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THE NEWSLETTER OF THE FRIENDS OF THE THOMAS FISHER RARE BOOK LIBRARY

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SPECIAL ISSUE
ON IMPORTANT
RECENT

A ACQUISITIONS

This issue is devoted to important acquisitions of the past year. Our annual reports on book and manuscript donations and the donor list will appear in the fall issue.

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A REMINDER TO OUR DONORS

If you are contemplating a donation of book or manuscript material this year please try to get the material to us by September. It will help us manage our work flow more efficiently and ensure that you will get your tax receipt in good time. Thank you for your consideration.

A HUNDRED YEARS OF PHILOSOPHY
FROM THE SLATER AND WALSH COLLECTIONS
AT THE THOMAS FISHER LIBRARY
 REMARKS AT THE 29 JANUARY 2008 EXHIBITION OPENING

F. Michael Walsh

Good evening! Thank you for coming out this evening. Some of you were also here four years ago at the reception for the opening of another exhibition of older philosophy books that I had given to the University. You may remember that at that time I expressed my deep regret that the limited display space meant that I had to cut off the selection of books around the end of the nineteenth century. As wonderful as the exhibited fifteenth to nineteenth century books might have been, truncating things in this way was to me regrettable, as so much interesting philosophical work has been done since that time. I reflected that evening that I hoped someday it would be possible to do another exhibition of more recent philosophy, possibly in conjunction with Professor Slater.

Well, the staff of the Fisher were kind enough to keep that in the back of their minds when scheduling exhibitions and they very kindly took me up on the offer. This is why we are all here today. I would like to thank Richard and Anne for making that possible. On behalf of both John and myself, I'd also like to thank P. J. Carefoote, who has done such a capable job of shepherding the exhibition and catalogue along. And, of course, Linda Joy, who in arranging the exhibition cases, has worked miracles in bringing out the admittedly limited visual appeal of modern philosophical books. I'd also like to commend Stan Bevington and Coach House Press for their skill and diligence in producing another attractive catalogue within tight deadlines.

I do hope you enjoy the exhibition and the catalogue. We tried to include a little

bit for everyone—from unique materials by Wittgenstein to some of the texts that ignited philosophical controversies that are still raging, not only in university classrooms but also in the public arena.

Finally, I would like to say how much pleasure it has given me to work on this project with John. Our friendship, which extends over twenty-five years, was built upon a common interest in collecting philosophy books. Over the years, we've enjoyed many forays into bookshops here and elsewhere seeking out elusive finds and countless conversations about our latest acquisitions or the one that we missed. His companionship and scholarship have enriched not only my library and knowledge of philosophy, but in many other ways, my life. Thank you John.

SOME PLEASURES OF BOOK COLLECTING

John G. Slater

Since the purpose of this exhibition is to acknowledge in a quiet way the importance of book collecting, I thought it might interest this audience if I were to relate how I came to acquire two of the rarer logic books on display.

The magnificent set of the first edition of *Principia Mathematica* by Alfred North Whitehead and Bertrand Russell in the exhibit has had only two private owners. I was the second. The first owner was something of an enigma. Around 1970 a baker who had a small shop in Albany, New York, died, and when his executors opened the room above the bakery where he occasionally slept during busy times, they were astonished to find a large library of technical books in logic and mathematics. None of those who knew him had any idea he had such interests. Among the

volumes were those of *Principia Mathematica*. Like all the other books, its three volumes were in mint condition. The only evidence of ownership was on the free front end-papers. In the manner of a schoolboy, the baker had carefully drawn lines with a ruler and written his name and address and the date he acquired the books: Philip Wm. Hausmann, 39 Central Ave., Albany, N.Y., June 3rd 1916. He then placed them on a shelf where they remained untouched until his death.

It is not surprising that the baker had not read *Principia*. Despite the fact that Russell told George Santayana at the time the first volume was published that it was "the most elementary book ever written on mathematics," very few people have got very far into that volume, let alone the other two. In his old age Russell remarked that he knew of only six

men who had read all three volumes. Three of them were Poles, all of whom, he lamented, had been killed by the Nazis. The other three, surprisingly, were all Texans. Russell confessed that he did not know what had happened to them. The only thing we can know for sure about these Texans is that none of them was named Bush.

The executors of the baker's estate sent his library to auction, and *Principia* ended up in Los Angeles in the hands of Michael Thompson, then just getting started in his own business after having served an apprenticeship with the legendary firm of Zeitlin and Ver Brugge. He told me the story of their previous owner and offered the set to me for \$1200, which at the time seemed to me an enormous sum. I swallowed hard and bought it. I am glad I did, because the price of those that have come

on the market since has skyrocketed. Dealers now think nothing of asking \$30,000 or more for a set, and the ones they offer are seldom in as fine a condition as this one.

The other title I want to talk about is even rarer than *Principia*. It is the pamphlet entitled *Arithmetices principia: nova methodo exposita*, published in Turin, Italy in 1889. Its author is Giuseppe Peano. In English the title reads, *The Principles of Arithmetic, Presented by a New Method*. In it Peano axiomatizes for the first time the arithmetic of the finite cardinals, the numbers one learns as a child, and goes on to prove such edifying theorems as $1 + 1 = 2$. Besides the terminology of logic, Peano uses only three undefined terms—zero, number, and successor—intended in their usual senses, and five elegant axioms—two of which are “zero is a number” and “no two numbers have the same successor.” It was a groundbreaking achievement.

I owe this copy to the antics of one of the most brazen book thieves of the twentieth century. The story begins in February 1970 when I first visited London. At the request of McMaster University, I accompanied Kenneth Blackwell, the Russell archivist, to England to help deal with some loose ends resulting from Bertrand Russell’s death earlier in the month. I was already a serious collector of Russell’s books and pamphlets, and while I was there I happened upon the premises of Mr. Linden in Craven Street off the Strand. Mr. Linden was a refugee from Nazi Germany and it seemed to me that he behaved as if the Gestapo were still on his trail. The slightest sound at his door brought a quick fearful look to his face. He was a very knowledgeable book dealer. Unlike most booksellers in those days, he knew of authors, like Gottlob Frege, the great German logician, who had made important new advances in logic and mathematics. I remember asking John Boyle, then the manager of Dawson’s of Pall Mall, one of the poshest London dealers, if he had any books by Frege, and he replied “Who the hell is Frege?” His response was typical of the secondhand book dealers at that time. Mr. Linden was proud of the fact that all of his books were out of print. They came mostly from other shops and auctions. In his unheated basement I came across several hundred philosophy books that had once been arranged alphabetically by author. I went through them, buying a couple of mailbags full, and I made sure when I left that those remaining were again in proper alphabetical order.

I went back to London two more times in 1970 and on my second visit to Mr. Linden I was greeted with open arms. He had noticed my work in reordering the philosophy books and thanked me profusely. On one of my trips

I found him in his office on the ground floor going through boxes of books that had just been delivered to him. He told me that he had bought them at auction and was not sure what he had. At his invitation I proceeded to go through them and came upon the pamphlet by Peano and two publications by Frege, a pamphlet and his last book, a two-volume work on the foundations of mathematics. These were indeed valuable finds and I bought all three items. His prices were very modest. I seem to recollect paying ten pounds for the lot.

I was curious about the previous owner and from the auction catalogue I determined that it was a man named John Hope Johnstone. Back in Toronto I did some research on this man. I learned that as a young man he had lived in the home of the painter Augustus John and had been tutor to his children. After that he seems to have lived the life of a permanent house guest. He had a very small place in London where he repaired to between visits. It was full of books when he died. By a stroke of good luck, I happened on one of Gerald Brenan’s autobiographies and made an astonishing discovery. Brenan told of Johnstone’s habit of arriving at someone’s home for a visit with a large bag full of books. When he left he took the large bag with him, but the books in it were not the ones he had come with. He had gone through his host’s library, picking out valuable titles and replacing them with cheap books in presentable condition. No doubt he bought the novels and other popular books in London from the twopenny racks then outside every secondhand shop. Apparently he sold the valuable books to dealers and maintained himself in this way. Brenan, by the way, foiled him. He got up very early on the day Johnstone was to leave and opened the bag of books, finding it full of his most valuable titles. He went through his shelves, pulled out the offending volumes, replaced them with his own pilfered books, and repacked the bag. Apparently Johnstone held the view, probably a correct one, that most people seldom pay attention to their books once they have shelved them, and as long as the shelves are full it will be a long time before they notice any substitutions. By then he would be long gone. But Brenan had been warned and took appropriate action. Johnstone never visited him again.

I have no idea from whom Johnstone took the items I bought, assuming that they were stolen, which seems very likely given their esoteric content. There were several people on the fringes of the Bloomsbury group who had studied with Russell at Cambridge. It may have been any one of them. I am just glad I happened to visit Mr. Linden at exactly the right time to take advantage of Johnstone’s lack of honest dealing. In all the years since I have

never seen another copy of the Peano pamphlet offered for sale. It is indeed scarce.

Luck, then, has played an important role in my amassing the large collections—some thirty-five thousand books and pamphlets, of Bertrand Russell and twentieth-century philosophy—I have given to the Fisher Library. But luck is only one element in successful collecting. Another is knowledge. Had I never mastered mathematical logic I would not have recognized the value of the Peano pamphlet even if I had found it on an open shelf. Still a third element in building a coherent collection is perseverance, the ordinary kind, not that of Calvinist theology. One’s commitment to the task must remain steady over a very long time. In that way one builds up a reputation with booksellers who will then offer you titles from their stock which they think might be of interest. The prices go up, of course, but so too does the satisfaction of acquiring scarce titles.

Finally, there is serendipity. My best example of this occurred in the Starr Bookshop in Boston. For several years I had been searching for a vanity press Festschrift honouring the American philosopher, Morris Raphael Cohen. This book, with its rather quaint publisher listed as “the youth who sat at his feet,” recorded the speeches made at a dinner celebrating his controversial career. Both Russell and John Dewey had been guests and paid Cohen tribute in short speeches. I wanted a copy of the book for my Russell collection. The Starr bookshop, which earlier had sold its entire stock to York University, was again overstocked, with books piled on the floor and precariously jammed in every which way on top of the shelved volumes. As I was making my way through one of its narrow, cluttered aisles, I accidentally knocked a small book from the Judaica section to the floor. When I picked it up I was astonished to see that it was the Cohen Festschrift. For once I was grateful to Mr. Starr for his untidiness.

Building these collections has provided me with a great deal of pleasure. To walk into Waterfield’s in Oxford as I did one summer day and find that I was the first person to see all the pamphlets from the Oxford University Press’s printer’s library for sale at a pound or two each is enough to gladden the heart of any collector. Among them were the file copies of a short-lived periodical founded by Logan Pearsall Smith to which both Bertrand Russell and his first wife, Alice Pearsall Smith, had contributed autobiographical essays under pseudonyms. Again my previous research had paid off. I am pleased to report that I have many such pleasant memories. Collecting has indeed had its rewards, for me, for philosophy, and for the Fisher Library.



THE LEON KATZ MEMORIAL LECTURE

A new memorial lecture on the subject of Canadiana—literary, artistic, or historical—has been endowed by Mrs. Johanna Sedlmayer-Katz in memory of her late husband, Leon Katz. This will be the fifth endowed lecture in the program of events available to the Friends of the Thomas Fisher Rare Book Library.

Great supporters of Canadian art, Johanna and Leon Katz became members of the Friends of the Fisher Library in 1990 when Leon made his first donation of rare materials to the library. Leon Katz traveled extensively, meeting and photographing celebrities. He was an avid collector of autographs of artists, poets, composers, and others, which he compiled into his prized 'Mementos' albums. His collection also includes photographs of artists and writers, many of them signed. This collection, as well as numerous rare books, is now housed in the Fisher Library.

Leon passed away in 2000 and Johanna has continued as a faithful 'Friend' ever since. This annual lecture will be a truly fitting memorial to Leon Katz's great involvement in and support of Canadian art and literature. The inaugural Leon Katz Memorial Lecture will be held Wednesday, 4 March 2009. Titled "Going Native? : Canadian Missionary to Korea, James Scarth Gale," the lecture will be delivered by Ross King, Professor of Korean at the University of British Columbia.

*Photo of Johanna Sedlmayer-Katz
and Leon Katz ca. 1972*

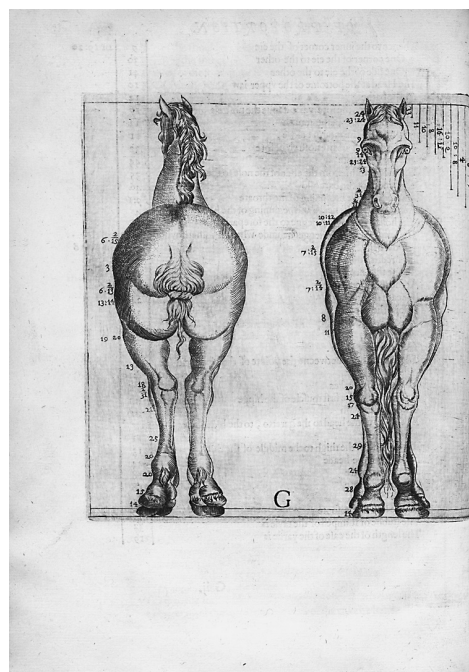
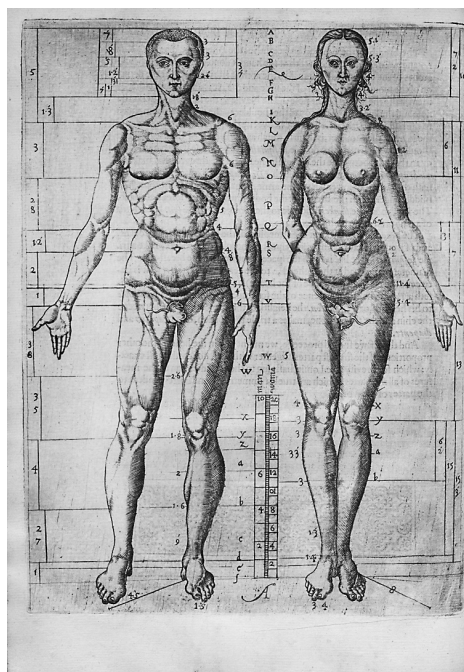
NOTABLE ACQUISITIONS

RICHARD HAYDOCKE'S ENGLISH RENDITION OF LOMAZZO'S TRACT ON THE THEORY OF ART (1598)

Giovanni Paolo Lomazzo (1538-1600) was a painter who, after becoming blind in 1571, turned his attention to the theory of art. In 1584 he produced the most comprehensive work in that field written in the sixteenth century called *Trattato dell'arte della pittura diviso in sette libri*. A second issue, which added the words 'scultura, et architettura' to the title, appeared in 1585. It became known as 'the Bible of mannerism' and although overtaken by a baroque aesthetic, remained very influential because of its application of philosophical investigation to the practice and appreciation of art. Lomazzo was strongly influenced by Neo-Platonism, but also employed Aristotelian and medieval scientific sources. His work is divided into

seven chapters dealing with proportion, motion, colour, light, and history.

Richard Haydocke translated the first five chapters of Lomazzo's treatise into English and published it under the title *A Tracte containing the Artes of Curious Paintinge Carvinge & Buildinge. Written first in Italian by Jo. Paul Lomatius, painter of Milan and Englished by R.H., student in Physik* (Oxford: I. Barnes, 1598.); it was the first work of its kind in that language. Although the work was incomplete, Haydocke did provide illustrations, drawn and engraved by himself, including an elaborate title-page with a self-portrait and a depiction of Lomazzo. Haydocke (1569/70–ca. 1642) was a physician, practising for many years in Salisbury. He matriculated in 1588 at New



*Two full page engravings from the section "Of Proportion":
Left: "The proportion of a man's body of tenne faces"
Right: "Of the measures of an horse from lime to lime"*

College, Oxford, and was elected a fellow in 1590. He received his BA in 1592, proceeded to an MA in 1595, and then travelled abroad, probably to Italy. On returning to Oxford he studied medicine, receiving his BM degree in 1601, and was thus still a student when the *Tracte* appeared in 1598, the result of his “spare howers of recreation...in the sweete Contemplation, and delightfull Practise of the more curious kindes of Painting, Carving, and Building.” He left Oxford in 1605 and in Salisbury acquired a considerable reputation for preaching puritan-influenced sermons in his sleep. James I summoned him to court, but after listening to him one night was not convinced. Haydocke then admitted he had not really been asleep. The King pardoned him for his fraud and offered him a position in the church, but Haydocke chose to remain a physician.

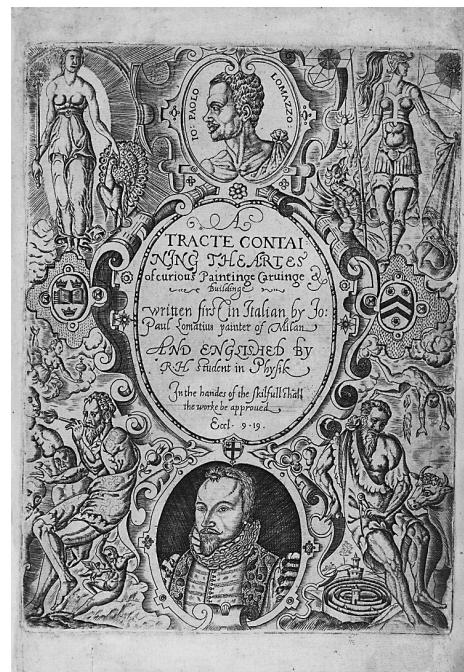
The *Tracte* was dedicated to Sir Thomas Bodley, the founder of the Bodleian Library, who wrote in 1601 to Thomas James, his first Keeper, “If I could get Lomazzius in Ital. to be ioned with Mr Haidockes English it would deserve a good place in the Librarie.” Thus the *Tracte* was among the first donations to the newly established library, the principal project of the last fifteen years of Bodley’s

life. Sir Thomas Bodley (1545–1613), a diplomat and scholar whose wife inherited a fortune, travelled widely in Europe and became a gentleman usher to Queen Elizabeth. He also became a considerable linguist, which he felt qualified him to, in effect, reestablish the Oxford library. He was knighted in 1604.

The *Tracte* was printed for Haydocke in Oxford by Joseph Barnes, who had been appointed University Printer in 1584 upon receiving a loan of £100 from Convocation. His handsome quarto edition of the *Tracte* was well printed, with its thirteen full-page copper-plate engravings and engraved title page displaying a high standard for English engravings of the period.

The Fisher Library copy of the *Tracte*, recently acquired from a local collector, is the only copy recorded in a Canadian institution and one of six known in North America. It is an especially satisfying acquisition because we already have the 1585 edition of Lomazzo’s original work as well as his 1581 *Rime*. It thus enhances our collections of early English books, our extensive Italian collections, and our holdings in the history of art.

Richard Landon, Director
Thomas Fisher Rare Book Library



Title page by Haydocke, including a self-portrait and depiction of Lomazzo

A FIFTEENTH-CENTURY DEFENCE OF EUCHARISTIC THEOLOGY:

A NEW MANUSCRIPT FOR THE FISHER LIBRARY

Later this month, from June 15–22, Roman Catholics from near and far will flock to Quebec City for the 49th International Eucharistic Congress. In the words of the current Archbishop of Quebec, Marc Cardinal Ouellet, this will be “an opportunity for Catholics from around the world to celebrate their faith in the Eucharist and to bear witness to the Gospel by sharing moments of prayer, reflection and fraternity.” What has this event to do with the Thomas Fisher Rare Book Library? While we will not be represented there either personally or corporately, one of our most recent manuscript acquisitions, “De sacramento

altaris et valore missarum” (Concerning the Sacrament of the Altar and the value of Masses) certainly reflects the faith inspiring thousands of pilgrims to make the journey to Quebec. Written in northern France or Flanders in the latter part of the fifteenth century, this treatise bears witness to the centrality of transubstantial eucharistic theology to Catholic thought as it has developed over the past thousand years down to the present day.

According to Catholic belief, the elements of the Eucharist—simple bread and wine—cease to be what they appear to be, and in the course of the Mass become the substance of the body and blood of Jesus without any change to their outward characteristics. Certainly, this doctrine has proven to be controversial ever since the sixteenth century when many Reformers, especially Zwingli and Calvin, challenged it, claiming instead that the Lord’s Supper was merely a commemoration; for them and their followers, the bread and wine remained just that. The fact is, however (and our new manuscript bears witness to this reality), that the orthodox Catholic position was challenged long before the appearance of Martin Luther in 1517.

This beautiful codex, written in a fine gothic miniscule script, is attributed to Pseudo-Hugo de Sancto Caro. The true identity of the

author is unknown to us, but he was clearly in sympathy with the writings of Hugh of Saint-Cher (ca. 1200–1263), a Dominican preacher, biblical commentator, and Cardinal of the Roman Church. It was Hugh who was largely responsible for the spread of modern Eucharistic devotion by championing the Feast of Corpus Christi, and extending its observance beyond Flanders into the Germanic territories. Although the dogma of transubstantiation had been formally defined in 1215, many believers still had difficulty reconciling the Church’s official teaching with their sensual perception. Instead, they harked back to earlier theologians, like Berengar of Tours, who in the eleventh century reacted against the emerging Catholic orthodoxy on this very point. Berengar’s position was, simply put, that the substance of the bread and wine used in the Sacrament did not disappear with their consecration; instead they *became* the Sacrament, which is essentially consubstantiation rather than transubstantiation, as explained by Aquinas for example.

The new Fisher manuscript is in large part a response to Berengar and his followers. Based on its script, decoration, and binding, it likely comes from that part of France or French Flanders where traditional Catholic Eucharistic devotion, as expressed in processions and liturgical exposition,

had originated some two hundred years before. It may indeed have been written in response to the persistent critiques of the prevailing orthodoxy that were still blowing across Europe at the end of the fifteenth century—and would turn into a whirlwind at the beginning of the sixteenth. At the very time that this manuscript was being written, more than one hundred Lollards, who rejected this form of eucharistic piety in favour of biblical preaching, were convicted in London for rejecting the dogmatic *status quo*. In the northern Germanic territories, reports of miraculous appearances of bleeding hosts increased dramatically, especially in areas close to the Hussites, whose doctrine was similar to that of the Lollards. Another group of “heretics,” the Waldensians, who declared the Eucharist to be merely a memorial and only celebrated it once a year on Maundy Thursday, established thriving communities in the Piedmont region of northern France itself. Pope Innocent VIII declared a Crusade against them in 1487. It is within this context that we should probably understand the creation of this particular manuscript.

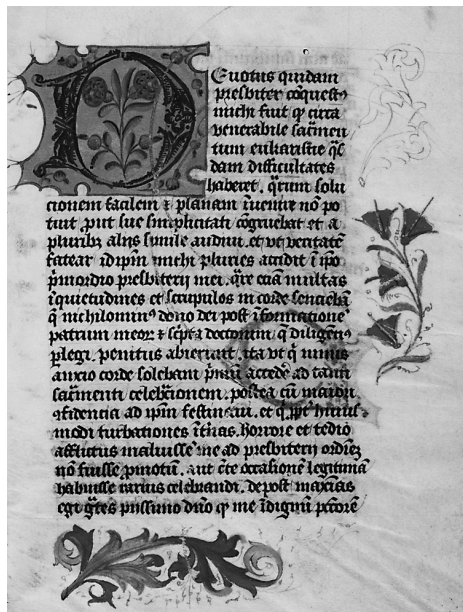
The text is written in a dark brown ink, with four larger initials painted in blue, orange, or green on liquid gold grounds, some with gold infill on blue or pink grounds. Each initial contains stylized violets or columbines, significant choices inasmuch as the violet stands for Christ’s incarnation and the columbine for the power of the Holy Spirit in Christian iconography. For many years the book was in the library of the Dukes of Arenberg whose castle was on the outskirts of the university city of Louvain in Belgium, one of the jewels of Catholic learning and the foremost centre

of opposition to the Protestant Reformation. Although the dukes dispersed the majority of their manuscript collection in the 1950s, this particular item remained with the family—probably because of its calligraphic and ornamental beauty—until the Duchess Matilda d’Arenberg gave it as a present to a jeweller in Monaco. The contemporary binding of brown calf stretched over wooden boards offers a teasing glimpse of the original owner’s identity. On the front cover, the sides are divided by multiple fillets into concentric frames. Heraldic devices, featuring a crowned shield with three ermine figure prominently, but to whom these arms belonged cannot be determined with any certainty. The back cover again displays examples of traditional Christian iconography, with multiple iterations of the lion and stag, both of which symbolize Christ himself.

The arguments contained within the pages of this manuscript helped to systematize orthodox Catholic thought on the Eucharist as it is still understood by the faithful; those same arguments, however, probably will not even fleetingly enter the minds of those who will gather on the Plains of Abraham for the upcoming Congress. That alone demonstrates the degree to which the teachings of Thomas Aquinas and Hugh de Saint-Cher triumphed over their opponents. But for serious scholars of medieval history, theology, and the Reformation, this new unpublished manuscript is yet another resource to be mined in the quest to understand the evolution of modern Catholic doctrine.

P.J. Carefoote

Thomas Fisher Rare Book Library



First leaf of *De sacramento altaris*

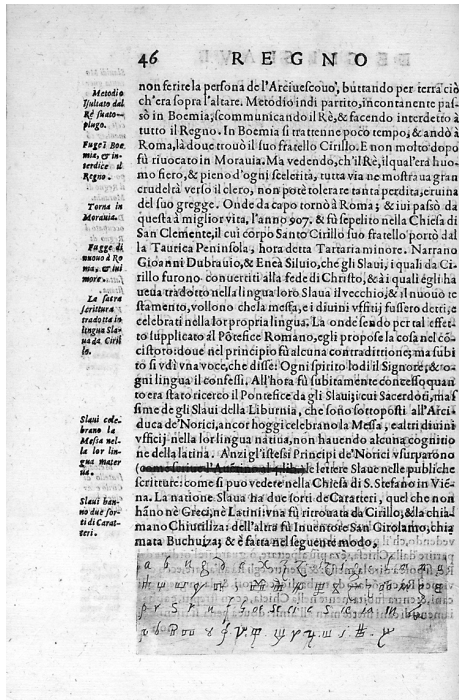
ORBINI'S REGNO DEGLI SLAVI:

AN EARLY SOURCE FOR SLAVIC
HISTORY

The Fisher Library has acquired an exceptional first edition of Mauro Orbini's *Il regno degli Slavi* (Realm of the Slavs), the first comprehensive survey of South Slavic history and an early contribution to Pan-Slavism. The purchase was made possible through the generosity of John and Anne Zdunic who for years have been supporting the Croatian collection at the University of Toronto Library.

The author of the book, Mauro Orbini (ca. 1550–1611/1614), was born in Dubrovnik, Croatia. The area at the time was part of Venetian Dalmatia and Dubrovnik (Ragusa) enjoyed the privileges of an autonomous city-republic. Straddled between Western and Eastern Europe—Rome and Byzantium—under the influence of humanist ideas, and populated by an ethnic mix of Illyrians, Greeks, Romans, and Slavs, Orbini's Dalmatia in the sixteenth century was experiencing its cultural golden age. Orbini, after entering the Benedictine order, spent most of his life in various monasteries of the region. A short appointment as abbot of a monastery in Bács, Hungary, and occasional visits to archives in Italy were the only occasions on which he left Dalmatia and Dubrovnik. Following a dispute with fellow monks at the monastery on the island of Mljet, he was sequestered from 1604 to 1606 in the monastery on the island of Šipan. During his stay there, Orbini wrote his *Zarčalo duhovno* (Spiritual Mirror) an adapted translation of the Italian work by frate Angelo Elli da Milano, *Specchio spirituale del principio, e fine della vita humana* (Brescia, 1599). This work, translated into what Orbini called “Dubrovački” (the language of Dubrovnik) is an important milestone in the development of the Croatian literary language.

Il regno degli Slavi (Pesaro: Girolamo Concordia, 1601) however, remains Orbini's principal achievement. He wrote it to bring to light the ancient and glorious history and territorial expansion of the Slavs, writing about their origins, the history of the kings of Dalmatia, and the medieval history of Croatia, Serbia, Bosnia, Hercegovina, and Bulgaria. According to Orbini, the Slavs were descended from Japheth, Noah's son, whose descendants migrated to Scandinavia. From there they spread out and conquered many lands and peoples. Orbini, in the first part of his history, presents evidence of the indigenous Balkan origin of the Slavs and in so doing incorporates the Illyrians, the Thracians as well as all of



In Il regno degli Slavi Orbini provides descriptions and tables of the Croatian Glagolitic script (left) and of the Cyrillic (note the expurgated name of Aventinus on p.46). The book also includes two engraved plates of Slavic warriors: one from the North and the other from the Balkans (right: Slavo dell'Illyrico).

the Roman emperors born to the East of the Adriatic Sea into the same nation, including the sixth-century Byzantine emperor Justinian the Great. He writes consistently of the Slavs, the Slav nation, and the Slavic language, emphasizing that unity of speech proves the unity of a people. He was convinced that all the South Slavs were of one origin with the other Slavs in Bohemia, Poland, Russia, etc., and that these others were blood descendants of the Balkan Slavs. The second part of Orbini's history covers Dalmatian history, and has been identified as his Italian translation of the sixteenth-century Croatian version of the medieval "Chronicle of the Priest of Dioclea." In the third part Orbini focuses on the Serbs, Bulgarians, Bosnians, and Croats. Though much of the work is based on unreliable legends and chronicles, *Il regno degli Slavi* had a great impact on the subsequent historiography of the South Slavs.

The work gained greater importance among the Orthodox South Slavs when Tsar Peter the Great commissioned Sava Vladislavić (1668–1738) to translate it from Italian into Russian. Vladislavić, a Hercegovinian by birth and Ragusan by upbringing, was a diplomat in the service of imperial Russia. He sought to persuade the Tsar that the Slavs under Turkish rule would rise up should the Russians bring their forces into the Balkans, and emphasized the unity of their common Slavic nation and language. His abridged translated version *Kniga istoriografija, pochatiia imene, slavy, i razshireniiia naroda slavianskogo* was published in St. Petersburg in 1722, with the addition of a chapter on Saints Cyril and Methodius by the

theologian Teofilakt Lopatynskyi (1670–1741). The translation influenced Russian Balkan policies and national consciousness among Serbs in the eighteenth century. Orbini's book also served for a long time as the authoritative source for the study of late medieval South Slavic history, particularly the history of the Croats, Serbs, and Bulgars, and contributed to the formation of future historians from those nations and the ideological concept of a Pan-Slavic common national identity.

The copy purchased for the Thomas Fisher Rare Book Library is from the book collection of the Earls of Macclesfield, once one of Britain's greatest privately-owned libraries. The library of some 12,000 books and manuscripts mostly written or published prior to 1750 was formerly housed in the earls' ancestral home of Shirburn Castle in Oxfordshire, and is being sold in a series of auctions by Sotheby's. The Orbini volume, previously the property of Thomas Augustus Wolstenholme Parker, sixth Earl of Macclesfield, includes a nineteenth-century bookplate with the Macclesfield coat of arms bearing the motto "Sapere Aude" above "North Library." The handsome 473-page folio is bound in eighteenth-century speckled calf gilt and includes two full-page engraved plates of warriors representing *Slavo del Mar Germanico* and *Slavo dell'Illyrico*. Further illustrations consist of two Slavic alphabets, numerous coats of arms, woodcut initials, head-pieces, and ornaments.

Of historical interest are a number of deleted names, and sometimes of longer passages, a result of the expurgation by the Sacred Congregation of the Inquisition of the Roman

Catholic Church. Though Orbini based his history on a variety of sources, thirteen names that he cited were on the *Index Librorum Prohibitorum* (List of Prohibited Books), and these have been expurgated from the text of *Il regno degli Slavi*. They include Byzantine Greek scholar Laonicus Chalcondyles (ca. 1423–1490); and a number of German scholars: historian Johannes Thurmayr (Aventinus) (1477–1534); cartographer, cosmographer, and Hebraist Sebastian Münster (1488–1552); humanist and Protestant reformer Kaspar Hedio (1494–1552); poet and classical scholar George Fabricius (1516–1571); historian Hans Löwenklau (Leunclavius) (1533–1593); and theologian David Chytraeus (1531–1600). For the most part those censored from the text by the Inquisition were either Byzantinists sympathetic with the Humanists, or adherents to Lutheranism. Orbini's work itself was placed on the Vatican's index of prohibited books in 1603 by order of Pope Clement VIII for citations from Protestant and Orthodox sources. Though this prohibition probably made the book harder to find, it never ceased to be widely read among intellectuals.

The University of Toronto Library is grateful to John and Anne Zdunic for providing funds for the purchase of *Il regno degli Slavi*, and for their support of the Croatian Studies Program at the University.

Ksenya Kiebuszinski
Collection Development, Robarts Library
and Petro Jacyk Central
& East European Resource Centre

KIBBUTZ HAGGADOT:

AN IMPORTANT MANIFESTATION OF INDIGENOUS ISRAELI CULTURAL EXPRESSION

The primary goal of the Zionist movement was the return of the Jewish people to its ancestral homeland and the reestablishment of the natural attachment of the people to the Land of Israel. The kibbutz movement played a key role in bringing this goal to fruition. For several generations the kibbutzim were at the forefront of the settlement effort and were a primary source of leaders of the yishuv (pre-1948 Jewish population) and later of the young state.

Another aspect of Zionist ideology was the Negation of the Diaspora and the religious customs and mores associated with it. While some sought to totally sever all ties to religion, many others sought to revitalize religious practices and instill in them new meaning, based on secular, humanistic ideals. It is in this context that we must understand the phenomenon of kibbutz haggadot.

The haggadah is the text that forms the basis for the ceremony the seder, which is acted out in Jewish homes around the world on the first night of Passover (also second in the Diaspora). The traditional text was fixed by the Sages of the Rabbinic and Geonic periods and features the eating of matzah and bitter herbs, the drinking of four cups of wine, and the retelling of the story of the Exodus from Egypt. This text was no longer acceptable to secular Zionists with their strong socialist and humanistic ideals. But rather than reject it completely they chose to maintain the framework and adapt it to suit their needs. Typically, most of the ritual acts were eliminated, the emphasis was shifted from the midrashic retelling of the exodus to the original account as set out in the Book of Exodus. Other features included: passages from Song of Songs and other expressions of joy and delight related to the coming of the spring season; a harvest celebration reminiscent of the biblical grain offering (omer) brought at Passover marking the beginning of the growing season; and a review of major events in the kibbutz in the previous year (Passover is also a new year commemoration of sorts).

Kibbutz haggadot began to be produced by individual kibbutzim in the mid-1930s and are still produced to this day. Large kibbutzim produced their own, smaller kibbutzim sometimes collaborated, and on occasion the kibbutz movements (at least four, representing different ideologies) sponsored the publication of haggadot. The quality of production varies from the primitive mimeographed and stapled typescripts to more sophisticated printed

versions on good quality paper. Many are illustrated by local artists.

What makes these haggadot especially interesting are the special readings introduced in the text. Some are repeated in various editions, but there are significant variations and local innovations that make these texts a worthy topic of study. After the Holocaust, many kibbutzim rewrote the exodus story to incorporate the liberation of the Jewish people from Nazi bondage, a powerful image which was tremendously meaningful for many kibbutzniks who were survivors themselves and had experienced the liberation from bondage and the exhilaration of freedom.

Most kibbutz haggadot were never produced for the commercial market. They were inhouse publications meant for local use and their circulation was quite restricted. This makes them quite scarce and their scarcity has only increased in recent years.

This past year the University of Toronto Libraries was able to purchase for the Fisher Library from Arnold Druck, a Jerusalem lawyer and private collector, a large collection of these haggadot, close to 300 in number, making it the owner of one of the largest collections in the world. The collection ranges from the 1930s to the present and provides interesting material for research into the development of a "secular" religion in Israel and the ways in which old ceremonies and

rituals were adapted to meet the needs of a population with very different and very passionately held ideals.

Arnold Druck has been collecting haggadot for most of his life. He writes:

My cousin, Zvi Shua, on Kibbutz Gaash was collaborating with Aryeh Ben-Gurion on writing a study on kibbutz haggadot. The study describes how the kibbutz haggadah developed through the influences of the Holocaust and the pioneering chalutz movement in Palestine and the creation of the State of Israel. The ideal of freedom from slavery during and after the Holocaust is juxtaposed to the Israelites' exodus from Egyptian bondage in the texts and the illustrations. This work led me to acquire as many kibbutz haggadot as I could find since the texts and illustrations were more timely and interesting than the ones I had been used to seeing in the traditional haggadot. My kibbutz haggadah collection includes the early Kibbutz Givat Brenner haggadot from the 1930s and the more standardized kibbutz movement haggadot. Many of the kibbutzim would make new stenciled copies of their haggadah each year, sometimes changing the cover and date. There is a kibbutz haggadah list by Steiner that was published by the Hebrew Union college that is a master list for the collector. Besides trying to find all of the haggadot on the Steiner list I have found other unknown kibbutz haggadot.

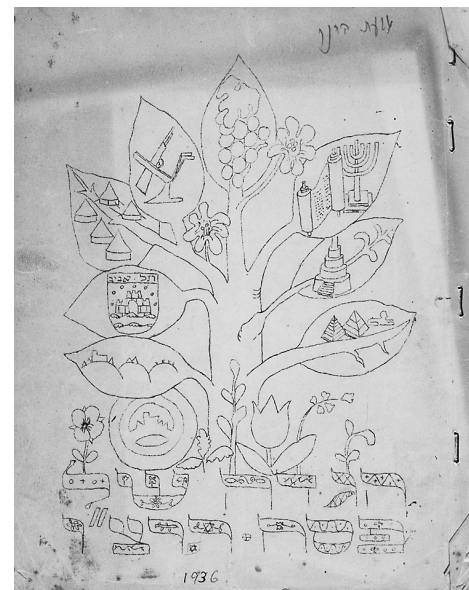
In 2007 I decided that I would like my kibbutz haggadah collection to remain intact and to be available to scholars and the public. The Library of the University of Toronto and Barry Walfish made that wish come true and agreed to establish the Arnold Druck Kibbutz Haggadah Collection. I am now pursuing any leads to supplement the existing collection in order to make it the largest collection of kibbutz haggadot in the world.

Mr. Druck is not only a collector. In the tradition of medieval patrons who commissioned beautiful medieval illuminated manuscripts of sacred texts for their own enjoyment, he has also commissioned three haggadot from



Left: Haggadah from Kibbutz Hefzibah, 1941, depicting transition from Egyptian slavery to Freedom in the Land of Israel

Right: One of the Earliest haggadot: Givat Brenner, 1936





Top: Givat Brenner 1941, showing the harvesting of the first sheaves of grain in biblical times and at present

Bottom: from a Children's Haggadah (1983), showing a modern Israeli kibbutz family gathered round the father to hear the story of the Exodus

Israeli artists and calligraphers. One, called the *Jerusalem Haggadah*, featuring highlights of Jerusalem's architecture, was published several years ago (a copy is in the Fisher Library). Two others are in progress.

We are pleased to have established a relationship with Mr. Druck and look forward to growing our haggadah collection in collaboration with him.

Barry Walfish
Thomas Fisher Rare Book Library

IN MEMORIAM

A number of notable former donors, users and colleagues of the Fisher Library have passed on in recent months. Richard Landon and Tom Reid reflect on their lives; ed.

Marion Brown

Marion Brown, the founder of the Rare Books and Special Collections Department at the University of Toronto, died on 23 December 2007 in her 97th year. She was hired by the Chief Librarian, Robert Blackburn, in 1955 and the Rare Book Room was opened in 1957. Her first responsibility was to deal with the books and manuscripts which had accumulated in the Art Cupboard of the library since the fire of 1890. She then moved on to the stacks of the main library where many rare and valuable books had been dispersed throughout the classification system; this yielded rich results. Collections began to appear through gift and purchase, especially after 1966 when David Esplin established the Book Selection Department and the money to build real research collections became available. This coincided with the accelerated growth of the university and, especially, the School of Graduate Studies. Marion Brown presided over a period of unprecedented growth, of both collections and staff, and in 1972 the Thomas Fisher Rare Book Library was opened with an exhibition of the Fisher Collection of Shakespeare and Hollar. Miss Brown (as she was familiarly known) retired in 1976 and some years later married Frank Roberts. The Fisher Library continues to flourish.

RL

Florence Drake

Florence Drake was one of the great friends of the Fisher Library and a great friend of mine for over forty years. Stillman and Florence Drake arrived in Toronto in 1967 from San Francisco so that Stillman could take up his position as a Professor of the History of Science. His background was in investment banking, but he had made himself an internationally renowned expert on the life and work of Galileo and brought with him his equally renowned collection of books and manuscripts. Among my first tasks in the Rare Book Department was to help him unpack the books, which took a couple of months as each book had a story. I owe whatever expertise I have in this field to these informal tutorials. I was also welcomed into the Drake residence on Glen Road where Florence produced wonderful food, drink, and conversation. She refused to be a 'faculty wife' and set about making herself part of her new city of Toronto. She was very active at the Art Gallery of Ontario, leading groups

of members on tours of European galleries, especially to Italy where both Drakes went almost every summer for Galilean research in Florence. The Rare Book Department slowly acquired most of Stillman's collection through purchase and donation and, after he died in 1993, continued the process through Florence who was a most generous donor. She also gave us money, in memory of her daughter Judy, Sheldon Zitner, Harvey Olnick, and others. She died in February, aged about ninety-four, and is much missed.

RL

Karol Godlewski

In the late spring of 2001 I received a letter from Barry's Bay, Ontario, telling me of a collection of books focused on the history and literary culture of Poland and asking whether the Fisher Library might be interested in it. The letter also informed me that a similar enquiry had been sent to McGill. It was from Karol Godlewski, a man I had never met and from a place I was only vaguely aware of. Some instinct told me that this opportunity ought to be pursued and Marie and I decided to spend a weekend in Algonquin Park, passing through Barry's Bay on the way. After receiving complex directions, and an invitation for lunch, we arrived at noon at the entrance to a long winding dirt road, some miles south of Barry's Bay, which led us to a beautiful modern house set in landscaped gardens, with a fish pond. We were greeted by a charming, intelligent and sophisticated couple, Karol and Marie-Christine, along with two of their children. We were given an excellent lunch, and then shown a collection of books and prints ranging from the early sixteenth century to about 1900. In this case my instinct was correct; this collection was unlike any other I have ever encountered. It actually documented the role played by Poles in European culture, not only the history and literature of their own country, but their scholarly interaction with other countries, especially Italy. Thus there would be sixteenth- and seventeenth-century editions of Renaissance texts, in Italian and Latin, but edited by Polish scholars whose Latinized names made them barely recognizable. There were many engraved portraits of Polish notables and scenes of grand parades as well. We expressed our enthusiasm, and the interest of the Fisher Library, and proceeded to our cottage on a lake in Algonquin Park.

I had extended an invitation to Karol to visit the Fisher Library and in September he came for an inspection. During lunch at the Gallery Grill, as I was waxing forth on why the University of Toronto was the perfect place for this collection, I felt a sharp blow to my shin administered by Marie. I shut up and Karol repeated in his quiet voice, 'let's do it'. (McGill was never mentioned.) We returned to Godlewo, as the Barry's Bay estate was called, in a van, spent a wonderful day packing the collection, and stayed over, hearing something of his extraordinary life and career. The collection had been put together mainly by his maternal uncle, a Polish aristocrat named Czapski, who spent much of his life in Rome, but Karol had spent much of his career working as an international representative for Massey-Ferguson, traveling widely. His retirement project was Godlewo, for which he had designed the house and grounds, complete with a library. We saw him after from time to time, always with good food, drink, and talk. He was one of the most satisfying of our donors, a privilege to know.

RL

Lil Greene

Lily (Steinman) Greene, a life-long Communist militant, was born in Toronto on 1 December, 1916, and died at the age of 90 on 8 October, 2007. In the 1920s her parents, secular Jewish immigrants from Lithuania, operated a marginally profitable grocery store on Queen Street near Dovercourt while Lil attended Givens St. Public School. She later went to Central High School of Commerce, graduating in 1932. Jobs were scarce at the time, but a few weeks after leaving school Lil ran into a former classmate who told her of an opening for a stenographer in a left-wing union for any qualified member of the Young Communist League (YCL).

Lil, who already had vaguely leftist political sympathies, promptly joined the YCL and was soon working for the Industrial Union of Needle Trades Workers, an affiliate of the Communist-led Workers Unity League (WUL). She became a life-long friend of WUL head Tom McEwen, who in 1935 sent her to Ottawa with a delegation of eight "On to Ottawa" trekkers to meet Prime Minister R.B. Bennett in his office. Lil liked to recall how she sat on Bennett's desk throughout the stormy meeting, carefully taking notes.

Lil was a well-organized and industrious secretary who also worked for Annie Buller and Charlie Sims, both well-known Communist leaders. After the WUL and a stint with the Workers Educational Association, she was employed in the national office of the Mill and Smelter Workers Union. In 1967, when Mine Mill was finally swallowed in a merger with the United Steelworkers of America,

Lil was kept on staff. After her retirement in 1972 she continued to regularly attend events sponsored by SOAR (Steelworkers On Active Retirement).

On her twenty-second birthday Lil married Samuel Greene, whom she had met years earlier while swimming at the breakwater in Lake Ontario near Sunnyside amusement park. Sam's parents, who had changed their name from Greenbaum when they immigrated from Poland, were somewhat more observant than Lil's family. Sam was not religious, but he was an active left-Zionist who, despite his developing romance with Lil, went ahead with plans to move to Palestine. Lil was supposed to eventually join him there, but instead, after a few years, Sam returned to Toronto and they wed.

Sam shared many of Lil's values, but he never joined the Communist Party. He did not, however, object to their three daughters—Toma (named after Tom McEwen), Karen and Louise—participating in youth activities organized by the Communist-aligned United Jewish People's Order, rather than its Zionist equivalent. A few years after Sam died, at the age of 59, Lil began living with Ray Stevenson, a prominent Communist trade unionist.

Lil had a dense network of friends and comrades with whom she corresponded regularly for decades. She was among the founders of the Canadian-Cuban Friendship Association, and a charter member of the Voice of Women (VoW). In the 1960s she was very active in Canadian Aid for Vietnamese Civilians and was the chief organizer of the VoW's massive knitting project for Vietnamese children.

In the 1980s, Lil belonged to the Communist Party's Ward 5 Club along with Robert Kenny, the party archivist who generously donated his extensive collection of leftist materials to the Thomas Fisher Library. After Kenny's death in 1993, Lil and Ray helped launch the R.S. Kenny Prize for Marxist and Labour/Left Studies that is presented annually at the Fisher. In 1998 she and Ray (who died in 2004) left the Communist Party, after concluding that it had become too "revisionist" to be capable of serving as an instrument for achieving any sort of socialist transformation.

Lil was a serious and unpretentious person who devoted her considerable talents to the pursuit of a more humane and peaceful world. The restoration of capitalism in the former Soviet bloc was a bitter and deeply-felt blow to Lil and her comrades, but she remained an active and fundamentally optimistic person until the end, and refused to abandon her conviction that human beings have the capacity to create a just and egalitarian social order.

TR

Val Ross

Val Ross, who died of brain cancer far too young in February, was a special friend of the Fisher Library, not because she was a great donor, but because of her appreciation of the collections and her use of them. Her book, *The Road to There* (2004), a history of cartography written for children and begun during her tenure as a Journalism Fellow at Massey College, reflects her use of the collections of the Fisher Library and we were duly acknowledged. Her *You Can't Read This* (2006), a history of censorship also written for children, utilized both our collections and the expertise of P.J. Carefoote. Val had a wonderful, award-winning career as a journalist, primarily with *The Globe and Mail*. She was smart, curious, a wonderful conversationalist, and great fun. She read extensively and deeply and remained a serious student all of her life. On 23 February 2008 over 500 people packed Massey College for the memorial celebration of her life, an indication of how sorely she is missed.

RL

Robert Stacey

Bob Stacey worked as a student assistant in the Rare Books and Special Collections Department in 1968 when he had just finished high school and subsequently during the summers as a student at the University of Toronto. This fortunate circumstance came about because Katharine Martyn, whose husband Bill had been one of Bob's most influential teachers, worked for Rare Books and made the introduction. Roy Britnell was bringing the antiquarian books out of the basement of his shop on Yonge Street and there was a flourishing antiquarian trade in Toronto. By the time Bob graduated from the University of Toronto in 1972 he was a committed book collector. Although his degree was in English literature and he had the grades to launch himself into the world of academe, Bob had become increasingly interested in Canadian art history, a natural development as he was the grandson of C.W. Jefferys. He became an acknowledged expert, especially on the history of Canadian graphic art, a field which was essentially new territory, and produced several books and exhibition catalogues on Jefferys, Canadian posters, J.E.H. MacDonald, Canadian bookplates, the art of Bon Echo, and many other subjects. For the research on these projects Bob was a regular user of the collections of the Fisher Library, some of which he had arranged during his time as a student assistant. He died in November 2007 of liver failure at the age of fifty-eight. He was an old friend and colleague.

RL

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Mark your calendar for upcoming events...



Exhibitions 2008~2009

9 June – 29 August 2008

Queer CanLit: Canadian Lesbian, Gay, Bisexual, and Transgender (LGBT) Literature in English
Exhibition opening Thursday June 12

22 September – 19 December 2008

Where duty leads : Canada and the First World War
Exhibition opening September 23

February – April 2009

Werner Pfeiffer : Book Objects & Artist Books
Exhibition opening TBA



Planned Events 2008~2009

All lectures begin at 8:00 p.m.
(unless otherwise noted)

Tuesday, 16 September 2008

The John Seltzer and Mark Seltzer Memorial Lecture
Forged in Fire : The Making of the Thomas Jefferson Collection
Mark Dimunation, Chief of the Rare Book and Special Collections Division, Library of Congress

Thursday, 30 October 2008

The Alexander C. Pathy Lecture on the Book Arts
"No Art Without Craft" : The Legacy of Theodore Low De Vinne
Irene Tichenor, former president of the American Printing History Association

Wednesday, 4 February 2009

The David Nicholls Memorial Lecture
The History of the Book in the Kitchen
Elizabeth Driver, compiler of *Culinary Landmarks: A Bibliography of Canadian Cookbooks, 1825–1949*

Wednesday, 4 March 2009

The Leon Katz Memorial Lecture
Going Native? : Canadian Missionary to Korea, James Scarth Gale
Ross King, Professor of Korean, University of British Columbia and Dean, Korean Language Village, Concordia Language Villages

Wednesday, 1 April 2009

The Gryphon Lecture on the History of the Book
Title TBA
J. Edward Chamberlin, University Professor of English and Comparative Literature at the University of Toronto

Editor's Note

This issue was edited by Barry Walfish and Maureen Morin, and designed by Maureen Morin. Comments and/or suggestions should be sent to:

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The Halcyon: The Newsletter of the Friends of The Thomas Fisher Rare Book Library is published twice a year in June and December. *The Halcyon* includes short articles on recent noteworthy gifts to and acquisitions of the Library, recent or current exhibitions in the Library, activities of the Friends, and other short articles about the Library's collections.

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For more information about the Fisher Library, please visit the web site at www.library.utoronto.ca/fisher/



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