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The Friends of the Columbia Libraries publish the Columns three times a year at Butler Library, Columbia University, New York 27, N.Y. Current single numbers, one dollar.
“Marco Polo” in the Monastery of the Jade Green Clouds, Peking. (Note Caucasian eyes and beard.)
Marco Polo, Mr. Gladstone, and Other Buddhas

In the Monastery of the Jade Green Clouds, at Peking, there is a hall containing life-sized statues of 500 Buddhas. Among the multitude of images, each with the half-closed, almond eyes and dreamy smile of the typical Arhan, the Chinese guide points out one with “Western” features. This, he tells you, is none other than Marco Polo. Some scholars sniff at this attribution, but it is interesting that in Canton’s “Temple of the 500 Gods” one of the images is also dubbed “Marco Polo.” Against a background of missionary endeavor to make Christians of them, the Chinese respond with the retort courteous of claiming Marco Polo as a Buddhist saint. And this has been carried even further in Tibet, where travellers used to observe tin plates stamped with the effigies of Napoleon III, the Prince of Wales, and Mr. Gladstone—all popularly supposed to be Buddhas of more or less sanctity.

Professor Goodrich traces other more significant East-West interactions in his article (page 5). The recent exhibition in Butler Library—“Polo to Perry”—gave a lively visual interpretation of the same process. The other day, we noticed several East Asian exchange-students inspecting this exhibition with obvious interest. For us they seemed the latest ripple in the old ebb-and-flow between East and West—which has been going on ever since Alexander the Great’s conquest of India in 328 B.C.
Europeans as visualized by a Chinese artist (17th–18th century?). (From Berthold Laufer, “Christian Art in China,” in Seminar für orientalische Sprachen, Mitteilungen. Jg. XIII, 1910.)
China’s Acquaintance with the West

L. CARRINGTON GOODRICH

China’s formal relations with the west started in B. C. 128 when a Chinese envoy travelled by land as far as the Hellenistic kingdom of Bactria. During the following century and a quarter many other envoys, military men, and merchants from China went over the same routes gathering knowledge of the peoples, customs, natural products, and geography of the regions touched, some of which has filtered down to us in records of the time. In the same period other envoys were going by sea, possibly clear across the Indian Ocean. It seems entirely possible that by the first century or two A. D. Chinese travellers were meeting Romans, certainly people from the Roman Orient, both in the ports and at inland centers of trade. One Chinese envoy, in the 90s, crossed central Asia and reached the mouth of the Euphrates. Recent finds of the French near Saigon suggest that some sixty years later Chinese merchants may have mingled with mariners from the Mediterranean at the capital of the ancient empire of Funan. Chinese silk was making itself popular in Rome in the time of Caesar Augustus, while—as a first century Chinese text proclaims—Chinese merchants were exchanging silk and gold for “brilliant pearls, glass, rare stones, and curious products.” Entertainers too were coming to China—jugglers from Alexandria, it is thought—along with Buddhist missionaries from India, Ceylon, and Iran.

Throughout the first millennium of our era contacts with the west of Asia, and even with Egypt, continued. The Zoroastrian faith, followed by such religions as Nestorian (or Chaldean) Christianity, Manicheism, Islam, and Judaism made some impact on China between 500 and 1100. The Chinese by 651 knew of Mohammed and his successes in Arabia, while Theophylactus
Simocotta of Byzantium about fifty years earlier was writing of the wars in the region of the Yellow River. A map drawn in 801 showed seven major routes from China to various parts of Asia.

A curious story, told by an Arab concerning his audience with the emperor of China in the 870s, gives some inkling of the knowledge of the rest of the world by the Chinese. T. F. Carter thus relates the anecdote:

“The emperor, after discoursing with considerable accuracy of the five kingdoms of the world—the Chinese, Turkish, Indian, Arab, and Greek—is said by the Arab narrator to have pulled from a box beside his throne pictures of Noah in the Ark, of Moses and his rod, of Jesus upon an ass, and of the Twelve Apostles. The surprising modernness of this Chinese emperor as seen by his Moslem visitor is illustrated by the fact that he marvelled at what Jesus accomplished in the short space of thirty months, he combatted the idea that there had ever been a universal deluge and laughed heartily when his Arab visitor tried to tell him that the world had been created only six thousand years.”

Another Arab relates that at about the same time (between 850 and 923) a Chinese scholar in Baghdad made a translation into his own language of Galen’s sixteen books on medicine; what happened to his manuscript we unfortunately do not know.

Cultural Interchange as a Byproduct of Trade

Around the twelfth century China’s maritime trade reached its apogee, with the result that the lands and islands from the Philippines to Egypt became known to the Chinese as never before. The Pharos of Alexandria and Mt. Etna in Sicily swam within their ken, if not through direct knowledge, at least through the tales of fellow travellers. A hundred years later the Mongol conquests produced a situation which opened up almost the whole of the then known world, and kept it open until 1368. In 1267 a Persian astronomer and geographer made a present to Kubilai of a ter-

restrial globe, among other instruments, which must have been an eye-opener to the Chinese and Mongols at the court. Seven parts of it, in green, represented water and three parts, in white, land—astonishingly close to the correct ratio of 72:28. By 1330 a Chinese scholar was able to draw a map which included not only the whole of Asia, but Europe and Africa as well. About a hundred place names are given for Europe, about thirty-five for Africa, the latter already drawn in the form of a triangle. Chinese and Mongols established colonies in Tabriz, Moscow, and Novgorod. At the same time that Marco Polo was in China, a Nestorian (Uighur?), born in Peking, was visiting Byzantium and Rome, calling on Philip the Fair in Paris, and paying his respects to the king of England in Gascony (1287–88).

Of all places outside of China where Chinese and European savants probably mingled on an equal footing, the most significant may well have been Tabriz. The Persian historian Rashid-eddin, writing shortly after 1300, thus described his own city:

“There were gathered there, under the eyes of the padishah of Islam, philosophers, astronomers, scholars, historians, of all religions, of all sects, people of Cathay, of Machin (South China), of India, of Kashmir, of Tibet, of the Uigur and other Turkish nations, Arabs and Franks.”

The people of Venice and Genoa were represented at Tabriz, as well as embassies from France, England, Aragon, and the Papacy.

In China itself several colonies of Europeans—merchants, craftsmen, missionaries, and envoys—sprang up and lasted a while. How much of an impression on the Chinese mind they made is open to question. Possibly those most appreciated by Ogedai, Mangu, Kubilai, and their successors were the Alans, good armorers and able fighting men from the Caucasus. Their guerrilla-type attacks against the Mongols made them redoubtable foes, perhaps the best encountered in all Europe, and when finally conquered they were incorporated into the bodyguard of the grand khan. At the time

\[^2\] Carter, *op. cit.*, p. 128.
of the visit to Peking (1342) of the Papal envoy, John de’ Marignolli, a native of Florence, they numbered thirty thousand. He speaks of them as “the greatest and noblest nation in the world, the fairest and bravest of men.” Over twenty of them are immortalized in the solemn pages of the Yiian shih, the history of the Mongol dynasty. When they arrived in China they belonged to the Greek Orthodox church, but several generations later in 1336 they sent an embassy to Pope Benoit XII at Avignon asking to be received into the Roman Catholic communion.

This branch of the faith, as is well known, established a number of churches in the Orient between 1292 and the middle of the following century. In recent years several remains of their chapels, tombs, and sculptured monuments have come to light. There is the ruined Franciscan basilica at Nanking, lately restored, modelled after an ecclesiastical building in Avignon. There is the Latin tombstone in Yangchow of “Catherine, daughter of the late Sir Dominic de Vaglione” (possibly a merchant member of a family in the Genoa region), who died in 1342. And there are the stones crosses of Ch’uan-chou (Zayton), the thriving port on the south-east coast of China, so praised by Marco and Ibn Batuta.

Something of a curtain fell after the Mongols withdrew from China, but not entirely. That there were contacts with western Asia and Africa by land and sea is shown by the magnificent collections of Chinese porcelain of the XIVth, XVth, and XVIth centuries still preserved in Teheran and Istanbul, and by finds of XVth century manufacture (coins, textiles, and ceramics) preserved in the Kilwa Islands off the coast of Tanganyika, in Cairo, and elsewhere. Fleets on seven occasions between 1405 and 1433 reached out into the lands bordering the Indian Ocean and brought to Nanking and Peking both curious information and much pelf. Even the lore collected by Dante (1265–1351) and immortalized in his Divine Comedy finds its way into a strange piece of fiction published in China in 1597, through the medium of tales brought back by merchants and mariners in the early decades of the fifteenth century.
The Navigators and Maps

Beginning with the XVlth C., we come into a different world. In 1514 the Portuguese navigators touched the coast of China, followed in due course by the Spanish, the Dutch, the English, and the French, while the Russians met the Chinese far in the north, on the borders of Siberia. As a rule these early contacts were not happy ones, and the Chinese then suffering from attacks of Japanese (and Chinese) freebooters on the coast, Manchu and Mongol forays on their northern and north-western boundaries, and Muslim uprisings in the interior can hardly be blamed for regarding these sometimes uncouth and marauding “Franks” without enthusiasm. The missionaries, however, were of a different sort. After finally admitting a few at the end of the century, the Chinese literati and officials discovered them to be men of spiritual and moral worth, with extensive knowledge, and various technical skills.
With the help of Chinese scholars the learned priests put much of this into writing. A modern student of his country's history has written:

"During the next two centuries [1600–1800], at least eighty Jesuits of various nationalities participated in translating into Chinese more than four hundred works covering fields of knowledge new to the Chinese. More than half these works relate to Christianity, about one-third are scientific literature, and the remainder concern Western institutions and humanities."

Philosophy, ethics, government, education, linguistics, literature, music, geography, mathematics, astronomy, physics, geology, biology, medicine, and military science are some of the subjects covered. Ricci's translation of Euclid (in 1607), we are told, was regarded by the Chinese intelligentsia as "the crown of western studies." His treatise on memory (1595) pointed out that the brain, not the heart as the Chinese held, was the seat of memory. DeUrsis wrote an illustrated work (1612) on western techniques of hydraulics and (in 1617) on western pharmacology. In 1615 Diaz reported on recent discoveries made by Galileo (1564–1642) with his telescope. Trigault's attempt to reduce characters to Latin script (1626) excited a number of savants and led them to advocate an alphabetic system. The same Jesuit translated Aesop's Fables. As a result of these and other works, a Chinese minister of high degree in 1629 laid before the emperor (the last of his line) proposals for further translation of western scientific books and the construction of astronomical instruments (three telescopes among them). This memorial was approved and Father Terrenz, a brilliant Swiss scientist and linguist, was ordered to assist in the undertaking. Unhappily he died in 1630 just as the labors of the commission were in their initial stages and the dynasty was heading towards its fall.

One of the most memorable of early European contributions, one which was to be revised and copied time and again, was a map of the world. Ricci made the first in 1584 based in part on Ortelius'
Jesuit Missionary Adam Schall, surrounded by his astronomical instruments. (From the French edition of Kircher's Œtima Illustrata.)
Theatrum Orbis Terrarum (1570) in part on the Mercator map of 1569, and—for Siberia and the eastern part of Asia—either on a well known Chinese encyclopaedic work entitled Wen hsien t'ung k'ao, published in the first half of the 14th century and republished in 1524, or on a Chinese geographical treatise named Kuang yü t’u which appeared in 1554. By 1608 this map had gone through eight editions and extensive revisions, (the 1595 edition of the Ortelius map and the Plancius map of 1592, were now available to Ricci) and was known in scholarly circles all over China and even in Japan. The contributions of this map to Chinese knowledge were manifold. They included: a) European discoveries, particularly the Americas, b) unified conception of the world, c) division of the earth into five zones, d) knowledge of meridians, e) many geographical terms and f) because of the textual comments on blank spaces of map, considerable information about peoples, fauna, and flora of distant regions. It also re-inforced the intelligence, received in the time of Kubilai Khan, of the sphericity of the earth. Before 1644 six different Chinese scholars had published geographical works based in part on Ricci's mappamondi. Two Jesuit successors to Ricci, Aleni in 1623 and Verbiest in 1674, likewise brought out world maps incorporating the latest information; and, as years went on, others reached the court. In 1937 the author saw one of North and South America, dated Paris 1698, hitherto unlisted, in a hall of the imperial palace. Father Benoit wrote in 1764 from Peking that three years earlier, on the occasion of the fiftieth birthday of the Manchu emperor Ch’ien-lung, he had presented his majesty with a new map of the world, 13 or 14 feet in length and 7 in height. The emperor was so pleased, he reported, that he charged the holy father to fashion two terrestrial and celestial globes to be placed beside his throne in the great audience hall.

Another contribution of some interest was the publication for use in the bureaucracy of certain vocabularies of the European languages most frequently encountered. The Chinese government had for centuries maintained a small group of clerks especially
trained to serve as interpreters in their country's official contacts with Central Asiatics, Koreans, Japanese, Burmese, and many other Asiatic peoples. The new vocabularies, six of them made for the Office of Translators in Peking (about 1748) and one for the magistracy of Macao (in 1751), are in the following languages: Portuguese, Latin, Italian, French, English, and German. Except for the English vocabulary they were probably drawn up with the help of western missionaries and provide approximately 2700 expressions in each language. The English one is far more compact, and was apparently compiled by an inadequately equipped Chinese without the aid of a European.¹

Meanwhile an occasional Chinese was making his way to Europe. Juan Gonzalez de Mendoza, an Augustine friar and native of Toledo, writing in 1585 of trade by sea reported:

“The desire of gain hath caused them to travel to Mexico, whither came the year past . . . three merchants of China with very curious things, and never stayed until they came into Spain and into other kingdoms further off.”

Early Chinese Students in the West

In 1650 Father Martin Martini took a Chinese with him to Europe, a man whom he describes as “juvenis minime illiteratus,” a by no means illiterate youth. A year later Michael Boym S.J. set out for Rome with two Chinese companions, one of whom arrived in 1652, returning in 1659. A certain Shen Fo-tsung reached Oxford in 1685 and was interviewed by the orientalist Dr. Thomas Hyde. In 1723 Father Ripa left China with four students. Years later (1732) they were installed in a college in Naples especially opened for the training of Chinese for the priesthood. In

a Jesuit took five others to Paris where they studied at the Collège Louis-le-Grand. Up to the suppression of the Society of Jesus in France in 1762, several Chinese followed in their train, going either to Paris or to La Flèche, and on the completion of their studies returning to China. Two, Kao Lei-ssu and Yang Tewang, deserve especial mention. While still in their ’teens they left for France (1751) and studied French, Latin, and the humanities at La Flèche, theology at Paris. With the dissolution of the Society they fell under the protection of Mons. Bertin, minister of state, and remained “aux frais du roi.” Though their formal studies ended in 1764, they were persuaded to stay on an additional year to study physics, natural history, and chemistry with
two members of the French Academy of Sciences, who, we are gravely told, were astonished at their progress. Next they learned how to make engravings; they paid visits to factories in Lyon, where silk, gold, and silver were processed; they journeyed to St. Etienne to see how nails, hardware, and firearms were turned out; and they inspected mines, farms, and such activities as bee culture, cattle breeding, and glass making in other parts of France. A truly well rounded education. On their departure early in 1765 Yang and Kao, who now bore such “Christian” names as Aloys and Etienne, were sent off with gifts from the royal family, including a little portable printing press, and with instructions from M. Bertin to keep him informed about China. This resulted in a number of communications—at least eighty-five in all—together with five sketches and three engravings, now preserved in a single volume in Paris. While these and others labored as churchmen in China, they must too have spread some of their knowledge of western Europe among their countrymen.

After the collapse of the dynasty of Ming (1644) and the advent of the Manchu the attitude towards the European scholar missionaries changed. In spite of a setback in 1664, brought on largely by Moslem astronomers who resented their superior knowledge, the highly educated Jesuits at the capital throughout the early decades after the reign of K’ang-hsi (1662–1722) received many favors and continued the introduction of important aspects of their own culture: in mathematics, astronomy, medicine, and music—to name a few—, besides assisting the court in mapping the empire and in conducting negotiations with the Russians on the northern frontier. In 1693 the emperor, grateful for a timely administration of quinine when he was at death’s door with malaria, gave land in the capital for a church which was built largely in European style and to which Louis XIV also made donations of funds and furnishings. Trouble followed shortly thereafter when the Holy See and K’ang-hsi collided over the term for God and over the performance by Christian converts of sacrifices to Confucius and to ancestors (considered unobjection-
A photograph made in 1936 of the Peking observatory portrayed on page 14.
able by the Jesuits, but fulminated against by other missioners). The Manchu emperor, never completely secure on his throne and watchful for signs of rebellion, could not brook this challenge to his authority. He dismissed both delegates from Rome (de Tournon in 1706, Mezzabarba in 1721) and from then on the representatives of the church in China fell on difficult times. More than that, the interest in Europe and its civilization lost most of its attraction. True, Castiglione had a following as a painter introducing certain western techniques, and he and Benoit helped in designing and constructing European types of structures and fountains at the palace outside the city. These contributions, however, were hardly felt beyond the court. The haughty dismissal of Lord Macartney by the emperor Ch’ien-lung (in 1793) was symptomatic of the times. The Chinese and Manchus by this date had grown to distrust profoundly the Russians in the north (to whom they had sent missions in 1729 and 1731) and the other western nationals in the south. A new interest in the west was not to come until the industrial revolution and the full force of the Protestant Reformation in Europe and North America made themselves felt in China. This occurred in the latter half of the XIXth century.
A section of the map of "Tartary, or the Kingdom of the Great Cham," which portrays Marco Polo's knowledge of the Pacific area. (From Abraham Ortelius, *Theatrum Orbis Terrarum*, Antwerp, 1570.)
The University’s Source of Knowledge about China

Six Centuries of Books

HOWARD P. LINTON

One of the most gratifying things about the Columbia University Libraries these days, at least to those of us in the East Asiatic Library, is the current spotlight on the Far East. The “Polo to Perry” exhibit in Butler Library, and Professor L. Carrington Goodrich’s article elsewhere in this issue, present a logical opportunity to discuss further the facilities for research into Chinese studies that are available at Columbia.

The days when a library’s maintenance of Chinese books was considered an exotic indulgence have largely passed. It is still desirable, nevertheless, to take every opportunity to promote a fuller recognition of the tremendous storehouses of knowledge that exist in Chinese printed literature. That literature is indispensable for all studies of world history and culture, just as it is for finding workable solutions to some of the key issues of the world today. Chinese studies are on the increase: sound, scholarly studies, as well as popular ones which now find a publishing market because of the continued presence of the Far East in the newspaper headlines. There remains, even so, an enormous number of primary and secondary sources that should be explored, of topics that should be developed from them. Columbia’s Chinese collection, especially strong—and in some cases unique—in the fields of the humanities and the social sciences, is admirably equipped to supply the facilities for such research.

Columbia’s first recorded Chinese book, in the form of a trans-
Ambassador Wellington Koo, President Kirk, and Dr. Hu Shih, noted Chinese scholar, at the presentation of the Chinese Dynastic Histories to Columbia University, February 3, 1955.
lation of the New Testament, was donated to the University in 1824. The first major acquisition, however, was the monumental encyclopedia Ch'ìn T'ìng Ku Chìn T'u Shu Chi Ch'êng, in 5,044 volumes. The gift was made in 1902 by China’s Foreign Office upon the establishment at Columbia of the Dean Lung Professorship of Chinese (a chair now held by Professor Goodrich). In building up the collection, policies have of course changed with the years, with curricula, current events, budgets, and other influencing factors. The overall aim to provide a library of “general usefulness” for the humanities and the social sciences has, however, been adhered to as closely as possible.

The Chinese collection now contains 23,547 titles in 142,760 volumes, and it forms the largest segment of the East Asiatic Library. Included in the figures are some 85 works in Manchu and Mongol in 568 volumes, and over a thousand periodical titles.

Most of the basic works are on hand. Over a decade ago, Professor Chi-chen Wang could report that “the Collection has . . . 214 of the 228 items in A Union List of Chinese Books in American Libraries by Charles S. Gardner, and 269 out of about 287 items in An Annotated Bibliography of Selected Chinese Reference Works by Ssu-yu Teng and Knight Biggerstaff. A check of C. S. Gardner’s A Union List of Selected Western Books on China in American Libraries (1938) showed only 3 titles out of 371 not in the Libraries. Of the [Chinese] biographical works indexed by the Harvard-Yenching Institute, it has all the 33 Ch’ing items, 28 of the 30 Liao, Chin and Yüan items, 44 of the 47 Sung items, and 64 of the 89 Ming items.” Representative files of learned journals and a good selection of general as well as subject periodicals are included in the holdings. In the category of generalia, we might also include the large number of ts'ung-shu, or collected works on various subjects. Three titles alone of this form of publication occupy over 7,000 volumes. Each item within these works is “analyzed”

1 No differentiation is made, in the figures, between the “modern volume” as we know it in the West and the Chinese ts'ê or fascicle, a number of which may be enclosed within one wrapper or case.
—each has its own card in the card catalog, with reference to where it is to be located in the collections. Several hundred other *ts‘ung-shu* (precise counting would be difficult, since there is disagreement as to the exact definition of the term) are contained in the Library.

The fields of history, geography, and biography are excellently represented, with some emphasis on Ming and Ch‘ing dynasty periods (1368–1644 and 1644–1912). There are the various editions (with their supplements and addenda) of the twenty-four dynastic histories, recording events from the earliest times to the end of the Ming dynasty, as well as the standard non-official histories of the times. The Library possesses both the 1940 edition of the *Ming Shih-lu* (“Veritable Records of the Ming Dynasty”) in 500 volumes and a microfilm of the incomplete edition formerly in the National Library of Peiping. The 1461 edition, in 40 volumes, of the *Ta-Ming I-t‘ung chib* ("Comprehensive Geography of the Ming Dynasty") is another enviable possession. For Ch‘ing studies, there is the *Ta-Ch‘ing Li-ch‘ao Shih-lu* (comparable to the *Ming Shih-lu*, but for the 1644–1912 period), published in 1937 in Tokyo in 1,220 volumes; the *Tung-hua Lu* (important documents chronologically arranged) in a number of editions, including an early manuscript one; and three editions of the *Ta-Ch‘ing Hui-tien*, containing statutes for the Ch‘ing dynasty.

The “veritable records” of a historical era were traditionally compiled by official historians of the succeeding era. The Republic of China (1912 on) therefore lacks the valuable *Shih-lu*. As Harvard’s Professor Fairbank points out, “We face the difficult fact that the generation of the Republican revolution, who might have been expected to leave a rich body of memoirs on the stirring events of their youth, have never found a time when the revolution had come to an end to provide the leisure for memoirs.” The East Asiatic Library does, however, have a good selection of the extant modern historical studies.

It is unfortunate that no library in the country systematically collected materials, seemingly ephemeral at the time, that would be helpful nowadays for the understanding of China’s swing to
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communism and therefore for the knowledge of how best to handle the complex problems that have arisen in connection with the new regime there. Postwar days found libraries scrambling for these scarce materials. Columbia has had its share of success in locating and acquiring items of this sort so that it can now offer a quite representative group of books and periodicals, some of them unique in America, on the subject.

Lists of national and regional officials and of candidates who passed various examinations, covering the period from 1803 to 1925 (in varying degrees of completeness), form a body of great value to research into history and biography, as do the Peking and government gazettes for the years 1882 to 1928. Nieh-p'u ("chronological biographies," described by Dr. Gardner as "often the only source from which can be extracted the dates of birth and death, usually ignored by the Chinese in favor of the date of the doctoral examination") and other forms of biographies constitute a still further unit of strength; the Library has over 500 of them in 785 volumes. The 2,000-volume collection of anthologies of belles-lettres (such anthologies are compiled according to localities) is important too for the biographical information concerning the authors represented in them.

Unique among libraries anywhere in the world, even in China, is the collection of chia-p'u, or family histories. Over 900 titles (in 9,750 volumes) of these works, issued in editions sometimes as small as eight and intended for deposit in family archives, are here in the East Asiatic Library. They remain an almost untapped source not only for their biographical data but also for information on many other subjects. It is hoped that the Library can one day publish a catalog of them.

Fang-chih, or gazetters of China's provinces, prefectures, districts, and towns, play still another important role in Chinese historical and cultural studies. We have an outstanding collection of some 1,426 of these local histories in roughly 6,000 volumes—figures which place Columbia well within the top ten libraries in the world for this category.

Fiction and drama holdings are strong, especially for the study
of 19th and 20th century Chinese literature. There are, apart from separate works and complete and selected compilations, unbroken sets of important literary magazines in which much original fiction and many translations from European works first appeared.

Materials for the study of fine arts are adequate, and include all the valuable publications of the National Palace Museum and of the famous private museums, together with the works of individual artists and painters. Archaeology and antiquities, important to any culture, are well covered. The Chalfant-Britton collections on early Chinese writing deserve special mention. They represent years of research by two of the most competent scholars in the field who, through decipherment and interpretation of Chinese characters inscribed thousands of years ago on oracle bones and bronzes, have contributed to the reconstruction of early Chinese language, history, and society.

The “Treasure Collection” contains the Library’s titles designated as rare books, some of them in manuscript. The earliest book here is a volume from the encyclopedia Yü Hai, printed somewhere between 1335 and 1340. It is beautifully bound in a “butterfly binding” and encased in a silk-covered portfolio. There are as well 211 Ming and 204 Ch’ing editions in the “T” Collection. Included are books in the palace and court editions, and those from libraries of famous collectors. Among them, too, are titles which Chinese rulers confiscated and burned during the 18th century to eradicate some of the effects of the earlier Manchu rule; copies of these titles are extremely rare in China.

The Library’s holdings are of course cataloged and classified by subject. Accessibility to them is further facilitated by the numerous Chinese indexes, concordances, and other bibliographic aids. Western-language aids are also appearing in increasing numbers. The Department of Chinese, furthermore, offers a semester course in bibliography specifically for “practice in finding the sources and literature of Chinese history and in compiling bibliography for essay or dissertation.” Among libraries of its type in America, the East Asiatic Library is recognized as having an unusually extensive program of compiling and publishing accessions lists, lists
of special holdings, and bibliographies on subjects of current interest as aids to research. These publications are distributed to about 250 scholars and institutions in the United States and abroad. Another valuable aid, compiled by a Library staff member, is the author-subject card index to eleven of the most important Chinese learned journals. It is hoped that this index, which is probably unique in this country, can eventually be published.

The importance of a given subject-collection to an institution can sometimes also be judged indirectly by the eminence of the faculty in that subject. Columbia University can be justly proud of the stature of its professors in the field of Chinese studies and of the contributions that they have made to it. The drawing power of the collection is further evidenced by the number of non-Columbia scholars, authors, and projects in oriental studies that have settled on Morningside Heights. Among the best known persons who have made substantial use of the Chinese books here are Dr. Hu Shih and Lin Yü-t’ang. The Chinese History Project, which has spent some 16 years in close proximity to the East Asiatic Library, has published its *History of Chinese Society: Liao (907–1125)*, and now, under the auspices of the Department of the Army, is conducting research on contemporary Chinese history. An East Asian Institute project has resulted in the publication of annotated bibliographies of Chinese and Japanese sources (mainly those available in the East Asiatic Library) for the study of the history of the Chinese communist movement. Most recently, there has been established at Columbia, within the School of International Affairs, a five-year project to compile biographical information concerning leaders of China from 1911 to the present.

This description of the Libraries’ Chinese facilities, and of the uses made of them, is by no means complete. New materials are constantly being added. In addition to major accomplishments and discoveries, smaller ones are constantly being made to fill in the gaps in our existing knowledge. It is a source of pleasure to us that we are thus able to observe and to participate in this important research.
Gouverneur Morris
(attributed to Ezra Ames)
The Gouverneur Morris Collection

RICHARD B. MORRIS

THE acquisition by the Columbia University Libraries of the Gouverneur Morris papers* constitutes one of the most impressive additions in recent years to the archives of Special Collections. Of the nearly fourteen hundred items included in this collection a substantial part has never been published. Others have never been published accurately. For example, original holograph letters of George Washington among the Morris papers often vary in details from the published letters in the Fitzpatrick edition, which in many cases were based upon copies made by an amanuensis. These papers supplement in important respects the published material on Gouverneur Morris, notably Jared Sparks’s Life, a three-volume collection published back in 1832. That edition represented only a sampling, and the editor took liberties with the manuscripts, changing phraseology, making deletions, and combining letters,—practices which would not be condoned by scholars at the present time. The correspondence to and from Morris supplements his illuminating diary owned by the Library of Congress and published in editions by Ann Cary Morris in 1888 and in a more accurate but less comprehensive form by Beatrix Cary Davenport in 1939.

* This collection, acquired by means of the Bancroft Endowment Fund, consists of 1,368 pieces, of which the majority are incoming correspondence, including such impressive lots as thirteen letters from George Washington, fifteen from Thomas Jefferson, five from Nathaniel Greene, twenty-one from Rufus King, five from Philip Schuyler, and two from John Paul Jones. Also present are many manuscripts of Gouverneur Morris’s speeches and articles, including two of peculiar interest to Columbia—his bachelor’s essay at King’s College, “Oration on Wit and Beauty” (1768) and his master’s essay, “Oration On Love” (1771).

A detailed list of the collection has been prepared and is available in the Special Collections Reading Room in Butler Library. The collection itself, however, is not as yet open to general use; individual papers may be consulted in line with definite research projects, but direct quotation is not permitted without written permission from the Director of Libraries, granted specifically in each instance.

—Editor.
The correspondence and papers illuminate the entire public career of Gouverneur Morris, from his days as an undergraduate at King's College through his years as a statesman of the Revolution, associated with Robert Morris in the conduct of financial operations for the national government, and covering the postwar years of the Confederation interlude, marked by Morris's crowning achievement in serving as stylist responsible for the final wording of the federal Constitution. Documenting his ministry to France, they provide important source material on the later course of the French Revolution, and tell us in addition much about Morris's business operations, about his staunch Federalism, and about his contribution to the building of the Erie Canal.

The Morris papers trace the course of Gouverneur's patriotism, his nationalism, and his special brand of radicalism. Upon graduating from King's College in 1768 he delivered an oration on "Wit and Beauty," in which he talked of "We who can boast the glorious title of free born Americans." Nevertheless, from his oration on the topic "Love," which he delivered when he received his master's degree from his Alma Mater in 1771, it is clear that the liberty Morris was adhering to was liberty under the British Constitution. "A Britain's love of his country," he declared, "is firmly fixed upon the solid base of freedom."

These sentiments explain why this aristocratic young man, member of a great landowning family which had held high office under the Crown, should initially view with repugnance riotous demonstrations against the government. Morris gained a certain notoriety when he commented on a mass meeting held in New York in 1774. In the course of a letter he referred to the mob as "poor reptiles," and suggested that if the disputes with Britain were to continue, "we shall be under the worst of all possible dominions. We shall be under the domination of a riotous mob." As late as 1775 Morris clung to his belief in the possibility of reconciliation with Britain. On June 30th, after drafting a plan of accommodation, he wrote John Jay, then a delegate to the Continental Congress, that "every reasonable man will be of opinion that provided our essential rights be secured on solid
foundations we may safely permit the British Parliament to use big sounding words.”

Nevertheless, Morris did not become a Loyalist and moved sharply to the left. The course of events doubtless played their part, but in no small measure it would seem that his ardent patriotism stemmed from his admiration and friendship for George Washington, which started when the latter journeyed to Cambridge via New York, when Morris met him for the first time and began a lifelong friendship. Whatever the causes, no one can deny that Morris had changed. Among the Morris papers we find an oration delivered at the New York Provincial Congress in the spring of 1776 “on necessity for declaring independence from Britain.” In the course of it he declared: “Power cannot safely be entrusted to Men, who are not accountable to those over whom it is exercised.” Again, “As a connection with Great Britain cannot again exist without enslaving America, an independence is absolutely necessary.” It is significant, too, that the tone of this address is extremely democratic and indicates a liberalization of his social outlook in a short two-year period. Morris now criticizes the “indulgence of a few in luxurious ease to the prejudice of their fellow creatures.” Such luxurious living, he contended, encouraged “a general profligacy of manner” and was “criminal in the highest degree.” This is a surprising comment from a young aristocrat. But, like other patriots of his time, he felt that “virtue” alone should be respected. Above all, he warned, do not trust Britain’s peace negotiators. “Trust crocodiles, trust the hungry wolf in your flock, or a rattlesnake in your bosom... But trust the King, his Ministers, his Commissioners, ’tis madness in the extreme!”

Morris’s family showed the effects of civil war. Some members of it were Patriots, including Gouverneur and his half-brother Lewis. Others were Loyalists, including his mother, who chose to stay on her property for the duration of the conflict. Gouverneur’s political views caused a sharp breach between mother and son. At the time of the death of his sister he wrote his mother in December, 1776, expressing his regrets at his inability to see her. “I know it is the duty of every good citizen or man to preserve
that post in which by a superior order he is placed." The worst that can happen in the struggle is death, but in dying for America and in defiance of her rights he would be "happier than the conqueror, more beloved by mankind, more applauded by his own heart." This was scarcely an affectionate letter of son to mother, more of a defiant political apologia.

Some of the most interesting letters in the collection comprise correspondence between General Philip Schuyler and Morris at the time of Saratoga. Along with Abraham Yates, Morris was sent by the New York legislature to confer with Schuyler after the fall of Ticonderoga. At least one of the letters of Schuyler to Morris in this collection has never been published. Morris and Jay were sent to confer with Washington and the Continental Congress, but arrived in Philadelphia too late to aid Schuyler, who twenty-four hours previously had been replaced by Gates. In a letter to Schuyler dated August 27, 1777, Morris showed how distressed he was with this decision. On September 18th he wrote the general:

Congress have a good Right to be displeased with you for painting your situation in its native colours. For it is impossible to be pleased with a man who puts one in bodily fear, but in revenge you will have the applause of your own mind and the pleasing consideration that posterity will do you the justice which it is to little purpose whether the present age either grant or refuse.

In the same year Morris was elected to the Continental Congress. One of his most notable contributions as a member of that body was his draft of the reply to the Earl of Carlisle's proclamation urging the states to make peace with Great Britain. The original fourteen-page draft which was adopted by Congress as its official answer to the Carlisle Commission is found in this collection.

A number of items deal with the peace negotiations culminating in the Treaty of Paris of 1783. Most interesting is John Jay's cipher letter, dated October 13, 1782, in which he informed Morris, then assistant to the Secretary of Finance, of his success
in negotiating as peace commissioner independent of the French government. In the course of the letter he declares: "Had I not violated the Instructions of Congress their Dignity would have been in the Dust. . . I told the Minister that we neither could nor would treat with any Nation in the World on any other than an equal footing."

Another outstanding historical find is the disputed receipt to Caron de Beaumarchais for one million livres, which was turned over to Morris by the French government when he was Minister to France.* There is also some correspondence from Alexander Hamilton on this million livres mystery. Many items illuminate the problems of the American minister in Paris during the Terror and in dealing with the French Revolutionary regime. Among them is a large dossier of correspondence on the Genet affair, which ultimately led to Morris’s recall. On the personal side the collection includes letters from both the Comte and Comtesse de Flahaut. The Comtesse was Gouverneur Morris’s mistress when he lived abroad.

Lastly, the collection contains a large number of documents illuminating Morris’s shrewd business ventures, especially his real estate deals, and lets us see at close range one of the important entrepreneurs of the early national period and the nature of his operations. An impressive body of correspondence underscores Gouverneur Morris’s role in the building of the Erie Canal. His interests in that project go back as far as 1800, and between 1810 and 1816 he served as chairman of the board of canal commissioners. Dying in 1816, he did not live to see that great project completed.

* This very hush-hush affair stemmed from the fact that the French government had assisted the American revolutionists unofficially by means of munitions to the alleged cost of a million livres, working through Beaumarchais. After the French Revolution the question was raised as to whether the debt had ever been repaid, all records of the previous government having conveniently disappeared. The presence in the Morris collection of a copy of Beaumarchais’ receipt for payment, dated 10 June 1776, would seem to settle the issue in favor of the Americans. —Editor.
Our Growing Collections

ROLAND BAUGHMAN

Arnaud gift. Dean Leopold Arnaud presented two handsome publications. One of these is Escuela experimental "Doctor Gabriel Carrasco," with the cover-title "El niño y su expresión," Santa Fe, Argentina, 1940. The other is a portfolio of five beautiful brochures, Cargoes, tracing the history and accomplishments of Lincoln High School from its origin in 1930 to the present time.

Author's manuscripts. Mr. Millen Brand (A.B. 1929) continued his practice of placing his manuscripts, documents, and correspondence in the Columbia library. Professor Allan Nevins, through the courtesy of his publishers, Charles Scribner's Sons, presented the manuscript of his Ford: the Times, the Man, the Company. Mr. Wilhelm Obkircher added substantially to the file of original scores of his musical compositions.

Coykendall bequest. From the estate of the late Frederick Coykendall (A.B. 1895; A.M. 1897) came a remarkable collection of 319 volumes, comprising chiefly English translations of Chinese and Japanese belles lettres.

Delafield gift. Brigadier General John Ross Delafield has presented Avery Library with a replica of a drawing by Frederick Catherwood, recording Catherwood's plan for the conservatory at Montgomery Place, now owned by General and Mrs. Delafield. This will be included in Avery's already large corpus of original drawings and documents dealing with Montgomery Place.

Dunn gift. Mr. Harris A. Dunn presented a magnificent volume containing two companion leaves of the very rare 1460 edition of
Our Growing Collections

the *Catholicon* by Joannes Balbus—a work which many authorities consider to have been printed under the direction of Gutenberg. The volume contains extensive bibliographical discussions of the 1460 *Catholicon*, and has the added interest to Columbia of having been presented, on January 12, 1938, to Mr. Dunn’s brother, the late Gano Dunn (E.E. 1891; M.S. 1914) “in recognition of his long and faithful service as member, director, and president” of the Society of Older Graduates of Columbia by his fellow members.

*Ernst gift.* Mr. and Mrs. Richard C. Ernst (LL.B. 1939) continued their project of presenting selections from the publications currently being issued by the firm of Alfred A. Knopf. The most recent selection comprised 52 volumes, now on exhibition in the Butler Library Main Reading Room.


*Friedman gifts.* Mr. Harry G. Friedman (Ph.D. 1908), whose name is seldom missing from these listings of gifts, has presented six manuscripts and seven rare books since the last issue of the *Columns*. The current gifts comprise:

1. Document, “In Tribunali St. Laurentiiis.” Ms. on paper, 8 March 1786; with seal.
2. Document issued by Charles II of Spain. Ms. on vellum, 2 leaves, 3 March 1691, with imprinted seal.
3. Document on vellum, dated 1758, with leaden pendant seal of Pope Benedictus XIV.
4. Letter patent, granted by Ferdinand IV, King of Naples, to Diomedo di Meo. Ms. on paper, May, 1776, with seal.
5. Letter patent, granted by Ferdinand IV to Diomedo di Meo. Ms. on paper, 1768, with seal.
6. Letter patent, granted by Charles, King of Naples (later Charles III of Spain), to Diomede di Meo. Ms. on paper, May, 1759, with seal.


10. *The "400."* [New York, 1884?]


13. *The Holy Bible*, 1613 (STC 2231). In common with most English Bibles of the period, this one has bound with it the following items: *The Booke of Common Prayer*, 1614 (STC 16341); John Speed's *The Genealogies*, 1614? (STC 23039); and Thomas Sternhold and John Hopkins'metrical version of *The Booke of Psalmes*, 1614 (STC 2548?).

A notable feature of the volume is its binding. This is of brown polished leather, simply tooled, but with portrait medallions of James I and his Queen forming the center pieces of the two covers. These are of silver, in unusually high relief. Also of silver, delicately chased, are the hinges and hasps which remain attached to the fore-edges of the covers (the clasps which formerly held the volume closed have been lost).

**Hale gift.** Professor Robert Lee Hale (Ph.D. 1918) presented a general selection of books from his library, including 239 volumes and 257 serials. In addition Professor Hale enriched the Law Library by his gift of a large number of law reviews and other legal matter.

**Haneman gift.** Mr. John Theo. Haneman (B.S. 1902 Arch.) presented a collection of 89 architectural books and pamphlets to Avery Library.

**Henderson gift.** Mrs. Harold G. Henderson (A.B. 1925 B) presented a signed autograph letter of her grandfather, Park Ben-
jamin, (26 October 1853) for inclusion in the Park Benjamin collection.

**Houghton gift.** Mr. Arthur Houghton, Jr., has presented a year’s subscription to the publications of the new London publishers, the Lion and Unicorn Press. The first such publication has just been received, a translation into English of the 1553 Nuremberg edition of Wolfgang Fugger’s *Handwriting Manual*. This work is doubly welcome at Columbia, inasmuch as a copy of the original edition is in the Plimpton collection.

**Joffe gift.** Mr. Judah A. Joffe has continued his generous benefactions. In the current period he has contributed five volumes, as follows:


**Lang gift.** A complete file of the White Pine Series of publications containing drawings of historical buildings in America was presented to Avery Library by Miss Minette Lang, in honor of her architect brother, Eugene Jerome Lang (B.S. 1900 Arch.).

**Lazrus gift.** Mrs. S. Ralph Lazrus, knowing that Columbia lacked the first edition of Boswell’s *Life of Samuel Johnson*, London, 1791 (we had borrowed her copy for our recent Johnson exhibition), located a superb example in the shop of a London dealer and had it sent to us as her gift.

**Lenygon gift.** Mrs. Francis Henry Lenygon made a substantial contribution towards the cost of slip-cases for the collection of her late husband’s original drawings. This collection is to be kept in the Francis Henry Lenygon Memorial Room at Avery Library.
Morison gift. Professor Samuel Eliot Morison of Harvard University presented twelve 17th and 18th century works for inclusion in the Plimpton collection. These are books which Professor Morison, who recently completed his history of Harvard, believed students of that day were likely to have had in their possession.

Perkins papers. Miss Frances Perkins, former Secretary of Labor, has placed her papers, including correspondence, in the Columbia University Libraries. The collection, in 87 manuscript boxes, is housed in Special Collections. Miss Perkins has stipulated that, for the time being, access to her papers may be had only by her written permission.

Pitt gift. A small collection of original photographs of Grace Church, New York, was presented to Avery Library by Dr. Louis W. Pitt, Rector, through the kindness of Dean Leopold Arnaud.

Slade gift. Mrs. William Adams Slade presented two letters from James Truslow Adams to her husband, 3 June 1938 and 28 December 1948.

Stookey gift. Dr. Byron Stookey, Professor Emeritus of Neurological Surgery, presented his professional collection to the Medical Library. The collection comprises 64 monographs, 7 pamphlets, 290 bound journal volumes, and 504 unbound issues of journals.

Tindall gift. Professor William York Tindall (Class of 1925) continued his benefactions, presenting on this occasion Thomas Browne’s *Pseudodoxia epidemica*, London, 1669; and the first edition of Charles Lutwidge Dodgson’s *Sylvie and Bruno*, London, 1889.
Activities of the Friends

A MESSAGE FROM THE CHAIRMAN

AS MANY of our members know, the Friends of the Columbia Libraries was activated at a large meeting which was held in the Rotunda of Low Memorial Library on the evening of May 1, 1951. The central purpose of our group has been and is the promotion and furthering of the work of the various libraries in the University.

The initial developmental work was performed by a Planning Committee which soon was expanded and became the Council. Columbia Library Columns was started as our official publication, a series of events has been held each year, and our membership has grown until it now numbers more than 280. The total of our cash contributions and of the appraised value of books and manuscripts which have been given has increased each year.

Because of the larger membership and because of the increasing activities and interest being shown by our group, it seemed to the members of the Council that we should have a somewhat more formal organization. To that end, I appointed Mrs. Franz T. Stone chairman of a special committee which would work with Dr. Logsdon’s, Mr. Mixer’s, and my assistance on the drafting of a Constitution and By-Laws. After careful study of the provisions in the same type of documents which have been adopted by other Friends of Libraries groups, Mrs. Stone drew up the preliminary draft of a Constitution and By-Laws which she presented for study and discussion at the May 19 meeting of the Council. Revisions which were suggested then were worked out in detail by Mrs. Stone, Mr. Lada-Mocarski, Dr. Logsdon, and me in the ensuing six weeks.

In July a copy of the revised documents was sent to President Kirk and Vice-President Krout for examination. On August 2 Dr.
Krout wrote to Dr. Logsdon as follows: "President Kirk and I have now had an opportunity to read the proposed Constitution and By-Laws for the Friends of the Columbia Libraries. Dr. Kirk asks me to tell you and your associates that the Constitution has his hearty approval. It should make more formal the organization which during recent years has done so much for the library resources of Columbia University. I hope that you will convey to the members of the Friends the deep appreciation of the University administration."

At the September 27 meeting of the Council Mrs. Stone presented the completed Constitution and By-Laws for adoption. After a motion to that end by Mrs. Baer, which was seconded by Mr. Benjamin, the Council voted unanimously for the adoption of these organizational documents. I want to express my appreciation and that of the members of the Council for the thorough and painstaking work which Mrs. Stone performed on this project.

For the current information of our members and for future reference as occasion may arise, the Constitution and By-Laws will be printed in *Columbia Library Columns* in the next issue. When they are published, I hope you will give them your thoughtful consideration.

August Heckscher

Meetings

*Presentation of the Francis Henry Lenygon Memorial Room.* On Friday, October 28, Mrs. Francis Henry Lenygon, an active member of the Friends’ Council, presented to the University as a memorial to her husband an 18th Century room from the London town house of the Earls of Warwick. The room has been reconstructed in the Avery Architectural Library. It will provide for students in the School of Architecture a fine exemplar of Georgian interior architecture and of the elegant but dignified period furnishings for which Mr. Lenygon, as an interior archi-
Activities of the Friends

tect and decorator, gained such a distinguished reputation in Great Britain and the United States.

During the ceremonies short addresses were made by Richard H. Logsdon, Director of Libraries; the British Consul General, Mr. F. B. A. Rundall, on behalf of Sir Roger Makins, the British Ambassador; President Kirk; and the Reverend Roelif Brooks, Pastor Emeritus of St. Thomas Church. Among the guests invited by the donor were members of the Friends’ Council, friends and colleagues of her husband, and representatives of the press. Contemplated among the future events for the Friends is the possibility of holding one or more meetings in Avery Library. In this way all may have the opportunity to view this charming English room, which was originally constructed about three decades before the founding of King’s College (Columbia).

Readings and lecture by Robert Frost. Through the kindness of Dr. Russell Potter, who is Director of Columbia’s Institute of Arts and Sciences and who is a member of our organization, the Friends were invited to be the guests of the Institute at the program, “An Evening with Robert Frost,” which was held at McMillin Theater on Monday, November 7. This was a welcome opportunity to see and hear one of America’s most popular poets.

The Comédie Française event. As this issue of the Columns goes to press, final plans are taking shape for the first large meeting of the Friends for the new academic year. The event will be one of unusual interest, for the entire cast of the Comédie Française has been invited to be our guests at a program and reception which will be held in the Rotunda of Low Memorial Library, at 8:30 p.m. on Monday, November 14. Eric Bentley, Brander Matthews Professor of Dramatic Literature, will speak on a topic related to the American and the French theater; Maurice Escande, senior member of the cast, will respond, and there is a much anticipated possibility that cast members will give some “readings” from their repertoire. A social hour with refreshments will follow.

Annual meeting in January. The first “Annual Meeting” of the Friends will be held in the Rotunda of Low Memorial Library at
Activities of the Friends

8:30 p.m. on Tuesday, January 24. Highlight of the occasion will be an address by Herman Wouk, author of *The Caine Mutiny* and *Marjorie Morningstar*. A short business meeting will precede the address.

*Bancroft Award dinner*. For the benefit of members who wish at this time to make note of the date, we can now announce that the annual Bancroft Award dinner will be held on April 23. Invitations will be mailed in late March.
THE FRIENDS OF THE COLUMBIA LIBRARIES

PRIVILEGES

*Invitations* to exhibitions, lectures and other special events.

*Use of books* in the reading rooms of the libraries.

*Opportunity to consult Librarians,* including those in charge of the specialized collections, about material of interest to a member. (Each Division Head has our members' names on file.)

*Free subscription to Columbia Library Columns.*

*  *  *

*As a Friend of the Columbia Libraries you are asked to assume no specific obligations. We rely on your friendship towards our institution and its ideals. However, if members express their support through annual donations of books or other material, or cash,* we shall have a tangible indication that our program to arouse interest in the pressing needs of the Libraries has been successful. All donations are deductible for income tax purposes.*

* Please make checks payable to Columbia University.

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