

‘Imprints and Impressions:
Milestones in Human Progress,’
Time, and the Question Mark

Image of Pieces in the Rose Book Exhibit taken from Paul Benson's article

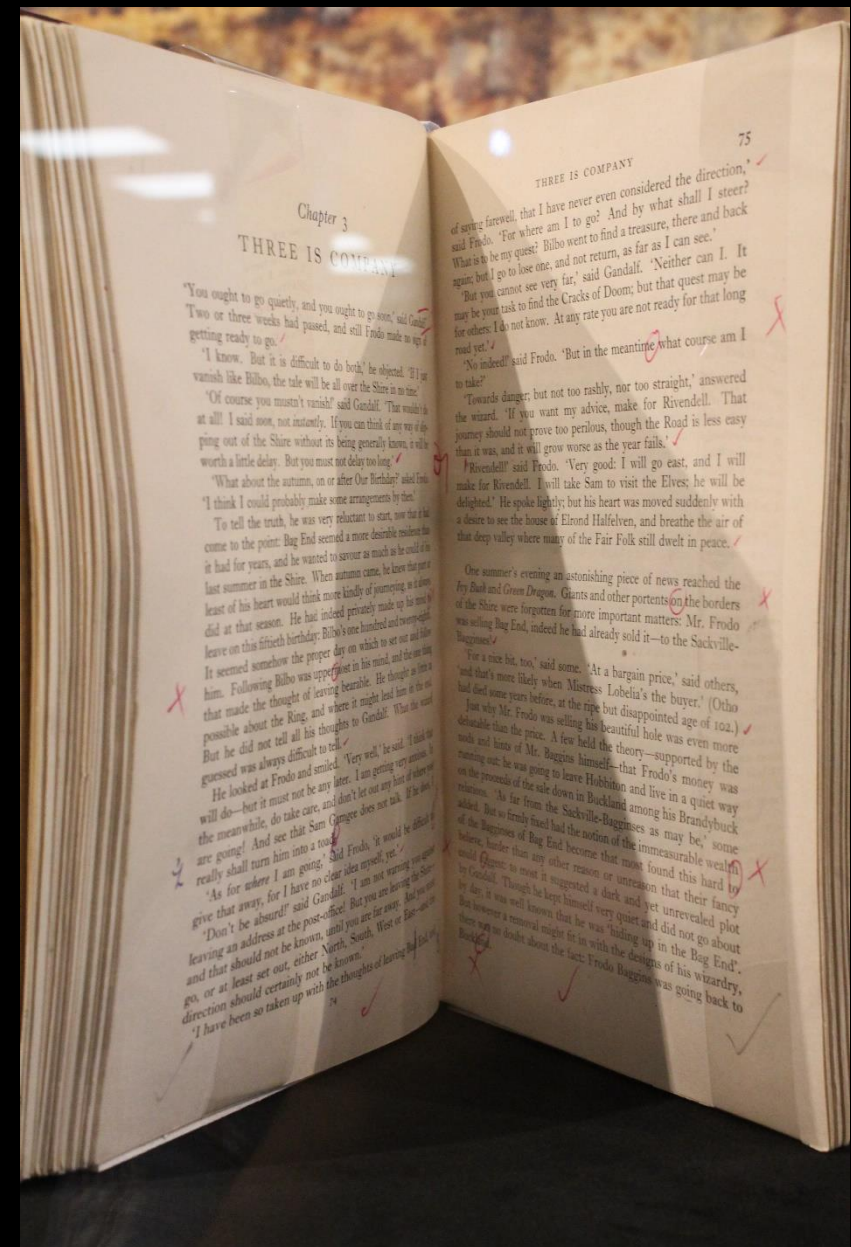
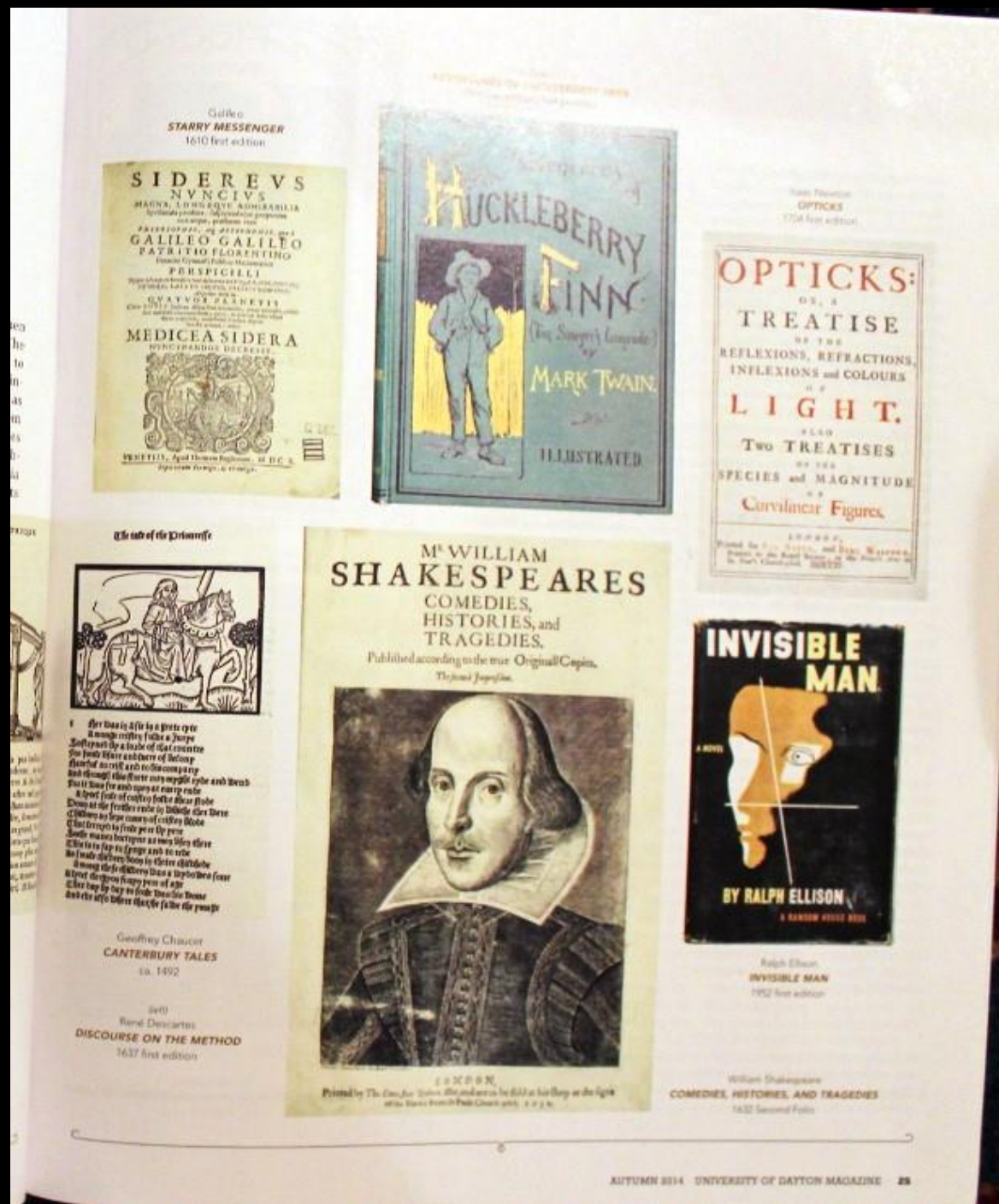


Image of J. R. R. Tolkien's *Lord of the Rings* in Rose Book Exhibit

***The Lord of the Rings*, by J.R.R. Tolkien**

Burned in Alamogordo, NM (2001) outside Christ Community Church along with other Tolkien novels as satanic.

***Invisible Man*, by Ralph Ellison**

Excerpts banned in Butler, PA (1975).

Removed from the high school English reading list in St. Francis, WI (1975).

Retained in the Yakima, WA schools (1994) after a five-month dispute over what advanced high school students should read in the classroom. Two parents raised concerns about profanity and images of violence and sexuality in the book and requested that it be removed from the reading list.

***The Adventures of Huckleberry Finn*, by Mark Twain**

Fifth most challenged book

Reason Banned: racism

Taken from www.ala.org

“By armes, and by blood and bones,
I kan a noble tale for the nones,
With which I wol now quite the Knyghtes tale.”
Oure Hooste saugh that he was dronke of ale,
And seyde, “Abyd, Robyn, my leeve brother;
Som better man shal telle us first another.
Abyd, and lat us werken thriftily.”
“By Goddes soule,” quod he, “that wol nat I;
For I wol speke or ells go my wey.” (I 3125-3133)

---taken from the “Miller’s Prologue” in Geoffrey Chaucer’s Canterbury Tales

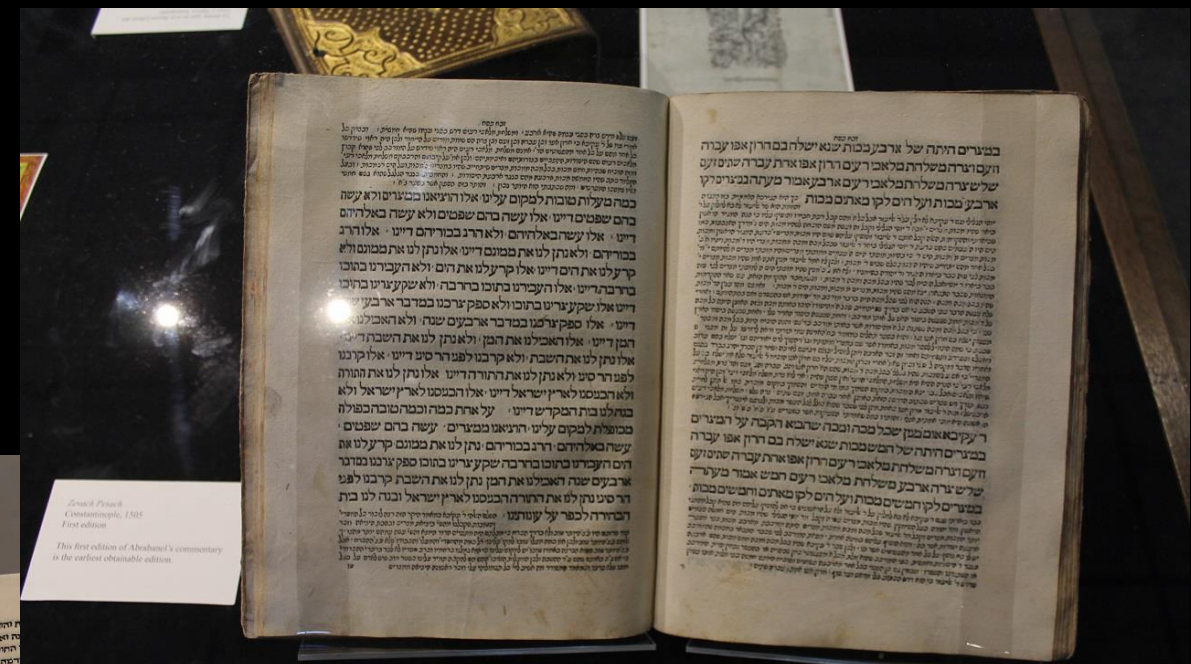
“By the arms, blood, and bones of Christ,
I can tell a noble tale, indeed,
With which I will now requite the Knight’s Tale.”
Our Host saw that he was drunk on ale,
And said, “Wait, Robyn, my dear brother;
Some better man shall tell us another first.
Wait, and let us work properly.”
“By God’s soul,” said Robyn, “that I will not do--
Because I will speak or else go on my way.”
(translation Dr. Krummel’s)

I moot reherce
Hir tales alle, be they better or werse,
Or ells falsen som of my mateere.
And therefore, whose list it nat yheere,
Turne over the leef and chese another tale;
For he shal fynde ynowe, grete and smale,
Of storial thing that toucheth gentillesse,
And eek moralitee and hoolynesse.
Blameth nat me if that ye chese amys. (I 3173-81)

---taken from the "Miller's Prologue" in Geoffrey Chaucer's Canterbury Tales

I must rehearse
All of their tales, for better or worse,
Or else falsify some my material.
And, therefore, whoever does not want to hear a tale,
Turn over the leaf [page] and choose another tale;
For the reader shall find enough, great and small,
Of true things that concern acceptable topics,
And also morality and holiness.
Don't blame me if you choose unwisely.
(translation Dr. Krummel's)

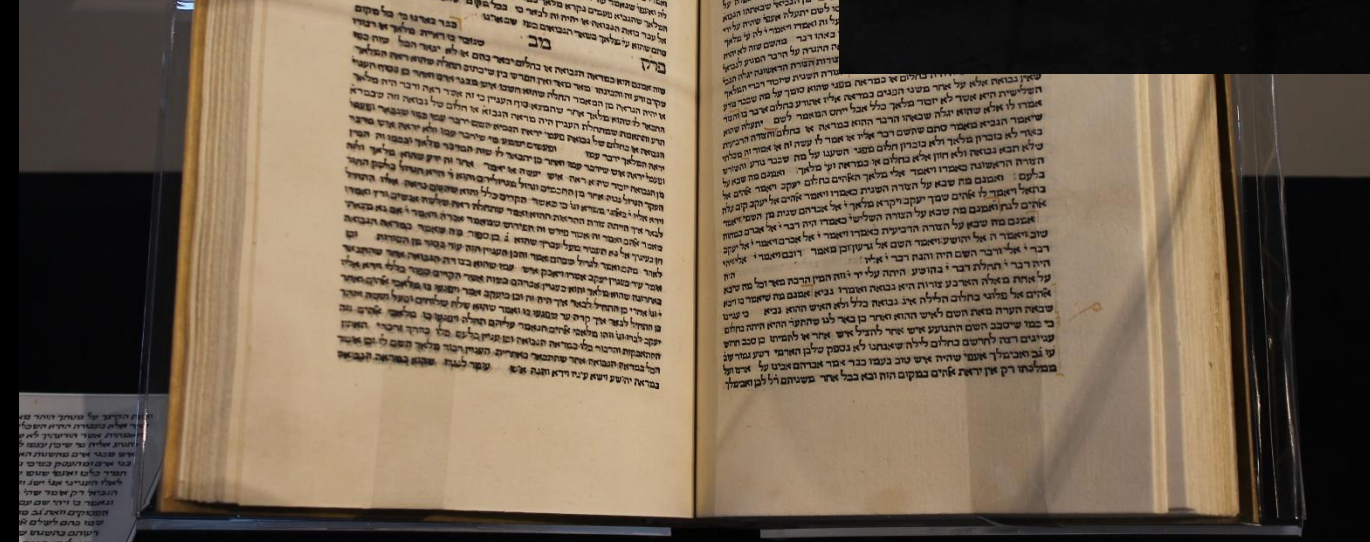
Don Isaac Abravanel, Zevach Pesach (1505)



Zevach Pesach
Constantinople, 1505
First edition
This first edition of Abravanel's commentary
is the earliest obtainable edition

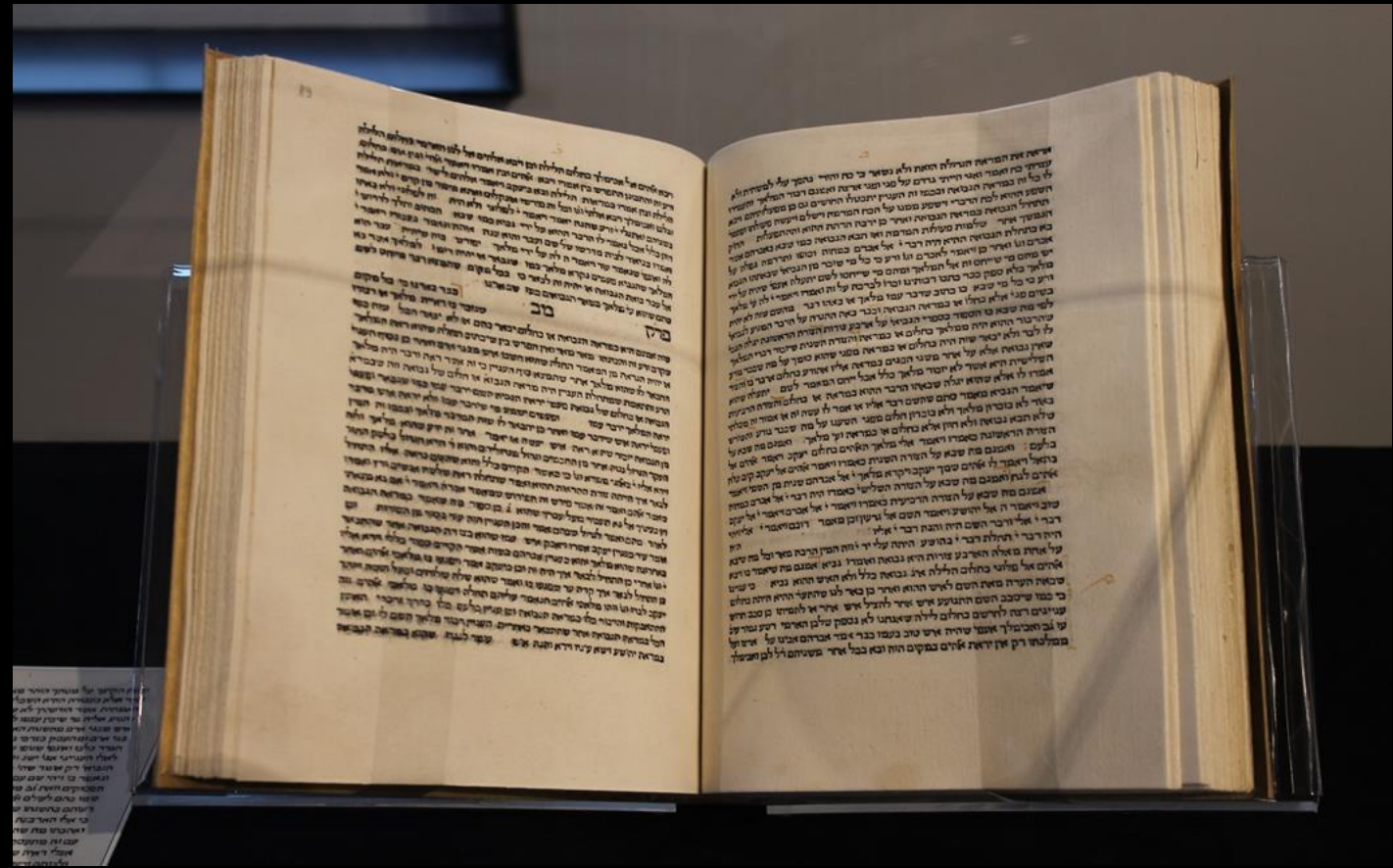


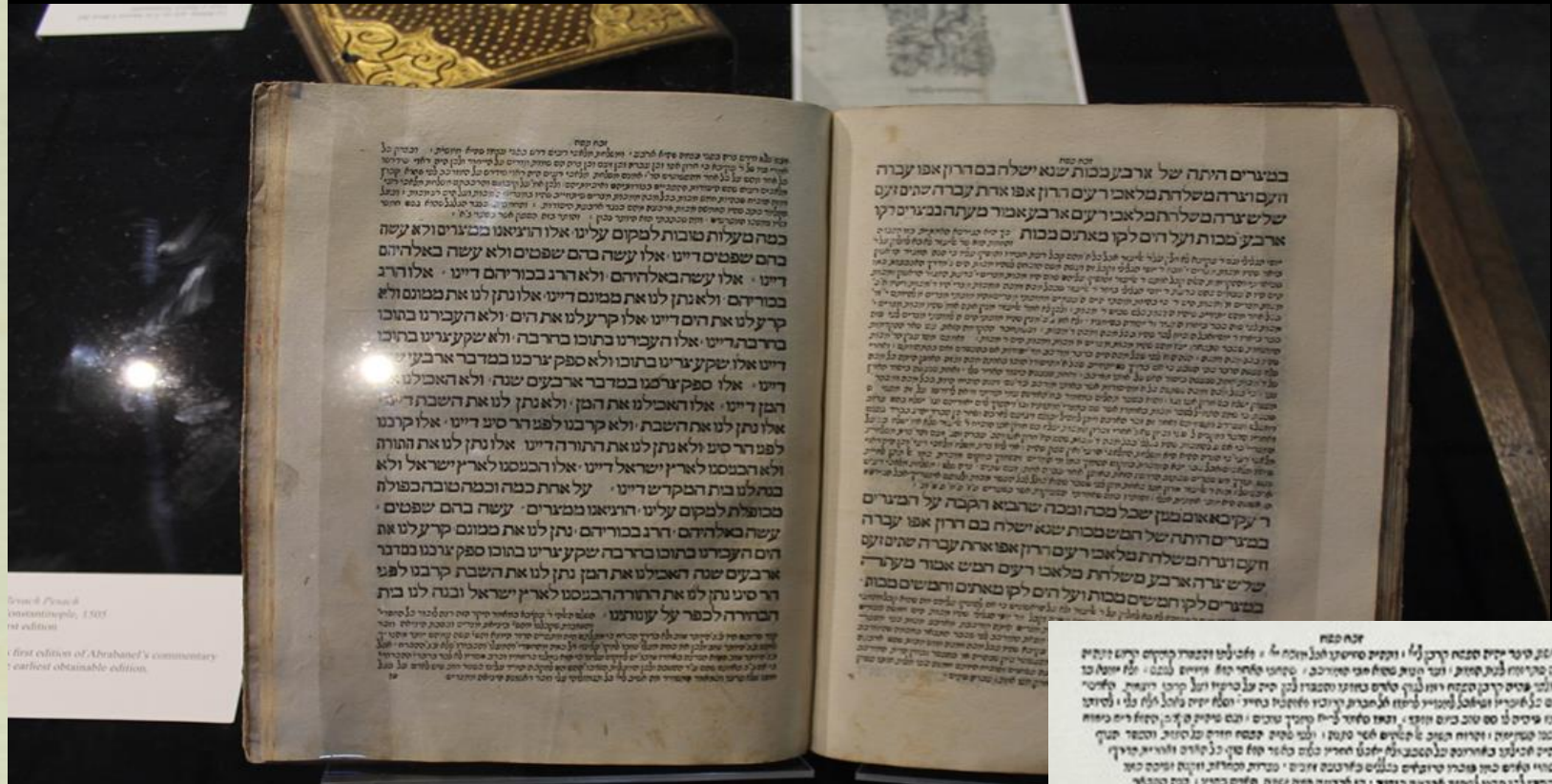
Qur'an (Kashmir, 1864)



Moses Maimonides
(Moses b. Maimon), The
Guide of the Perplexed
(ca. 1469)

Moses
Maimonides
Moreh Nebukhim
(The Guide of the
Perplexed)
Possibly Rome, ca.
1469
First edition;
translated from
Judeo-Arabic into
Hebrew by Samuel
Ibn Tibbon





Don Isaac Abravanel
commentary, 1503
1st edition

1st edition of Abravanel's commentary
earliest obtainable edition.



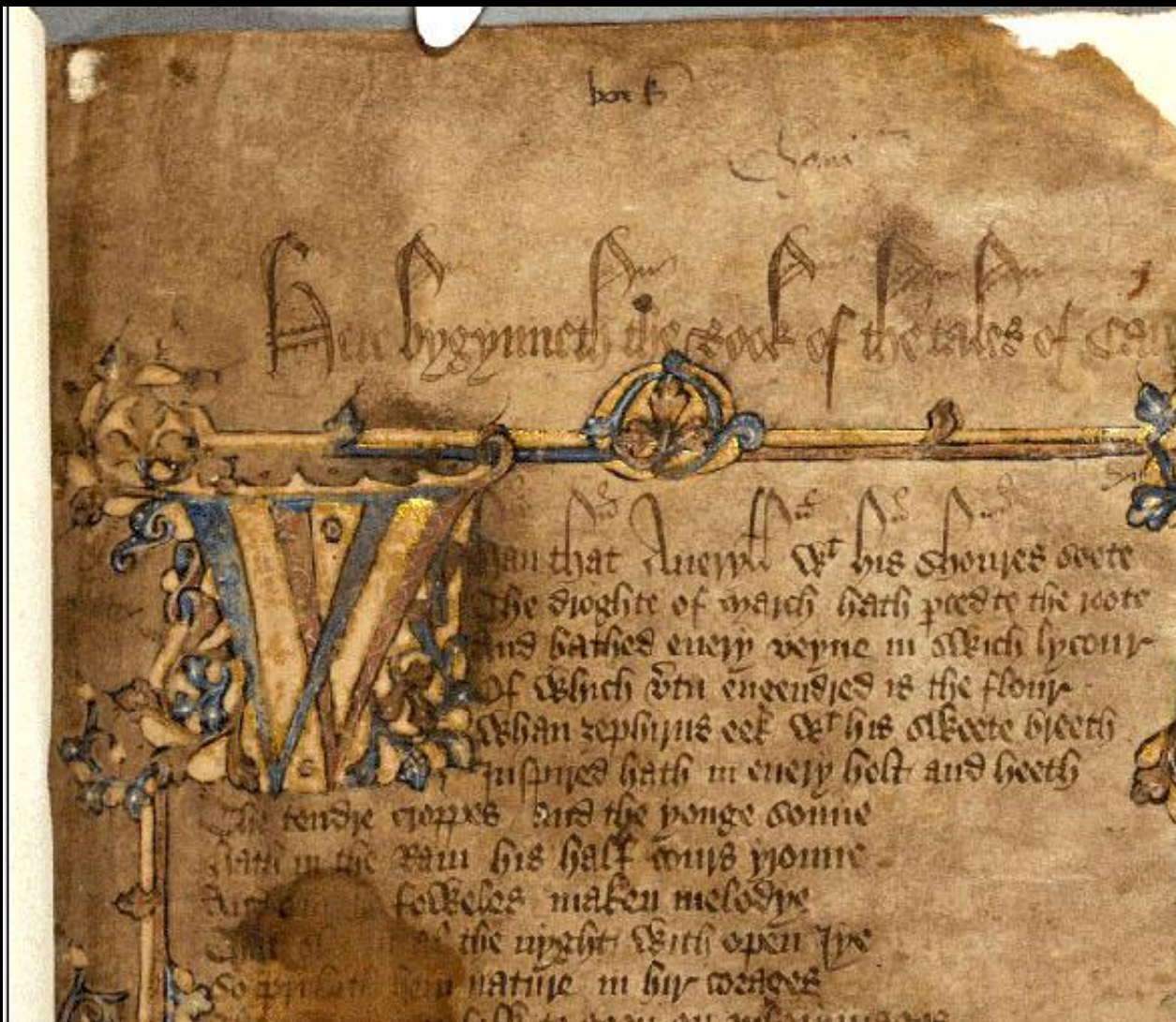
פרים טענת חכם הר' יצחק אברבנאל בן חסד
המחבר על ספר ואת כסא

יחזקאל טענת חכם הר' יצחק אברבנאל בן חסד	יחזקאל טענת חכם הר' יצחק אברבנאל בן חסד
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Don Isaac Abravanel

Geoffrey Chaucer in His Time &
The Oldest Known Manuscripts:

Hengwrt Manuscript , (c. 1400s)
and Ellesmere MS (c. 1400s)



The Fraunkleyns Tale

Aurelius anon his tale began
 And toke him al as he hane herde bifore
 It nedith nat to reherce it you more
 He fapde Arueragus of gentylnes
 Hadde leupz to dre in sorowe and in distres
 Than that his wyf were of her trouthe fals
 The sorowe of Dorigene he toke him als
 How loth her were to be a wyched wyf
 And that she hadde leupz hane lost her lypf
 And her trouthe she swore throughe innocence
 She neuir erst derde speke of apparence
 That made me to hane in her so grete pyte
 And right as frely as he sent her to me
 As frely sent I her home to him agayn
 This is al and some there is no more to sayne
 This philofophier aunfwerde me brother
 Everiche of pou dpd gentylnefse to otherez
 Thou art a squirez and he is a knyght
 But god forbode for his blifful myghte
 But a clerke coude do as gentyl a dede
 As welte as any of pou it is no drede
 Sir I treiffe the thy thousand pounde
 As nowe thou were copen oute of the grounde
 Ne neuir oz nowe ne haddeft knowen me
 For sir I wol nat take a peny of the
 For alle my craft ne for my trauaple
 Thou hast welte payde for my bytyle
 It is ynough fare welte and hane gode day
 And toke his hofse and forth he goth his wey
 Lordynges this question than as he I you
 Whiche was the moost fre as thyng with pou
 Now tellith me oz that pe further wende
 I can no more my tale is at an ende

The Wyf of Bathes prologue

Here endith the Fraunkleyns tale
 And folowith the prologe of the Wyf of Bath



experience though none auctozite
 Were in this worlde is right ynough for me
 To speke of wo that is in mariage
 But fordes sithen I twelue yere was of age
 Thanhted be god that is eternalle on lyue
 Hasbondes at the churche dore hane I had fyue
 If I so ofte myghte hane wedded he
 And al were worthy men in theire degre
 But me was tolde nat long a go ylys
 That sithen crist went n. uir but onys
 To weddyng in the Cane of galile
 That by the same ensample taught he me
 That I ne wedded shulde be but onys
 So he whiche a sharpe worde for the none
 Beside a welte Iesus god and man

f 2

Geoffrey Chaucer
 Canterbury Tales
 London, ca. 1492

This copy came from the collection of
 J. Pierpont Morgan.

William Blake
 Illustrations of the Book of Job
 London, 1825



Wife of Bath and her tale in Geoffrey Chaucer's *Canterbury Tales*: Manuscript and Print (ca. 1492)



The Wp of Bathes prologue

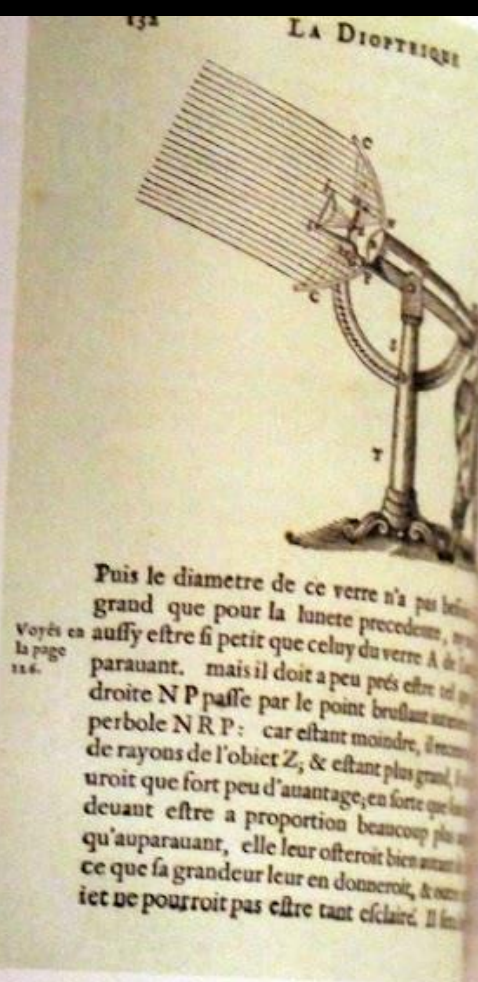
Here endith the fraunkeleyns tale
And folowith the prologe of the Wp of Bathe



e xperience though none auctorite
Were in this worlde is right ynough for me!
To speke of wo that is in marriage
But lordes sithen I twelue yere was of age
Thanked be god that is eternalle onpye
Husbondes at the chirche dore haue I had fyue
If I so ofte myghit haue wedded be
And al were worthy men in theire degre
But me was tolde nat long a go ywys
That sithen crist went n. uir but onys
To weddyng in the Cane of galile
That by the same ensample taughte he me
That I ne wedded shulde be but onys
So he whiche a sharpe worde for the nones
Beside a welle Iesus god and man

reverence, then 34
 including the curious, two-volume
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 ' selections for *The Great Books*.
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 As the volumes of *The Great*
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 v Eisenhower-era suburbs advancing upon cornfields to the
 only obliquely, the magical character of books.

◇ ◇ ◇
 is honored to exhibit this remarkable selection of volumes
 ection in part because these books are such lovely, precious
 ounter these rare and, in many cases, visually compel-
 us the unique gift of the emergence of literacy and the
 word in the world.



The tale of the Priouresse



Her was in this in a grete cyte
 Amonge cristen folk a furpe
 Inherped by a lord of that countre
 For foule dysure and dysure of desonp
 Hatful to crist and to his company
 And through this strete myght ryde and Wend
 For it was fre and open at every ende
 A spret folk of cristen folk there stode
 Down at the fether ende in which the were
 Chydren as hepe comyn of cristen blode
 That lernyd in scole per by pere
 In the mane doctryne as myghten there
 This is to say to spynge and to rede
 In small chydren boon in their chyldehed
 Among these chydren was a wylowen some
 A spret chydren as myghten there
 That day by day to scole was his wone
 And he also where that he saw the ymage

Geoffrey Chaucer
CANTERBURY TALES
 ca. 1492

(left)
 René Descartes
DISCOURSE ON THE METHOD
 1637 first edition

M^r WILLIAM SHAKESPEARE COMEDIES HISTORIES TRAGEDIES

Published according to the true Originall
The second Impression.



LONDON.

The prioress.

This holy monk this Abbot hym mene
His tounge out caughte, and took alle the greyn
And he yaf up the goost ful costly
And than this Abbot hadde this condey oeyn
His colde teeyes, tylded down as seyn
And gys he fil, al flat, up on the grounde
And stille he lay, as he hadde leyn ydounde

The convent eek lay on the pavement
Opeyng, and heyyen gyses moder depe
And after that they yse, and fath been bent
And toke alle this misty, from his depe
And in a tounbe, of wylfulnes clepe
Encloude they this lital body owere
The he is now god due vs for to meete

To ponge fyght of lyncoln clajm also
With cysed-felkes, as it is notable
For it is, but a lital while ygo
Preys eek for us, the synful folk unstable
That of his meye, god so meynable
On vs his grette meye multiplye
For penence, of his moder waye

Here endeth the prioress tale

Schools the myye talkyng of the hooft, to chaucey

When oys was al this myye, any man
As soche was, that condey was to be
Til that one hooft, rapen to bigan, chaucey
And thanne at eyst, he looked up on me
And oysd thus, what man astoll quod he
A hool lookst, as thowd goldest fynde an hase
For end up on the ground, of the fise



The
Prioress
and Her
Tale: The
Question
Mark

ExPLICIT

Theee hymeth the prioresses tale



Dey was in ishe, in a greet citee
Amonges cristene folk, a jekkerie
Sustened by a lord of that contree
ffor foul usury, and lics of vileynye
Hateful to Crist, and to his compaignye
And though this stete men myghte see or seeke
ffor it was free, and open at eyther ende

Ther was in Asye, in a greet citee,
Amonges Cristene folk a Jewerye,
Sustened by a lord of that contree
For foule usure and lucre of vileynye,
Hateful to Crist and to his compaignye;
And thurgh the strete men myghte ride or wende,
For it was free and open at ether ende. (VII 488-94)

MR WILLIAM
SHAKESPEARES
COMEDIES,
HISTORIES, and
TRAGEDIES.

Published according to the true Originall Copies,
The first Impression.

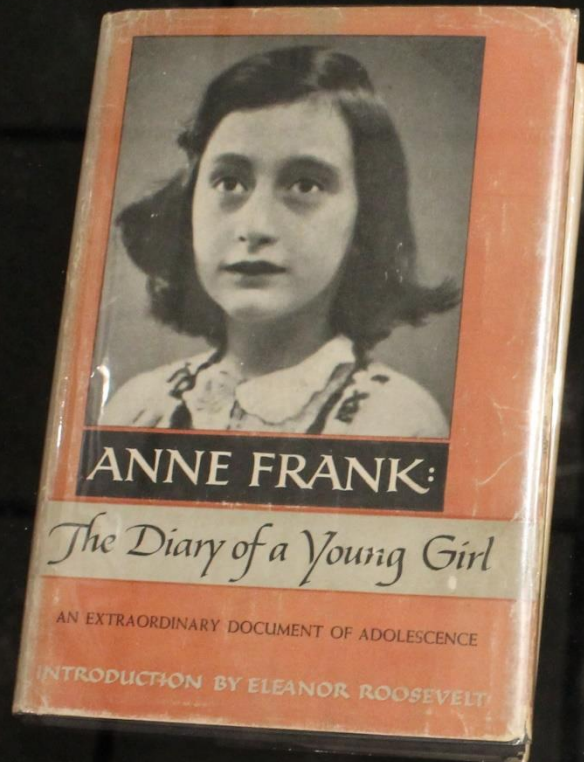


L O N D O N,

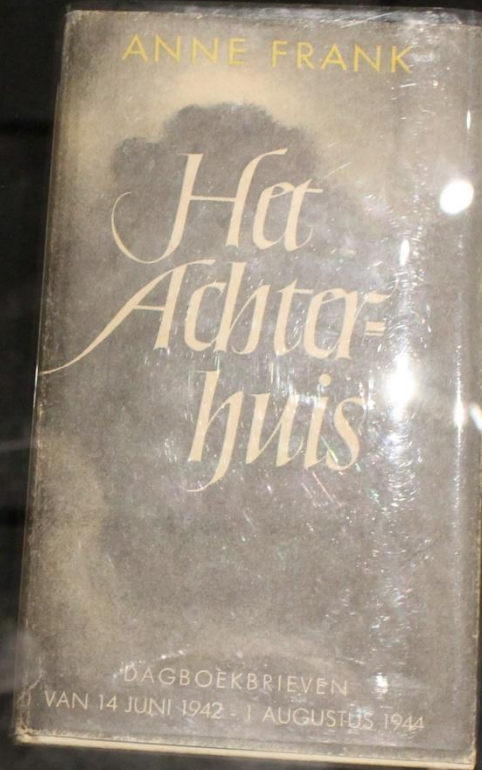
Printed by Tho. Cotes for Robert Allot, and are to be sold at his shop, at the signe
of the Blacke Dore in Paule Church-yard. 1616.

Shakespeare's
Second Folio
(1623)

He hath disgraced me . . . laughed at my losses,
mocked at my gains, scorned my nation, thwarted my
bargains, cooled my friends, heated my enemies; and
what's his reason? I am a Jew. Hath not a Jew eyes?
Hath not a Jew's hands, organs, dimensions, senses,
affections, passions? Fed with the same food, hurt
with the same weapons, subject to the same
diseases, healed by the same means, warmed and
cooled by the same winter and summer, as a Christian
is? If you prick us, do we not bleed? If you tickle us, do
we not laugh? If you poison us, do we not die? And if
you wrong us, shall we not revenge? If we are like you
in the rest, we will resemble you in that. (III.i. 45-57)



Anne Frank
Anne Frank: The Diary of a Young Girl
New York, 1952
First American edition



Anne Frank
Het Achterhuis
(*Anne Frank: The Diary of a Young Girl*)
Amsterdam, 1947
First Dutch edition

Anne
Frank,
*The
Dairy of
a Young
Girl*
(1952)