

# ADVENTURES IN THE SEMINARY LIBRARY LAND

**Karlfried Froehlich**

**1993**

Lecture Presented in Honor of the Theological Library Month 1993  
at the Theron Room of the Princeton Theological Seminary Library  
on October 15, 2013

In the introduction to his masterful lecture in this room a few weeks ago, our illustrious Princeton University colleague Peter Brown said something like this: "One day in my early time here at Princeton, I entered Speer Library and, in a sense, I never left it ever since." This has certainly been my experience. I came to Princeton Seminary partly because of its library, and my wife and I did not leave Princeton after my retirement for the same reason. Princeton Seminary Library, even more so in its present magnificent shell, is an incredible treasure chest full of hidden treasure, and we, the users, have the key to unlock this wealth and take advantage!

We celebrate Theological Library Month this October. Thanks to the foresight and determination of successive administrations and the generosity of innumerable friends over two centuries, this library is one of the finest of its kind in this country, I would even say, in the world. Of course, there are people who feel that libraries are the epitome of what is boring in life: the place where you sit down for hours and hours and have nothing around you but books, stuffy, musty, lifeless--not even moving like the images on TV. But for me and many others, perhaps for all of you here, a library is a wonderful place full of excitement, of surprises, even of drama and adventure. Tonight I would like to share some of my adventures in this Wonderland, the land of Princeton Seminary's library.

My first contacts with Princeton Seminary came through a towering figure in the history of the Presbyterian church in this country, Professor Edward A. Dowey. I was teaching at Drew (40 miles north of here), and Ed Dowey came to Madison regularly to visit his friend John

Dillenger in whose house I first met him. Ed and my colleague Franz Hildebrand, who had been a close friend of Dietrich Bonhoeffer in student days, were actively promoting the idea of a bi-monthly meeting of faculty members from Drew and from Princeton for theological conversation. We took turns meeting in Princeton and Madison and had intense debates about God and the world. When during the Drew crisis of 1968 Dr. James McCord, the president of the Seminary, wanted to talk to me, Ed Dowey paid me an unexpected visit at our house in Madison, persuasively extolling the virtues of Princeton and praising especially the Seminary's library. He knew of my interest in medieval manuscripts (I had just returned from a summer at the monastic library on the Island of Patmos), and he mentioned that a colleague at Princeton, Bruce Metzger, had written his doctoral dissertation on a medieval lectionary in the possession of Speer Library. Metzger, he pointed out, was a fine philologist who read, in addition to Latin, Greek, Hebrew and Aramaic, other ancient languages such as Syriac, Coptic, and Ge'ez, the ancient language of Ethiopia. I was duly impressed. During one of my first visits with Bruce, I asked him about the lectionary and his dissertation. He kindly went to the library with me, showed me the treasure, and we read a few lines together. Modestly and almost apologetically he remarked that it was only yeoman's work of biblical scholarship that he had done but I appreciated the enormous amount of painstaking work which such a project required.

After the hour spent with him, I was excited but also a little bit disappointed, and that for three reasons: First, I had expected that the manuscript, like so many other lectionaries, was full of miniatures and intriguing decorations. Well, this manuscript displayed only one large illumination on the first folio, and that folio was inserted into the volume from elsewhere, Bruce told me. Second, I was looking forward to seeing other medieval manuscripts which the Seminary might own. But, as Bruce said, it was the only one. Third: Yes, Bruce did his degree work in the Classics Department at Princeton University and had considerable praise for Professor Coleman-Norton under whom the dissertation was written. But he did not mention Kurt Weitzmann in the Department of Art History, the foremost expert in Byzantine book illumination. I knew that Weitzmann taught in Princeton through my Drew colleague Howard Clark Kee, who had been with Weitzmann on one of the first Mount Sinai expeditions in the 1950s and was full of admiration for the scholarship of this great savant. In addition, the private library of Harvard art historian Wilhelm Koehler which Drew acquired at that time and I catalogued for the Drew Library contained many of Weitzmann's publications. I sampled a few and was particularly intrigued by an article on the illustrations of the Septuagint. It was clear to me that I would love to meet the author some day. Well, I did fairly soon after moving to Princeton and in the years

thereafter, but I never dreamed that much later another link to Weitzmann and his work would materialize in our family. When, in 1994, Kurt Weitzmann's widow, Josepha Weitzmann-Fiedler, planned to re-publish her husband's groundbreaking study on Byzantine book illumination, first published in Berlin in 1935, she asked our daughter Johanna, I think on the basis of a recommendation by Peter Brown, to help her with the proofing and correcting of Kurt Weitzmann's handwritten German manuscript of the Appendix and the Supplement which were to be included in the new issue published in Vienna in 1996!

During that memorable clandestine visit of Ed Dowey at our house in Madison I showed Ed one of my own treasures, a first edition in one volume of Heinrich Bullinger's commentaries on the Gospels of Matthew and John printed by Christoph Froschauer of Zurich, Switzerland, in 1542 and 1543. It had been a gift to us by Ricarda's father when we moved to the US. Ed was mesmerized and envied me this possession throughout the years. I did not know at that time that Bullinger was his favorite Reformer and a lifelong object of his scholarly endeavors. A monograph on Bullinger was the last major project on his desk for years. I now regret that I did not give this stately volume as a gift to my beloved colleague while he was alive, but I did donate it to Speer Library in 2010. Speer did not have the important John commentary of the Zurich Reformer at all. I have to say that the item has not yet been properly catalogued and is really worth being worked on in depth. In addition to extensive marginal notes which include several early 17<sup>th</sup> century sermons (conciones) in German and Latin, it contains a number of owner's entries which document in unusual detail the fate of the book in the 16<sup>th</sup> and early 17<sup>th</sup> century. It seems that it eventually went from a first owner in the city of Zurich to Jacob Ryter (1543-1610), a well-known Lutheran, but finally Reformed pastor in the vicinity of Basel, who probably penned most of the marginalia.

In the 1980s I was working with an international team of scholars on the manuscripts of the *Glossa ordinaria*, the Glossed (= Annotated) Bible of the Middle Ages, which every scholar and preacher from the twelfth to the sixteenth century consulted and which in itself was a marvel of ingenious book production. A full set of *Glossa* manuscripts on the whole Bible would have amounted to no less than 21 to 23 volumes and was quite rare. Most medieval libraries owned but a few parts, perhaps the Pentateuch, the Prophets, or the Gospels. Rather than waiting for the manuscript work to be finished and then produce a critical edition on that basis, a British colleague and I decided as a preliminary step to publish a photostatic reprint of the first printed Gloss which appeared anonymously in Strasbourg in 1480 or early 1481. The genius of that edition consisted in the fact that, for the first time, it reduced the material to no more than four volumes which could

be produced in multiple copies and marketed everywhere in Europe at a reasonable price. Our four-volume reprint with introductions saw the light in 1992. The Princeton Seminary library has it on the shelves.

When I was tracing the details of this wonder work of late medieval printing, I was awed by the achievement. The printer, Adolph Rusch of Ingweiler in Alsace, single-handedly planned and executed the complicated layout of the volumes as a hypertext which combined snippets of Vulgate text in large print with the appropriate marginal and interlinear glosses on the same page, using an ingenious set of reference marks--a logistical task of mind-boggling proportions. The effort must have taken many months. But there is more. When I inspected a number of copies of the Rusch Gloss in European libraries one summer, I was astonished to find amazingly few printing errors in the text. The proofing apparently had been done with utmost care. It is known that Rusch employed the women of his household as proofreaders. Both his wife and his daughter were well-educated and extremely competent readers. They have my highest admiration. Since printing errors can be important helps in identifying the manuscript sources of early prints, I decided to pursue the issue of printing errors in the Rusch Gloss somewhat more. Back in Princeton, I found, much to my delight, that I was in the perfect place for comparative work on several copies. While a number of places in the US could boast to own one copy, or even two, of the Rusch Gloss, Princeton had three: One at the Seminary, one at Firestone, and one at the Scheide Library. The Seminary copy is a stately set with an unidentified coat of arms, probably of the first owner, on a folded extension of each volume's first folio. In the late sixteenth century the volumes were owned by Vitus Prüfer, a counter-reformation theologian who served as a cathedral canon, a parish priest, and a papal visitor general to the diocese of Eichstätt in Bavaria. The Firestone copy was owned by a priest in the Rhineland near Aachen who gave it as memorial gift to an unnamed library as early as 1485. The Scheide copy at one time formed part of the rich library of the canons at the Premonstratensian monastery of Wedinghausen at Arnsberg in Westphalia which was dispersed after its secularization in 1803.

When I checked in the three Princeton copies some printing errors I had identified in Europe, I made an odd discovery. The errors were present, as one would expect, in two of them but not in our copy here at the Seminary. How strange! Only now did I notice that time and again in the first two volumes lines on the same page would not begin or end with the same word. The length of the line was adjusted by the use of different contractions or expansions of the Latin abbreviations in order to return to the original text flow two lines later. This astonishing phenomenon of the same page coming in two different forms allows for only one conclusion: The

printer had re-set the pages! What an incredible amount of duplicated work! In fact, it appeared that the entire first volume as well as several gatherings of the second were re-set at least one time. And there is a simple explanation for this procedure. After printing one volume the matrix plates had to be broken up in order to make the movable letters available for the typesetting of the next volume. Thus, the printer had no choice but to re-set the earlier volumes if the demand for the set continued after the first run was sold out. Business seems to have been quite good for Adolph Rusch, but at an incredible cost of double or even triple labor!

Recalling my adventures in Princeton Seminary's Library Land, I would be amiss if I failed to give due credit to Bill Harris, the indefatigable and incomparable guardian of its Special Collections over many years. Bill's social skills were extraordinary and his curiosity was limitless. He was never shy in calling upon his colleagues' gifts and challenging their perceived skills to the full when he tried to solve problems he encountered. Let me give you an example.

Bill Harris called and said: "I have here a sizable volume of handwritten sermons in German, but pretty old, it seems. Would you come in some time and take a look at it?" At first sight, I determined that it was a Postill, one of those countless books for devotional reading at home which generations of Protestant lay people have used ever since the Reformation. An inscription on the first page said that these were sermons on the Gospel lessons "preached by the godly man, Michael Hiller, pastor zum zoten," who passed away "in the year 1557." I could not remember or find in any of the standard bibliographical tools a 16th century pastor of this name, and the name of his parish did not ring a bell. The content did not seem noteworthy either: devotional biblical interpretation, quite moralistic at times. Of course, the collection was not without value. It might be a primary source for our knowledge of popular piety and preaching in the early decades of the Reformation. I laid the volume aside for the time being.

Two things, however, kept nagging me, at least in my subconscious: The early date of the book, late fifteen hundreds, which seemed to be confirmed by the handwriting when I first inspected it, and then the odd place name, "zum zoten," which in English would mean "at the zote." Where in Europe would that be? No gazetteer gave me any clue. Talking with my wife a few months later, I suggested, more in jest than in earnest, that I remembered a little mountain ridge in Silesia, now Poland, not far from my childhood home in Eastern Saxony, which had a similar odd-sounding name: "der Zobten," "the Zobten ridge." Checking an encyclopedia for information on its exact location, I found that it was not far from Breslau in Silesia and also went under the name of "Zota" among the locals. "Zota?" Did the inscription in the volume mean to say that the author of the sermons was a pastor in the parish "at the Zobten ridge"?

Suddenly a path into the mystery opened up, and the volume took on a new aura as it began to yield its hidden story. During a visit to Speer Library I checked the section on “Local church histories: Silesia.” Yes, all the standard works were there and not even checked out. What I learned was totally unexpected and quite exciting, at least for a historian. Michael Hiller, I read, was an important figure in the tortuous history of the Reformation in that remote part of the Empire. He was indeed priest and pastor at the parish of “Zobten am Bober” in Lower Silesia with its several villages from at least 1511 to his death in 1557. He had been ordained by the Catholic bishop of Breslau, but developed sympathy for Luther’s cause early on and joined the Reformation party in the territory. His real significance, however, lay in his connection with the person and the theological convictions of Caspar Schwenckfeld, Reformer of Silesia, who, as a “spiritualist” eventually turned into a critic of Luther with regard to doctrines such as the eucharist, christology, and sanctification, and was exiled from the area. In the 1530s, Hiller married Elisabeth von Lest, a relative of Schwenckfeld. This greatly enhanced his appeal for Schwenckfeld’s supporters in the Bober valley. It seems that the ardent Schwenckfelders in the region trusted him as a pastor who was a friend and ally although he never joined their separatist circles and never lost his appointment in the old church under the bishop of Breslau. They flocked to hear him preach, treasured the copies of his sermons and prayers, and would quote him in their later controversies with Lutheran, Calvinist, and Catholic authorities. In the early 18th century, persecutions by the Lutheran establishment exiled them from Silesia to Upper Lusatia across the Saxon border where Count Zinzendorf had already provided asylum to Bohemian refugees. They were less fortunate than the Moravians. Under pressure of the (Catholic) Emperor, the Saxon king ordered them out of the country. Where were they to go? After weighing the options, the group decided to emigrate to the New World, to Pennsylvania, the main contingent sailing in 1734 and settling around Allentown near the New Jersey border. The Schwenckfelder Church is still alive and active in five congregations in that area. Their main center, a school, and their archives are located at Pennsburg, PA. The Schwenckfelder Library holds some manuscripts similar to ours. One entire section of Lenten sermons, however, is only found in the Princeton volume..

Looking at the tattered book again, I could imagine the former owner, “Anna Rosina Beex,” a Schwenckfelder woman of the 18th or early nineteenth century, gathering her family around the tiled stove on a bleak winter evening in Pennsylvania Dutch country and reading to them from this treasure of their past. Her granddaughter apparently got hold of the book when she was a child in the 1820s or 1830s and was looking for some paper to draw on. The first leaves are “decorated” with some casual pencil drawings showing the interior of a home where all the

windows on the three floors are draped with neat curtains and period people in their Sunday best, fancy dresses and hats, are walking across the page--perhaps the Schwenkfelder girl was dreaming of a wedding?

As befits a "Theological Library," the Princeton Seminary Library has a significant collection of Bibles in many languages and from several centuries. I have a little story on two of them. The first one puzzled Bill Harris, and he asked for my advice. Marion Lehmann, the widow of Paul Lehmann, had given the set to the Seminary and had said that it was valuable because it had belonged to Dietrich Bonhoeffer. The Bible consisted of two volumes in an artful modern leather binding and contained, according to the title page in 16<sup>th</sup> Century blackletter, the first complete Luther Bible, printed in 1534. That in itself would have been a splendid gift. Bill Harris, however, had doubts because, while the paper was unusually thick, the books looked fresh and new, not like a treasure from the 16<sup>th</sup> century. In fact, I found out right away by reading a short note printed in the back, that it was a beautiful facsimile edition, printed and bound in Leipzig in 1934 in celebration of the 400<sup>th</sup> anniversary of its first appearance. The dedication leaf pasted on the inside cover of volume 1 documented that the books were a gift to Dietrich Bonhoeffer on his thirty-first birthday, February 4, 1937. The 28 signatures were those of the members of the fourth class of young ministerial candidates enrolled at the clandestine seminary in Finkenwalde, Pomerania, which Bonhoeffer directed. Among them are the names of some well-known theologians and churchmen of later years such as Eberhard Bethge, Gerhard Ebeling, and Gerhard Krause. There was also a handwritten note on the first fly leaf of both volumes which read: "Eigentum / Eberhard Bethge / 23 Manor Mount / London SE 23." The address is that of the parsonage of the German Lutheran Church of St. Paul at Sydenham which Bonhoeffer served from 1933-35 and his friend and biographer Bethge after the war from 1953-1960. I suggested that Bethge must have taken with him to London a number of Bonhoeffer's books which he had catalogued in the early 1950s as he stated in his memoirs. I had no idea how they made it from there to America. Bill Harris found out by himself that, on the occasion of a lecture he delivered at Union Seminary in New York probably in the late 1950s, Bethge presented the volumes to Paul Lehmann as a token of gratitude for Paul's help in securing a Danforth grant for him to finish his well-known Bonhoeffer biography in Cambridge, MA.

The second Bible I want to mention was a gift to the Seminary Library of Mr. and Mrs. Gies of Monroe Township made in 2002. I sent my memo with the identification to Bill Harris on the last day of his tenure as Special Librarian and Archivist on June 24, 2002. The "old German Bible", as Bill had described it to me, was mutilated, lacking the first pages including the title page

and everything after 1 Tim. 4. It turned out to be a relatively rare copy of the 1540 edition of the so-called Zürich Bible which occupies an important place in the history of this German Bible translation. In the early years of the Zürich Reformation, Zwingli and his friends used the available parts of Luther's German translation, which the Zürich printer Christoph Froschauer published in a form adapted to the Swiss German dialect. In the years after 1527, Luther's own efforts at translating the missing parts were slowing down; the first edition of the complete Luther Bible in German, as we saw, appeared in 1534. The Zürich theologians, on the other hand, worked on new translations themselves in the context of the "Prophezey," the daily Bible study sessions in the Grossmünster, the city's main church, in which Zwingli took a leading part. When Froschauer published the first complete Swiss German Bible in an octavo format in March of 1529 (five years before the full Luther Bible!), it featured revised and adapted Luther translations as well as original Zurich translations: the latter for the books of the Prophets, Proverbs, Psalms (Zwingli), and the Song of Songs. The year 1531 saw the publication of Froschauer's great folio Bible for which the Zürich theologians produced entirely new translations of all the poetical books (Job to Song of Songs). It is famous for its beautiful typography and its 200 woodcut illustrations half of which were contributed by Hans Holbein the Younger. The 1531 edition was thoroughly revised according to the original Hebrew and Greek texts by Zwingli's friend and collaborator Leo Jud, pastor at St. Peter's in Zurich, who consulted a converted Jew, Michael Adam, for the Old Testament and the biblical writings of Erasmus for the New. This definitive form of the "Zürich Bible" was printed by Froschauer in 1540. It became the basic standard for the reprints of many decades, and Princeton Seminary's Library is fortunate to have a copy of the original..

Among its Bibles, the Seminary Library does own a copy of Erasmus' celebrated first edition of the Greek New Testament printed at Basel by Johann Froben in 1516. He called it "Novum Instrumentum Omne" ("the New Complete Tool"). This odd title reveals that Erasmus did not prepare his edition of the Greek New Testament for its own sake but he published it as a supporting tool for his revision of the Vulgate. The volume is bi-lingual: On the left you have the Greek text, on the right the Latin. It is well known that Erasmus completed his book very much in haste because he was in a competitive race with the Spanish project of the Complutensian Polyglot (Alcala), the first part of which, the New Testament with its Greek text, had been printed in 1514 already but did not yet enter the market because the Old Testament was not finished. In the meantime, Erasmus had been successful in securing a four-year exclusive privilege for his edition from Emperor Maximilian and Pope Leo X in 1516. The Complutensian Greek New Testament appeared as part of the entire set in 1520. For his Greek text Erasmus compared several



manuscripts he found in Basel, borrowing them especially from the Dominican house in town. For the Book of Revelation, however, he had only one manuscript, and in this the last leaf happened to be missing. It is somewhat ironic to learn that for the first "critical" edition of the Greek New Testament Erasmus did not wait for another complete manuscript to turn up. He simply sat down and translated the last six verses of Revelation back into Greek from his Latin Vulgate revision! When Martin Luther translated the Greek New Testament into German and published his translation as the "Septembertestament" of 1522, he used Erasmus' second Greek edition which was on the market since 1519. Tyndale's first English translation from the Greek, however, is based on the first printing of 1516.

The Princeton Seminary Library also has a number of Erasmus' New Testament paraphrases in early printed copies and a precious one-volume first edition of Cyprian's works published in 1520. Sometime in the fall of 1998, Bill Harris called and asked me to stop by and check out a "phantastic volume," as he put it. When I came, Bill had on the table a large book in a typical 16<sup>th</sup> century binding which he opened carefully to display much to my amazement pages after pages of dense manuscript notes written in a faded red ink in the margins of the beautifully printed folios. Quite an exciting sight! The fabulous book turned out to be volume eight of the famous edition of St. Augustine's works which Erasmus had prepared and Johann Froben had printed at Basel in ten volumes in 1528 and 1529. It contained Augustine's *Enarrationes in Psalmos*, the church father's extensive Psalms commentary. Bill told me in a low voice that the owner, an American scholar and book dealer living in Paris, was offering the entire set to the Seminary at the price of one million Dollars because he was convinced that the marginalia in this (but also in other) volume(s) represented hitherto unknown and unpublished texts by none other than Martin Luther! Bill had informed the president and the board, and there was interest. Understandably, Bill and the Princeton authorities wanted to be sure that the enormous asking price was justified. The author himself, while posing as an expert in ancient prints, was not able to read the script but had obtained some tentative transcriptions with the help of others. Examining the notes myself, I could see that in the margin of every psalm Augustine was commenting the annotator had written two sets of additional commentary in German which he regularly titled "Summarium" and "Aliud" (another [Summary]) respectively. A scholar in Switzerland had already identified the first set, the "Summaries," as manuscript versions of Luther's treatise, "Summaria uber die psalmen und Ursache des Dolmetschens" which was first printed in 1533.

The origin of the "Aliud" texts was unknown. The owner of the set, in his enthusiasm, concluded that, as "another summary," they had to be Luther texts as well. Studying a few

samples, I had to admit that they were indeed very "Lutheran," clearly in tune with Luther's theology during his middle years, pastorally sensitive, and stylistically well formulated. At Bill Harris' request, my wife Ricarda and I began transcribing the "Aliud" sections psalm by psalm, poring over the minuscule handwriting several hours every day for almost a month and becoming more and more impressed by the theological depth and the literary quality of these brief expositions. Was it not possible that Martin Luther was indeed the author? Were we not actually transcribing an incredible hoard of unpublished primary material authored by the Wittenberg Reformer and carefully copied out by our annotator, obviously a close friend or associate of Luther, in the margins of this volume? I tried to match the script with published samples of the handwriting of as many Reformation figures as I could find--with no result. I checked all known German psalms commentaries from the 1520s and 30s as far as I could locate them in this country and I failed to find these texts. Only a few published pieces were still on my list, among them a "Kurtz Summaria und auszüge der psalmen" (short summaries and excerpts of the psalms) written by Wenzeslas Linck of Nürnberg, a fellow Augustinian and good friend of Luther's, which was printed in 1527 but no copy seemed to be in a library on this side of the Atlantic. On a Sunday evening in October I was searching online the catalogue of the University of Tübingen where I intended to work in the spring. It listed over sixty mostly short publications under the name of Wenzel Linck, an impressive number for a collection of sixteenth century prints. The 1527 psalms pamphlet was not among them. At the bottom, the list mentioned a modern volume of Linck's "Kleine Schriften" published in an obscure Dutch Germanistic series in 1973. A quick check of the Firestone catalog confirmed that the Princeton University Library subscribed to the series. Knowing that Firestone Library was open 'till 11:00 o'clock at night, I mounted my bicycle, rode the few blocks to the campus, and found the series on the A-Floor. The volume was not checked out, thank God! I opened it at random. On the page before me were brief interpretations of biblical psalms, and a few pages later I found the comments on Psalm 80-- the very text we had transcribed from the margins of the Augustine volume the day before! The mystery of the "Aliud" was solved, and the dream of a million Dollars dissolved like a white cloud in the blue sky. Princeton returned the precious volume and regretfully declined the offer.

The story has a sequel.. Three years ago, in the spring of 2010, I received an email from the Rare Book Librarian at the University Library in Basel, Switzerland. He had read in the FAZ (Frankfurter Allgemeine Zeitung), a leading German daily newspaper, a glowing report about an original Erasmus edition of Augustine's works with hundreds of contemporary marginal notes which was scheduled to be auctioned off at Sotheby's in Paris with an estimated price tag of

200,000 EURO. Since my name was mentioned in the article as that of a person who had worked on the transcription and Mr. Dill knew me well, he was asking confidentially whether Basel should get in on the bidding in June. After all, the set was printed in Basel and would be a desirable acquisition of local importance. I replied, simply telling him my story in which he was understandably very interested. Basel did not bid. At the auction, touted as a major event by the European press, it was a fierce and tense bidding fight. The ten Augustine volumes finally went for 325,000 EURO and were deposited by the new owner in the University Library of Zurich. I was able to revisit the treasure there last year in the presence of the Zurich colleague who had bought it at the Paris auction. Understandably, he was a little disappointed when he heard what my experience had been.

You can see why I do not think that a library is a dull and boring place. No, the treasure chest is still open and is waiting to surprise and delight the eager and curious user at every turn. Many libraries today have become haughty snobs who turn up their noses at the humble and expectant crowd that simply wants to enjoy what they have to offer. They shelve their new acquisitions by accession date. Every item that you might need for your project involves a search in several catalogs or a number of search fields online. Not so at the two Princeton libraries. The books are still shelved according to subject matter at Firestone and at the Seminary Library. I always inspect the books next to the one I am interested in: the new and shining bindings in order to keep up with what is new in the field, and the old and faded spines because they often cover gems of insight which it would be a pity to miss. Some years ago, a colleague in residence at the Institute for Advanced Study confessed that he was unhappy with the libraries at Princeton. In order to get a book, he said, any book, you have to walk miles and miles 'till you find it in its place. What a nuisance! It was easier at home. You simply filled out a request form, dropped it in a box, and - bingo! - the next day you had it sitting on the circulation desk ready for your use. I must say, I prefer the adventure of roaming Princeton Seminary's Library Land where the roads are well paved, the signs, even in this newly settled territory, start to make sense and where I do get my daily exercise. And when I really get lost, there is always Kate Skrebutenas!

Yes, thank you, Kate, thank you Don, thank you Ken and all you staff people of this wondrous place! Here in Princeton, Theological Library Month reminds us of the incredible treasure chest we have right here on campus. It is good and rewarding to spend much time in this building, long days and hours. And - are you aware of it? Not all is "books" here. You now can even eat lunch, and the coffee machine is always ready. What more can you want?

Note: A videocast of this lecture has been produced by Princeton Seminary's Library and may be viewed at: <https://library.ptsem.edu/podcasts/froehlich-2013-lecture-podcast>