

# LUCE LIBRARY BULLETIN

News of Special Collections, Princeton Theological Seminary Libraries  
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## *Photograph Collections*

*Clifford B. Anderson*

When thinking about documentary evidence, most of us think immediately of manuscript items such as diaries, letters, and notebooks. However, another crucial source of historical evidence is photographs. Photographs often provide insight into an historical setting that no one bothered to set down on paper—what a dorm room looked like in the late nineteenth century or when professors stopped wearing topcoats. While photographs are no less subject to interpretation than is the written word, they are in many cases an equally indispensable form of historical evidence.

For this reason, Special Collections maintains a growing collection of photographs. Our photography collection may roughly be divided into three areas: historical prints from the early days of the Seminary to the present; contact sheets, negatives, and slides depicting Seminary life during twenty-odd years of the late twentieth century transferred to us from the Seminary's Office of Communications and Publications; and photographic prints belonging to various manuscript collections.

The collection of historical prints is housed in acid-free boxes as well as in vertical and horizontal file cabinets in a climate-controlled storage area. The earliest photographs are salt prints of the "Scottish Disruption," documenting leaders of the 1843 schism in the Church of Scotland.

There are also seventeen daguerreotypes in the collection. A daguerreotype is an early photographic process based on silver iodide plates, developed by the eponymous inventor, Louis Daguerre (1787–1851).

The photographs are organized in four ways: subject files, which are principally photographs of events and buildings on the campus; individual files, which are generally portraits of professors, administrators, trustees, and other prominent individuals associated with the Seminary; class photographs; and oversize materials removed from manuscript collections.



*Daguerreotype of an unidentified woman*

*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.*

*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>.*

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## Photograph Collections

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The materials transferred from the Office of Communications and Publications are stored in large binders. There is a set of slides and a large set of negatives along with contact sheets. The material largely covers the years 1960 to 1983, though there is also some older and newer material. This material awaits appraisal and disposition decision—shorthand in the archival world for saying, “We are not quite sure yet what we’ve got!”

Finally, many manuscript collections in Special Collections contain photographs. In general, photographs are kept with other materials in the collection, though basic preservation may be carried out, such as enclosing photographs in Mylar sleeves. However, some collections contain such significant photographs that separate

series have been created. This allows the photographs to be housed in photo boxes and, if necessary, located in a separate physical location from the main collection. The best example of a photography series from a large collection is the series of photographs in the Moffett Collection of Christianity in Korea. The photographs in this series document the early Presbyterian mission to Korea, generally dating from the late nineteenth and early twentieth centuries. The photographs in this collection are in high demand, especially by Korean researchers interested not only in the origins of the Presbyterian churches in Korea but also in the history of the country.

Currently, access to these collections is primarily through the reference archivist. Most of our photographs are not described or cataloged, though some

may be listed on finding aids for their respective collections. A researcher generally sends a query to the reference archivist, who then conducts research among our collections and reports back his findings.

Increasing access to our photograph collections is a major goal for 2012. A small number of photographs have also been digitized and made available through the library’s web site. A few years back, Special Collections published a print-on-demand book of selected photographs from the Moffett Collection. In the next year, we anticipate that we’ll develop better access to our photograph collection and make many more available through our web site. Photographs are too important a documentary source to play second fiddle to manuscripts and books. ■

## The Changing Rituals of Research

Cortney Price Frank

Research is a ritual. When patrons come into Special Collections to access a manuscript collection, they come prepared to spend the day in the reading room sorting through boxes of archival materials. Patrons may enter the reading room armed with paper and pencil, sometimes a magnifying glass or a computer. Thus begins the reading room experience. Boxes are unpacked and papers gently removed from folders. The process is painstaking and slow, largely due to the delicate and idiosyncratic nature of the materials.

Take a step back. Consider that the researcher is invariably on a quest for knowledge, to establish novel facts, solve problems, prove existing ideas,

or develop new theories. Do the old rituals of archival research assist the process of extending knowledge, or does the time it takes to carefully handle each piece hinder the process? A case could be made for either position. In the digital realm, physical items have been removed from the equation. Everything has been scanned and transformed into bits of data, which produces an interesting challenge. When physical contact with material is lacking, how can a digital library replicate, enhance, or transform the reading room experience? What new rituals emerge when researchers conduct their investigations in the world of digital texts?

As a librarian who has had the opportunity to work on both the ana-

log and digital sides of the research environment in the Special Collections of Princeton Theological Seminary, I have had ample opportunity to reflect on these questions. Presently, I am working on a forthcoming project called The Digital Library of Abraham Kuyper. When released, this digital library will comprise more than 100,000 images, including photos, journals, ledgers, telegrams, postcards, handwritten letters, newspaper clippings—even locks of hair. These images are the result of digitally scanning the 106 microfilm reels that had been previously generated by the Dutch government. The images are divided into 473 series, as dictated by the Free University of Amsterdam’s

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### Special Collections Staff

Curator of Special Collections: Clifford B. Anderson  
Reference Archivist: Kenneth Woodrow Henke  
Manuscript Librarian: Robert Golon  
Special Collections Assistant: Cortney Price Frank



Stephen D. Crocco, James Lenox Librarian

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

## Princeton Seminary Celebrates the 400th Anniversary of the King James Bible

Kenneth Woodrow Henke

Speaking in Miller Chapel in the spring of 1911 on the occasion of the Tercentenary Celebration of the 1611 publication of the King James Bible, Seminary professor Charles Erdman said concerning King James, “Of the ruler, whose name is ever glorious because of its connection with the Word of God, it is neither possible nor desirable to speak at length...the immorality of his court was only comparable to the imbecility of his government...his learning was largely theological, illustrating the fact that theological erudition is no guarantee of morality or common sense....”

“What Hath King James Wrought?” was the topic of a special conference held in the spring of 2011 as part of Princeton Seminary’s celebration of the Quadricentennial of the King James Bible. Approximately 140 pastors and laity from congregations in the area gathered to hear a keynote address by President Iain Torrance on “The Bible in English: Tyndale and His Followers and Imitators.”

Workshops were offered on the history of the biblical texts and translations; on the art and value of reading the Bible aloud; on the effect of the prose of the King James Bible on American authors such as Melville, Whitman, and Hemingway; and on the way Bible translations have influenced theology, ethics, literature, music, and the visual arts in a variety of socio-cultural and religious contexts. A workshop offered in Korean explored the issues of biblical inspiration and authority. One in Spanish presented a study of the Reina-Valera Spanish translation of the Bible, sometimes called the “Spanish King James Bible.” It was translated from the original languages by fugitive former Hieronymite monks from Seville who had joined the Reformation.

Printed in Basel in 1564, it was revised and reprinted in Amsterdam in 1602, is referred to by the King James Version translators in their preface to the Bible, and is still important for Hispanic and Latina/o Protestants today.

An afternoon plenary featured Seminary professor James Charlesworth addressing the value of archaeology and textual research for Christian faith. His multimedia presentation included artifacts from the first century of the Christian era from his personal collection. A worship service led by retired Seminary professor Peter Paris and vocalist William Heard, PTS Class of 2004, offered a meditation on the rela-



The burning of Wyclif's bones from Foxe's Book of Martyrs.

tionship between the King James Version of the Bible and African American spirituals. It was often through the medium of the King James Bible that African American slaves learned to read, sometimes, where it was forbidden to teach a slave to read and write, illegally.

Special Collections was able to set up an exhibit for conference attendees of materials that usually do not leave the library. The exhibit, displayed in the Main Lounge of the Mackay Campus Center, naturally featured our own 1611 King James Bible, but visitors were also able to view a fragment from the Sermon on the Mount written in Greek on Egyptian papyrus from the earliest cen-

## Protestantism in Latin America and Iberia Collection

As Princeton Seminary continues to strengthen its programs to serve the Latino/a Christian community, the Seminary library continues to enhance its resources in this area. Among the more recent major acquisitions was a gift to the library of close to 500 publications, including books, periodicals, dissertations, and spiral-bound bibliographies of materials on Protestantism in Latin America and Iberia, primarily in Spanish. These materials were the gift of John H. Sinclair (PTS Class of 1947), who served as a missionary in Venezuela and Chile from 1948 to 1961; as secretary for Latin America of the Commission on Ecumenical Mission and Relations from 1961 to 1973; and then as associate executive for the Synod of Lakes and Prairies in Minnesota from 1973 to 1987. He has published extensively, especially on the history of Protestantism in Latin America, including a major annotated bibliography of selected references in English, Spanish, and Portuguese, which was the first bibliographical study of its kind.

turies of the Christian church, a several-hundred-year-old Torah scroll that had once belonged to the Jewish community of Yemen, an ancient manuscript New Testament in Syriac, a Psalter written in the old Geez script of Ethiopia, leaves from a medieval Latin manuscript Bible, a leaf from the original Gutenberg Bible printed in the mid-fifteenth century, and a pre-Luther German Bible with fascinating hand-colored woodcuts illustrating the biblical stories.

The exhibit also featured a history of the English Bible, with a woodcut illustration of the exhumation of John Wycliffe's bones and their burning from John Foxe's *Book of Martyrs*; a leaf from an original Coverdale Bible, the

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# Princeton Seminary Celebrates the 400th Anniversary of the King James Bible

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first printed English New Testament, from 1535; a Tyndale-Matthews Bible from 1551; a copy of the famous Geneva Bible, which went through more than 150 editions between 1560 and 1644; a large pulpit “Bishop’s Bible” printed in 1568; and the early Roman Catholic English Bible, the Rheims-Douai Bible of 1582 and 1609.

Also on exhibit were some interesting materials related to the publication of the Bible in North America, including a leaf from the 1663 Eliot Indian Bible (a translation of the Bible into the Massachusetts language and the first Bible ever printed in North America); a leaf from the extremely rare 1782 Aitken Bible, the first complete English Bible printed in North America, needed because of the British embargo during the Revolutionary War and the first and only Bible ever authorized by Congress; a volume of the first Bible printed for the blind in North America, using large raised letters for the blind to feel in the days before Braille came into common use in this country; and a copy of the first published translation of the Bible done by a woman, Julia Evelina Smith,

printed in 1876 in Hartford, Connecticut.

There were also photos of the working group for the Revised Standard Version of the King James Bible, including Princeton Seminary’s own Bruce Metzger, and of the Princeton Seminary



Anderson shows the 1519 edition of Erasmus’s Greek New Testament to a patron.

faculty members who contributed to the New Revised Standard Version.

On exhibit for the very first time were two Bibles recently donated to Princeton Seminary by descendants of Isaac Collins, one of them inscribed by the daughter of Isaac Collins as a

gift from her father. The 1791 Collins Bible was the first Bible printed in New Jersey. It was a substantial improvement in quality and size in the typesetting of American Bibles and was known for the accuracy of its text (unlike, for instance, the so-called “Wicked Bible,” a 1631 edition of the King James Bible where due to a compositor’s error Exodus 20:14 read: “Thou shalt commit adultery.”).

An interesting feature of the 1791 Collins Bible is that although the text is that of the King James Version, the traditional dedication of the Bible to King James was left out. Undoubtedly sharing some of the same opinions as Professor Erdman, John Witherspoon composed a substitute preface for this Bible in which he explains that a dedication to King James the first of England “seems to be wholly unnecessary for the purposes of edification, and perhaps on some accounts improper to be continued in an American edition.”

A portion of the exhibit was kept on display in the Special Collections Reading Room throughout the year, where it received many visitors, both from the Seminary and the local community. ■

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inventory of the Kuyper Archive. Series by series, the Digital Collections Team is doing extensive quality control to ensure that each image in the Digital Library of Abraham Kuyper is free of distortion, consistently sized, and optimally presented.

My work has been devoted to ensuring the fidelity of the digital representations of the analog documents. The quality control process begins by assessing each individual image in digital format. Images that need to be rotated or adjusted are flagged. Blank pages are also flagged and subsequently suppressed, as they are usually of no use to researchers. If a user does wish to view the blank pages, though, there is an icon on the toolbar that can reinsert them in sequence. This is one feature that enhances the reading room experience; another feature is the magnification/zoom effect that has been

applied to the images.

In order to accomplish the zoom effect, each image is assessed and resized to a standard proportion. The images are then resized once more to produce an additional set of images, at a greater ratio. The magnification feature is applied by clicking on the magnifying glass on the toolbar above the image. The magnified image is superimposed over the original, and the user can navigate over the image to see further detail. This feature is especially helpful when viewing newspapers and other large-scale items. The analog equivalent of this process would be hunching over fine print with a magnifying glass in hand.

The quality control process continues with comparing each digital image to its microfilm counterpart in order to catch any duplicates, missing images, or images out of sequence. At this point, new digital images can be created, from the micro-

film, for any missing images.

The transformation of a collection from one medium to another is never a straightforward process. As I work through these documents, I am aware of the losses as well as the gains. Certainly, digital libraries allow nearly instantaneous access to thousands of documents. We do not have to worry about pulling heavy boxes from our storage facility, and researchers will be able to access the collection twenty-four hours a day. But will they miss the scent of the nineteenth-century paper or the wispy crackle of the rice paper among the correspondence? What new rituals will govern researchers’ behavior in the digital domain? As a member of the digital team, I am excited to provide transformed access to these materials and look forward to seeing what new patterns of research and discovery emerge from them. ■