

BULLETIN OF
The John Rylands Library
Manchester

Published with the aid of the Francis Neilson Fund

VOL. 52

AUTUMN 1969

No. 1

NOTES AND NEWS

DURING the lifetimes of Dr. Francis Neilson and Professor H. Hale Bellot their generous benefactions to the Library were constantly recorded in "Notes and News". The interest which both gentlemen took in the Library was aroused during comparatively short connections with Manchester and remained throughout their lives. Dr. Neilson, who became a citizen of the United States of America, was Liberal member of parliament for Hyde from 1910 to 1916, while Bellot, who had family connections with Lancashire, before becoming Professor of American History in the University of London was Reader in Modern History in the University of Manchester from 1927 to 1930. The assistance Dr. Neilson gave to the Library was largely financial and his gifts totalled nearly £30,000, including a substantial fund which he created, inspired by his admiration of the scholarly standards of the BULLETIN, to assist the Governors of the Library in maintaining those standards. Professor Bellot over many years made frequent gifts of books from his library, usually designed to strengthen this Library's historical collections but often of more general literature.

PRINTED
BOOKS:
TWO
IMPORTANT
GIFTS

The debt which the Governors owe to these two generous benefactors has, within the last few months, been greatly increased by the gift to the Department of Printed Books of their personal libraries. Professor Bellot's library was bequeathed to his Executors, who have given effect to his expressed wish by presenting it to this Library. It consists of over 5,000 volumes and is, as may be expected, rich in American and English history. The literatures of England and France are also well represented and his non-professional interests are indicated by his collections

of nineteenth-century children's books and of works on the local and natural history of Somerset.

Dr. Neilson's library was left at the disposal of Miss Phyllis K. Evans, who decided that it could have no more fitting permanent home than the Library in which he had taken so great an interest and of which he was an Honorary Governor. The gift comprises a large group of his personal papers and about 2,000 printed volumes, the greater part of which reflects his great interest in philosophy, sociology, diplomacy, and international relations.

Up to going to press it has only been possible to make a cursory survey of the contents of these two generous gifts but it is clear that they will make valuable additions not only to the Library's collection of historical material but also in other directions. It is proposed to give fuller accounts in a future issue of the BULLETIN.

We have received the following communication from Professor Monica Partridge, Head of the Department of Slavonic Studies in the University of Nottingham, respecting a letter of Tolstoy, hitherto unknown, which forms part of a miscellaneous autograph collection in this Library (English MS. 740/1). Professor Partridge writes :

AN
UNKNOWN
LETTER OF
TOLSTOY

“ The letter, posted in Moscow in 1898, is addressed to G. T. Sadler at the Chester Street Congregational Chapel, Erddig Road, Wrexham, North Wales, and reads :

Dear friend,

I thank you for sending me your lecture on Rent. I think it very useful to discuss the application of the Christian spirit to wor[l]dly matters, as you do it in your lecture. I need not say that I agree completely with you. What belongs to the question of saving money I think that it is impossible to advise in this matter. It depends from the strength of the faith. I [sic] man who truly believes in the Christian teaching, believes that the true life is the spiritual life, will never lose his time and forces in saving money. The less he believes the more he will try to secure his life by money-saving. As for violence, I think that every Christian must take care to avoid violence just in the same way as he will take care to avoid all kind of sin. I can not give you all my reasons for it and answer all the difficulties that seem to be in this matter, but I have done it many times and especially in a letter to Crosby which has been published somewhere.

Thanking you for your sympathy and returning the same to you, I am yours truly, Leo Tolstoy. 16/28 December.

“ A few months before writing this letter Tolstoy had celebrated his seventieth birthday. Since his religious conversion, which began in 1876, he had written no major novels, but at this time (December 1898) had just embarked upon the writing of a final novel, *Resurrection*, the entire proceeds from which were to be donated to the persecuted Russian religious sect of Dukhobors, who had recently been forced to emigrate to Canada and were without any means of livelihood. Since 1876 Tolstoy’s attitude to literary creativity had changed, just as his view of the world and of man’s life in it had changed. In this later period the pivotal notion around which all his other views revolved was that the aim of man is to achieve happiness. This he can find only by himself, within himself, by doing what is right, by loving all men and by avoiding all forms of greed, lust and anger. From this stemmed Tolstoy’s teaching of the creeds of non-violence and of the renunciation of private wealth and property ; for the possession of wealth both stimulates a man’s desire to assert his power over other people and leads him to develop a corrupt civilization and false values.

“Ernest Crosby (1856-1906), referred to in the letter, was an American who had first made contact with Tolstoy by correspondence in 1891. At that time Crosby was in Egypt where he held office as a judge. From there he sent money to Tolstoy as a contribution to the fund opened by the Russian for the relief of famine among Russian peasants. Three years later (May 1894), having resigned from his post in Egypt, Crosby broke his journey back to America in order to visit Tolstoy at his country estate of Yasnaya Polyana. On that occasion he asked his host what he ought to do now that he was returning home. Tolstoy replied that Crosby should devote himself to serving the cause of Henry George. In a brief article written some years after this first meeting (*My First Acquaintance with Ernest Crosby*) Tolstoy admitted how he was at the time far from expecting that ‘ this educated, handsome and wealthy man, who enjoyed a good social position, would seriously consider abandoning his whole past, and devote his life wholly to the service of God. . . . To my astonishment and to my joy, I soon got to know, both from his letters and from newspapers, that Crosby not only took my advice

and became an energetic champion of G[eorge] but became a person whose whole life and activity were devoted to exactly the same aims as mine' (L. N. Tolstoy, *Polnoye sobraniye sochineniy*, 91 vols. (Moscow, 1935-64), lvi (1937), 252-3). After the first meeting of Crosby and Tolstoy the two men continued to correspond until the former's death in 1906. Like Tolstoy, Crosby was particularly concerned to spread the idea of non-violent resistance to evil. He became a member of the colony founded in Georgia in order to put into practice the ideas of Henry George, as they were developed in George's book *Progress and Poverty* (1879). Enormously popular, this advanced the argument that since economic progress entails a growing scarcity of land, the land-owner who is himself idle, reaps increasingly large returns at the expense of the labourer. Therefore the state should abolish all forms of taxation except rent tax, which itself should be large enough to finance essential social services.

"The letter to Crosby to which Tolstoy refers in his letter to Sadler was of considerable length and written between January 4th and 12th, 1896. It was published by M. K. Elpidin that same year in Geneva, as a pamphlet, under the title *A Letter of L. N. Tolstoy to an American on Non-Violence*. Tolstoy had written his letter to Crosby following the publication in New York of a miscellany entitled *Voice* for which a number of Americans had explained their own ideas regarding the question of non-violence. The basis of Tolstoy's whole argument in this letter was man's own personal responsibility for deciding what was right and for deciding what his own course of action in his own life must be. 'Christian teaching is teaching about what a man must do in order to fulfil the will of that Being who sent him into life. Disputations about what we consider to be the consequences of some human sin or other not only have nothing to do with Christianity but are just such an error as Christianity eradicates. . . . If only the question of human existence is posed correctly, as it was posed by Christ, and not as it has been misinterpreted by the Churches, all the deceptions piled up by the Churches about Christ's teaching would spontaneously dissolve' (ibid. lxix (1954), 13-23, *Pismo L. N. Tolstogo k amerikantsu o neprotivlenii*).

“ The English recipient of the letter in the Rylands collection, G. T. Sadler, was born in China in 1871, the son of an English missionary there. He graduated in theology at Oxford (M.A.) and subsequently took the B.A. and LL.B. of London University. He was a member of the Aristotelian Society and he himself presented Tolstoy’s letter to the Rylands Library in 1932. He was ordained pastor of Chester Street Congregational Church in 1897, where he remained until 1904. A number of his sermons were reported in *The Wrexham Advertiser* and it may well have been one such report which Sadler sent to Tolstoy. Evidently Tolstoy’s letter was directly responsible for the idea behind another of Sadler’s sermons, since on one side of the envelope in which it was sent Sadler wrote ‘ Tolstoy re saving and Force ’, while on the other side he jotted down : ‘ The more a man lives for sp[iritua]l life = to create love in the world, the more he cannot save : for he must use all he can for others now.’ This was later dated 3.1.98—Sadler mistakenly wrote ‘ 98 ’ instead of ‘ 99 ’—initialled, and crossed out. One wonders for how long Sadler addressed the Wrexham congregation with his paraphrase of Tolstoy, which had little in common with what the Russian had explained in his published letter to Crosby, with great simplicity of language and profundity of thought and experience. It is extremely doubtful whether Sadler ever read Tolstoy’s letter to Crosby ”.

The Tolstoy Museum in Moscow has requested a copy of the Rylands letter and Professor Partridge has also drawn the attention of the official Russian editors of Tolstoy’s correspondence to its existence.

The following is a list of recent Library publications consisting of reprints of articles which appeared in the latest BULLETIN (Spring 1969) :

“ The Manson Memorial Lecture, 1968.” “ The Experience of God in Qumran and in Paul.” By the Rev. A. R. C. Leaney, D.D., Reader in Theology in the University of Birmingham. 8vo, pp. 22. Price six shillings net.

“ Varieties of English.” By G. L. Brook, M.A., Ph.D., Smith Professor of English Language and Medieval English

RECENT
LIBRARY
PUBLICATIONS

Literature in the University of Manchester. 8vo, pp. 21. Price six shillings net.

“Galatian Problems. 1. Autobiographical Data.” By F. F. Bruce, M.A., D.D., Rylands Professor of Biblical Criticism and Exegesis in the University of Manchester. 8vo, pp. 18. Price six shillings net.

“The Ruskin Galleries at Bembridge School, Isle of Wight.” By James S. Dearden, Curator. 8vo, pp. 38, with four plates. Price ten shillings net.

“The Publication of the English *Paraphrases* of Erasmus.” By E. J. Devereux, M.A., D.Phil., Assistant Professor of English in the University of Western Ontario. 8vo, pp. 20. Price six shillings net.

“Morley’s Gladstone : A Reappraisal.” By M. R. D. Foot, M.A., B.Litt., Professor of Modern History in the University of Manchester. 8vo, pp. 13. Price four shillings and sixpence net.

“The Trial of Eleanor Cobham : An Episode in the Fall of Duke Humphrey of Gloucester.” By Ralph A. Griffiths, B.A., Ph.D., F.R.Hist.S., Lecturer in Medieval History, University College of Swansea. 8vo, pp. 19. Price six shillings net.

“Andrew Marvell : *Upon the Hill and Grove at Bill-Borow and Musicks Empire.*” By A. J. N. Wilson, M.A., D.Phil., Lecturer in Greek and Latin in the University of Manchester. 8vo, pp. 30. Price seven shillings and sixpence net.

The following reprint consists of the two articles on this subject which appeared in the BULLETINS for Autumn 1968 and Spring 1969 :

“The Coming of the Greeks.” By the late Ernst Grumach, D.Phil., formerly Professor of Greek in the Humboldt University, Berlin. 8vo, pp. 62. Price fifteen shillings net.

The following is a list of the public lectures (the sixty-eighth series) which have been arranged for delivery in the Lecture Hall of the Library during the current session 1969-70 at 5.15 p.m. :

8 October 1969. “David Copperfield.” By C. B. Cox, Professor of English Literature in the University of Manchester.

THE SIXTY-
EIGHTH
SERIES OF
RYLANDS
PUBLIC
LECTURES

12 November 1969. "Galatian Problems: 2. North or South Galatians?" By F. F. Bruce, Rylands Professor of Biblical Criticism and Exegesis in the University of Manchester.

10 December 1969. "The Reformation City: The Reformer and the Environment." By Basil Hall, Professor of Ecclesiastical History in the University of Manchester.

14 January 1970. "Diplomacy in Thucydides." By H. D. Westlake, Hulme Professor of Greek in the University of Manchester.

11 February 1970. "Which Language Did Jesus Speak? Some Remarks of a Semitist." By James Barr, Professor of Semitic Languages and Literatures in the University of Manchester.

11 March 1970. "Kafka's Modern Mythology." By I. F. Parry, Professor of Modern German Literature in the University of Manchester.

13 May 1970. "The Country House in Italy, France and England (Illustrated)." By Sir Anthony Blunt, Professor of the History of Art in the University of London and Director of the Courtauld Institute of Art.

In the first half of the year 1969 the following donors made valuable gifts of books to the Library, and to them the Governors offer grateful thanks.

PRINTED
BOOKS: GIFTS
AND
EXCHANGES

Individual Donors

Miss Abd al-Hamid al-Radi, Miss Dia Abou-Ghazi [2], L. M. Angus-Butterworth, Esq., G. E. Bentley, Esq., Dr. S. A. Birnbaum, the Rev. Professor S. G. F. Brandon, Dr. Giulio Ernesto Calapaj, Dr. Cecil H. Clough, Dr. Maria Cramer [2], E. T. Eastwood, Esq., Mrs. E. R. Ehrhardt, Dr. D. G. Garan, H. Hargreaves, Esq., Dr. Paul Kaufman, Eric R. Knowles, Esq. [8], Sir Gilbert Laithwaite, G.C.M.G., K.C.B. [2], the late Judge Neville J. Laski, the Librarian [2], Miss Sigrid M. Mandahl [2], Dr. P. H. Mann, Dr. Mendel Metzger, S. N. M. Moxley, Esq. [2], Dr. F. W. Ratcliffe, D. W. Riley, Esq. [2], the Rev. Professor H. H. Rowley, Kenneth J. Slight, Esq., C. E. Smith, Esq., Mrs. Hal Smith [26], Miss M. A. Stones, Charles Taylor, Esq. [3], Dr.

Frank Taylor, G. H. Taylor, Esq., F. S. Thompson, Esq., Miss Helen M. Watts [2], L. Willies, Esq., Paul Winter, Esq.

Institutions

Aberystwyth : National Library of Wales [2]; American Bibliographic Service, Darien, Conn. ; American Catholic Philosophical Association ; Antiquarische Gesellschaft in Zürich.

Bangalore : Indian Institute of Culture [3] ; Basel University Library [6] ; Beirut : American University Library [2] ; Besançon University Library [9] ; Bergen University Library ; Bethlehem, Pa. : Moravian College : Reeves Library [2] ; Bibliographical Society of the University of Virginia, Charlottesville ; Birmingham University Library ; British and Foreign Bible Society [2] ; British Museum, Trustees of [3] ; Bruxelles : Bibliothèque Royale de Belgique ; Bruxelles : Koninklijke Vlaamse Akademie ; Budapest : Magyar Nemzeti Múzeum ; Buenos Aires University Library [2] ; Burgos : Seminario Metropolitano.

Cairo : Institut Français d'Archéologie Orientale ; California University Library [3] ; Canada : High Commissioner in London ; Canada : United Church : Archives Committee ; Canadian Bank of Commerce ; Carnegie United Kingdom Trust ; Cincinnati : Hebrew Union College Library ; Cincinnati University : Department of Classics ; Columbia University Libraries ; Copenhagen : Kongelige Danske Videnskabernes Selskab [2] ; Copenhagen : Kongelige Bibliotek : Institut Danois des Échanges [5] ; Copenhagen University : Arnamagnaean Institute ; Copenhagen University Library ; Council of Christians and Jews, London.

Debrecen : Déri Múzeum ; Derbyshire County Council Record Office [85].

Edinburgh : National Library of Scotland [2] ; Essex University Library.

Florence : Kunsthistorisches Institut ; the French Embassy in London ; Friends of Canterbury Cathedral.

Genoa University : Istituto di Filologia Classica [2] ; Gesellschaft für Niedersächsische Kirchengeschichte ; Glasgow University Library [7] ; Gothenburg University Library ; Hamburg

University Library [10]; Helsinki; Academia Scientiarum Fennica [8]; Hertfordshire County Council: Record Office; Holt, Reinhart and Winston, Inc., New York.

Illinois University Library [2].

Jerusalem: Jewish National and University Library; Johannesburg: Witwatersrand University Library; Jyväskylä University Library [2].

Kansas University Library [5]; Kentucky University Library.

Lahore: Board for the Advancement of Literature; Lancashire County Council: Record Office; Leeds University Library; Leicester University Library; Leningrad: Academy of Sciences [6]; Liège University Library [2]; Lille University: Bibliothèque des Facultés Catholiques; Lincolnshire County Council: Record Office; London: House of Lords: Clerk of the Records [2]; London School of Economics and Political Science; Louvain University Library [9].

Madrid: Instituto Pontificio de Filosofía [5]; Manchester: City Art Gallery [2]; Manchester Public Libraries; Manchester Statistical Society; Manchester University [2]; Manchester University Library; Manchester University Press [7]; Manchester University: Whitworth Art Gallery [3]; Manila: University of Santo Tomas Library; Michigan University Library [7]; Michigan University: William L. Clements Library; Montserrat: Abadia: Biblioteca; München: Bayerische Akademie der Wissenschaften.

Namur University Library; National Art Collections Fund; National Register of Archives [147]; Nedlands, W. A.: University of Western Australia Library; Thomas Nelson (Australia) Ltd.; Neuchâtel University Library [6]; New Zealand: High Commissioner in London; Newcastle-upon-Tyne University Library; Nice: Centre Universitaire; North Riding County Council: Record Office; Northampton, Mass.: Smith College Library; Nuclear Power Group Ltd.

Oxford University Press.

Pamplona University Library; Paris: Académie des Inscriptions et Belles-Lettres; Pitman Publishing Corporation, New York; Poznan: Poznanskie Towarzystwo Przejacół Nauk;

Pretoria : Staatsbibliothek ; Pretoria : University of South Africa Library [9].

Queensland University Library, St. Lucia [2].

Rome : Redazione di *Claretianum* ; Rome : Instituto Español de Estudios Ecclesiasticos.

Saar University Library [2] ; Saint Andrews University Library [2] ; Salamanca University Library [3] ; San Marino, Cal. : Huntington Library ; Sarajevo : Oriental Institute ; Shropshire County Council : Record Office [2] ; Skoplje University Library ; Societas Orientalis Fennica, Helsinki ; Solesmes : Abbaye de St. Pierre ; Steenbrugge : Sint Pieters Abdij ; Stockholm : Kungliga Bibliotek [4] ; Stockholm : Universitet : Humanistiska Biblioteket [14] ; Strasbourg University Library [2] ; Suomalaisen Kirjallisuuden Seura, Helsinki ; Swedenborg Society, London ; Swinton and Pendlebury Public Libraries ; Szeged University Library ; Székesfehérvár : István Király Múzeum.

Thames and Hudson, Ltd., London ; Turin University Library [2].

Uppsala University : Exegetiska Seminariet ; Uppsala University Library ; Urbino University Library.

Vatican Library ; Vienna : Österreichische Akademie.

Warsaw : Polska Akademia Nauk : Komitet Orientalistyczny ; Washington : Dumbarton Oaks Research Centre [2] ; Washington : Folger Shakespeare Library ; Washington : Library of Congress ; Wellington, N.Z. : Alexander Turnbull Library [2] ; Wigan Public Libraries ; Wrocław University Library [26].

Zürich University Library [25].

In addition to these donations many learned societies and other bodies have continued to present copies of their periodical publications.