

Finding the Body in Elizabethan Almanacs

Gail Kern Paster

In the interests of full disclosure, let me confess right away that I come to you not as a collector of rare books, but as a keeper of rare books. If I am a collector of anything, as director of the Folger Library I might be accurately described as a collector of collectors—even sometimes as a stalker of them.

I feel compelled to make this disclosure because, as you know, there is a dividing line (though certainly not a mutually exclusive or fixed one) between scholars of the early modern book as a historical object and scholars of the early modern book as a repository of ideas, images, gorgeous language, and the traces of long-ago lives. I belong in the latter category. For me, the greatest allure of the thousands of early volumes in the Folger's holdings—no matter how beautiful or rare they may be—has always been that they disclose as fully and intimately as few other artifacts can what being an early modern English person may have been like.

The Folger's 16th century books recover the history of Elizabethan thought on a variety of subjects, which is why scholars from all over the world come to our reading rooms to do their research. But my interests for the last 20 or so years have focused on the nature of early modern embodiment—on textual traces of the embodied self. The search for evidence on this topic will certainly require the books. But such a search has always been fraught and tentative, more filled with questions than with answers. Early modern English people endlessly, copiously debated



Anatomies with explanation of the signs which controlled particular parts were a common feature of Elizabethan almanacs. This one, from 1591, is ascribed to Walter Gray. (Courtesy Folger Shakespeare Library.)

in print questions of religion, history, politics, and the relations between the sexes. But they rarely disclosed the kind of intimate details of bodily life and practice that most interest scholars engaged in writing the cultural history of the body.

We are told that fish cannot report what it is like to live surrounded by water and to breathe through gills. So too, I suppose, the Elizabethans cannot reveal what it was like

to inhabit bodies in which blood did not yet circulate, bodies in which the soul was imagined to be divided into three parts—vegetable, sensitive, and animal—and bodies in which wriggling animal spirits coursed through the body to deliver the brain's messages out to the limbs. The question I have posed in my research, and have used Folger books to answer, is whether there are significant historical differences between current modes of bodily being and earlier ones, and if such differences matter in understanding the plays of Shakespeare and his contemporaries.

Where do we start in such a project? One answer (perhaps paradoxically) comes by looking at the big picture—that is by looking at the relationship between the Renaissance macrocosm and the microcosm of the human body. Renaissance cosmology, like classical cosmology, taught that the macrocosm was composed of four elements—earth, water, air, and fire. So too was the human body. Furthermore, the Elizabethans inherited a classical model of the body from Aristotle, Galen, and other authorities who told them

that the human body contained four bodily humors—blood, phlegm, choler, and melancholy. Those of you who were English majors are familiar with these humors from reading in footnotes or glosses to medieval and Renaissance literary texts. The humors help us understand what, for example, Prince Hal means by describing Falstaff as “that trunk of humors, that bolting-hutch

See *ALMANACS*, page 2



CAXTONIAN

The Caxton Club, Founded 1895

Junie L. Sinson, President
Adele Hast, Vice-President
Jane F. Carpenter, Secretary
Gerald Bauman, Treasurer
Michael Thompson, Past President

Council

Class of 2006
Kathryn DeGraff
Tony Batko
Paul T. Ruxin
Dan Landt
Robert Williams

Class of 2007
Bruce H. Boyer
William D. Mulliken
William Drendel
Caryl Seidenberg
C. Steven Tomaszefsky

Class of 2008
Anthony Mourek
Marilyn Sward
John Blew
Barbara Denmark Long
Edward C. Bronson

Appointed Officers

Paul T. Ruxin, Programs
Paul F. Gehl, Archivist
Hayward R. Blake, FABS Representative
Frank J. Piehl, Historian

Committees

Michael Thompson, Development
William Drendel, Exhibitions
Ed Quattrocchi (Honorary Chair), J. William Locke, Dorothy Sinson (Co-Chairs), Friday Luncheons
William D. Mulliken, Membership
Robert Williams, Publications
Martha Chiplis, Publicity
Junie L. Sinson, Nobel Study
Wendy Husser, Web Site

Caxton Club Staff

Dan Crawford, General Manager

Caxtonian

Robert McCamant, Editor
Wendy Husser, Copy Editor
Carolyn Quattrocchi, Copy Editor
Robert Cotner, Founder
Kathryn DeGraff, Matthew J. Doherty, Wendy Husser, Paul Ruxin, Florence Shay, Contributing Editors

©2006, The Caxton Club. The *Caxtonian* is published monthly by The Caxton Club, whose office is in the Newberry Library. Printing: River Street Press, Aurora, IL

ALMANACS, from page 1

of beastliness, that swoll'n parcel of dropsies" (1Henry IV, 2.4.449-51).

Three of the four humors—blood, phlegm, and yellow bile—are real bodily fluids, but Renaissance science gave them largely fictitious origins and functions. The fourth—melancholy or black bile—was hugely important in determining one's mood and even one's destiny, but black bile is entirely fictitious and was never empirically found—even by Renaissance anatomists looking very hard to find it. From blood came the qualities of hot and moist; from phlegm, cold and moist; from choler, hot and dry; and from melancholy, cold and dry. The forces of cold, hot, wet, and dry comprised the material basis of any living creature's responses to its immediate environment; they altered the character of a body's substances and, by doing so, they organized its ability to act or even to think. These qualities were the basis in nature for human behaviors and emotions. "The Minds inclination follows the Bodies Temperature," the jurist John Selden noted in 1614, repeating a Galenic commonplace of his age.

Heat stimulated action, cold depressed it. Clear judgment and prudent action required the free flow of clear fluids in the brain, but melancholy or choler altered and darkened them. The young warrior's choler gave him impulsiveness and the capacity for rage; phlegm helped to produce his cowardly opposite's lethargy and was responsible for the general inconstancy of women. Youth was hot and moist, age cold and dry; men as a gender were hotter and drier than women and thus more capable of action.

The cosmologic facts of the humoral body saturate the literature of Shakespeare and his contemporaries in countless words and phrases that modern readers tend to overlook. One finds the description of the human body articulated explicitly in medical treatises and descriptions of the universe such as James I's physician Helkiah Crooke's massive tome of 1615 entitled *Microcosmographia*. But such treatises are not very helpful at the level of daily life, and here is where I have found 16th and 17th century almanacs both fascinating and enormously helpful. In them, the precepts of Renaissance cosmology are translated into recommendations for daily practice.

As a cheap pocketbook for use by the ordinary Englishman, printed almanacs come into their own in the mid-16th century. By the 17th century, almanacs are printed in huge quantities each year

as part of the English Stock-books printed by and for the Stationers' Company who licensed compilers to produce these texts that were then printed in octavo and even sextodecimo formats. These little books were not printed to last for ages but only for a year—the paper was poor in quality, the printing blurry. They are physically hard to read now, like many other products of the world of cheap print, and may never have been terribly legible.

Their content and format evolved gradually to include more and more information—about highways, fair days, moveable feast days, latitudes and longitudes, the legal terms, the times of sunrise and sunset, calendars of the months. One 1615 almanac that I consulted included even the dates for commencement at Oxford and Cambridge. The almanacs were always very careful to include a lunar calendar. You'll remember that wonderful moment in *Midsummer Night's Dream*—relatively early in the history of almanacs—when the mechanicals wish to know whether the moon will be full on the night of their performance of *Pyramus and Thisbe*. "A calendar, a calendar! Look in the almanac," exclaims Bottom; "Find out moonshine, find out moonshine" (*MND* 3.1.53-54). Peter Quince may well be carrying an almanac on his person, for he quickly replies, "Yes, it shall be full that night." (Or, perhaps he is making a good guess, since the group is meeting at night in dark woods where reading an octavo almanac would not be easy and since the play is only four days away.)

The artisans in Shakespeare's play have dramaturgy on their minds, wanting to know how they are to "bring moonshine into a chamber" (3.1.48-49). But, in an age before street lighting, plans to journey by night would be greatly affected by the phases of the moon—so this is one reason why almanacs would certainly include them (though there are other, less obvious reasons that we will be considering in a moment).

Later almanacs also contained the regnal dates of English kings and queens. Such information would seem far less useful on an everyday basis than the date of Easter or the next full moon, until one remembers that leases and copyholds were often calculated by reigns. Thus property owners or leaseholders might be very grateful to have a pocket almanac with such information when they went to negotiate a deal or reclaim a property. Other important dates creep in apparently just for information's sake, so that the reader

Februarie hath .xxviij. dayes.

Pare Mosse and vayne branches from fruite trees away.
Set Roses, plant Quicksets when Moone doth decay.
Pricke Peafon and Beanes, if thy Garden be dry,
At change of the Moone, and in beautifull skie.

i	d	Byget. Fall.	Canc. 12	le	
ii	e	Dirif. of Har.	Canc. 27	le	
iii	f	Blase byshop.	Leo. 12	f	
iiii	g	Gylbert bysh.	Leo. 27	f	
v	a	Agathe virg.	Virg. 12	f	Full Moone in Leo, the. iiii. day, being Thurs day, halfe an houre past. vii. a clocke in the morning.
vi	b	Dorothee virg.	Virg. 27	f	
vii	c	Septuagesim.	Libra. 11	pb c	
viii	d	Paul byshop.	Libra. 24	pb c	
ix	e	Sun in Pifces	Scor. 8	por f	
x	f	Scolastica.	Scor. 21	por f	
xi	g	Eufcalle virg.	Sagit. 4	c	Last quarter, the xi. day, halfe an houre before. viii. a clocke in the morning.
xii	a	Terme endes	Sagit. 16	c	
xiii	b	Molfran bysh.	Sagit. 28	c	
xiiii	c	Sexagesim.	Cappi. 11	pb c	
xv	d	Faufine.	Cappi. 23	pb c	
xvi	e	Iulian virg.	Aqua. 4	l p f	
xvii	f	Holicron.	Aqua. 16	l p f	
xviii	g	Symeon.	Aqua. 28	l p f	
xix	a	Sabync.	Pifce. 10	l p h b	New Moone in Pifces, the. xix. day being Fryday, at. xi. a clocke before noone.
xx	b	Hylped.	Pifce. 22	l p h b	
xxi	c	Shouchinday	Aries. 4	v	
xxii	d	Peters chape	Aries. 16	v	
xxiii	e	Holicary, Fall	Arie. 29	v	
xxiiii	f	Bathias apof	Taur. 12	v l g f	
xxv	g	Fmet. of Dau	Tau. 25	v l g f	
xxvi	a	Pector bysh.	Semi. 9	p	First quarter, the. xxviii. day, at. iii. a clocke. viii. minuts in the morning.
xxvii	b	Angulfine bysh	Semi. 23	p	
xxviii	c	I. Sun. in Lec	Cance. 7	le	

March hath .xxxij. dayes.

Set Pumpions and Citrullis, March counfelleth so,
With Rosemarie, Rewe, Sage, and other hearbes mo.
Close couer the rootes of the trees thou madst bare.
And carriage for Compost let next be thy care.

i	d	David bysh.	Canc. 22	le	
ii	e	Chadde bysh.	Leo. 6	f	
iii	f	Ember weeke	Leo. 21	f	
iiii	g	Adian mart.	Virgo. 6	l g	
v	a	Jocas & Cuse	Virg. 21	pb c	Full Moone in Virgo, the. v. day, being Friday, at. min. after. v. a clocke at nyght.
vi	b	Act. & Actoz.	Libra. 5	pb c	
vii	c	Perpet. & Feli	Libra. 19	pb c	
viii	d	Apoline mart.	Scor. 2	por f	
ix	e	N. Martyrs.	Scor. 16	por f	
x	f	Agapite.	Scor. 29	por f	
xi	g	Sun in Aries.	Sagit. 11	rc	
xii	a	Gregorie bysh.	Sagit. 24	rc	
xiii	b	Theodoze mar	Cappi. 6	vr c	Last quarter, the xiii. day, at. ii. a clocke in the morning.
xiiii	c	Candide mart	Cappi. 19	vr c	
xv	d	Longine mart.	Aqua. 1	l p r f	
xvi	e	Quirine mart.	Aqua. 13	l p r f	
xvii	f	Gertrude virg	Aqua. 25	l p r f	
xviii	g	Edward kyng	Pifces. 7	l p h b	
xix	a	Ioseph	Pifce. 19	l p h b	
xx	b	Cuthbert.	Aries. 1	vr c	New Moone in Aries, the. xx. day, being Sunday. xxviii. min. before. v. a clocke in the morning.
xxi	c	Benet.	Aries. 13	v	
xxii	d	Afrodofe.	Arie. 26	v	
xxiii	e	Theodoze by.	Taur. 9	v l g f	
xxiiii	f	Agapite. fac.	Tau. 22	v l g f	
xxv	g	Ann. of Har.	Semi. 5	p	
xxvi	a	Castor mart.	Semi. 19	p	
xxvii	b	Martian.	Cance. 3	le	First quarter, the. xxviii. day, halfe an houre past. x. a clocke before noone.
xxviii	c	Gordian.	Canc. 17	le	
xxix	d	Quintine.	Leo. 2	f	
xxx	e	Emmanuel.	Leo. 17	f	
xxxi	f	Adelme.	Virgo. 1	l g	

Every almanac featured specific instructions for each month. This one is from 1584, and is attributed to Thomas Twyne. (Slightly enlarged. Courtesy the Newberry Library.) See contest announcement on page 10.

of Thomas Bretnor's almanac will find "A memoriall of the time sithens some great accidents until this present year, 1615" including the number of years since the Creation of the World, Noah's Flood, the destruction of Troy, the date when printing was invented, Henry VIII's conquest of Boulogne, and the last great frost. (In case you're curious, the answers are 5,563; 3,907, 2,798; 154; 71; and 51 respectively.) Most almanacs come to include blank pages for note-taking, some of them ruled with vertical lines for calculating pounds, shillings, and pence. And indeed this is why some of them have survived—because they contained notes or calculations too valuable to throw away at the end of the year.

It is clear from reading Bernard Capp's important book, *English Almanacs 1500-1800: Astrology and the Popular Press* (Cornell UP, 1979) that the prognostications accompanying almanacs often reflect

their compilers' views on the day's major religious or political controversies. Depending on one's loyalties, the 17th century buyer might prefer an almanac compiled by a royalist or a Parliamentary sympathizer. Almanacs soon begin to specialize even more along occupational and other lines—there are almanacs for seamen, farriers, country and city "chapmen," constables, weavers, and eventually for women. From my own reading of English almanacs, I think that Capp is right to generalize that overall the almanacs "display an outlook of conservative paternalism," upholding distinctions of birth and wealth yet arguing for *noblesse oblige* and charitable giving (p. 102).

But, to the modern reader, the almanacs are interesting mostly as an expression of popular astrology. Most almanac-makers were professional mathematicians and astrologers, some of them so well-known

that dramatists can refer to them—often satirically—by last name only in plays or masques. In Thomas Middleton's play *A Fair Quarrel*, one character wants to know whether the day was marked as good or evil: "What's the word? What says Bretnor?" On being given an unwelcome answer he says, "I thought so... I'll not marry today" (5.1.128-29).

But for the evidence-starved historian of the body, the almanacs are wonderful because they contain a treasure trove of practical advice for all sorts of bodily practices and overall health. In their almanacs and prognostications, the compilers were determined to convey the basics of astrologic knowledge to their readership, and this always included a chart and an explanation of which signs of the zodiac and which planets controlled different parts of the body. You'll remember that moment in

See ALMANACS, page 4

Twelfth Night when Sir Toby Belch wants to encourage Sir Andrew Aguecheek to cut a caper by asking rhetorically, “Were we not born under Taurus?” “Taurus?” Andrew replies quizzically, “that’s sides and heart.” “No, sir,” says Toby, “No, sir, it is legs and thighs. Let me see thee caper. Ha, higher, higher!” (TN, 1.3.137-141).

In fact, the foolish revelers are both wrong here: Taurus governed the neck and throat, parts of the body relevant to singing, perhaps, but not to skill in capering. No single sign of the zodiac governed legs and thighs—Sagittarius had dominion over the thighs and Aquarius the legs. The zodiac for the whole body went like this, as John White rhymed in 1628:

The fierie Ram he ruleth Head and
Face,
In Neck and Throat the Bull doth
challenge place.
The ayrie Twins, they gouerne Armes
and Hands,
The Brest and Stomacke Cancer shee
commands,
The lustie Lion he hath Back and
Heart
Bowels and Belly is the Virgins part;
In Loynes and Reynes is Libraes
liberties,
And Scorpio rules the Stones and
Privities:
The Thighes and Haunch is
Sagitarius song,
And both the Knees to Capricorne
belong:
Aquarius makes the Legs much aches
feele,
And Pisces rules the Feete from toe to
Heele.

(Since I will be quoting other almanac verse, let me acknowledge at this point that the doggerel quality of this verse is about average for almanacs, which strove not for eloquence but for memorability—and perhaps achieved it. As Samuel Butler noted satirically in *Hudibras*, the almanac-maker could “an elegy compose / On maggots squeez’d out of his nose.” [Quoted in Capp, p. 35])

But in the question of the dominion of the heavenly bodies over any human being, matters were even more complicated because in addition to the constellations of the zodiac, the planets too governed body

parts. In Richard Allestree’s 1623 almanac, we find, not surprisingly, that Venus controlled “buttocks, genitals, matrix [or uterus], pappes [or breasts], and the throate.” Mars had charge of “the gall” — where choler or anger was produced—and “the veins and the stoness [or testicles].” Saturn, notorious as the melancholy planet, was in charge of the spleen, where melancholy was produced.

But the planets were in charge of more than body parts. They also had dominion over the senses and even bodily characteristics—so that Mercury for example controlled memory and “phantasie,” the sun controlled vision, and Venus governed fatness. Such an organizational chart is one reminder of the dominant materialism of Renaissance thought—note that memory and “phantasy” seem to be *parts* of the brain rather than simply *functions* of it. In Book II of Spenser’s *Faerie Queene*, the allegorical chamber representing the brain is divided into a forepart that contemplates the future, a mid-section that advises about the present, and a hindmost room where memory is stored (FQ II.ix.48-58). And I can tell you why Venus, a female planet whose qualities are cold and moist, has charge of the body’s fatness—the body’s deposits of fat were also thought to be cold and moist. What is perhaps even more striking is the strong left-right orientations of Allestree’s planetary organization of the body, since Mars has charge of the left ear, Saturn of the right ear, and Luna (the moon) governs the left eye of men and the right eye of women.

On the whole, this influence of the planets on the human body was never considered benign—since the term “planet-struck,” whether used figuratively or literally, always meant disaster. At the Fall, says Milton in *Paradise Lost*, “The blasted Starrs lookt wan, / And Planets, Planet-struck, real Eclips then sufferd” (10.414). Here of course, the irony in the planets being planet-struck is that the malign influence moves not from the heavens to the earth—as it does in the almanacs—but in the opposite direction. Adam and Eve, disobeying God’s prohibition, cause sudden movement in the stable orbits of the heavenly bodies along with all the other disastrous

changes wrought by their Fall. The actions of the human body work changes in the actions of the heavens.

But the line from *Paradise Lost* also makes the fundamental point that I wish to underline here and helps to indicate the real reason (aside from their sheer quaintness and oddity) that a scholar might wish to pay serious attention to these astrologic mappings of the human body. The zodiacal and planetary charts of the human body present an organizational system of great detail and complexity. They present a highly articulated human body. And I use the term *articulated* in all the senses of that remarkable word, for this is a body that is highly particularized, divided, both jointed and disjointed, and strongly expressive. Even more important, this is a body that in its relations to heavenly bodies expresses the intimate connectedness of the entire early modern universe. This is a connectedness that seems to me quite different from a modern cosmology of the body that tends to oppose human beings to the macrocosm rather than seeing them inhabited by it.

In the almanacs, everything about the human body testifies to the human body’s deep immersion in the elemental life of the earth. This is not a body that has “a relationship” to the natural world—as we sometimes phrase it but as Shakespeare never would have. It is instead a body that is entirely of a piece with nature. And we know this is true in the almanacs because the calendar for each month specifies what kinds of bodily practice, diet, and leisure activities are suggested for each month. There is nothing but common sense in one recommendation for July: “Eat Salads fresh to coole the Blood; / And bathe in Rivers free from Mud.” Or in this one for November: “From cold preserue thy Head and Feet; Abstaine from Wine thats new and sweet” (White 1628). But there is something quite startling for the modern reader in the chirpy notes of a verse for May: “Now art thou bid by gentle May, / Purge, vomit, bath and bleed: / Leave bed, walke fieldes in morne, use meanes / Of health to sowe the seede” (Dauncy, 1614).

The recommendation to “purge, vomit, bath, and bleed” startles us on at least two counts—first that bathing should need to

**For this yeere of our Lord 1598. according
to the accountt of the Church of England.**

The Golden number of this time is .iiii.
The Circle of the Sunne is .xii.
The Exact is .iiii.
The Dominicall letters is .A.
Moucable times.

The Interuallum of time betwene the feast of Christs Pa-
tin tie, & Quinquagesima or Shrove Sunday, is ix. weekes.
Septuagesima Sunday is the xii. day of February.
The first day of Lent, is the first of March.
The first Sunday in Lent, is the x. day of March.
Esaies day is the xvi. day of Aprill.
Rogation Sunday is the xv. of May.
The Ascension day is the xxv. day of May.
Whitsunday is the fifth. day of June.
Aduent Sunday is the thir. of December.
Betwene Easter and Whitsontide are vii. weekes.
Betwene Whitsontide and Trinitie are ix. weekes and vi.
dayes inclusie.
Betwene Midsummer and Bartholmewtide are viii. weekes
and lii. dayes exclusie.
Betwene Bartholmewtide and the feast of S. Michael, are
iiii. weekes and vi. dayes inclusie
Betwene the feast of all Saints, and the Natinitie of Christ,
are vii. weekes and liii. dayes,

Short notes for letting of Blood, Purging, Bathing, &c.

Generally blood may be let when the Moone is in Aries,
Libra, Sagittarius or Pisces.
Especially, let the flagratick blood, when the Moone
is in Aries or Sagittarius.
Let the melancholick blood, when the Moone is in Libra or Aqua.
Let the cholericke blood, when the Moone is in Cancer or Scorp.
For the sanguine complexion, all the former signes are indif-
ferent, being done with aduise and consideration also
of

Short Notes.

of the state of the persons, as of the time and cause.
If necessitie so require, blood letting may be vsed at all times,
otherwise the conuenientest times of the yeere are the Spring,
as in some part of February, and so to the middest of Maye.
And likewise in September, vntill the end of October.
It is not good to let blood often in one yeere. And where there
is but little good blood, there abstaine from blood letting.
Beware of blood letting after a long sickness. Blood letting
without neede, dooeth more harme then good.
In extreme cold or hoite weather, blood letting is not to be vsed.

For Purging.

The signes generally good for purging are these, Cancer, Scor-
pio and Pisces.
Particularly with Potions and drinckes, in Scorpio,
Purge with Electuaries when the Moone is in Cancer.
Purge with Pylles, when she is in Pisces.
Take Preparatiues, when the Moone is in Gemini, Libra & Aquari.
Take Cargarines in Aries or in Cancer.
Take vomites when the Moone is in Aries, Taurus, or Capricorne.

For Bathing.

It is best Bathing generally, when the Moone is in Aries, Leo, &
Sagittarius, and that two or thre dayes after the change, and at
the full of the Moone. for then the superfluities are ripe and rea-
dy to excede and flowe out, &c.
If any will enter into Bath for cleanliness sake, let it be done in
Libra or pisces.

Of Sweating.

The best and meekest signes to Stowe in, are when the Moone
hath her course in Aries, Leo, and Sagittarius, and that two or
three dayes after the change and at the full of the Moone. And
note that in Sweating it is better to do it after meate then when ye
are fasting, for when the body hath nourishment within, the spirites
shall not be drawne forth to the extreme parts.
Note further, that leane and dyed bodies, or wrake and feeble per-
sons must sweate but little, for els it will hurt them much, but that
strong folkes may sweate well, and it will helpe them much.
Of the Eclipse of the Sunne, & of the two Eclipses of the Moone,
and other necessary things to be knowen, ye shall finde them set downe
in the Prognostication. A ii.

England's Shakespeare Association in 1935 produced a facsimile copy of this 1598 almanac, attributed to Thomas Buckminster. On a recent day, abebooks.com had ten copies, ranging in price from \$5.96 to \$45.15. See contest announcement on page 10.

be recommended at all as an activity recom-
mended for a particular month, second that
bathing should take its place among
purging, vomiting, and bleeding as things to
do in a given month. Immersion bathing is
meant here and it was widely regarded as a
dangerous practice—perhaps like too much
time in the hot tub is today—and bathers
needed to be in tiptop physical shape to
take the plunge and do so only in a temper-
ate month. Purging, vomiting, and bloodlet-
ting were, of course, central practices of
early medicine—all designed to promote
the ideal bodily balance and solubility
through the violent expulsion of dangerous
substances.

In the winter, the body built up a surfeit
of humors that needed to be expelled to
open the pores, to relieve the excess. Hence
the recommendation to vomit, purge, bathe,

and bleed in May. In the hot summer
months, though, the body might become
dangerously dry, so that activities that
threatened to dry it more—including
sexual intercourse—were specifically dis-
couraged. In August, for example, almanac
readers for 1615 are warned not to take
purgatives, or to let blood, or to engage in
sex. The consequences were potentially dis-
astrous: "Strike not a vein, nor do no
phisicke take / unless thou wilt a breach in
nature make; / Nor middle not with wine
not wanton toys / least thou deprive thy
self of hoped joyes" (Bretnor, 1615).

In the humoral body of Renaissance
science, health was a function of solubility.
As I suggested earlier, the quantity and
quality of the body's fluids determined
behavior and thought. So careful Eliza-
bethans paid attention to their bodies' rela-

tive quantities of hot, cold, wet, or dry at
any given time of year, and sought to cook
and moisten their flesh and fluids in the
summer and warm and dry them in the
winter. The almanacs reminded them what
to do and how to do it, though, as Bernard
Capp slyly points out, there is not much
evidence from birth rates that Elizabethans
actually abstained from sex in all the
months that almanacs specified—i.e. the
whole summer; June, July, and August—
but perhaps they did cut back a bit from
fear of drying out. In *The Anatomy of
Melancholy*, Robert Burton says that too
much venery is "bad . . . because it infrigi-
dates, & dries up the body, consumes the
spirits" and cites the case of one old man
who "married a young wife in a hot summer,
and so dried himself with chamber-work, that
See ALMANACS, page 8

Ned Rosenheim, In Memoriam

Ed Quattrocchi

On November 28 the Caxton Club lost one of its most beloved and accomplished members. Ned Rosenheim died at his home in San Francisco of congestive heart failure. After more than fifty years of distinguished teaching and scholarship as an English Professor at the University of Chicago, he moved from his Hyde Park home two years ago as his health began to fail to be near his children. He and his wife, Margaret, were both vital members of the University faculty and active citizens in the Hyde Park community.

His many scholarly and teaching awards have been well documented in several obituaries in the Chicago and San Francisco newspapers as well as on Internet sites. Characteristic of the many tributes to him is the comment in a statement put out by the University. "He was a much beloved teacher and, more than anyone I knew, caught what was ironically funny about Swift," David Bevington, a humanities professor and colleague for many years, said. "He was a huge contributor here to the culture of the university, especially the witty side."

Bevington's pithy sketch of Ned's character and wit was always on display at Caxton Club events. He is fondly remembered by members who had the privilege of his company and who enjoyed his inimitable style as president of the club and as an occasional speaker at Wednesday night dinner meetings and Friday luncheons. I remember Ned especially for his enthusiastic support of the idea to initiate the Friday luncheon presentations, which were designed to have members share their book collecting interests in a more informal setting than the Wednesday night dinner meetings. He and his good friend and colleague, Gwin Kolb, inaugurated the Friday luncheon programs with Gwin's speaking about his 18th century literature collection in December of 1989 and Ned's following

in January with a review of "The History and Development of *Modern Philology*," the prestigious scholarly journal, published by the University of Chicago Press, of which he was editor.

In January of 1994 Ned took a look forward and backward through the prism of Jonathan Swift when he offered our first



program of the year—"Swift to the End: Reflections on a Life Spent with Jonathan Swift." Ned first spoke to The Caxton Club on the subjects of Swift and satire in 1958, 20 years before he became a member of the club, and 30 years before he was elected president of the Club. This talk embodied all his charm and erudition and reflected the influence of Johnathan Swift on his life and works.

Although Ned's wit was embedded in his Jewish DNA, another of his most endearing characteristics was his *sprezzatura*, an untranslatable Italian word that means a certain nonchalance in making everything look easy, an art that conceals art. He had that rare, if not unique, ability to conduct a committee meeting with such wit and expectation that I looked forward to attending meetings when he was presiding.

Jim Tomes recalls that he had the happy chore of introducing Ned at his third and last speaking date at the club a few years ago. In preparing to introduce Ned, Jim learned that, beyond his many academic accomplishments, he was an infantry captain in World War II. He had also been a speaker a few years ago at the memorial service of their mutual friend, Dr. John Simpson, who had been a young physicist in the Manhattan Project during the war and the head of the Fermi Lab years later. Jim and Josie were surprised to see Ned speaking at Simpson's memorial among all the physicists. But Ned explained that Simpson had been a member of his book club on Blackstone Avenue, where they lived along with many other members of the University of Chicago English department. Ned said that Simpson, as the only physicist in the club, called Blackstone Avenue "The English Channel." It was one of Ned's classic, little, friendly, punning jokes.

Old age was not kind to his body. He had terrible back pains for many years which severely limited his mobility. He lost the use of his right foot, which rendered him unable to drive a car and caused him to walk with a cane. But he remained merry and upbeat all the way. He learned his own style of satire from Jonathan Swift without Swift's biting edge. One of his most hilarious presentations to the Club was an exposition of the worst poets in English literature. Like Shakespeare, Ned had the talent to make an insufferable bore interesting.

I think the meeting that Jim Tomes remembers was also the time we celebrated Ned's eightieth birthday. All the Caxtonians and other guests got to their feet to sing Happy Birthday as lustily as their geriatric vocal cords could muster. Ned hobbled up to the microphone with his beaming smile and thanked his friends with his trademark gentle satiric barb, "I've never heard it so roundly sung." His wit and wisdom will be missed.

§§

Some Remembrances of Ned Rosenheim

Robert Cotner

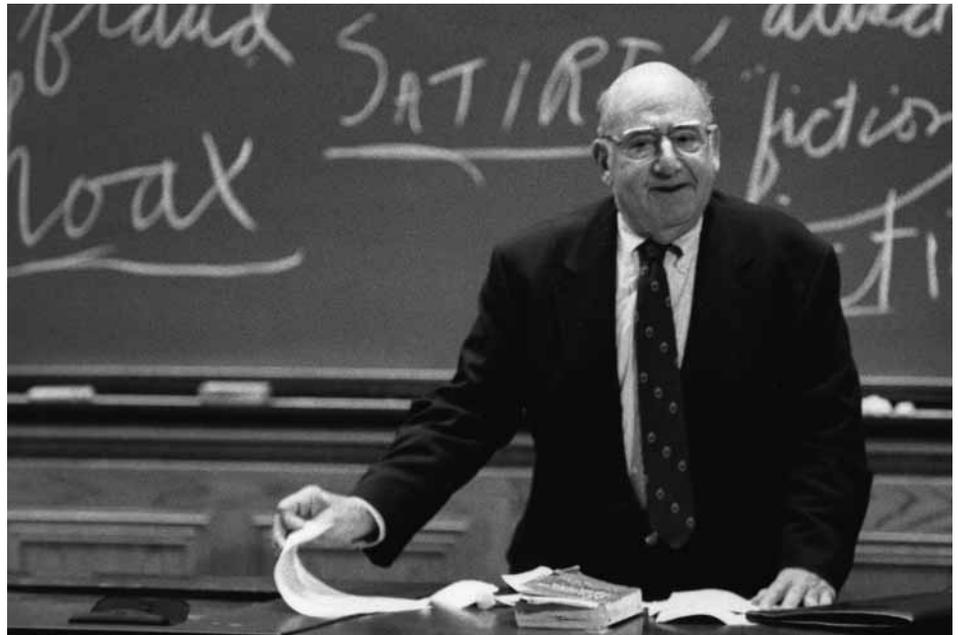
I first met Ned Rosenheim in 1960, the way all authors wish to be met—through their books. I was a beginning high school English teacher in western Ohio, and I ordered three books from the University of Chicago Press: James Lyndon Shanley's *The Making of Walden*, Fredson Bowers' *Whitman's Manuscripts*, and Edward W. Rosenheim's *What Happens in Literature*. I still have all of them in my collection.

But it was Rosenheim's book I loved. It gave a synopsis of the various genre of literature and an intelligent analysis of each, which I needed in my early teaching. I had my students buy their own copies, and when I moved into college teaching, I took the Rosenheim book with me. When I taught in West Africa under the Fulbright program in 1971-72, I took copies of *What Happens in Literature* to the university there and assigned portions of it to my students in the various literature classes I taught. In short, the name Edward W. Rosenheim became as a line of poetry in my mind through the years.

When I first walked through the doors of the Mid-Day Club in 1990 as a new member of the Caxton Club, the first person I met extended his hand to me and said, "Hi! I'm Ned Rosenheim!" As I walked back to the cloakroom, my mind mused, Ned Rosenheim, Ned Rosenheim. I wonder if that's Edward W. Rosenheim? I hung my coat, walked back into the lobby, and found Ned.

"Did you write a book called *What Happens in Literature*?" I asked him.

"Oh, yes, many years ago. But it's outdated and out of print these days," he



replied.

"Thank you for that book. It shaped my understanding of literature and my teaching of English as no other book. I loved it. Thank you!" I said. He was embarrassed and continued to dismiss the book. But this was the beginning of one of my great friendships in the club.

In 1991, Ned approached me at a Caxton dinner meeting to ask if I would consider accepting the Vice Presidency of the club. This assignment would put me in line to become the Centennial President. I accepted, of course, and the experience turned out to be one of the highlights of my life.

In 1993, when I was in the initial stages of planning the *Caxtonian*, I went to Ned to get his counsel on the matter. We met over lunch at the Faculty Club of the university. He thought the idea a first-rate one. Just don't let it become controversial, he cau-

tioned. I carried his advice throughout my years of editing. Ned was my staunchest ally in the 11 years of my editorship.

When I determined to resign from the *Caxtonian* in 2003, I called Ned, who had moved to San Francisco, to tell him of my decision. He was sorry to have me resign but understood my thinking.

There was so much to love in the person of Ned Rosenheim. Foremost, perhaps, was his wit, honed through his devotion to Jonathan Swift. I shall never forget a line from his last talk to the Caxton Club. Speaking of his old friend Norman Maclean, he recalled Maclean's splendid description of the waning years of a man's life as the God-Damned Golden Years.

Like so much of what Ned said: So true, so true.

§§

Photos from the University of Chicago.

HANES, from page 11

(Sept/Oct 1999). And of course I'm in touch with other collectors. I take notes on what I read and my Collins-related activities—keeping a sort of Collins commonplace book.

Caxtonian: Is there a book about all this inside you waiting to be written?

Hanes: Maybe. I have a real affinity for Collins—he's always appeared in my life when I needed him. In 1873-74 Collins made a trip to America doing readings, as his friend Dickens did. He stopped in Boston, New York, Buffalo, Rochester, Cleveland and elsewhere, and I've been doing research about that trip, what he did,

what he saw, where he stayed; maybe my book will be about his trip, or about my trip with him. It's all been very serendipitous, meaning more than just books. Just like the Caxton Club itself.

§§

Armchair Pompeii at the Newberry

On Saturday, Feb. 11, 2006, Caxtonians will have a unique opportunity to learn about the literature spawned by Pompeii at the Newberry Library. Paul F. Gehl, Custodian of the John M. Wing Foundation on the History of Printing, will conduct a free seminar from 10-11:30 am for up to 14 Caxtonians. If the event is oversubscribed, Paul has agreed to do a second presentation that same day from 1:30-3 pm. If you are interested, you should contact the office immediately.

Call 312-255-3710 or email caxtonclub@newberry.org. Here is a fuller description of the presentation:

Armchair Pompeii: Visiting the Site Through Books

Before the advent of mass tourism at the very end of the 19th century, most people “visited” Pompeii through printed images of the exciting objects, paintings, and ruins that were being uncovered at the site. Paul F. Gehl of the Newberry Library will



This montage of images is being used to promote the Field Museum's Pompeii exhibit, which runs through March 26. © SOPRINTENDENZA ARCHEOLOGICA DI POMPEI/THE FIELD MUSEUM

describe the technologies of communicating the archaeological discoveries at Pompeii through scholarly and popular books, and illustrate the objects and themes that most interested the armchair public. He will

discuss German, French and English authors and artists of the period from 1760 to 1875, and show off the most beautiful and typical examples from the Newberry collection.

ALMANACS, from page 5

... in short space” he went “from melancholy mad.”

Because the human body was wholly part of the natural world, it was only logical that care of the body partook of the rhythms of the natural year, indeed of the lunar year. Elizabethans believed that everything on earth became moister during the increase of the moon and dryer during the wane. “The flood is biggest at the full,” writes Leonard Digges in 1555, “because then dispersing her vertue, she filleth all places with moysure. By common experience ioyned with learning, I knowe, at the full, the Moone lodeth all bodies with humors: and so are emptied, growing to the change” (Digges, sig. F2r). This increase of moisture dictated that bloodletting should occur when the moon is in cold and watery astrologic signs and only during temperate times of the year.

What also tells us that the human body was fully part of the natural world is that a host of other activities—activities that we do not think of as analogous—also

depended on the lunar phases and the amount of moisture in the bodies of all things. Thus Leonard Digges specifies the right times for “timber felling, sowing, planting, graffing, haire clipping, shauing, and gelding” (Digges, F2r). That is to say, cutting trees and cutting hair, shaving one’s face, and gelding one’s pig all belonged to the same phases of the moon—because they all involved cutting bodies that grew more or less moist under the moon. Some in this room—you know who you are—will be interested to learn that cutting hair in the wrong lunar phase is the cause of baldness: “Hayre cut groweth well,” says Leonard Digges, “the Moone encreasing, being in Taurus, Virgo, or Libra. Cutting, Shaving, Clipping, in the wane causeth baldnese: what is then cut, groweth little. The best time of cutting is in Cancer, Scorpio, or Pisces, in the wane” (Digges, sig. F2v).

Unlike the Elizabethans, most of us do not live in agricultural communities and none of us inhabits a body with four humors. We do not regard hair cutting and

timber felling and sow gelding as analogous activities, and most of us do not really believe that the astrologic sign of our natiuities determines our temperament and thus our characteristic way of behaving in the world. That Elizabethans did hold these beliefs—if not universally, then widely—we can know by reading their almanacs. So these well-worn almanac leaves stored in the Folger Library—many of them fragments, many of them without bindings, many of them extremely fragile, and not a few of them unique—are very precious to me. In them, I believe, we hold rare glimpses of how Elizabethans might have taken care of themselves from day to day, from season to season, and even over the course of an entire lifetime.

§§

Gail Kern Paster is Director of the Folger Shakespeare Library and Editor of the Shakespeare Quarterly. This is adapted from a talk given at the Club’s meeting of September 21, 2005.

Club's Nobel Prize group picks William Styron

Wendy Cowles Husser

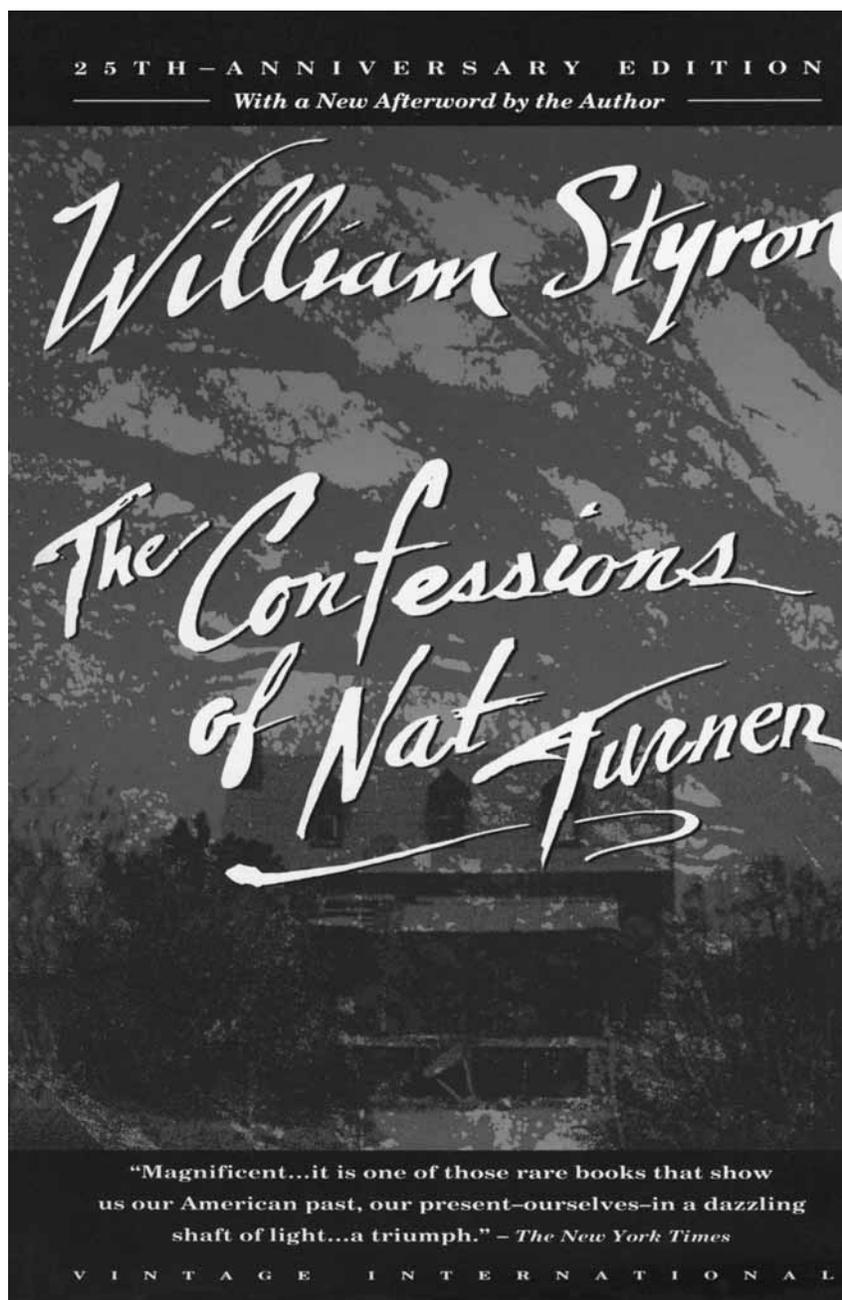
At the 2005 final meeting of the Nobel Prize reading committee on Saturday 1 October, participants pared down the list of authors that made up the focus of the year's study. Final reports were presented on Sherman Alexie, Lucille Clifton (poetry), Philip Roth, and William Styron. Because of the recent unfortunate death of the playwright August Wilson, the group could not include him in the final decision although he was being read during the year and discussed as a strong possibility. His plays highlighted decades in America, and the last one was still in revision at his death.

Through discussions, for and against particular candidates, and after a final vote, Styron was the recommendation for the 2006 Nobel Prize in Literature.

William Styron began writing short stories at age 13 and later published them through his high school newspaper in Virginia. His first novel, in 1949, *Lie Down in Darkness* (the personal account of depression, a brave topic for the time) formed his reputation as one of his generation's outstanding voices. In 1953 he published *The Long March*, and by 1961 had begun *Confessions of Nat Turner*, "a very politically incorrect book written by a white man trying to seize his own interpretation and put it into the soul and heart of a black man." His widely read (and seen, in movie version) *Sophie's Choice* also came under criticism.

Throughout his long career Styron championed human rights issues, fighting for an Indian leader who was to be executed in a USA prison, and for jailed artists and intellectuals whether in China, Russia, Cuba, Spain, Ghana, Pakistan, Turkey, or the US, and against improper seizures of human rights leaders. He said: "Indeed, when government is seen as defective or unreasonable, criticizing it is an unshirkable duty."

Professor Robin Metz, Philip Sidney Post Professor of English; Director, Program in Creative Writing, Knox College, Galesburg, IL, and a member of the Caxton Club and of the Nobel Prize



reading group, will prepare the committee's letter of recommendation to the Nobel Prize Committee for the 2006 award in Literature. Previously the committee recommended Louise Erdrich, and at one point was studying the author John M. Coetzee for possible nomination when he became the awardee during that year as the

group was finalizing its choice. Nominations to the Nobel Prize Committee are mailed by this fall and inform the committee for the October 2006 announcements.

§§

Book and manuscript-related exhibitions: a selective list

Compiled by John Blew

"Chicago Sports: Creating An American Team" (traces the history of amateur sports in Chicago) at the Harold Washington Library Center (Chicago Public Library), Special Collections Exhibit Hall, 9th Floor, 400 South Street, Chicago 312-747-4300 (through Fall 2006)

"Publications With Many Parts" (recent acquisitions of non-traditional books) at the Ryerson and Burnham Libraries, Art Institute of Chicago 312-443-3671 (from 10 January 06 to 6 March 06)

"Eadweard Muybridge: Yosemite Photographs 1872" at the Charles Deering McCormick Library of Special Collections (enter through Main Library), Northwestern University, Evanston 847-491-3635 (closes 31 January 06)

"Student Newspapers at Northwestern University from 1871-2005" Main Library, Northwestern University, Evanston 847-491-3636 (closes 2 February 06)

"Politics on Paper: Eric Avery, John Risseuw, Robbin Ami Silverberg" (protest art through the medium of handmade paper in various formats) at the Columbia College Chicago Center for Book & Paper Arts, 1104 South Wabash Avenue, Chicago



Muybridge at Northwestern

312-344-6684 (from 13 January 06 through 11 March 06)
"From Poetry to Verse: The Making of Modern Poetry" at the Special Collections Research Center, Joseph Regenstein Library, The University of Chicago, 1100 East 57th Street, Chicago 773-702-8705 (closes 12 February 06)

"Little Acorns and Budding Artists—Kids Who Followed Their Dreams" (Donald Culross Peattie, Edwin Way Teale and others) at The Sterling Morton Library, The Morton Arboretum, 4100 Illinois Route 53, Lisle, IL 630-968-0074 (closes 14 January 06)

"Lewis & Clark and the Indian Country" at the Newberry Library, 60 W. Walton Street, Chicago 312-255-3700 (closes 14 January 06)

"Timuel D. Black, Jr.: Seven Decades in the Struggle for Human Rights" at the Woodson Regional Library of the Chicago Public Library, 9525 S. Halsted Street, Chicago 312-747-6900 (closes 31 July 06)

"75 Years of Collecting at the Adler Planetarium" at the Adler Planetarium & Astronomy Museum, Chicago Museum Campus 312-922-7827 (closes 31 January 06)

Members who have information about current or forthcoming exhibitions that might be of interest to Caxtonians, please call or e-mail John Blew (phone: 312-807-4317, e-mail: jblew@bellboyd.com).

Caxtonian Contest

Prove your wit or your erudition in the *Caxtonian's* first-ever contest.

Wit: Provide a humorous translation of the almanac spread on page 5. Judge of the entries will be Michael Lenehan of the

Chicago Reader, who was Cecil Adams' first editor.

Erudition: Provide an accurate translation of the almanac spread on page 3. You may provide a footnoted transcription or a translation into modern English, as you prefer. Judge will be Gail Kern Paster of the

Folger Shakespeare Library.

Entries are due by February 1. Contest open to members and those who share a household with them. Winners will be published in April, and appropriate prizes provided. Send entries by e-mail to bmccamant@chicagoreader.com.

Membership report

1. New member: We are pleased to announce the election of our newest member, Valerie Hotchkiss, Head of the Rare Books and Special Collections Library & Professor of Medieval Studies at the University of Illinois at Urbana. Her collecting interest is Neo-Latin literature of the 16th and 17th centuries.

2. Recruitment. We need your help in identifying and wooing prospective Caxton Club members. If you will take a few moments over the next week to ten days, we are confident that you can identify friends and acquaintances who would be good

prospects for membership in our club. As you identify prospects, it will be most helpful if you will forward their names and as much of the following information as you know to either Skip Landt or me, or both of us: a) name, b) phone number, fax number, email address, c) mailing address, d) collecting interest, e) occupation, f) spouse or companion's name. (This is information that will eventually be in the Caxton Club Directory and the sooner we get the information the better). Skip or I will contact anyone that submits the name of a prospective member to discuss how to precede to "woo" the prospect.

3. Fiscal year to date: Valerie's election

brings to seven the number of new members elected since the beginning of the fiscal year (July 1, 2005). Our goal is to average three elections each Council meeting. We have had three Council meeting since July. As we are two new member elections behind our goal, your assistance as indicated above will be greatly appreciated.

Contact me by phone at 773-794-9504 or email at billmulliken@mac.com. You may also call Skip Landt, 773-604-4115, with the name of possible candidates or your suggestions on recruitment.

—Bill Mulliken

Caxtonians Collect: Susan Hanes

Fourteenth in a series of interviews with members.

Interviewed by Paul T. Ruxin

Susan Hanes has been a Caxtonian since 1995, and served seven years as Secretary. Her husband, George Leonard, is also a member. While most of these Caxtonian Collect interviews have been entirely proper, this one must begin with a scandalous admission from its subject—she has been involved in a “relationship” with “a certain gentleman,” not George, for over forty years.

Caxtonian: Who is this lucky man?

Hanes: Wilkie Collins, although he was born 181 years ago, and was short, wore spectacles, had a long shaggy beard and unusually small hands and feet.

Caxtonian: How did it all begin?

Hanes: I was a sophomore in high school, spending the summer in South Africa, where my father was a diplomat, and I picked *The Moonstone* from the assigned summer reading list. Once I started reading, I couldn't stop. Then, years later, after a bibliophilic friend mentioned reading it, I found an old copy of *The Woman in White* in a used book store and, after reading the first line, “This is the story of what a Woman's patience can endure, and what a Man's resolution can achieve,” I began my long-term affair with Wilkie Collins.

Caxtonian: How would you characterize Collins as a writer?

Hanes: He was one of the most prolific writers of the 19th century, like his friend Dickens, and he certainly was the father of the detective novel. In fact though, he was the master of “sensation fiction.” Sensation fiction flourished from the 1860's through the 1890's. The plots usually involved bigamy and murder and mistaken identity, with a romantic twist; sort of a descendent of the 18th century Gothic novel with dark houses, long hallways, burning candles and mystery. Collins was a fabulous story-teller, with wonderful intuitive pronouncements about humanity, great characterization and a real rapier wit.

Caxtonian: Did the man's life reflect his writings, or vice-versa?

Hanes: He was unconventional.



Although he never married, he lived with two women, one who with her daughter lived and traveled with him; the other eventually became the mother of his three children. The two women never met, although they certainly knew about each other, and their children played together. He used to holiday with them all in Ramsgate, where he took two vacation lodgings on opposing crescents. He supported them all faithfully all his life. He was also chronically ill, and addicted to laudanum, and so I suppose it's not hard to connect his “romantic” and bohemian life with his “sensation” fiction.

Caxtonian: When did you become a serious Collins collector?

Hanes: About ten years ago. I had been in contact with other Collinsophiles on the web, and I met Collins' great-granddaughter and her family on a trip to England in 1998. Through the web I had gotten to know an Englishman who taught here at NIU and at the Library School at Dominican, where I took his course in descriptive bibliography. He had put me in touch with her. My trip in 1998 was based on following Collins' own travels through England and in London. I've been back several times since, and stay in touch with his family.

Caxtonian: What is one of your most prized Collins pieces?

Hanes: I have a wonderful seven page letter to his close friend, Fredrick Lehmann, whose wife was also someone particularly close to Collins. Women in general found him charming. Of course I also have his books, and ephemera of all sorts.

Caxtonian: What are your best sources?

Hanes: I have several dealers, principally in England, but the problem is that it's a small group who collect, and we all know each other and are chasing the same things. Some of my sources are Jarndyce of Great Russell St. in London, Maggs Bros., MacDonnell in Texas, Bruce McKittrick and, of course, I am always looking for and finding things on Abebooks.com.

Caxtonian: In addition to collecting Collins, do you write about him and still read him?

Hanes: Yes, I spend time every week reading in his more than 35 books, including novels, short stories, essays and plays. I've had articles published—“In Search of Wilkie Collins”—in both *The Caxtonian* (February 1999) and *Book Magazine*

See HANES page 7

Bookmarks...

Luncheon Program

January 13, 2006

“The Sorry State of Newspaper Survival,
or the Attack of the 50 Foot Dumpster”

Caxtonian Vincent Golden, formerly Curator of Rare Books at the University of Illinois at Chicago, comes to address the Club from Worcester, Massachusetts, where he is Curator of Newspapers and Periodicals at the American Antiquarian Society. Founded in 1799 by Isiah Thomas, the American Antiquarian Society is not only our country's oldest library, it is also an institution with a fabulous storehouse of early printed material due to the library's attempt (prior to 1876) to collect everything printed! Two examples include Confederate newspapers printed on the backs of wallpaper and extensive Cherokee writings (from Georgia).

Vincent will trace the development of the Society up to the modern day, with emphasis on the conservation laboratory, space available, fellowships and collections. He'll tell about unusual situations he has faced as he attempted to unearth worthy newspapers and periodicals for the Society.

Finally, Vincent looks to the future: what is happening in regard to acquisitions, conservation and the microfilming of newspapers and periodicals?

A rare afternoon.

Visiting Boston in January?

Disbound and Dispersed: The Leaf Book Considered opens on Wednesday, January 18 at the Houghton Library on Harvard Square. It remains there through March 19.

Beyond January...

FEBRUARY LUNCHEON:

Just 2 days shy of Abraham Lincoln's 197th birthday, scholar, author and Abraham Lincoln Bookshop owner Daniel Weinberg will speak about our 16th President at the February 10th Luncheon.

FEBRUARY DINNER:

On February 15, Daria D'Arienzo and John Lancaster of the Amherst College Library will talk about the 1925-1942 Harbor Press, which did lovely work, and had wonderful fun under the management of John Fass and Roland Wood.

All luncheon and dinner meetings, unless otherwise noted, are held in the Mid-Day Club, 56th floor of BankOne, Madison and Clark, Chicago. Luncheon: buffet opens at 11:30; program 12:30-1:30. Dinner meetings: spirits at 5 pm, dinner at 6 pm, lecture at 7:30 pm. For reservations call

Dinner Program

January 18, 2006

“Crucial Decision”

January is no time to bring out-of-towners to Chicago, and we will stay with the tried and true, in this case our own Tony Batko, noted educational publisher and, more to the point, former Co-Chair of the Chicago Public Library Group, a coalition that, in the late 1980s stopped the City from putting the main library in an abandoned department store, and profoundly influenced the building of the Harold Washington Library as we know it. He will tell us the inside story of the remarkable political/cultural/newspaper wars over what to do about the library system, then in a tailspin headed for collapse. This is an exciting story for book-lovers of every sort, helping us understand the role libraries, and therefore books, play in the life of a city, and the measures people who care must take to ensure they receive their proper and necessary place in the urban community.

Plan a trip to Indiana in April

Disbound and Dispersed: The Leaf Book Considered opens on April 3 at the Lilly Library of the University of Indiana in Bloomington, and remains there until May 26.

MARCH LUNCHEON:

At the March 10th Friday Luncheon, award-winning designer and Caxtonian Matt Doherty, will not only describe the multitude of details involved in the making of a book but he'll also impart the unexpected satisfaction and joy that await a reader so informed.

MARCH DINNER:

On March 15, Sherwood Anderson expert Welford Taylor will speak on “The Journey from Cass Street,” explaining Anderson's progress from Cass (now Wabash) Street, where he wrote *Winesburg, Ohio*, and how it shaped our speaker's own career.

312-255-3710 or email caxtonclub@newberry.org. Members and guests: Lunch \$25, Dinner \$45. Discount parking available for evening meetings, with a stamped ticket, at Standard Self-Park, 172 W. Madison. Call Steve Masello at 847-905-2247 if you need a ride or can offer one.