

LUCE LIBRARY BULLETIN

News of Special Collections, Princeton Theological Seminary Libraries
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Making the Past Accessible

Clifford B. Anderson

A central purpose of Special Collections is to maintain the sometimes fragile links connecting the Seminary's past and present. Our perspective is frequently generational rather than annual. The Department of Special Collections exists because those who came before us took care to preserve and pass along significant books, manuscripts, photographs, and other artifacts of historical relevance to the Seminary. In turn, we are dedicated to preserving and describing this inheritance for future generations.

We strive, however, to make this historic material accessible to researchers using contemporary means. In an era of swiftly changing technologies, we are constantly seeking new ways to make our collections accessible to patrons. Special Collections recently purchased a new content server from the Mark Logic Corporation to render its digital collections searchable for the first time (see <http://libweb.ptsem.edu/collections/digital/release102007.aspx> for more information). Patrons may now easily search and peruse articles from *The Princeton Theological Review* and *The Princeton Seminary Bulletin*, among other items. The new digital collections are located at <http://digital.library.ptsem.edu>. Please take a look at our new site and let us know what you think.

The articles in this issue illustrate the wide range of activities that take place in our department of the library. If something catches your interest, please come by. We are always glad to welcome friends old and new.

Upcoming Conferences

The Abraham Kuyper Center is sponsoring a conference on "Civil Society and Sphere Sovereignty," on April 17–19, 2008, at Princeton Seminary. Speakers include Oliver O'Donovan (University of Edinburgh), Gordon Graham (Princeton Seminary), and John R. Bowlin (Princeton Seminary). For more information, please email kuyper.conference@ptsem.edu.

The Center for Barth Studies is sponsoring its third annual conference on Karl Barth on June 22–25, 2008. The theme of the conference will be Barth's theological ethics. Speakers include Nigel Biggar (Trinity College Dublin), Timothy Gorringer (University of Exeter), David Haddorff (St. John's University), Kathryn Tanner (University of Chicago), and William Werpehowski (Villanova University). For more information, please email barth.conference@ptsem.edu.

Special Collections serves as the official repository for the archives of Princeton Theological Seminary and houses rare books, personal papers, manuscripts, and special research collections that document the Presbyterian and Reformed tradition and ecumenical Christianity in the United States and abroad.

Supported by the vision and resources of Princeton Theological Seminary, the collections are located in the Henry Luce III Library, joined to Speer Library on the Seminary campus.

For more information about the facilities and collections of Luce Library, see the Special Collections web page on the Seminary Library home page: <http://library.ptsem.edu/collections>.

A Hand-Annotated Benson Hymnal Tells Its Story of Faith

Kenneth Henke

The Louis F. Benson Hymnology Collection is one of the gems of Princeton Theological Seminary's Special Collections. Benson was born in Philadelphia in 1855. His father was a trustee of Princeton Seminary. Louis Benson studied at the University of Pennsylvania, where he earned a B.A. in 1874 and a law degree in 1877.

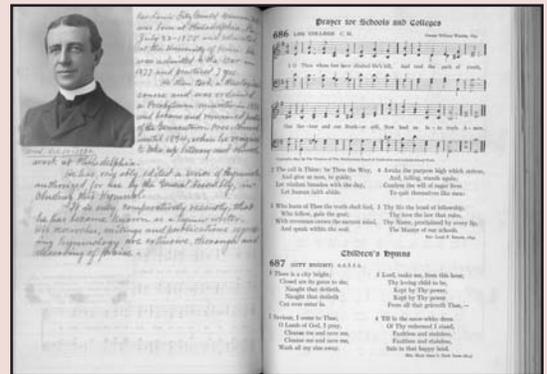
After practicing as a lawyer for seven years, he decided his real calling was to full-time church work, and he entered Princeton Seminary, graduating with the Class of 1887. He served a Presbyterian pastorate in the Germantown area of Philadelphia for six years, then gave over the rest of his life to the study of Christian hymnology, to the editing of hymnals and worship books, and to the work of the Presbyterian Historical Society. Among his most important books was *The English Hymn: Its Development and Use in Worship*, which began as the Stone Lectures at Princeton Theological Seminary, given in 1907.

Over a lifetime, Benson put together a magnificent collection of books and manuscripts in the field of Christian hymnology. It contains collections of hymns in all the major European languages as well as missionary hymnals in languages such as

Arabic, Hawaiian, and the various languages of the Indian subcontinent. There are histories of Christian hymnody, biographies of hymn-writers, and books of religious poetry.

Among the items in this collection are a large medieval Cistercian choir hymnal, Roman Catholic breviaries from the 15th century, the first complete edition of the Sternhold and Hopkins metrical psalter (a very rare item, not even to be found in the Bodleian Library at Oxford), handwritten music manuscripts from Ephrata Cloister in colonial Pennsylvania, first-editions of the hymnal of Isaac Watts, a full set of the earliest Methodist hymnbooks, and early printed materials on African American gospel singing as presented by the Jubilee Singers of Fiske University. At his death he bequeathed this valuable collection to Princeton Theological Seminary, along with an endowment for the purchase of additional books on hymnology and for the upkeep of the collection.

Benson was chosen by the General Assembly to serve as general editor of the 1895 *Presbyterian Hymnal*, which set a new standard for church hymnals



Page from the Weir hymnal for hymn # 686 (by Louis Benson) with its penciled annotation and photograph of Benson opposite

of all denominations. He was also responsible for two further revisions of this hymnal, one in 1911 and another in 1917. A very special copy of this hymnal, as published by the Presbyterian Board of Education in 1915, has recently been added to the Princeton Theological Seminary Library. It is an inter-leaved and re-bound copy, carefully hand-annotated in pencil with the lives and stories of the authors and composers of each of its hymns. Many of the annotations are also supplemented with sketches and portraits of the authors and composers cut out from various sources and pasted onto the

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New Acquisitions Historic Reformation-era sermon comes to Princeton

On April 1521, Luther declared his faith and defied his emperor at the Diet of Worms. Branded an outlaw for this act, he was hidden away for a year in the Wartburg Castle by his protector, Frederick the Wise of Saxony, where he worked diligently translating the Bible into German so the common people could read it for themselves.

Meanwhile, Melancthon and Karlstadt, Luther's associates in Wittenberg, sought to carry on the Reformation. On Christmas Day 1521, Karlstadt celebrated the first public "Protestant" worship service in Germany. Disdaining priestly vestments, he dressed

in a secular gown, read a simplified Latin service (omitting all references to the mass as a sacrifice), spoke the words of institution for the first time in a public service in German, refused to elevate the host, and served both the bread and cup to the laity, placing the elements directly into the trembling hands of the communicants (one of whom was so frightened by this that he dropped the wafer and was too terrified to pick it up).

A rare copy of the sermon that Karlstadt preached on this historic occasion (printed in Wittenberg in early 1522), in which Karlstadt seeks to explain the Protestant understanding of the sacraments, was recently acquired for the Princeton Theological Seminary Special Collections. The title page is especially handsome, featuring a fine woodcut border, with a depiction of Abraham and Isaac climbing the mountain in the lower center area. ■

Special Collections Staff

Curator of Special Collections: Clifford B. Anderson
Metadata Librarian: Nicole C. Engard
Reference Archivist: Kenneth Henke
Special Collections Assistant: Sarah Malone



Stephen D. Crocco, James Lenox Librarian

The *Luce Library Bulletin* is published two times a year (spring and fall) in cooperation with Speer Library. Current and back issues are available online.

A lot has been happening recently in Special Collections. First and foremost, we are pleased to announce that Special Collections has added two new staff members.

Nicole C. Engard is our new metadata librarian. She comes to us from Jenkins Law Library, where she served as web manager. Engard recently finished her Masters of Library and Information Science at Drexel University in Philadelphia. In 2007, she was named one of fifty “Movers and Shakers” in the library world by *Library Journal*.

Sarah Malone is our new special collections assistant. Malone is currently finishing her Masters of Science in Library Science at Clarion University of Pennsylvania, where she specialized in archival studies and preservation. Previously, she was on staff at the Swarthmore College Library.

We were also delighted to have **Donna Sy** as our intern this past spring. Sy is a Ph.D. candidate in the Department of History at Princeton University, where she is working on a study of the Elsevier publishing house. Please see her article in this issue about her work on our Dutch Remonstrant pamphlet collection.

The Center for Barth Studies co-sponsored the second annual conference on Karl Barth from June 24 to 27. The conference was titled “Karl Barth and American Evangelicals: Friends or Foes?” More than one hundred professors, pastors, and students attended the event, which featured lectures by sixteen scholars of Barth. A detailed report on the proceedings was recently published by Travis McMaken in the newsletter of the Karl Barth Society of North America.

The Center for Barth Studies also co-sponsored the fourth biennial consultation with the systematic theology research group of the Protestant Theological University of The Netherlands. The members of the center’s delegation were Clifford Anderson, Christophe Chalamet of Fordham University, George Hunsinger and Bruce McCormack of Princeton Seminary, and Kate Sonderegger of Virginia Theological Seminary. The consultation took place from September 1 to 5 on the Kampen campus of the Protestant Theological University.

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pages. This unique volume once belonged to Thomas Weir, a prominent Presbyterian layman from Salt Lake City, Utah.

Weir was born in the same year as Louis Benson, 1855, in Washington County, New York. He graduated at the head of his class from Union College in Schenectady, New York, in 1876, with a degree in mining and civil engineering. He became a successful mine manager in Colorado and Montana, and eventually moved to Utah. There he continued his career in mine ownership and management, as well as serving as a banker and an elder in the First Presbyterian Church of Salt Lake City. He was one of the chief contributors to the construction of the church building, taught the Men’s Bible Class of this church for many years, and represented the State of Utah in the International Sunday School Association, serving on the Special Finance Committee. Upon announcing his death in 1932, *The Deseret News* commented that he had been “a man of integrity, searching intellect, and pleasant personality,” as well as a man “of deep spiritual convictions.”

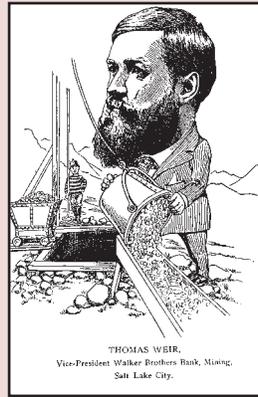
A further connection of this special volume with Princeton Theological Seminary is found in the person of Benjamin Weir, son of Thomas Weir. Benjamin Weir was a PTS graduate (Class of 1950). He came to the Seminary after service in France during World War II as a platoon leader, and later company commander, and spent an additional three years in the military as a chaplain after his graduation from seminary. This was followed by more than thirty years in the Middle East when he and his wife served as Presbyterian missionaries and fraternal workers, primarily in Lebanon.

On May 8, 1984, he was kidnapped on the streets of Beirut by a group of Muslim extremists and held for sixteen months, fourteen of them in solitary confinement chained by his wrist or ankle to a radiator. During this time, he used his chain as a “Protestant rosary” to thank God for the gifts he received each day—sleep, enough food, health, and memories of friends and family. Objects in his room, like

the light cord overhead extending from the ceiling, he imagined as the arm of Michaelangelo’s Adam reaching for the hand of God. Like his father, he had a deep love of the tradition of Christian hymnody. “I used to recall as many different hymns as I could, and I found as I struggled that it was like unraveling a sweater—I’d get more and more as I worked at it.”

Although not allowed to sing out loud, Weir would recite psalms and Bible passages and sing his well-loved hymns “in my head.” Following his eventual release, he received the Distinguished Alumnus Award from Princeton Seminary in 1986 and was elected moderator of the Presbyterian Church USA. The Seminary’s citation acknowledged “the inspiration of his steadfast Christian example of grace under pressure” and his “gentleness in the midst of violence, love for those who had grievously wronged him, and confidence that in the strong hands of God...there was always hope.”

Thus, this volume comes to us as a testimony of faith—the faith of Louis Benson, who compiled the hymnal out of his vast knowledge of and love for the tradition of Christian hymnody, the faith of Thomas Weir, who devoted many hours to learning the stories of the lives and Christian testimony behind the hymns he found in that hymnal and writing them out to share with others, and the faith of his son Benjamin Weir, who relied on his memory of those hymns and silently sang them to help sustain his faith and Christian witness in a time of extreme adversity and daily uncertainty about whether he would even live to see another day. It is a very special addition to the Seminary’s widely respected and still growing Louis F. Benson Hymnology Collection. ■



Thomas Weir, mining engineer and banker, once owned the annotated hymnal.

Over the summer I prepared a selection of the material in the Seminary's pamphlet collection for addition to its digital library, as part of a summer internship in Special Collections. I am a Ph.D. candidate in the Department of History at Princeton University, working on a dissertation in the area of seventeenth-century Dutch publishing.

In the struggles to shape the Dutch Reformed Church in the early modern period, predestination proved to be a divisive issue. In 1604, Jacob Arminius and Franciscus Gomarus, professors of theology at the University of Leiden, gave public disputations on the topic of predestination. Whereas Gomarus taught a doctrine of absolute predestination, that God had chosen some for salvation and others for damnation, Arminius taught a conditional view of predestination: that God's decision was conditioned on the individual's faith.

What began as an academic controversy over predestination soon spread beyond the university, and continued long after Arminius's death from illness in 1608. In 1610 forty-three Arminian ministers submitted a formal petition, or Remonstrance, to the States of Holland, enumerating the key points of their doctrinal views, and asking for toleration within the Reformed Church. Hence the Arminians came to be known as Remonstrants, and their Gomarist opponents as Counter-Remonstrants. Each side allied itself with key politicians: Johan van Oldenbarnevelt, chief advocate for the States of Holland, and Prince Maurice of Nassau, *stadholder* of

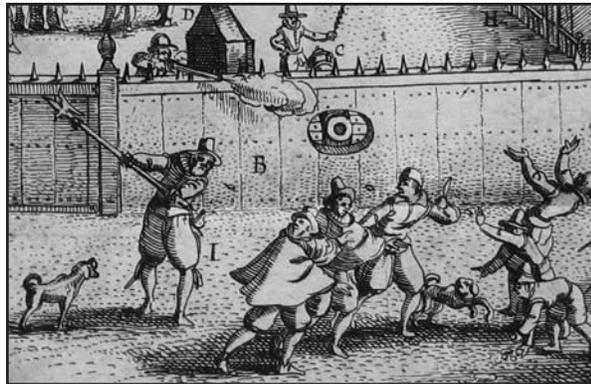


Photo: Donna Sy

Confrontation of waardgelders and civilians at Leiden. Detail of broadsheet. (SCC #8335 No.27)

a majority of the provinces of the Dutch Republic, respectively. Control of the church and control of the state became inextricably linked.

In a time of schism and near-civil war, pamphlets—short, timely printed tracts designed to persuade—were one of the key ways in which both sides tried to appeal to the common man. Pamphlets were spread from town to town by traveling book-peddlers who carried a few copies from one city to another, and had additional copies produced by local printers on arrival. As local governments attempted to control the content and the spread of subversive pamphlets, many were published anonymously.

Due to the generosity of Francis Landey Patton (1843–1932), Special Collections is home to one of the largest collections of seventeenth-century Dutch pamphlets outside of The Netherlands. The collection contains more than 650 pamphlets bound in thirty-six volumes,

relating to the Remonstrant controversy and the Synod of Dort. Francis Landey Patton, known as a theologian who championed conservative Presbyterianism, was an alumnus of Princeton Seminary and served as its president from 1902 to 1913, as well as president of Princeton University from 1888 to 1902. Through a Dutch dealer, he purchased the Remonstrant pamphlets from the renowned collection of rare works on religion and

philosophy assembled by Jacob I. Doedes, a theologian at the University of Utrecht, after Doedes's death in 1897. He donated them to the Seminary in 1907.

Most of the pamphlets are eight to sixteen pages long, in quarto format. They range in size, however, from single-sheet posters (broadsheets) to thick tracts a few hundred pages long. The broadsheets in particular are of interest due to their ephemeral nature, since they were intended to be posted on walls, rather than bound, and so relatively few have survived. Several show the fortifications built in the Dutch towns by the besieged Remonstrants as their position grew more tenuous in 1618. Some broadsheets include striking illustrations of the tensions between the townspeople and the troops (*waardgelders*) the Remonstrants hired to maintain order. This collection can be seen at <http://digital.library.ptsem.edu/default.xqy?src=remonstrantpamphlets>. ■

The Center for the Study of Scottish Philosophy hosted the fourth International Reid Symposium at Princeton Theological Seminary from October 7 to 9. The symposium, titled “Philosophy, Theology, Education: Scottish Foundations of American Tradition,” featured plenary talks by Gordon Graham, the Seminary's Henry Luce III Professor of Philosophy and the Arts, Nicholas Wolterstorff of Yale

University, Rachel Zuckert of Northwestern University, Aaron Garrett of Boston University, and Samuel Fleischacker of the University of Illinois at Chicago, as well as six sessions of current papers.

The Abraham Kuyper Center for Public Theology cosponsored a conference this fall with New Brunswick Theological Seminary titled “Making All Things New: Explorations in the

Trinitarian Theology of A.A. van Ruler.” The conference took place on Friday, October 5 in New Brunswick. Dirk van Keulen presented Special Collections with the first volume of the *Collected Works of Van Ruler*, which he edited on behalf of The Theological Scholarship Institute of the Protestant Church in The Netherlands. ■