‘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
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 Lord of the Rings, by J.R.R. Tolkien
Burned in Alamagordo, NM (2001) outside Christ Community Church along with other Tolkien novels as satanic.

Invisible Man, by Ralph Ellison

Fifth most challenged book
Reason Banned: racism

The Adventures of Huckleberry Finn, by Mark Twain

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.”
---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 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)
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 Abravenel
Geoffrey Chaucer in His Time &
The Oldest Known Manuscripts:

Hengwrt Manuscript, (c. 1400s)
and Ellesmere MS (c. 1400s)
The Prologue to The Canterbury Tales

William Blake
Illustrations of the Book of Job
London, 1825

This copy came from the collection of J. Pierpont Morgan.
Wife of Bath and her tale in Geoffrey Chaucer's *Canterbury Tales*: Manuscript and Print (ca. 1492)
is honored to exhibit this remarkable selection of volumes in part because these books are such lovely, precious objects. Here are these rare and, in many cases, visually compelling works, the unique gift of the emergence of literacy and the word in the unfolding history of print and the book.

(Text continues on the next page.)
The Prioress and Her Tale: The Question Mark
Explicit

These digynmeth the princesses tale

They were in the midst of a great city amongst women folk a deadly
suffered by a lord of that countree
for foul ulys and augs of wildeynge
hateful to Christ and to his company
and though this sate men mighte psto or endo
ffor it was free and open at eithy eno
Ther was in Asye, in a greet citee,

Amonges Cristene folk a Jewere,

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)
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 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, *The Diary of a Young Girl* (1952)