

# THE ACORN *Chronicle*

PUBLISHED BY THE JEAN AND ALEXANDER HEARD LIBRARY • VANDERBILT UNIVERSITY • WINTER 2002

THE HEARD LIBRARY  
REWRITES THE BOOK  
ON LIBRARY  
SPACE





Paul M. Gherman

In this issue of the ACORN CHRONICLE we are delighted to bring you news of recent expansion and remodeling work reaching completion in four of our divisional libraries. As we build the new virtual library, we cannot forget that our students and faculty still need the physical library as a place of learning outside the classroom. The library is the only place on campus specifically devoted to learning. Our users increasingly need venues to meet in groups to discuss academic interests. Libraries can offer a special nexus of information and technology, as well as professional advice on how to critically evaluate both. Educated individuals need not only to be able to locate information, but also to make informed decisions about the value and reliability of information. In the digital age, guideposts of value are no longer as apparent as they once were in the world of print.

We are also forging a new role for the library as a partner with the faculty and the schools in their teaching and scholarship. Library staff are currently working with the Art and Art History Department and the Arts and Science microcomputer lab to convert, store, and provide digital images of art. These digital images will certainly be useful in the classroom and will also be accessible to students for review and study in ways and at times when traditional “slide libraries” are unavailable. We hope to use our experience with this project to create similar digital image files for other departments, like anthropology and biology, where the use of images is a core aspect of teaching.

Finally, I’d like to call your attention to two particular items in this issue. Together, they provide a perfect representation of the range of the library’s interests. First, we are delighted to report that the library

has received an additional \$100,000 in funding from the Andrew W. Mellon Foundation to support a new publishing project called ETANA (Electronic Tools and Ancient Near Eastern Archives), see page 6. Last year, we received a \$27,000 planning grant from Mellon to investigate the feasibility of this project. The Heard Library, along with several faculty members in the Divinity School, professional organizations in the field, and scholars at a number of other universities and institutes, are involved in exploring new ways for ancient Near East scholars internationally to communicate. Our ETANA experience will be of great value as we consider similar projects in other disciplines at Vanderbilt.

Second, I urge you to take the time to read “Consent and Natural Rights—The Moral Heritage,” the text of Professor Paul Conkin’s excellent Gallery Talk in April. Professor Conkin spoke in connection with our exhibit of rare and historic documents loaned by the Remnant Trust Foundation. I found his words to be the most cogent, enlightening discussion of the underpinnings of our American form of government that I have ever heard. My sentiments were shared by all who were fortunate enough to hear this lucid and elegant presentation. We present his text in its entirety, so all of our readers can enjoy it again or for the first time.

From the digitizing of information about the ancient Near East to a consideration of the prevalence and weight of historic documents, this breadth makes and keeps libraries significant. I appreciate the support of all of the library’s Friends as we define new roles and maintain our commitment to scholarly traditions.

Paul M. Gherman

Cover illustration by Drew White

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The current exhibit in Special Collections is “Angels and Devils: Religious and Secular Texts from the Special Collections Vault” running through December 31. It includes items selected from the Robert H. West Witchcraft and Demonology Collection and the Sevier and Memorabilia book collections. In conjunction with the exhibit, Ray Waddle, religion editor for *The Tennessean*, talked about “Rumors of Angels and Devils: Belief in the 21st Century” on December 9 in the Special Collections Gallery. And don’t miss these upcoming exhibits:

- Jan.-March 31**    **The Vanderbilts at Vanderbilt: Selections from Vanderbilt Family Collections**
- April-June 30**    **History of the Divinity School**



# CONSENT AND NATURAL RIGHTS THE MORAL HERITAGE

Gallery Talk in honor of the Remnant Trust Exhibit

By Paul K. Conkin, MA’53, PhD’57,  
Distinguished Professor of History, Emeritus

April 22, 2001

In the preamble of the Declaration of Independence, Jefferson, in very elliptical language, tried to sum up a well-developed tradition in moral philosophy as it applies to politics. He believed that the two principles he appealed to were all but consensual, self-evident to anyone who thought seriously about the issues involved. I quote from the best known section of his preamble: The first principle: “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness.” The second: “That to secure these rights, Governments are instituted among men, deriving their just Powers from the consent of the governed.”

The reason he could state such principles so briefly is what came before—three centuries of often intense moral dialogue in Europe. The Remnant Trust exhibit of rare books [ACORN CHRONICLE, Spring 2001] includes at least half the seminal texts in that dialogue (by not only our founding fathers—Jefferson, Adams, Paine, Hamilton—but books by Aristotle, Aquinas, Locke, Hobbes, Milton, Hume, Adam Smith, Machiavelli, Montesquieu, Rousseau). Jefferson knew almost all these European books. He assumed that any literate reader of the Declaration, in Europe or the English colonies, knew these books, and thus would understand the rich array of meanings that lay behind his brief and simple words in the Preamble. Today, few people know the books. Few are in a position to understand Jefferson’s words. Few know the moral assumptions that undergird our political institutions. For it was in America, for the first time, that a people was able to create institutions that fully reflected the moral tradition to which Jefferson appealed. Thus, to understand these principles is to understand our most basic institutions.

The issue is one in moral philosophy, a phrase that sounds slightly quaint or archaic. Those who wrote treatises on political theory wrote to help guide the decisions of ordinary people in a time of religious divisions, civil strife, and revolutions. The issue in each case was—what must I do? Should I obey a government that seems clearly tyrannical? On what grounds can I evaluate the legitimacy of a government? What recourse do I have if those in power deny justice

to some or all citizens? Or, in sum, what can I do, what should I do, if governments are instruments of evil? If they do wrong, do they implicate me in their injustice? It is not only one’s welfare—one’s freedom or livelihood—that is at stake. It is also one’s sense of righteousness, of moral complacency. And for those who lived in a Christian era, it might also be one’s salvation.

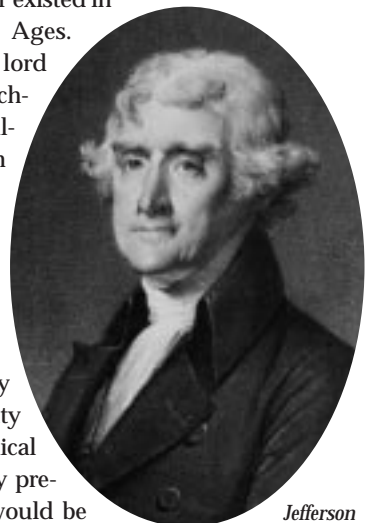
Such issues came to the fore from the sixteenth to the eighteenth centuries. This was because of two critical changes in the life of Europeans. First was the gradual maturation of the modern, territorial nation state. The second was a developing sense of individual autonomy, of self-reliance and individual moral accountability, often tied to various efforts to reform the Western Church. By and large, the moral theory that Jefferson appealed to came from Protestant minorities—Huguenots in France, Reformed Christians in Holland and Scotland, and Puritans in England.

The nation state seems so obvious that it is difficult to conceive of what existed before it became the norm, first in Europe, today world-wide. In Western Europe, a much more com-

plex, decentralized political order existed in what we call the Middle Ages. Personalized relationships of lord and serf prevailed, with a patchwork of often overlapping loyalties and dependencies. Custom and tradition often prevailed, with a semblance of justice but with perpetual insecurities. The problem, in simple terms, was a lack of law and order, particularly order.

The nation state, when fully developed, offered the possibility that, within a given geographical area, a single source of authority prevailed. That is, a government would be able to enact and enforce the same laws

*Inalienable rights are natural, in the sense that they are a birthright, entailed by our moral status as humans. This is why Jefferson said that all men are created equal. What he meant is that any form of forced subservience is not something ordained by God, but a human imposition and an injustice.*



Jefferson

throughout what had been, at best, a realm personally claimed by a monarch, but was now a bounded political entity or nation, often referred to quite aptly as a commonwealth. But note that such a nation, upon which depended any hope for either peace or justice, had to have some agency with the coercive power to make and enforce laws. Soon almost everyone referred to the new nation states as sovereign entities. Those who ruled had to have sovereign power (the unqualified power to make and enforce laws). This was the hard but necessary logic of statehood. Outside such a sovereign entity, people lived in what everyone referred to as a state of nature, whatever the fate that awaited those outside a commonwealth. Theorists varied widely in their evaluation of a state of nature. (Rousseau sometimes applauded it, Locke stressed its inconveniences, while Hobbes saw it as a state of perpetual warfare.)

The concept of sovereignty created intellectual dilemmas that we still struggle with today. Sovereignty seems to entail an absolute state. And, indeed, with the first clarification of sovereign power arose the first defenders of a type of absolutism, with Thomas Hobbes by far the most famous. He simply argued that people have no opportunity for peace and security until they choose, or by conquest are forced, to live in a sovereign nation state, one in which they surrender their political will to a sovereign government. Its legislation is, so to speak, their legislation, and their duty is to obey. What the sovereign wills is the law.

What about right and wrong? The sovereign defines what is right and wrong in all areas of political concern. Claims about an objective moral order, or a higher law, are empty without any coercive authority to enforce such laws. What if the existing authority goes against individual conscience? Hobbes had an answer. Privately, one cannot suspend judgment, but God made it clear (Paul in Romans) that one has a duty to obey worldly authorities. This is one's first obligation, and it colors all else. If what the sovereign commands offends private conscience, one still has a duty to obey and leave ultimate justice to God. In society, the sovereign is god, or what Hobbes called the leviathan, or God on earth. Any other alternative flirts with contradictions, and opens the door to internal strife and warfare, as people of differing conscience, or different self-interests, battle it out.

Such absolutist views were new. Hobbes was a radical innovator, at cross purposes with all previous Western moral theory. The traditional view, one supported by the Western Church, was the view Jefferson reaffirmed in our Declaration. The oldest idea was that of consent—governments may gain their authority to govern indirectly from God, but they gain it directly from the people governed. Any legitimate government, in contrast to a government based on sheer

force, must reflect such consent; without it, the people of a commonwealth have no moral duty to obey it. The second, closely related idea, was that any government must serve the cause of justice, must serve the ends that lead people to consent to live under government. By the seventeenth century, this justice was often defined by an obligation of government to protect the lives, the liberty, and the property of all citizens. Every person who is not guilty of a crime has a moral right to this protection. For a government to usurp such rights is for it to do wrong, to violate elementary principles of justice. Implicit in these arguments was the reality, possibly even the existence, of a moral order that transcended any government and that, for most people up to the eighteenth century, also reflected the will of a deity.

But how could a government be sovereign and, at the same time, be limited to the powers given it by the people and, beyond that, by certain inherent or natural rights? If so limited, it would seem that a government could not be sovereign, for limitation is, by definition, contrary to sovereignty. And if not sovereign, how can it rule effectively? If it cannot enact and enforce any laws that it deems desirable, order and peace are always in jeopardy. This is the Gordian knot of modern political theory. How does one untie it?

Take consent first. In one sense, the untying was easy. In practice, it was so difficult as to tax the greatest minds over two centuries. The simple solution is to make the people, however defined, sovereign. We call this the doctrine of popular sovereignty. It is an ancient principle. Even the most arbitrary Roman emperors professed to rule in the name of the people. Absolute monarchs swore in coronation oaths

to rule on behalf of their subjects. The church had always insisted upon such consent as necessary to legitimate any government. The greatest Medieval theologian, Thomas Aquinas, not only condemned tyranny by non-consenting rulers, but even morally justified tyrannicide to be rid of such. But if the people are indeed sovereign, then governments are not sovereign. But governments have to exercise the powers of sovereignty—that is, the power to enact and enforce laws. In theory, the people entrust such powers to those

who govern, whether a monarch or an elected assembly. In theory, they can reclaim such powers. It is they who determine the structure of government and define its powers. This sounds good, but it has problems. Who are the people? And how can a people actually force a strong government to limit itself to entrusted powers?

No one had an answer to such questions. Nothing is more elusive than references to “the people,” or what remains the primary tool of demagogues. Only in an originative context—when a group of people fall into anarchy, without government, or moved, like our Pilgrims, into a wilderness, could a body of people come together and unanimously agree to form a commonwealth and obey its laws.

Normally, people are born in a social order, and have no avenue open for consent. Locke could only lamely suggest that anyone who accepted the benefits of a commonwealth thereby gave a tacit consent to it. If they overtly withdrew such consent, they could only emigrate and take with them their property. And who counts as the people? Who can be a citizen? Presumably only those who are free and independent and able to make responsible choices. Thus not children, and, in the past, not women, not servants or slaves, not even those without an independent means of livelihood or ownership, and often, in fact, not those who did not adhere to the official religion or even speak the national language.

*The traditional view, one supported by the Western Church, was the view Jefferson reaffirmed in our Declaration. The oldest idea was that of consent—governments may gain their authority to govern indirectly from God, but they gain it directly from the people governed.*

It would be our founding fathers that finally gave some clear, institutional context to the concept of a sovereign people. This has been, by far, our greatest contribution to political theory and practice. Even Jefferson, when he composed the Declaration of Independence, was not fully aware of all the issues, and of the novelty of what we would soon devise. The best word for our solution is constitutionalism. It is the idea of a type of law, based on a written covenant, which transcends legislative law. This covenant law must originate in the consent of, not just a majority, but the largest possible plurality of citizens. The people must elect representatives to draft a constitution, they must ratify it by something well beyond a majority vote, it must be amendable by subsequent constitutional action, and all courts must give precedence to this constitution in reviewing legislation or executive orders. In other words, this expression of the people's will is the supreme law of the land. Such constitutions determine the structure of a government (its type or form), allocate the specific powers of government, and, consistent with this, often specify what a government cannot do (the reserved rights of citizens).

This complex constitutional process was new. It is the way Americans have tried to give some context to the ancient idea of consent. Note that few Europeans, at first, grasped what we were about. Hobbes, had he still been around, would have insisted that popular sovereignty was simply a fancy label for a democracy, with sovereign power vested in constitutional conventions. Such conventions could do as they willed, and thus had final and absolute power. So be it. But, clearly, in America, legislatures and our monarchical president are creatures of such conventions and constitution and thus are not sovereign. The idea of popular sovereignty solve one perennial problem—how to reconcile sovereignty with federalism. The people of a state or nation can, if they choose in their constitutional process, delegate certain powers of sovereignty to a local government, other powers to a federal government. This does not entail the absurdity of divided sovereignty, since no government is sovereign in a constitutional regime. If any one belief is normative in our American political system, it is that no government is sovereign. The people are. But our governments, at the federal and sta-

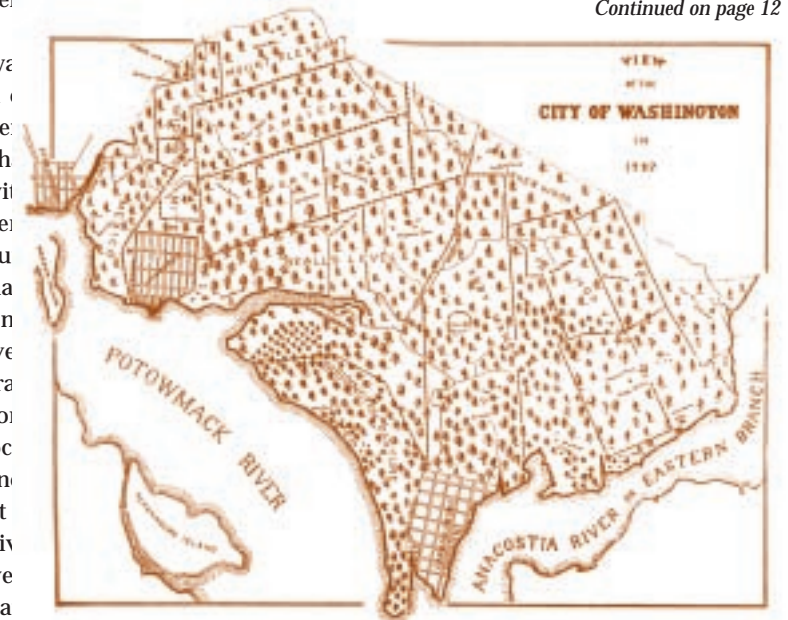
level, each have the delegated powers of sovereignty needed to govern effectively.

The next issue is not consent, but ultimate moral limits on government. Why cannot a sovereign people, in their constitutional conventions, do as they will? It seems to make no sense to talk of limits on a sovereign people. And, by the most precise logic, it does not make sense. It would do so only if there was a higher or natural law, or a moral order, above humans. But who makes such a law? Who enforces it? Whoever makes such a law, and whoever enforces it, is the real sovereign. Without such a lawgiver, and without courts to enforce it, such a higher law seems a mere verbal abstraction. Even if

a god made such laws, he is not here on earth to enforce them. Yet, even today, people still appeal to principles above government, to natural or human rights, to an international or universal law, and expect governments, or the people who establish governments, to honor such moral claims. And in our early American government, courts at times even appealed to natural law or natural rights in the adjudication of cases.

A clarification about natural rights: A natural right is not a permission or leeway to do something, but a moral claim. Of course a bully, or a government, may enslave me or kill me if it has the power to do so. It does wrong. It is thereby tyrannical. Even as I die at its hands, I still have the moral right to live. Thus, such rights are inalienable, part of the very definition of personhood as well as citizenship. They are natural, in the sense that they are a birthright, entailed by our moral status as humans. This is why Jefferson said that all men are created equal. What he meant is that any form of forced sub-

*Continued on page 12*





**Heard Library receives \$100,000 Mellon Grant to enhance study of ancient Near East**

This spring, the Jean and Alexander Heard Library was awarded a grant of \$100,000 by the Andrew W. Mellon Foundation for the implementation of the first phase of Electronic Tools and Ancient Near East Archives, which will be known as ETANA. This is in addition to the \$27,000 Mellon grant received last year for planning.

The project attempts to bring together at one Internet site "electronic journal articles, books, images of artifacts, maps and reports of excavations, and many historic texts in a number of ancient languages," said University Librarian Paul M. Gherman, who is leading the effort.

"The civilizations of the Ancient Near East are the world's oldest, and they are also uncommonly significant for human history," said Jack Sasson, the Mary Jane Werthan Professor of Judaic and Biblical Studies and an authority in the field. "They were remarkably diverse and occupied a large region of the world. The range of material surviving from the Near East is incomparable and the diversity of its societies remarkable.

"Accessing this material and the literature about it, however, is not for the faint of heart, because it is either located in learned journals and books that are published internationally or, as is becoming increasingly common, on Internet sites that are not always easy to find," Sasson said.

The project "aims to ease entry into this material and

to facilitate discussion about its significance," he said.

Participants in the project include the American Oriental Society, the American Schools of Oriental Research, Case Western Reserve University, the Cobb Institute of Archeology, the Oriental Institute at the University of Chicago, the Society of Biblical Literature, Vanderbilt University Press and Vanderbilt's Heard Library. Other interested organizations may be invited to participate as the planning process proceeds. The project is named after a Mesopotamian mythical hero who strove for immortality by flying to heaven on the back of an eagle.



Collectively, the organizations that are participating or likely to participate represent more than 7,000 scholars worldwide who are interested in the academic study of the ancient Near East.

Each of the participants brings certain strengths and interests to the project, which promises to be a focal point for all scholars working in ancient Near Eastern studies.

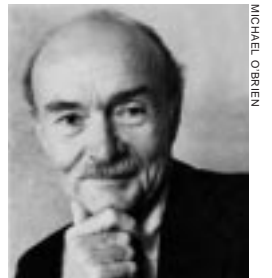
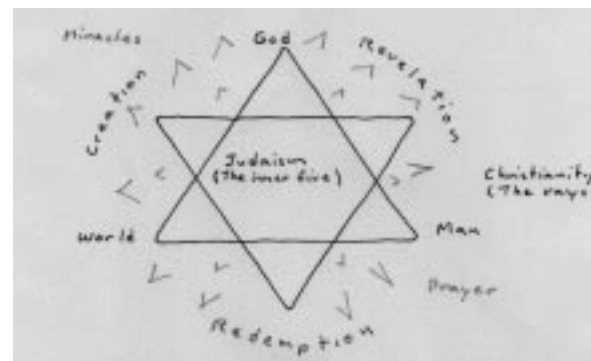
Also assisting with the project at Vanderbilt are Douglas M. Knight, chair of the Graduate Department of Religion and professor of Hebrew Bible; Robert Drews, professor of classics and the history of classical studies; Bill Hook, director of Vanderbilt's Divinity Library; Anne C. Womack, associate director of the Divinity Library; Marshall Breeding, library technology officer; and Michael Ames, director of Vanderbilt University Press.

**Items loaned for exhibits**

Several items from Special Collections were loaned to the Public Library of Nashville and Davidson County as part of a display on the civil rights movement in Nashville. Among the items loaned were videos and other materials relating to the 1960 Nashville sit-ins and resources on black church history. The materials are from the Kelly Miller Smith Papers and the Fleming Southern Civilization Collection. They were on display through the end of July.

The Divinity Library's Nahum Glatzer Special Collection has provided resources to the new Jewish Museum of Berlin. The museum opened this fall, and part of its permanent collection will be an exhibit of twentieth century Jewish thought. The Divinity Library

provided photographic images of several letters, postcards, and other items related to Franz Rosenzweig for the exhibit. One of the postcards on which part of the Star of Redemption manuscript is written will be included in a major museum mailing of 20,000 copies.



Robert Drake, Courtesy of Mercer University Press

**Dyer Observatory and academic center materials more easily accessed**

The majority of library materials formerly housed at the A. J. Dyer Observatory in Brentwood now have been relocated to the Science and Engineering Library. These materials will be integrated into the Science and Engineering collection. The move provides for immediate access to these materials by faculty and students, as well as locating them in a facility better controlled for light, temperature, and humidity. While the process of integrating the astronomy materials into the Stevenson collection takes place, ask library circulation or reference staff for help locating materials.

More than half of the books in the Women's Center Library's collection have been added to ACORN, and soon all volumes (about 2,900) should be listed there. The Women's Center Library is using ACORN to circulate materials as well. The Women's Center Library is open weekdays from 8:30 AM to 5 PM. The Center for Teaching also has added their materials to ACORN.

**Obituaries: Clarise DeQuasie and Robert Drake**

Clarise DeQuasie, who retired from the library in 1998, died on June 12 after a long illness.

In June 1963, DeQuasie began work as a library assistant in the Divinity Library of the Joint University Libraries, the library consortium that served Vanderbilt University, Peabody College and Scarritt College. She had worked in the library while a student at Peabody's school of library science and at Vanderbilt Divinity School. By 1965, she had been promoted to acting Divinity acquisitions librarian and later held several other professional positions in the Divinity Library, including a brief appointment as acting director.

In 1974, DeQuasie transferred to General Technical Services, now called Resource Services (RS), as a catalog librarian. She continued to work for RS until her retirement.

DeQuasie was known for her keen sense of humor, clever writing skills, and inventive Halloween costumes. She was a great fan of Luciano Pavarotti and traveled the country to hear his performances, becoming friends with him and his family. She had recently given her collection of materials on Pavarotti, including her corre-



**Administrative Changes**

Several administrative changes took place on July 1. John Haar became associate director of the Central Library. He continues his current responsibilities for system-wide collection development and database licensing. In recognition of the additional duties he has accepted over the past few years, Haar has been promoted to associate University librarian.

Bill Hook, who served as associate director for public services at Central over the past three years, returned to his position as director of the Divinity Library.

Mary Beth Blalock assumed responsibilities as head of Collection Development for Central. Her office is located on the eighth floor of the General Library Building.

Flo Wilson, associate University librarian, is also acting director of the Education Library for the 2001-2002 year. During that time, a search will be conducted for a permanent Education Library director.

spondence with him, to Special Collections. Some of these materials were displayed this summer as part of the "Performing Arts Collections at Vanderbilt" exhibit.

Robert Drake, BA'52, MA'53, died on July 1. Drake, who had been on the English faculty at the University of Tennessee for 30 years before his retirement, made a gift of his papers to the Jean and Alexander Heard Library in 1997. The author of six short story collections, including *Amazing Grace*, his first group of tales set in a small west Tennessee town in the 1930s and 1940s, Drake earned a PhD at Yale, and taught at Michigan, Northwestern, and Texas, before settling once again in Tennessee.

"He was a colorful character and campus figure," said Allen Carroll, head of the English department at UT. According to Harry Rutledge, another colleague on faculty at UT, he was a student-oriented professor who "was constantly writing, [and] never without a project in hand."

Drake gave a Gallery Talk to the Friends in May 1997. It was published in its entirety in the Spring/Summer 1998 issue of the ACORN CHRONICLE.

Clarise DeQuasie and Luciano Pavarotti  
Courtesy of Clarise DeQuasie Collection, Special Collections

# THE JEAN AND ALEXANDER HEARD LIBRARY REWRITES THE BOOK ON LIBRARY SPACE

*New and improved facilities at Blair, Owen, Peabody, and the Law School point toward the continued importance of physical space in an increasingly “virtual” world*

BY LEW HARRIS



Illustration by Drew White

In an age where the phrase “virtual library” has come to mean accessing information available for scholarly research within the comfort of your own home or office, some have questioned the need for continuing to maintain physical library space. Many are convinced that libraries as we once knew them will no longer be necessary because the advent of digitized information will mean the death of print publications.

While it is true that almost everything produced in print these days has as its base a digital file in some aspect of its production, librarians and administrators alike are finding that printed matter and electronic information more often complement each other.

In fact, rather than seeing electronic formats substitute for printed matter, they often find that use of one increases the need for and use of the other.

As a result, the uses for library physical space have changed. More space for computers is needed, while access to print materials, most of which are not duplicated electronically, continues to be important. Students often need more than just a table and chair in a quiet place to do homework; they also need study space that allows them to work in groups or mimics the professional environment they may be entering, be it the boardroom or the music studio.

Four school libraries within Vanderbilt’s Jean and Alexander Heard Library System—the Anne Potter Wilson Music Library, the Walker Management Library, the Peabody Education Library, and the Alyne Queener Massey Law Library—have seen recent additions and renovations that redefine library use.

“Although we are rapidly building a shiny new virtual library, we must not forget that many of our faculty and students still depend on the physical library as a place for discovery, study, and contemplation,” says University Librarian Paul Gherman. “The recent physical improvements to a number of our libraries underscore the need for attractive and inviting academic space.”

## The Walker Management Library

The Walker Management Library was ranked number one among business school libraries in the latest student survey for *The Princeton Review*. Occupying one quarter of Management Hall, the library was designed to be an integral part of the Owen School community. Librarian Brent Mai and his staff came up with a novel way to make the library flow through a wall of windows into the landscaped courtyard by moving the carrels, which obstructed the view, upstairs to the library’s second floor.

Replacing the carrels are six circular tables, each seating six students, configured with a power tower of electrical plugs in the center.

There is no need for data port plugs since the Owen School is now a completely wireless environment. The circular tables facilitate either



The Walker Management Library

group or individual study. There are also new comfortable couches and chairs arranged to face the courtyard. A new, improved lighting system has also been installed.

Another new first floor feature is a large conference table outfitted with state-of-the-art Net Vista computers. “We went with the conference table to give the first floor more of a business look as opposed to a library look,” Mai says.

Two additional student study rooms were built on the first floor, adding to the 12 study rooms on the second floor. The study rooms are the hot trend among business school libraries, according to Mai. “The students, who do much of their work in teams, want places where they can get together and not have to be quiet.”

“We also carved out two new offices for librarians and put in a new staff lounge in the back area of the library,” Mai says.

By far the most popular improvement to the Walker Library was to the heating and air-conditioning system. “Our library was known as ‘The Deep Freeze,’ 12 months a year,” Mai says. “The students would run around with gloves and jackets in May.”

## The Alyne Queener Massey Law Library

Across the sidewalk from Owen, the Alyne Queener Massey Law Library has undergone such dramatic renovation that it’s basically an all-new facility. The library has increased in size from about 38,000 square feet to 42,500 and now is physically located in the very center of the newly expanded law school.

“We’re at the center, figuratively and physically,” says Pauline Aranas, assistant dean for library and information technology. “We provide access to the law for faculty and students, whether it’s at the initial stages of their research or at the final stages of publication.”

The facility has a completely new entrance constructed of beautiful cherry stained wood and new directional signs can be found throughout the library. Entry turnstiles have been removed to provide a more inviting atmosphere. The cherry stain motif continues inside at

the redesigned Aldrich Circulation Desk and the reference desk. Two large banks of windows provide wonderful natural light to the main floor of the library.



The Peabody Education Library

Much of the library’s additional space is in the new Tarkington Reading Room, a prime study space with tables and 40 chairs, comfortable large couches and 14 carrels. Huge windows at the end of the room provide excellent natural light and a view of the Wilson Hall lawn. Simply by walking through a doorway from the main room, one can enter either the Tarkington Computer Lab or a separate computer classroom, each with 20 workstations.

There is fresh paint, new carpet, new couches, chairs for the study tables, and 126 new carrels. Most of the carrels are located next to banks of windows, providing natural light and a view outside. There is space on the four floors of the library for 291 students to be studying at any one time. Improved lighting has been added throughout the library.

Staff working at the circulation desk, who rotate on and off duty, now have nearby cubicles to work in while not assigned to the desk. Three new offices have been carved out for reference librarians. Space has been reconfigured so that employees who work closely with other staff are located on the same floors. The Elvis Staff Lounge, which features a picture of “The King,” provides a place for staff members to take a break or eat lunch.

The law library has more than a half million volumes and volume equivalents, according to Aranas.

“Having the dual responsibility of providing technology services and library services has helped me understand how faculty, staff, and students use technology hardware and tools in their work and look at ways we can enhance the delivery of electronic information,” Aranas says.



The Alyne Queener Massey Law Library

## THE ANNE POTTER WILSON MUSIC LIBRARY DOUBLES ITS SPACE

BY LEW HARRIS

You can book it—the Anne Potter Wilson Music Library was literally on the move all summer. The dust finally settled in August when Blair School of Music freshmen arrived for orientation to find a renovated and expanded library of 8,250 square feet, more than twice the size of the previous music library.

The day after final exams ended last spring, the library staff and a moving company began packing books and musical scores into about 700 boxes. The volumes were temporarily housed in a Blair classroom all summer.

“The move was incredibly hectic,” admits Dennis T. Clark, director of the music library since March. “We’re excited about doubling in size. A lot of libraries at Vanderbilt have been undergoing renovation, but none have gotten that kind of increase in space.”

Beginning in late July and continuing through the four weeks remaining before the new academic year began, the library staff reinstalled old and new shelving in the greatly expanded facility. They unpacked and reshelved 40,000 volumes and scores, and also stored 5,500 CDs, 14,500 LPs, 600 cassettes and 700 additional video format items. New library and office furniture was arranged and audio-visual equipment—18 CD players, three DVD players and five VHS players—was installed.

The music library, named for Anne Potter Wilson, long-time benefactor of the Blair School, and late wife of Board of Trust member David K. Wilson, subscribes to 150 journals, including several electronic journals. Faculty and students may access online databases such as *RILM Abstracts of Music Literature*, *International Index of Musical Periodicals Full-Text*, and resources from any of the Heard system libraries. The *New Grove’s Dictionary of Music and Musicians* is also available online, as well as in 29 print volumes.

Clark says the music library’s new space will be well utilized. He is most pleased with the number of options students will have for places to study.

“In the old library, students really didn’t have a place where they could spread out a book, read for an exam, or study,” Clark says. “In the new configuration, there will be 10 different tables at which students can study, as well as 10 carrels they can use for studying or reading. All of the tables and carrels will have network data ports so if students want to bring their laptops to the library and work on a paper, they will have that option.”

There are 20 independent listening stations equipped with high quality headphones. Students could theoretically be listening to 20 different musical performances without a sound being audible in the library itself.

Another new feature is a seminar room that seats eight, with the capability to play any recording format. The seminar room can function as a group listening, viewing, or study room. Overall seating in the library has jumped from 21 to 88 seats, or about one for every two students at Blair’s current enrollment.

“I hope the new space brings back students, who otherwise may have been frustrated by the lack of space in the library,” Clark says.

In another effort to be user-friendly, the library will be open until 11 P.M. one night a week on a trial basis during the fall semester. The library is open seven days and 70 hours a week. The facility normally closes at 9 P.M. but may be found 24 hours a day on the Web at [www.library.vanderbilt.edu/music/](http://www.library.vanderbilt.edu/music/).

“Blair students have been very vocal in advocating for later evening hours, so we are happy to be able to offer a late night once a week,” Clark says.

Clark came to Vanderbilt from Samford University in Birmingham, where he served as music librarian and also taught music appreciation. A classically trained tenor, he earned his BA at Samford in 1995, and an MLIS (master of library and information studies) at the University of Alabama in 1997.

“I became a music librarian because I’m fascinated by the diversity of knowledge that musicians must assimilate in order to perform intelligently,” Clark says.

His full-time staff—circulation coordinator Rodger Coleman, reference assistant Robert Rich, evening and weekend assistant Michael Jones, and Saturday assistant Kelly Randall—all have music degrees or training.

“I see the music library as a repository of sources that both enliven and enhance performances,” Clark says. “Whether you’re coming to the library to listen to a recording of a previous performance or to study different editions of the same work, the music library is fundamental for experiencing music to its fullest.”

### The Peabody Education Library

The Education Library at Peabody, built in 1919, is a true treasure that has received a much-needed facelift. From the attractive new stained wood and glass entrance doors to the refinished Palladium windows that run the full width of the main floor, the library’s classic beauty has been recaptured.

“The renovation this summer was intended to give people an idea of how much better this building could look if some attention were paid to it,” says Flo Wilson, associate University librarian and acting director of the Peabody Education Library. Peabody faculty and library staff are studying additional needs and potential future enhancements



The Alyne Queener Massey Law Library

ulative materials, as well as a collection of children’s and adolescent literature.

The current periodicals have been moved from the downstairs floor to the main floor, at the suggestion of the Peabody faculty. The periodicals are highly visible in the display shelving, and it is hoped that this arrangement will further increase use as faculty and students browse in a comfortable and inviting setting. Moving the periodicals upstairs also eliminated the need for a service point below.

Round study tables, couches and lounge chairs are also located on the main floor. As in the Owen library, the round tables enable students to work in groups. There are also 12 computers at new tables on the main floor.

A separate audio-visual room off the main floor houses the microfilm and microfiche files, reader-printers and two video monitors for watching educational videos. The unique door to the AV room may



for the library, which holds more than 230,000 volumes.

The main floor of the library has a fresh coat of attractive sage green paint. Classic cornices and the 12 large columns have been painted a contrasting white. The pale blue ceiling and white crossbeams flow together well next to the newly painted walls.

The entry turnstile has been removed to provide a more inviting atmosphere. A new combined circulation and reference desk, featuring contrasting light birch and cherry stains, was built over the summer.

“Combining circulation and reference uses space more efficiently,” Wilson says. “Providing this single service location should help, even though there are two distinct services provided at separate parts of the desk.”

Above the circulation desk is a circular area that opens to the third floor curriculum lab, which houses textbooks and items such as maps, globes and manip-



The Peabody Education Library



Blair sophomores Sarah Seelig and Stephen Lee study a musical score in the newly renovated and expanded Anne Potter Wilson Music Library.



The Anne Potter Wilson Music Library’s expansion has more than doubled the space of the previous library. Students, faculty, and staff now have 8,250 square feet in which to study, research, and listen to music.

Continued from page 5



Adams

servience is not something ordained by God, but a human imposition and an injustice. All forms of birth disabilities—of serf or slave or servant—are unjust. Implicit in this is a belief that people, anywhere, if they think seriously about human interaction, and even their own ultimate welfare, will conclude that murder, enslavement, and denied access to the resources of nature, which can lead to both enslavement and death, are inconsistent with any just society and with one's own safety and happiness. At least for one who wants to live, to eat, to be free, this conclusion is a necessary one, or as Jefferson said, self-evident.

If one had a choice, why live under a government that, instead of offering protection for life, liberty, and property, did just the opposite? No logic, save some extreme form of masochism, would lead one, voluntarily, to accept such a society. What this means is that the people in any society should not only hold government to a high moral standard, but accept moral limits to what they can do as a sovereign people. It is not easy to do this. Bills of right may be worth no more than the paper they are written on. But the point of emphasizing such standards of right is to allow citizens, with a clear conscience, even with a sense of obligation, to do all they can to resist tyranny on the part of government. One can refer to this as the right to revolt. But, as Locke pointed out, it is the tyrant, the one who violates the moral order and natural law, who is the real revolutionary. The people who try to sustain the moral order by deposing such tyrants are the defenders of law and order.

This clarifies the role of bills of right, which are in effect moral affirmations. What they do is legitimize and empower people to seek the means to control and limit government, in particular to limit democratic majorities, which tend to be the most tyrannical of all. This is the principal of authority in our American system, or as we sometimes say, the rule of law above that of majority will. But what justice requires is not always clear. What a right to life, or particularly to property, entails is far from self-evident. Conflicting rights claims, and behind that variant moral systems, still haunt us.

Our founding fathers thought that well-formed governments, good constitutions, could help insure consentful and limited government. This implicates a theme I can only allude to today, but a theme absolutely central to Montesquieu and John Adams. This involves the form of government. They believed that a mixed form of government, with elements of monarchy, aristocracy, and democracy, was essential if a people were to escape the all but inevitable tyranny of a simple, unmixed monarchy, aristocracy, or democracy, which, in each

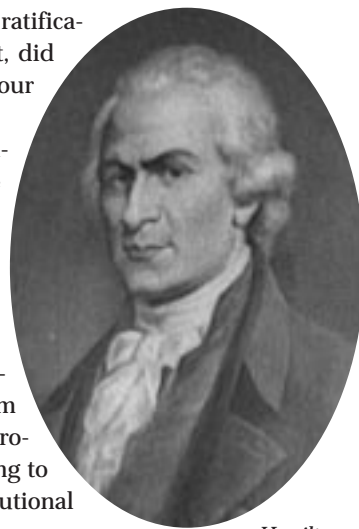
case, as Aristotle made clear, always tend toward absolutism. A properly mixed government may have a high degree of separation of functions or powers, but not a complete separation. Each branch needs overlapping checks and balances—such as legislative impeachment, monarchical vetoes, and judicial review. Such a balanced government, in tandem with a well-developed constitutional process, and carefully drafted bills of right, might enable a people to remain secure in their lives, their liberties, and perhaps most important of all, because always most vulnerable, in the fruits of their labor. This is easier if a people have many commonalities—in language, religion, values. Above all, it is most easy if they happen to enjoy access to an abundance of natural resources.

In all their early governments, Americans not only affirmed consent, but adopted every possible institution to realize it. Thus, the federal constitution of 1787 begins with the ringing affirmation: "We the people of the United States of America. . . do ordain and establish this constitution."

Yet, despite state declarations of right, and the first ten amendments to the federal constitution, or what we refer to as our federal Bill of Rights, the new federal government did not fully honor the demands of natural rights, of a universal moral standard. The constitution of 1787, in three different places, recognized slavery and in one article empowered the federal congress to help protect it through fugitive slave laws. In America, even though all people are created equal (a moral claim), many were in fact *born* in bondage, without liberty or access to the means of production. As almost all founding fathers recognized, and often confessed, this involved a necessary but guilty compromise with American realities. It was clearly contrary to our

professed principles. And, in time, we paid a horrible price for such compromises. Only in 1868, after one of the bloodiest wars in history, with the ratification of the Fourteenth Amendment, did we legally rectify this violation of our own most lofty moral standards.

In this most important amendment to our constitution, we gave full citizenship to all persons born or naturalized in the United States. We prohibited any state from abridging the rights and immunities of citizens, from depriving anyone of life, liberty, or property without due process of law, and from denying to any citizen the equal protection of the laws. We are still trying to find ways to live up to that constitutional and moral commitment.



Hamilton

*Only in an originative context—when a group of people fall into anarchy, without government, or moved, like our Pilgrims, into a wilderness, could a body of people come together and unanimously agree to form a commonwealth and obey its laws.*

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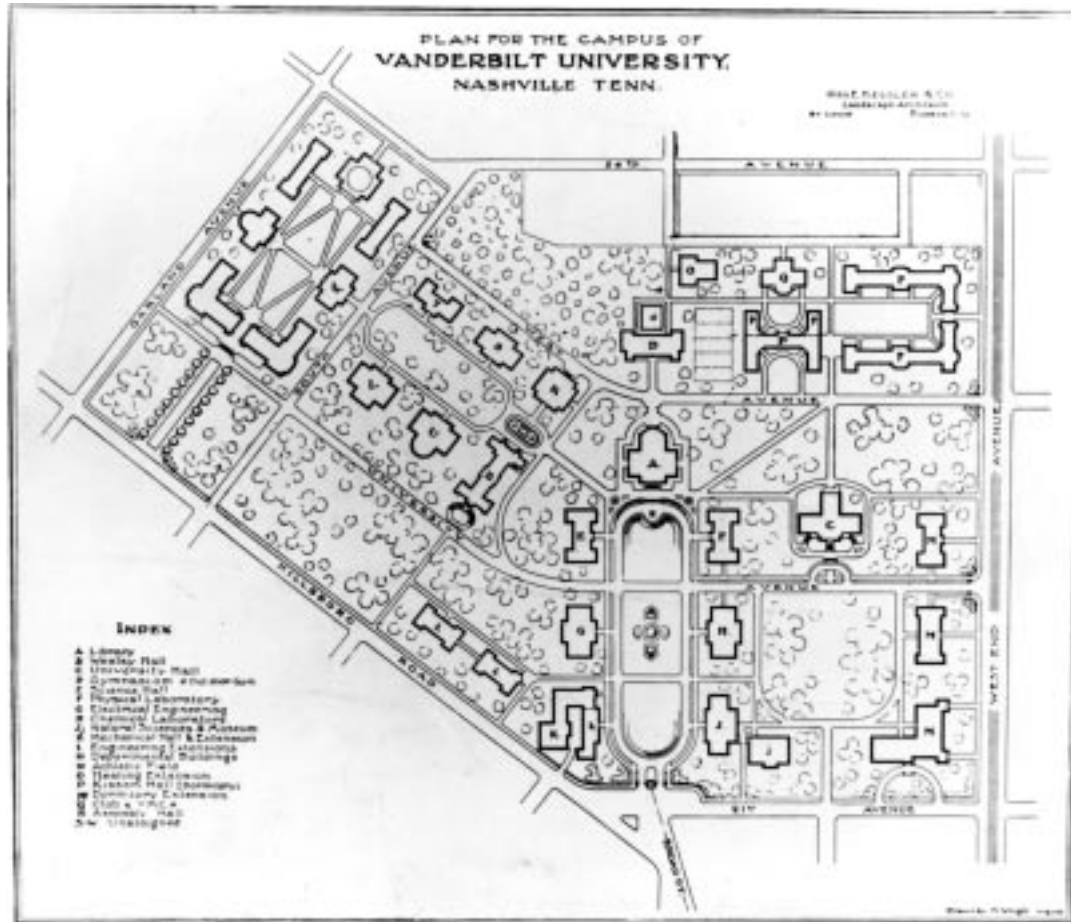


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# EPHEMERA

From May 14 through August 31, Special Collections exhibited materials from a variety of its performing arts collections. The exhibit, "Performing Arts Collections at Vanderbilt," was curated by Hosanna Banks, and included items from the WSM Radio Collection and the Grand Ole Opry Collection, the Francis Robinson Collection (Robinson was assistant director of the Metropolitan Opera), the George Boswell Collection of Folksongs, the Delbert Mann papers



Mann working with actor George C. Scott on the film *The Last Days of Patton*.

(Mann, an Oscar-winning director, is a Vanderbilt alumnus and member of the University Board of Trust), and materials from Vanderbilt University Theatre collections, the Blair School of Music, and the Great Performances series. Included were items from the newest performing arts collection, the Clarise DeQuasie-Luciano Pavarotti collection. See article on page 7.



Alice Randall, author of *The Wind Done Gone*, was speaker for the 28th annual meeting and dinner of the Friends of the Jean and Alexander Heard Library. The event was held Tuesday, October 16, at the University Club of Nashville. Randall's parody of *Gone with the Wind* was barred from publication in April by a judge in Atlanta. That decision was later overturned by the 11th U.S. Circuit Court of Appeals.



The library's annual staff picnic was held the evening of Tuesday, June 26, at Percy Warner Park. Food from the Calypso Cafe was back by popular demand, and door prizes were won by several lucky staff members.

PHOTOS BY DAVID CRENSHAW



On July 9-13, another group of 32 retirees learned how to discover "The World of Digital Information: A Library on Your Desktop." First held last summer and sponsored by Vanderbilt's Retirement Learning Program, the workshops' instructors included University Librarian Paul Gherman and other University library staff.

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