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THE HISTORY OF THE UNITED STATES

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ERVIN FREDERICK KALB

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This issue of the FLYLEAF pays tribute to the memory of E. F. (Tiny) Kalb, a charter member of the Friends of the Fondren Library and vice-president of the group at the time of his death. Tiny entered Rice when it opened in September, 1912 and was a member of the first graduating class in 1916. He was a four-letter athlete: four years, four letters each year. He was secretary of the R Association for many years and was also first president of the Rice Alumni Association. He was one of the first group of Rice Associates.

Tiny's official business interests included cotton merchandising and exporting and later the petroleum industry. He was a life-long patron of the Houston Symphony of which his father, F. P. Kalb, was a founder. A stamp-collector of zeal and acumen, he achieved membership in the American Philatelic Society and the Collector's Club of New York. He was a devoted member of the Palmer Memorial Episcopal Church.

From the time of his graduation from Rice until his death Tiny was deeply involved in furthering the interests of Rice, especially in athletics and in the development of the Frondren Library. A few years ago the Association of Rice Alumni awarded him a scroll in recognition of his services to the Institute and the University. A warm, friendly, outgoing man, Tiny Kalb will be greatly missed and his achievements in behalf of Rice will long be remembered.

HISTORY AND THE HUMANITIES IN OUR EARLIER YEARS

by

Floyd Seyward Lear

Harris Masterson, Jr., Professor of History
at Rice University

An address given at the annual banquet of the
Rice Chapter of the Phi Beta Kappa Society on
May 2, 1963.

PART I

It is with some diffidence that I speak to you this evening on "History and the Humanities in our Earlier Years," and also with some concern in respect of good taste in dealing with a subject so necessarily personal in many instances. On the other hand, it is increasingly borne in on me that, if this matter is not dealt with now, it may never be done at all, for the time is late, indeed, already too late for there are now some points that I fear may never be cleared up at all. The last member of the faculty among us who had substantially complete knowledge of the details of this phase of Rice history has passed from our midst. I refer to Mr. S. G. McCann. Consequently for this earlier time I am forced to rely on my own recollections of what I heard in earlier days, and memory is a notoriously unreliable source of history, especially my own as I often think. As far as I can determine the only members of the Rice faculty in the humanities remaining who can supplement my impressions, both now emeritus, are Professors Tsanoff and McKillop, neither in the history department but both still well informed in general about its work. The primary documentary source material consists in the catalogues

of the Rice Institute. There were no real catalogues for the years 1912, 1913, and 1914 but rather small descriptive booklets containing lists of faculty and very brief indications of courses offered. These booklets were almost precisely similar in style and format to some little information booklets issued in recent years. The first of the old familiar catalogues with the brown paper covers was issued in 1915 and appeared thereafter annually until 1946 with omissions during the Second War. However, these catalogues, while containing faculty lists, pose one serious difficulty since President Lovett did not authorize the addition of the name of the teacher to the course descriptions. Hence it is already difficult and even uncertain in some cases to tell what teacher taught what course. I should think that by the time of the Rice Centennial it will be impossible to reconstruct the precise history of the instruction program of this school. I will add also that some chinks can probably still be filled by the memory of the earliest alumni although there is no member of this chapter whose memory antedates my own since the first initiates of the class of 1929 entered as freshmen with myself as a freshman instructor in the autumn of 1925.

It seems to me desirable to preface any account of the work in history with some examination of its place within the general framework of the humanities. In turn this requires making certain inferences concerning the views and attitude of President Lovett in this connection since the basic structure of the Rice program was of his design. Such inferences may be inaccurate and are certain to be subjective within the compass of my understanding. Here the most significant published source material would be the rather large range of addresses, essays, and statements contained in the Book of the Opening which records the major activities of that famous academic festival held on those autumn days in October of 1912. Here are the most extended statements of the purposes

and design for the new institute contained in President Lovett's writings.¹ For the rest one must depend on scattered material in matriculation addresses and occasional charges to the graduating classes. It is perhaps unfortunate that his fine sense of discrimination and self-criticism withheld him from publishing much of his writing that has really deserved preservation. In one of my last talks with him before his retirement I urged that he gather his papers in publishable form, but characteristically, as I recall, he dismissed the matter with some remark to the effect that there was enough dubious material in print already and he would not care to add to it. It is an irreparable loss that much of his burnished, carefully etched, closely reasoned, and greatly humane prose is lost to us.

One indication of the direction of President Lovett's thought that appears to me significant may be found in that part of the Book of the Opening that contains the Toasts and Responses at the supper given by the trustees at the residential hall in honor of the inaugural lecturers. In calling upon the great biologist, Hugo de Vries of the University of Amsterdam, President Lovett said: "In arranging the order of responses I had no hesitation in placing mathematics, physics, chemistry, and biology in the order in which their representatives appear here tonight, for mathematics is indispensable to the physicist, mathematics and physics to the chemist, and mathematics, physics, and chemistry to the biologist. Thus we have in biology a crown of the sciences." In this way he paid a delicate compliment to Professor de Vries. But immediately preceding this compliment President Lovett had remarked: "I should hesitate to place letters, philosophy, history, and art in anything approximating a logical sequence."² Elsewhere in the address on "The Meaning of the New Institution" he spoke in this wise:

Yet all would agree, I think, that in mathematics, physics, chemistry, biology, and

psychology we have a logical series carefully co-ordinated in subject-matter and sequence, furnishing the theoretic foundations for the applied sciences of engineering, economics, eugenics, and education. Furthermore, there would also be agreement in the opinion that this co-ordinated series should be flanked both right and left by history and its interpretation, as a great laboratory in which to test all plans for political and social reform; by philosophy, as a clearing-house for all theories and methods of knowledge; by letters, as the record in 'thoughts that breathe and words that burn' of all human striving after sweetness and light; and by art, the creative imagination's flowering product in the ennobling and enriching of the content of life.³

Yet it is clear from this that in his mind the humanities should be the great foundation subjects of the litterae humaniores as envisaged by the humanistic scholars of the Renaissance. It is true that here philosophy bridges the gap between the scholastic program of the Middle Ages in which theology supported by philosophy was the Queen of the Sciences. But in a larger and more expanded sense philosophy becomes a humanistic branch providing a frame of reference against which the other humanities may be measured and within which they are contained. In fact, philosophy in some respects comes very close to Arnold Toynbee's concept of metahistory. It is my opinion that it is in precisely this larger sense that philosophy was apprehended by President Lovett and that he regarded it as the keystone of the humanistic program. Consequently it may be fruitful to examine further some of the relationships between philosophy and history that are essential to understanding their complementary association in the Rice program of study.

To this end I think we may well turn to two great figures in the world of learning whom President

Lovett chose to prepare monographs in the disciplines of history and philosophy for the academic festival. It may be profitable to see in what ways they reflect a correlation of these two basic branches of humane letters. It is indicative of an unusual spirit of tolerance and broad-mindedness that only fourteen years after the close of the Spanish-American War a Spanish scholar should be selected to represent history. It may seem strange, superficially considered, that Spain, sometimes and not altogether rightly regarded as lagging in productive scholarship, should have provided the historian for this occasion. Certainly it was not because the turn of the century was lacking in great historical scholars. To the contrary it was a time filled with towering personalities in the field of history. Truly there were historical giants in those days. In England there were Frederick W. Maitland and at Oxford that great product of the schools of Imperial Russia, Sir Paul Vinogradoff. Germany was at a peak of eminence still in classical and ancient history study with such scholars as Eduard Meyer and von Wilamowitz-Moellendorff.⁴ The great masters of historical method, social history and the history of civilization, Charles Victor Langlois, Ernest Lavisse and Charles Seignobos, flourished in France. Italy had its de Sanctis and Ettore Pais. In America Frederick Jackson Turner and Charles Homer Haskins were well launched on their magisterial careers. Yet President Lovett turned to Rafael Altamira y Crevea, Professor of the History of Spanish Law at the University of Oviedo in Spain to represent history and it was an altogether splendid and imposing choice, for Altamira was of a stature comparable to any historian of his time. His educational interests were broad as is indicated by his post of Director of Elementary Education in the Spanish Ministry of Public Instruction. Altamira was the author of the great Historia de España y de civilización española (4 vols., Barcelona, 1900), a narrative and interpretative work by no means displaced by the later more comprehensive histories of

Ballesteros y Beretta and of Menéndez Pidal. Of almost equal importance was his great work in Spanish law published at Madrid in 1908, Historia general del derecho español. Here at Rice Institute at the peak of his career following the publication of these fundamental works in Spanish history and law, Altamira delivered a series of three profound lectures on the philosophy of history that represent the considered views of a far-ranging historian writing in the early years of the present century. It may be worth a few minutes of time to make a few general observations regarding the tone of the historical concepts that colored the background of the first historical expression at our school.

The lectures presented by Altamira were entitled respectively: The Problem of the Philosophy of History, The Theory of Civilization, and The Methods of Extending Civilization among the Nations.⁵ The ideas contained in these essays reflect the dominant thought habits of the late nineteenth century with its strong emphasis on nationalism, and the recognition of the independent characters of different peoples. In large measure it recognized the existence of an identifiable Volksgeist that conveys the primary specific elements within each national culture. It is far removed from twentieth century attempts at a formulation of a philosophy of history such as Spenglerian theories of the life cycles of political and cultural entities involving a sort of biology of civilizations, nor is it at all similar to Toynbee's attempts to discover recurrent patterns in the historical experience of different peoples. Altamira takes historical circumstances objectively as he finds them and seeks the highest purpose to which they can be conformed. At the close of his last lecture he observes the tolerance and indifferentism of Roman civilization toward the special differences of subject peoples as long as they did not conflict with sovereignty or the state-religion, and he compares this with the insistence on conformity

and the elimination of separate identity of subject peoples that marked the methods of the colonial imperialism of his time. Altamira makes no attempt to adapt the Roman principles of universality to his age but he does insist upon the retention of the ancient tolerance within the national framework. There is no trace of present views of a uniform civilization within a cosmopolitan world-state. There is no slightest trace of any design to integrate the sculpture of Benin and the architecture of Zimbabwe with the genius of Pheidias and Ictinus. Altamira says that effective progress is not that in which "a single philosophy of life and manner of giving expression to mental and spiritual qualities forces into one mold, with deplorable monotony and unjustifiable tyranny, the various activities of peoples." That Spain had recently been guilty of this intolerance does not invalidate the strength of Altamira's position. He argues that civilization will be impoverished unless it permits "the complete and unhampered cultivation of the individuality of each people." He allows the existence of universal laws of science and principles of education and moral conduct but insists that there are many qualities of the spirit that are peculiar to certain peoples or fail to develop in others. Indeed, each civilization develops its own independent personality and contributes its characteristic features upon arriving at its productive maturity. Each civilization should develop its own beneficent idiosyncrasies and advance along the lines of its particular national genius. In this way the constructive ideals of each people will conjoin "to establish a continuous and systematic spiritual communion among nations in order that they may understand and mutually aid each other," and so each national civilization will contribute "the best and most valuable part of its culture" to the common benefit of mankind.

In 1912 it would have been difficult to imagine a more distinguished figure in philosophy than

Benedetto Croce, Senator of the Kingdom of Italy and editor of La Critica.⁶ His monograph entitled "The Breviary of Aesthetic" is among the finest studies ever published under Rice Institute sponsorship. It is divided in four parts: I. What is Art? II. Prejudices relating to Art. III. The Place of Art in the Spirit and in Human Society. IV. Criticism and the History of Art.⁷ In the concluding words of the last part of this monograph Croce speaks of the relation of art to history in terms suggestive of Altamira's frame of reference. "Criticism of art, when truly aesthetic and historical, becomes at the same time amplified into a criticism of life," since works of art can be judged only in the light of the works of the whole life whether of an individual or a people. Criticism of art cannot be distinguished from other criticism, and "In reality, true and complete criticism is the serene historical narration of what has happened, and history is the only true criticism that can be exercised on the doings of humanity, which cannot be non-facts since they have happened, and are not to be dominated by the spirit otherwise than by understanding them." It must be concluded that Croce means that the sense of beauty of a people cannot be criticized or evaluated apart from the entire history and civilization of that people, much as Altamira held that the ethical progress of a people can only be understood in terms of its peculiar national characteristics. This tendency to find the universal in the particular is consistent with the ideals prevalent at the time of the founding of our school and stands in marked contrast with contemporary tendencies to merge the particular in the larger universality. I must press on and not linger with this subject although a comparative study of these two great thinkers might be pursued in depth with much profit. My purpose has been a far simpler one to illustrate the conjunction of history and philosophy with a specific example consistent with President Lovett's view of the true relation of these disciplines.

Another index, in no wise abstract but wholly intimate and personal, may be found in his choice of the first head of the Rice philosophy department. Radoslav Tsanoff is no ordinary philosopher. His fine sense of historical perspective and his sensitive appreciation of the belles-lettres, fine arts and music fitted him for the place wherein he could fulfill this special role assigned to philosophy. His great course in the History of Philosophy--Philosophy 300--taken by so many successive generations of Rice students provided a central focal point for the humanities and gave them a common substratum of essential knowledge. Every year for many years I could expect with assurance an informed nucleus of students in my advanced courses who possessed this common core of humane learning. It was at once philosophy and history and much else beside. Without such a cohesive central body of matter, like platoons of Headless Horsemen from Sleepy Hollow the humanities are in danger of riding off in all directions at once. Further, his wide range of published work-- and in my opinion much of the best--is even more comparative literature than conventional philosophy. Fortunately Professor Tsanoff has been given a long and good career in which to help build the empire of the humanities for us at Rice, and as we look down the vista of many years of teaching here, it has been the maintainance of this central guiding line of the humanities, welding them together in a consistent and comprehensible body of knowledge, that has been his signal service to this school for which we are all indebted beyond measure. And I would be remiss if I did not add that somewhat later with the coming of Professor Chillman his fine courses in the History of Art supplemented the course in the History of Philosophy and added art appreciation to this indispensable common core of humanistic matter. Let me note that in their manner these, too, were history courses and were recognized as such by the history department.

Professor Tsanoff had most capable help in building the programme of the humanities. Stockton Axson, the first head of the Rice English department, was not only an established figure in his field at Princeton but in a certain sense, as the brother-in-law of Woodrow Wilson, he was living history. Coming to Rice in the autumn of 1913 and holding his post here during the critical years of the Wilson administration, it is difficult for students and junior faculty of the present time to imagine the great prestige and weight that his personality lent to this school. In a very real sense Stockton Axson seemed to move on the periphery of public affairs, a man closer than most to high place and large events, although he spoke rarely of these relationships. In his later years he was persuaded to give a series of lectures reflecting some personal insights into Wilson's career, but in general he was reticent concerning these matters.⁸ A gentleman of the old school, of distinguished presence and appearance, and a lecturer of rare power, he constituted an important link between the Institute and the Houston community in these earlier years. An interesting feature was devised in those times to bring the work and activity of the school to the attention of the outer community and to stir its interest, for President Lovett realized that a university cannot function in a vacuum, misunderstood by its surrounding society and even creating aversion or hostility to its purposes.⁹ This feature was the presentation of series of extension lectures on varied subjects in the late afternoon mostly in late autumn and winter, open freely to the general public. By the end of the academic year, 1917-18, sixty-six such extension courses had been given totalling three hundred and twenty-four lectures. Of these lectures Stockton Axson gave sixty which may be taken as an indication of his popularity and influence in diffusing knowledge and sympathy for humanistic studies since Professor Axson, though not publishing widely, had gifts of literary interpretation that stirred a personal

following and created a reputation that cannot be measured by the yardstick of books. This personal association with the town found expression in the Axson Club, and his humane qualities live in the hearts of a great company of early alumni of this school. It is this tradition of humane letters in the English department that has been continued for a generation by the scholarly leadership of Alan McKillop. I wish I might characterize the significance of this leadership more fully but it can only be evaluated in the larger light of the story of our school in the inter-war period and later.

It was not my fortune to know the renowned Albert Guérard, first head of our department of Romance Languages, although the aura of his reputation and personality was still diffused about the school when I came here. His influence among some circles of townspeople was clearly very considerable, and his engaging gifts as lecturer, graced as I have been told with Gallic charm, placed him in much demand as evidenced by his forty-two extension lectures. He published widely over a large area, much of it historical, French cultural history, the First and the Third Napoleon, and the Napoleonic legend. In fact he gave his talents in the extension lectures to supplement the offerings of the small history department. Among these were twelve lectures constituting an "Historical Survey of the Main Periods of the Nineteenth Century" in France, weighted heavily on the side of social and cultural history. In the autumn of 1914 he lent his prestige to a series of six timely lectures on "Problems of the Great War." Their titles have historical significance in considering the general frame of reference for the First World War. I. The Franco-German question: the aftermath of the Franco-Prussian War. II. The Franco-German question: Alsace-Lorraine from the point of view of the annexed provinces. III. The Anglo-German question: commercial and colonial rivalry--"The Great Illusion." IV. The Russo-German

question: race conflicts--Pangermanism versus Panslavism. V. The responsibilities: institutions, interests, doctrines, passions, and prejudices that have prepared the present conflict. VI. The outcome: probable consequences--political, economic, social of the Great War.¹⁰ These topics after nearly fifty years record vividly the sense of involvement that reached deeply into America in those first days following the Battle of the Marne, and the lectures prove that the young Rice Institute was actively engaged in presenting the issues to the city of Houston--at least as Dr. Guérard, our professor of French, saw them.

I am sure his personality must have been as intriguing to his colleagues as it has been to me in reading his autobiography, Personal Equation. I cannot accommodate myself to some of his strictures of the social practices of that fading day of Southern tradition mixed as his words are with deep appreciation of the gentility and friendliness of that order. Nevertheless, his chapter on "Houston and the Rice Institute" cannot be surpassed if one wishes to recover the sentiment of that early time.¹¹ Especially moving is Guérard's feeling for the beauty of the Rice campus and its architectural perfection. I often wonder whether we realize quite fully the superlative beauty of our physical environment: Lovett Hall floating in winter moonlight as if suspended above the lower lighted cloisters, or the lights of the men's residential halls--now colleges--sparkling like fireflies on a late spring evening. Surely no one can spend four of the most impressionable years of his life amid such loveliness without its leaving some gentle imprint on his soul. Years ago, it was Etienne Gilson, I think, conversing with some of us Rice faculty and looking at the blossoming gardens about Cohen House, who asked: Do you gentlemen really study here? And gentlemen answered him eagerly that they did, indeed, study whereat he replied: Oh, how foolish, how misguided to study when you can gaze

upon all this beauty! Guérard felt the glory of this beauty. I must repeat a few of his words:

When I first beheld the institute, I was struck by the perfection of its color scheme. It has the same quality as that of the Grand Canyon; in description, it might seem brilliantly bizarre; in reality, it is a tapestry, rich but subdued.--The administration building [now Lovett Hall], which is the key of the whole scheme, produced in me an impression of strangeness. It was like one of those arresting faces that cannot be deciphered at a glance.--With strong, simple lines, it was restrained and reposeful. Yet it would not tell its whole secret.--I lived for nine years in and with the Rice Institute, and Cram's symphony in brick and marble was to me a constant joy.¹²

I would add whether under the hitting noontide sun or by mellow moonlight or by fragile starlight the brooding spirit of Rice will unfold herself only to the eye of beauty and to all else where is but blindness.

At this point I wish it were within my technical competence to place within the humanistic framework the enormous contribution of Professor William Ward Watkin, first head of the Rice department of architecture, who was the assistant and representative of Ralph Adams Cram in the building of these first academic structures. His artistic interests were essentially both historical and traditional conjoined with an exquisitely sensitive beauty nerve. I think his talents find perfect expression in the color configurations (to me enigmas) of the ceiling of the Cohen House lounge which never fails to command and hold a visitor's attention. And those of us who were privileged to hear him talk about and show his working sketches of the buildings of almost

unimagined beauty and compelling wonder of the Rice that was to be and might have been but which by force of circumstance and depression was never built, felt the strange imponderable dimensions of his artistic spirit. He recognized that art is functional in time and that history records the changing expression. His graduate students appeared regularly in my advanced medieval courses. I hope that his daughters, members of this chapter, may find a way to tell this part of the humanistic legend of our school. His elder daughter is very much interested in having a history of the physical origins, the architectural work connected with the erection of these earlier structures.

Also after jotting down these notes, I happened to be talking with Mr. Chillman and we came around to this matter of the ceiling in Cohen House. He said that on the whole he agreed with me that it was possibly the finest one particular example of Professor Watkin's talents. Whereas Cohen House on the whole is based on Italian motifs, this ceiling is Spanish and is probably the only example about the campus that is of Spanish derivation. Mr. Chillman says it is not original; it is a copy of a ceiling of a church in Spain, but it is a marvelous adaptation, an adaptation so exquisitely done that it partakes of the nature of true creativity. Consequently I thought it would be worthwhile to put a little stress upon it. To me there is something enigmatic about it, something of the quality of the Magian spirit associated with the Moorish that underlies the Spanish, the factor of the algebraic indeterminate that associates with the Magian order.

Footnotes.

1. At this point any close analysis of the Rice program in general and of its humanities in particular must be based on a careful study of President Lovett's address in the formal exercises of dedication on "The Meaning of the New Institution".

(Book of the Opening, Vol. I, pp. 132-219, especially Part VI, "The University: Its Students and Staff," pp. 156-187, and Part IX, "The University: Its Spirit and Summons," pp. 214-219.) These last few pages should be required reading for critics undertaking to speak with authority on "The Rice Myth."

2. Book of the Opening, Vol. I, p. 82.

3. Ibid., Part IV: "The University: Its Studies and Standards," pp. 147-148.

4. President Lovett refers a figure of speech to him in Book of the Opening, Vol. I, p. 217.

5. Ibid., Vol. II, pp. 265-346.

6. Sir Henry James, Professor of Moral Philosophy at the University of Georgia, was the actual representative of the field of philosophy.

7. It may be found in the Book of the Opening, Vol. II, pp. 430-517, republished in the Rice Institute Pamphlet, Vol. II, No. 4 (December, 1915), and again republished in the final issue of the Pamphlet, Vol. XLVII, No. 4 (January, 1961)--bene vale to a unique and most rewarding journal.

8. Rice Institute Pamphlet, Vol. XXII, No. 4 (October, 1935), for three lectures on "Woodrow Wilson as Man of Letters." These lectures were delivered on February 18, 25, and March 4, 1934, and as published here in the Pamphlet had been partially revised by Dr. Axson prior to his death on February 26, 1935.

9. Ibid., Vol. V, No. 1 (January, 1918). It may be noted that among those giving a significantly large number of such lectures were, in addition to Dr. Axson, Professors Guérard 42, Wilson 30, Tsanoff 27, and Watkin 18.

10. Ibid., Vol. V, No. 1 (January, 1918) pp. 22-23.
11. Albert Guérard, Personal Equation: An Auto-biography (New York, Norton, 1948) pp. 213-233.
12. Ibid., pp. 221-223.

Because of problems of space it was not practicable to publish the entire address in one issue. It has therefore been divided into two parts and the second part will appear in the January issue of the FLYLEAF. -- Ed.

RECENT GIFTS

John Wright, Rice '28, has made a gift of approximately 450 books on Texas, and the West. This is a particularly interesting collection because it does not duplicate any of Fondren's holdings. In addition, the collection contains many books illustrated by Randolph Caldecott and many volumes on interior decoration, china, furniture, etc.

A valuable Confederate manuscript was given to the Fondren Library by Mr. Wright last year. This item, written in a notebook, is William Williston Heartsill's Fourteen Hundred and Ninety-One days in the Confederate Army.

Doris Lee Schild has given a collection of several hundred New York Theatre programs. Fondren Library would like to receive other gifts of programs from Houston as well as over the United States to add to the collection begun by gifts from John Blodgett Davis, John Baker Prickett, and others.

David Westheimer, Rice '37, has recently been much in the news because his best-seller, Von Ryan's Express, has been made into an exciting motion picture. He has given the Fondren all the manuscripts, printer's proofs, etc. of his novels and short stories as follows:

SUMMER ON THE WATER

Come Sit With Us, Honey (short story from
which novel derived)
Original manuscript
Galley proofs

THE MAGIC FALLACY

Original manuscript

WATCHING OUT FOR DULIE

1st draft (originally titled ALL EXPENSES PAID)
2nd draft
Galley proofs

A VERY PRIVATE ISLAND (published under pseudonym,
Z. Z. Smith)

1st draft (originally titled HEART'S DESIRE)
Printer's copy original manuscript

JP MILLER'S DAYS OF WINE AND ROSES

Original manuscript
Letter from JP Miller, author of screenplay
on which novel based, proposing revisions
Revisions as requested in letter

THIS TIME NEXT YEAR

Printer's copy original manuscript

VON RYAN'S EXPRESS

Outline submitted to publisher
1st draft, including material later revised
in completed 1st draft
2nd (and final) draft, original manuscript
Printer's copy of manuscript
Galley proofs

A study of these should be of great interest and value to aspiring young authors, and the Fondren Library is particularly proud to be the repository for the works of Rice alumni.

John Baker Prickett, who died last spring, bequeathed his collection of 3,500 volumes to the Fondren Library. Mr. Prickett's business position was with the Land Department of The Texas Company; he was also active in the Houston Little Theatre, first business manager of the Alley Theatre when it was formed, a member of the Houston Symphony Society and the Music Guild, a Friend of the Fondren Library, and a member of the Harris County Historical Society.

Mr. Prickett's books reflect his many interests. He especially enjoyed collecting titles on Lincoln and the Civil War generally; T. E. Lawrence; wildlife; American 20th century first editions; and bullfighting (Mr. Prickett was born in Mexico). In addition his library contained a number of programs of musical and theatrical events in Houston which of course are especially welcome additions to the Fondren's collection.

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