c.1505-1564), and others will also be treated and discussed.

Caxtonians who attended the June 14 event will be delighted to have an extended discussion of the topic of that day; those who didn't will have the rare opportunity to hear one of Chicago's and America's specialists in botanical literature.

Edward Quattrocchi & Leonard Freedman
Co-Chairs