

## REPORT OF THE COUNCIL

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THE Council announces the loss by death of five resident members of the Society. Ex-President Woodrow Wilson, a member since October, 1913, died in Washington, D. C., on February 3, 1924. Samuel Walker McCall, of Winchester, Mass., elected in October, 1901, died at his home on November 4, 1923. Charles Francis Jenney, a Justice of the Supreme Court of Massachusetts, was elected to membership in October, 1914, and died in Boston, November 29, 1923. Gaillard Hunt, of Washington, D. C., elected a member April, 1910, died March 20, 1924. Thomas Corwin Mendenhall, of Ravenna, Ohio, whose membership began in April, 1895, died at his home March 22, 1924. Memoirs of these members will be prepared and printed in the Proceedings.

With regard to the addition to our building, the shell has been completed and paid for. The stacks are now in process of erection and are about half finished. The cost of this work will approximate \$50,000 and has been provided for, in part, by the generosity of the members. The remainder, not far from \$40,000, has been made available temporarily by vote of the Society, and will be paid, one-half in June on completion of the work, and the rest in six months.

In addition to the physical welfare of the Society, which has been spoken of, matters relating to its collections of books, manuscripts, etc., are pertinent to a council report. In that of October, 1922, several special collections on our shelves, notably that of the Mathers, were described. In consequence of that report, Mr. Charles K. Bolton, of the Boston Athen-

aeum, stated that it was his belief that much of real value could be gained by cataloguing the autographed books in the various libraries of the country and coordinating the results. The writer of this report promised to do this work in the library of the American Antiquarian Society and now states that all the books containing autographs or inscriptions, printed before 1800, have been examined and the results recorded in a card catalogue. Each card bears at the top the name of the former owner or, if more than one, each has a card with cross reference to the others. The card also contains the name of the author of the book, a condensed title with place and date of printing, the record of autograph or inscription and, in the lower left hand corner, the shelf number or location in the library.

There are about 1500 cards, including cross references, and they record 598 names, many of great interest in our colonial and revolutionary history and others of value because of their interrelation. The name of John Eliot, the Apostle to the Indians, is written in one of the books, while a perfect copy of Franklin's "Cato Major" contains an inscription by Thomas Clap, President of Yale College, stating that the book was presented to him by Benjamin Franklin.

In any collection of books, of an antiquarian type in particular, a greater general interest can be aroused by a study of the provenance of a book, its personal history, than by any investigation of its contents which latter belongs to the research student. These autographs and inscriptions reveal friendships, verify dates and localities and bring to mind many interesting details of the lives and interests of the owners. Among them, for example, we find a popular treatise entitled, "Daily Devotion," written by Thomas Amory of London and reprinted in Boston in the year 1772. The copy on our shelves contains the inscription: "Thomas Wallcut's Book, the Gift of Miss Phillis Wheatley, A.D. 1774, March 26." The book bears her autograph also and was presented to her by Rev.

Charles Chauncey of Boston in 1772. Phillis Wheatley was a negro poetess in Boston whose works were published in London in 1773. Among her later pieces was a poem on George Washington which he felt of sufficient importance to acknowledge by letter. The short poems on George Whitfield and Dr. Samuel Cooper also show considerable merit.

In 1765, Eleazar Wheelock of Lebanon, Conn. published in Boston, his "Continuation of the Narrative of the State of the Indian Charity School in Lebanon," the first report having been printed in 1763, and on the last page of our copy is the inscription, "Benjamin Butler's Book, A present from the Rev. Mr. Eleazar Wheelock in Lebanon." Mr. Wheelock, to eke out his slender salary, started a school in the year 1754 in Lebanon, where he was pastor of the church from 1735 to 1770. Among the pupils was an Indian, Samuel Occom by name, and his progress was so phenomenal that Mr. Wheelock decided to establish a special school for that race. This was named, after the donor of a house and land for its use, Moor's Indian Charity School. As its size and importance increased, Mr. Wheelock sent this Samuel Occom and the Rev. Mr. Whittaker to England in order to interest a larger public in the enterprise, among the persons so reached being Lord Dartmouth. The result was the transfer of the school to New Hampshire, the establishment of a college called Dartmouth and the absorption of the school into that institution. Among the Indians educated there was Joseph Brandt, the friend of Sir William Johnson, who translated a part of the New Testament into the Mohawk language, but whose activities and cruelties, during the Revolution, on the English side, showed little appreciation of the principles contained in that Testament. In his early youth, Thomas Wallcut was sent by his mother, who was a friend of Eleazar Wheelock and interested in his project, to that Indian school at Dartmouth for two years, a portion of which time was spent in an excursion among

the Indian tribes to forward Mr. Wheelock's plans. It was on his return to Boston from this labor in 1774 that Phillis Wheatley presented him the book above mentioned.

Bishop Berkeley of Dublin designed to start an Indian school in the Island of Bermuda and collected a fund for that purpose from his friends in England. Failing in this object he went to Newport, R. I. where he resided for several years. Before his return to England in 1730, he gave the money, which he had collected for the Indian school, to Yale College for a scholarship in that institution, and Eleazar Wheelock was the first student to benefit by that act. Whether Wheelock knew of the precise plan of Berkeley for his school is not certain but his own plan was identical, to take the Indian out of his own environment and place him among white children, and his success seemed to justify the plan. When George Whitfield started his work in America, Mr. Wheelock became so much interested in the Great Awakening that he offered his services to the evangelist and preached many sermons during the active period of that movement. When Mr. Wheelock's school required enlargement, his friend Whitfield advised him to go to England and wrote letters to his friends there to forward the project. These independent acts, resulted in the development of Wheelock's labors and the foundation of Dartmouth College.

Another book of importance in this connection is "Alstead's Encyclopedia," printed in Lyons in 1649, bearing the name of "Benning Wentworth" and date of 1713. This book was used by Wentworth while a student at Harvard, where he was graduated in the year 1715. As Governor of the Province of New Hampshire from 1734 to 1767, Benning Wentworth made the New Hampshire Grants which caused the struggle of New Hampshire and New York for the intermediate territory and finally led to the declaration of Vermont as an independent sovereign state. Gov-

ernor Wentworth was a good friend of Wheelock and was so much in sympathy with his plan that he gave the new school five hundred acres of land upon which the College buildings still stand. In 1777 the town of Dresden, as Hanover was then called, desired, together with a number of other towns on the east side of the river, to join the new state because of its larger opportunities and President Wheelock sought the aid of the press to advance that object in the interests of the college. He sent a letter to Timothy Green of New London for such aid and in consequence Alden Spooner was sent to him with a press and some of Green's types and thus was established the first press in Vermont.

These books and pamphlets which have been spoken of were taken at random from a large number which also have much of sentiment and of personal or historic value in them.

One can speak of sentiment without fear of cavil in this room<sup>1</sup> where we are gathered today, a room in which are embalmed the results of the lifelong avocation of a rare man and within a few feet of that other room, in this great library building, where among many rich treasures are the choice books of Charles Sumner. It is not, however, sentiment alone which prompts this labor, for in many of these ancient books are to be found valuable notes made by their owners of long ago. Gibieuf's "De Libertate Dei," Paris, 1630, for example, contains a full page fulmination of the first Thomas Shepard, of Cambridge, against the Jansenists, who were anathema to him, as well as many marginal notes running throughout the pages of the book.

But it is a still larger question about which this matter of autographs and inscriptions turns and which it is my desire to emphasize: the opportunity to reconstruct the libraries of the past by co-ordinating the autographed books in the many historical libraries of the land. In the early part of the sixteenth century

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<sup>1</sup>The Harry Elkins Widener Memorial Library

the library of Mathias Corvinus, King of Hungary, was considered the most famous of his time because of its marvellously illuminated manuscripts, as was that of his contemporary, the Duke of Urbino, who scorned to admit a single printed volume into his collection, although he was a good friend of Aldus Manutius, the great Printer of Venice. Without question these stood among their contemporaries as the great libraries of J. P. Morgan and Henry E. Huntington stand in our day. These and many others, however, are show-places rather than the workshops of personal students and we turn to the more modest shelves of such students and thinkers to learn from their books the source of the thoughts and principles which have actuated their lives and influenced those of others.

Our associate, Mr. Tuttle, in a most valuable paper on the "Libraries of the Mathers," read before this society in 1910, has gathered such information regarding the libraries owned in New England during the 17th century as is still available, but this is all too scanty in result and contains too little of detail to satisfy our desires. The libraries of the next century, the Revolutionary period, are hardly better known and should be studied in this way before the hand of time is laid too heavily upon them. Mr. George S. Eddy of New York is attempting to reconstruct the library of Benjamin Franklin and finds great difficulty in making progress, so soon are books scattered and forgotten.

Among the books on the shelves of the American Antiquarian Society are a number of particular interest because they come from such libraries and which make a respectable showing already, but which if combined with like titles in other libraries may result in real progress toward the end desired. There are fifteen volumes containing the autographs of the Rev. Thomas Shepard of Cambridge, of his son Thomas of Charlestown and of his grandson, also named Thomas, and the successor of his father in the latter town. In the year 1706, Cotton Mather wrote in his diary: "I

will not have unmentioned, a present of books made me this winter, from the united library of our three famous Shepards; which enriched me, not only with printed books \* \* \* but also with manuscripts of each of those three worthy men." Among these fifteen are books which belonged to each of the three, but it is not possible to determine whether one or another of them were among those above noted.

There is one, however, which is an excellent example of the provenance of a book. Stillingfleet's "Irenicon" printed in London in 1661 contains a number of autographs which show the succession of owners and their interrelation. On the title page is written: "Tho: Shepard: ye gift of Col. T. Temple, 1661." This is the second Shepard, he of Charlestown, as his father died in Cambridge in 1649. Col. Thomas Temple was Governor of Acadia by appointment of Cromwell in 1657 and frequently visited Boston. At this time he was on his way to report to the new monarch and in his interviews he used his influence to protect the colony from her enemies in London. In speaking to Charles II, who objected to the colony's coinage, Temple suggested that the tree on the Pine Tree Shilling represented the Royal Oak which saved His Majesty's life and this explanation restored the colony to his good will for the time. Upon Col. Temple's re-appointment and return to Acadia, he joined in 1690 the church of Increase Mather, thus cementing still further the pleasant relationship which he had with the colony.

The next autograph in the volume reads: "Thomas Brattle's Book, 20th 3, 78 Ex dono T. S." Thomas Brattle was a classmate of Thomas Shepard and this gift was evidence of their friendly relations. Brattle was treasurer of Harvard College from 1693 to 1713, the year of his death. Thomas Robie's ownership is next shown but no clue is given as to how or when he secured the book unless his position as librarian of Harvard at the time of Brattle's death and the fact that he was at that time studying for the ministry would

point to his purchase of it. The inscription reads: "Mr. Robie's Donation to—Judah Monis, Jan'y ye 15th, A. D. 1722-3."

Judah Monis was a Jew and the first formal instructor of Hebrew at Harvard College, a position which he held from 1720 to 1760, during which time he prepared a Hebrew Grammar for his students and which was published in the year 1735. In 1722 he embraced Christianity and on March 27, was baptized with great ceremony, the sermon preached on that occasion by Rev. Mr. Colman and his own address being later published together. A few months after, Thomas Hollis, the generous benefactor of Harvard though living in London, complained to Rev. Mr. Colman, with whom he frequently corresponded, that the doctrines of Monis were not sound and this is the probable explanation of the gift of Robie, as above noted, to Judah Monis. Mr. Hollis must have been satisfied, in the end, with his orthodoxy, as he sent the Hebrew type, a few years later, with which Monis's Grammar was printed.

The last name in the volume is that of "P. Whitney, 1768" and the connection is as follows: Peter Whitney was graduated from Harvard in the class of 1760 and returning to Northborough, his native town, succeeded Rev. John Martyn as pastor of the church in that town. Judah Monis, having resigned his teaching, came there to live with his brother-in-law, the said Martyn, and died in the year 1764. Following the name of Whitney is the price, £1-10-0, showing that he purchased the book after the death of Monis. This is verified by the existence in the Harvard library of a book with the inscription: "Judah Monis' Bible, Gift of Peter Whitney, 1770." Books belonging to the three Shepards are not common but if the remainder could be listed much light might be thrown on the formation of their opinions and the development of their doctrines.

The book-label of Thomas Prince's New England



Library states that he began his collecting upon entering Harvard College as a student on July 6, 1703. It was his design to gather together books, pamphlets, maps and papers in print or manuscript, either published in New England or pertaining to its history and affairs. These books were deposited in the steeple room of the Old South Church in Boston, of which he was minister with his classmate, Joseph Sewall, from 1718, after he returned from England, until his death in 1758. The books were left by will to the church and there remained neglected in the steeple room from 1758 until they were loaned to the Massachusetts Historical Society in 1814. In 1859 they were returned to the church and in 1868 the remainder, after various plunderings, the most serious being that of the British soldiers in 1775, were deposited in the Boston Public Library.

It is not so well known that Mr. Prince had two collections, one called "The New England Library" and the other which he named "The South Church Library" each with its separate booklabel, the last containing books in Hebrew, Greek and Latin, mainly theological. When given to the Public Library the remains consisted of 1899 volumes with 3800 titles. John Adams wrote that in his search, in the autumn of 1773, for materials for a report on some lands contested by New York, he mounted up to the balcony of Dr. Sewall's church where were assembled a collection of books which Mr. Prince had devoted himself to make from the 20th year of his age. "The loss of this library," he wrote, "can never be sufficiently regretted. Such a treasure never existed anywhere else and can never be made again." This was printed in the *Boston Patriot* in 1811 and may have suggested the removal of the books to the Massachusetts Historical Society in 1814 as above noted. Curiously enough when the library of John Adams was presented to the Boston Public Library it was found to contain several books of Thomas Prince which had been borrowed and

never returned. As was well known the books presented to the Public Library were largely from the collection known as the New England Library and the others were scattered. A portion of these were in the possession of Mrs. Moses Gill, of Princeton, Thomas Prince's only child, and when her husband died in 1800 these were sold at public auction. In addition to the book-label, if present, these books are easily recognized as the owner put on the back of the title page his name, with the place of purchase and the date. One of the earliest of his books in our list has his name and the date of 1705, his third year in college.

Of the two great families which influenced, perhaps it were better to say governed, the colony in its early years that by the name of Cotton is represented by 35 volumes from the library of the John Cotton, who came to this country in 1633, through all the generations and branches to that of Rossiter Cotton who joined our Society in 1814 and through whom many of these books came to us. There is no knowledge of the size of this library of two hundred years ago and it must have been widely scattered as this family had many subdivisions and the books have probably followed these. It would be of great interest, by examination of these books which formed his opinions, to follow the discussions which the first John Cotton had with Roger Williams and trace the development of the scheme of Church government which he, in conjunction with Norton and Hooker, impressed upon the colony.

Of the other family, however, the story is different, as both Richard and his son Increase Mather were careful collectors and retained the books they secured. Cotton, the son of Increase, not only collected his books for use but he lavished affection upon them as does the bibliophile of today. His rugged words of sorrow when in 1724 he was threatened with their loss for debt are far more affecting than the exquisite poem written by William Roscoe, of Liverpool, the evening before the sale of his books. John Dunton wrote that

Cotton Mather's was the largest and most important library of that day; and in 1723 it certainly exceeded that of Harvard College in size while an estimate in 1726 placed the number at about 4000 volumes. Of this library, the remains upon our shelves reach not far from 1200 books and this collection is the largest gathering of Mather books in existence. In these books, as in the case of the others, are many inscriptions which show not only varied ownership but that which is more interesting the passage of some of these books from father to son through several generations.

Another matter in connection with this collection is of considerable importance. The Donation Book of Harvard College records: "1682, Sir John Maynard, Sergeant at law, gave eight chests of books, valued at £400." Sir John Maynard, born in 1602, was called to the bar at the age of 23. He was a member of nearly every Parliament throughout his long life and, at the age of 86, was appointed "Commissioner of the Great Seal" by King William of Orange with the approbation of all the opposing parties of that period, a fact which proves their confidence in his judicial ability and non-partisan character. His gift, like those of other eminent Englishmen, may be reasonably referred to the influence of that constant friend of the College, Thomas Hollis of London.

When Cotton Mather, after graduation, began gathering his library he learned of the existence of duplicates among the College books, in consequence of this gift of Maynard, and secured a number of these duplicates for his own collection. This fact would be of little moment, but for the disastrous fire of 1764 which destroyed the building and every book in the College library except a few which had been loaned and not been returned. In 1916, Mr. Clarence S. Brigham, in a paper read before the Colonial Society, stated that there were in the American Antiquarian Society several books which were among the titles purchased by Mather and since that time several more have been

located on our shelves nearly all of which bear the name stamp of Sir John Maynard. Had it not been for the bookstamps and inscriptions in them this discovery would not have been possible, and the result is a practical demonstration of the value of this form of investigation.

The sources of our knowledge of these duplicates are three, all of which are in the possession of our Society:

1. The manuscript list, written by Cotton Mather himself, of the 96 books purchased from Harvard in 1682 as duplicates in that library.

2. A copy of the Catalogue of the Harvard College Library printed in 1723.

3. A copy, in manuscript, of the original Catalogue of Dr. Mather's books added to by purchases and gifts of Mr. Thomas and others, and printed, *in extenso*, in Mr. Tuttle's article above noted.

From a study of these three sources and comparison of books in our library the following conclusions may be drawn:

1. That all books containing the name of Sir John Maynard must have come from the College Library. Of these there are, in the American Antiquarian Society's Library, six titles in twelve volumes.

- a. Ambrosius, Commentaries on the Bible, Basle, 1567. Folio, two vols. in one. The name of Sir John Maynard is on title page and second leaf. The title is found in C. M. Ms. list and in the 1723 Catalogue.

- b. John Davenant, Determinationes, Cambridge, 1634. Folio, one vol. The name of Sir John Maynard is on title page and second leaf, and in both cases is scratched out. The title is in C. M. Ms. list and 1723 Catalogue (edition of 1639 in latter).

- c. Saint Gasparis, Commentarii, Lyons, 1623. Folio, seven volumes. The name of Sir John Maynard on title page and on second leaf. In

C. M. Ms. list and in 1723 Catalogue (edition of 1624 in latter).

d. Irenaeus, *Against Gnostics and Heretics*, Cologne, 1596. Folio, one vol. The name of Sir John Maynard on title page and second leaf. In C. M. Ms. list and in 1723 Catalogue (edition of 1570 in latter).

e. Josephus, *History of Jews*, Aurelii Allobrogum, 1611. Folio, one vol. The name of Sir John Maynard on title page and second leaf. Also name of Charles Wheeler and book-label of Worcester County Athenaeum. Not in C. M. Ms. list, but in 1723 Catalogue, showing the book came from another source.

f. Photius, *Bibliotheca*, in Greek, with notes, Olivia Pauli Stephanus, 1611. Folio, one vol. The name of Sir John Maynard on title page and second leaf. In C. M. Ms. list and in 1723 Catalogue (edition of 1653 in latter).

2. That books the titles of which are found in the Cotton Mather manuscript list of 1682 and in the 1723 printed Catalogue, and are part of the Mather remains in our Library, probably came from Harvard College Library. Of these there are in our Library eight titles in nine volumes.

a. Robert Bellarmin, *De septem verborum*, Cologne, 1648. 18 mo., one vol. In C. M. Ms. list and in 1723 Catalogue (edition of 1626 in latter).

b. Laurence Humphrey, *Joannis Juvelli, Vita et Mors*, London, 1573. 8 vo., one vol. In C. M. Ms. list (under Juvelli) and in 1723 Catalogue (1673 by error).

c. Michael, Jermin, *Commentary upon Ecclesiastes*, London, 1639. Folio, one vol. In C. M. Ms. list and in 1723 Catalogue.

d. David Pareus, *Operum Theologicum*, Venice,

1628. Folio, two vols. In C. M. Ms. list and in 1723 Catalogue.

e. Saint Gasparis, *Commentarii in Actus*, Lyons, 1616. 4to., one vol. In C. M. Ms. list and in 1723 Catalogue.

f. Saint Gasparis, *Canticorum commentarii*, Lyons, 1616. 4 to., one vol. In C. M. Ms. list and 1723 Catalogue.

g. Samuel Rutherford, *Influences of the life of Grace*, London, 1659. 4to., one vol. In C. M. Ms. list and in 1723 Catalogue (edition of 1655 in latter).

h. James Ussher, *Answer to a Jesuit*, London, 1625. 4to., one vol. In C. M. Ms. list and in 1723 Catalogue (edition of 1631 in latter).

3. That books the titles of which are found in the Cotton Mather Manuscript of 1682 and are part of the Mather remains in our Library, but are not to be found in the 1723 printed Catalogue, may well have come from the Harvard College Library. It must be remembered that forty years elapsed between the Mather list of 1682 and the Catalogue of 1723, and in the meanwhile many books may have become lost, or replaced by new and varying editions. Therefore in this class would come the following titles:

a. John Gerhard, *Locorum Communium Theologicum*, Geneva, 1639. Folio, four vols. in one. In C. M. Ms. list, but not found in the 1723 Catalogue. On first leaf the name "Harvard" is scratched out, but still legible.

b. William Ames, *A Fresh Suit against Ceremonies*, (London) 1633. 8 vo., one vol. In C. M. Ms. list, but not found in 1723 Catalogue.

c. Nicolas Vedelius, *Arcanorum Arminianismum*, Leyden, 1633. 4to., one vol. In C. M. Ms. list, but not found in 1723 Catalogue. On title page is the inscription: "Cottoni Matheri, Liber, 1673."

While it seems probable that all of the books, the titles of which are recorded in the three classes above, were possessed by the College Library in 1682, yet since in the second and third classes there is the possibility of coincidence in titles, or of the later purchase of similar copies by Dr. Samuel Mather, it can be safely stated that at least seven titles were once in Harvard ownership. The Council of the Society believes that these particular titles should be restored to the Harvard College Library, and has therefore voted that they should be formally returned, with appropriate remarks which should form part of the exercises of this meeting. The volumes returned include six titles of the first class and one of the third, that book in which the name Harvard was so carefully obliterated. The titles are as follows:

Ambrosius, Commentaries on the Bible, 1567.

Two vols. in one.

John Davenant, Determinationes, 1634. One vol.

Saint Gasparis, Commentarii, 1623. Seven vols.

Irenaeus, Against Gnostics and Heretics, 1596.

One vol.

Josephus, History of Jews, 1611. One vol.

Photius, Bibliotheca, in Greek, with notes, 1611.

One vol.

John Gerhard, Locorum Theologicum, 1639. Four

vols. in one.

At the base of one of the columns of the Union Station in Washington is inscribed the motto: "He who would view the wealth of the Indies in his travels must take the wealth of the Indies with him." This sentiment contains a profound truth and it has been my aim to show that the wealth of the past is about us and can be secured by any one who will unlock its door with the key of knowledge which is within the reach of all.

CHARLES L. NICHOLS,  
*For the Council.*

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