THEOLOGICAL
LIBRARIANSHIP

An Online Journal of the American Theological Library Association

An open access journal publishing essays, columns, critical reviews, bibliographic essays, and peer-reviewed articles on various aspects of theological librarianship and its contribution to theological education.

"Quinquennial" – Reflecting on TL's Fifth Anniversary

It was during a Town Hall luncheon at the 58th Annual Conference of ATLA (held in Ottawa, Ontario) that the launch of the present publication occurred. There are two things I remember vividly about the occasion:

• a sense of anticipation, goodwill, and enthusiasm

• how in spite of our careful planning, the laptop on which were intending to press the "publish" button had timed-out when the moment of destiny arrived.

All that was required to get *TL* past that minor glitch was a little throat-clearing and ingenuity. But it has taken a lot more than that to get the journal to where it is today, in July 2013. And this is a good time to give credit where credit is due (in somewhat random order):

• to various successive members of ATLA's Publications Committee, dating from about 2006 onward

• to Jack Ammerman, (who while serving as ATLA Bibliography Series Editor) hatched the idea of a Journal of Theological Bibliography which, while it never came to fruition in its original format, was nevertheless a direct precursor to the publication you are reading now

• to various iterations of ATLA's Professional Development Committee, who did a good job of keeping this new venture well-integrated with other ATLA endeavors

• to senior leadership (past and present) at ATLA

• to those who have served on *TL*'s advisory Board (providing occasional advice and suggestions for peer reviewers)

• to the Editorial Board

• most of all to you, readers and/or ATLA members, who have played such a decisive part.

We know a lot more now than we did in 2007 about how this journal can serve the theological library community, but your input is just as welcome and needful as ever.

A final word: our longtime colleague as Columns Editor, Andy Keck, is stepping aside from his *TL* responsibilities with this current issue. His work goes back to when the journal was no more than an idea of the Publication Committee on which he served. Nobody has played a more important part, and nobody could have been such a steady and resourceful collaborator. We offer heartfelt thanks to Andy for his outstanding service.

At the same time we are pleased to welcome Andy's successor, Gary F. Daught (Milligan College, TN). Gary has been a thought-leader in the ways that Open Access publishing is changing our landscape, and is looking forward to the hands-on experience of being on *TL*'s Editorial Board.

Thanks for reading,
DRS

Diktuon: Drupal – CMS and Beyond

By James Marion Darlack

Libraries are continuing to broaden and develop their online presence. Patrons are no longer satisfied with static web pages detailing hours of operation, staff contact information, and services. Libraries have employed various tools to meet the ever-evolving needs of patrons. One such tool is the all-so-common "Content Management System" (CMS), with the most popular system known as Drupal (http://www.drupal.org). Simply stated, "Drupal is a free software package that allows you to easily organize, manage and publish your content, with an endless variety of customization" (http://www.drupal.org/about). Drupal was first developed by Dries Buytaert at the University of Antwerp in 1999 and was released into the open-source community under the name "Drupal" (an Anglicization of the Dutch word *druppel* or "drop"). Though Drupal is commonly referred to as a CMS, it is actually a "content management framework," and, as such, it allows for extensibility and scalability through the addition of various user-created modules that build upon its core framework.[1] Libraries have been employing Drupal in a number of ways, including managing the library's web presence, extending the functionality of their online catalog, and providing a framework for digital collections.

Why Drupal?

Drupal's low cost, extensibility, and collaborative user community make it an attractive choice for those seeking to manage a library's web presence.

Cost

Drupal was released in 2001 as open source software, and as such there is no cost for licensing. Thus, the costs involved with running a Drupal site usually involve only the hosting costs and the expense of development and maintenance. Installation requirements are fairly inexpensive: a server running Apache 2.x, a database server (typically MySQL), and PHP (http://drupal.org/requirements). Apache, MySQL, and PHP are all open source and can be easily installed using the "prepackaged" installers such as WAMP (http://www.wampserver.com) or MAMP (http://www.mamp.info).

Extensibility

A Drupal installation is comprised of three basic parts, the "core," "user contributed modules," and "themes." The "core" refers to the basic group of modules that make up a standard Drupal installation. User contributed modules allow for nearly limitless customization of any site's functionality, and the themes allow developers to adapt the "look" and "feel" of a site to the organization's (and users') needs. Evidence of the wide variety of functionality and appearance possible with Drupal is available at Dries Buytaert's list of Drupal-run websites (http://buytaert.net/tag/drupal-sites). Sites listed include the Whitehouse (http://whitehouse.gov), the Louvre (http://louvre.fr), and ING Financial Services (http://ing.us).

---

[1] Robert J. Townsend and Stephanie S. Pakrul, *Foundation Drupal 7: Learn How to Use the Drupal Framework to Quickly Build Feature-rich Websites* (New York: Springer Science+Business Media, 2010), xix.

James Marion Darlack is Assistant Librarian for Reference and Bibliographic Instruction at Gordon-Conwell Theological Seminary, South Hamilton, Massachusetts.

User Community

Drupal has an active user community that is continually developing modules, and themes that are open to anyone to incorporate into their site. Drupal has an active open-source technology community with over 630,000 users and developers (http://www.drupal.org/about), and librarians have joined this user community. The Drupal Libraries Group (http://groups.drupal.org/libraries) offers tutorials, presentations, snippets of code, modules and other helps for libraries employing Drupal to manage their content.

Drupal in Libraries

Content Management System

Drupal is most commonly employed as a CMS in libraries. Kenneth J. Varnum's recently published book *Drupal in Libraries*, covers many of the issues involved with building and maintaining a library website using Drupal.[2] Matt Ostercamp recently described the implementation of Drupal as a CMS at Trinity International University's Rolfing Library.[3] Ostercamp's article in the *ATLA 2010 Proceedings* provides an excellent overview of Drupal's potential. In addition to providing the standard hours, location, contact information, and staff listings, the Rolfing Library was able to regularly publish library news and featured items, update the community automatically when new journals and books were added to their collection, and highlight online content generated by the university's staff and faculty.

Extension of the Online Catalog

Several libraries are using Drupal to extend the functionality of their online catalog. In her article "Drupal Done Right," Karen Coombs highlights libraries using Drupal in such a way.[4] The Ann Arbor District Library (AADL) developed SOPAC (Social OPAC). In essence, this module seamlessly integrates the library's catalog with the library's website. Besides adding catalog content to the library's website, SOPAC also provides "next-generation" features to the catalog, such as "facets, tags, book covers, reviews and ratings."[5] SOPAC has been released to the public as a Drupal module (http://thesocialopac.net/) and is available for anyone to use.[6] Coombs also highlights the library-related modules developed by the XC Organization (eXtensible Catalog Organization — http://www. extensiblecatalog.org/). The XC Drupal toolkit "integrates searchable library metadata, ILS circulation services, repository content and the library website content into a feature-rich web user interface" (http://drupal.org/ project/xc).[7] The Technológico de Monterrey library used a "screen scraper" to harvest information from its MARC records. They then used Drupal's native taxonomy to transform subject headings into categories, tags, and facets.[8]

---

[2] Kenneth J. Varnum, *Drupal in Libraries,* Tech set 14 (Chicago: ALA TechSource, 2012).

[3] Matt Ostercamp, "A New Way to Create a Website: Using Drupal to Create a Dynamic Web Presence." *American Theological Library Association Summary of Proceedings* 64 (2010): 139-147.

[4] Karen Coombs, "Drupal Done Right," *Library Journal* 134, no. 19 (November 2009): 30-32.

[5] Coombs, 30.

[6] Varnum, 115.

[7] Coombs, 31.

[8] Alejandro Garza, "From OPAC to CMS: Drupal as an Extensible Library Platform," *Library Hi Tech* 27, no. 2 (2009), 257.

DIGITAL LIBRARY PLATFORM

Libraries have also begun using Drupal as a platform for their own digital collections. Jonathan Weber, in his article "Shoestring Digital Library," notes that if existing digital library software does not meet the needs of a particular organization, software such as Drupal can be used to build a digital library from the ground up.[9] "Out-of-the-box," Drupal does not support metadata standards (e.g., MARC, Dublin Core, OAI-PMH), but here the extensibility of Drupal shines. The Libraries Drupal Group has prepared a list of modules that help integrate metadata standards with Drupal (http://groups.drupal.org/libraries/modules). The "Views OAI-PMH" module opens up digital library holdings to metadata harvesters (http://drupal.org/project/views_oai_pmh), while the Biblio module can be used to import and manage bibliographic records in various formats, including BibTex, RIS, and MARC (http://drupal.org/project/biblio). Standard Drupal modules (not necessarily related to the library world) can also be used to effectively build a digital library. Matthew Kirby has developed a helpful tutorial on how to plan and build a Drupal library.[10] Kirby's tutorial focuses on developing a library of digital images, but the planning process and concepts involved could be applied in many situations.

EVALUATION

As mentioned above, the lack of licensing cost is a huge selling point for Drupal. However, it should be noted that while "open source" software is "free," the term "free" has a wide range of meaning. There's quite a difference between "free drinks" and a "free puppy." Drupal is free, like the "free puppy," as it will require an investment in maintenance for the life of the site that includes hiring or training staff with knowledge of PHP and MySQL.[11] That being said, Drupal can be a powerful platform for building a library's web presence, extending the usability of its online catalog, or even developing a digital library.

---

[9] Jonathan Weber, "Shoestring Digital Library," *Library Journal* 131, no. 12 (July 2006): 30-32.

[10] Matthew Kirby, "How to Build a Drupal Library: A Guide for Drupal 7" http://anothermyth.com/wp-content/uploads/2013/02/How-to-Build-a-Digital-Library-Matthew-Kirby.pdf.

[11] Marshal Breeding, Abram Stephen, and Karen Schnieder, "ULTIMATE DEBATE: Open Source Software – Free Beer or Free Puppy?" (panel discussion at the American Library Association 2010 Annual Conference, Washington D.C., June 28, 2010), http://www.librarytechnology.org/ltg-displaytext.pl?RC=14863.

PROFILES: *John Albert Bollier (1927-2010)*

By Suzanne M. Estelle-Holmer

" The Literature of Theology. That's a rather presumptuous title for a course. Who can possibly be learned enough to deal with all the literature of theology – the classical texts, the Bible, Augustine, Aquinas, Luther, as well as the contemporary theologians, who write in monographs and hundreds of journals, reports and proceedings?"[1]

With this humble question John Bollier would introduce the course in theological bibliography that he taught for eighteen years at the Yale Divinity School. As the author of *The Literature of Theology: A Guide for Students and Pastors* (1979), there was no one better suited to the task of bringing the world of theological bibliography to students, pastors, and laypersons. Indeed, one of the recurrent themes in Bollier's writing was the desire "for students and pastors to become independent in finding the books, the journal articles, or the information needed in the pursuit of either academic study or professional ministry."[2] John was an avid advocate of information literacy and the need for life-long learning.

John Bollier was born in 1927 in North Tonawanda, New York. His family owned a business in the area and so developed good organizational skills and learned how to manage resources. In 1944 he went off to study at the University of Michigan where he received a degree in history. There he joined a Christian group where he met his wife, Trudy (Gertrude Lothian). A young Brevard Childs, later to become a prominent biblical scholar, was also a member, and John admired him for his scholarly interests. Although the two pursued quite different careers, their paths continued to intersect at Princeton Seminary and again later, at Yale.

After college John went on to study at Princeton Theological Seminary. A strong sense of Christian commitment and a love of scholarship and languages drew him to seminary. While at Princeton he published two scholarly articles in the journal *Interpretation*.[3] After completing the Master of Divinity degree in 1952, he was ordained to Presbyterian ministry and embarked on a career as a pastor, serving two churches in Pennsylvania. Still drawn to the study of Bible and theology, he went on to complete a Master of Theology degree at Princeton, and in 1957-58, he was granted a leave of absence from the parish to study at the Graduate School of Ecumenical Studies, affiliated with the World Council of Churches and the University of Geneva in Bossey, Switzerland. This was a formative period in John's intellectual life that offered him the opportunity to pursue theological study in a lively European context.

When John returned home he resumed his pastoral career. After having served two churches in Pennsylvania, he and his family made a big move to California in 1963, where he became the pastor of Saint Stephen Presbyterian Church in Los Angeles. Those years were marked by John's discipline of preaching: Monday was supposed to be a vacation day, but John would often start scribbling notes and jotting down ideas for the next sermon; Tuesday was

---

[1] John Bollier's unpublished lecture notes from the course "The Literature of Theology," undated.

[2] John Bollier, *The Literature of Theology: A Guide for Students and Pastors* (Philadelphia: Westminster Press, 1979), 17.

[3] John Bollier, "Judgment in the Apocalypse," *Interpretation* 7 (1953): 14-25 and "The Righteousness of God: A Word Study," *Interpretation* 8 (1954): 404-413.

Suzanne M. Estelle-Holmer is Reference and Instructional Services Librarian at the Yale Divinity Library.

devoted to exegetical study; Wednesday the first draft; and Saturday the rehearsal when John would do a trial run culminating in the delivery on Sunday morning.

In 1971 John earned a degree in library science from the University of California at Los Angeles. He regarded this as a way of returning to the world of books and scholarship, but also of redirecting his experience and training toward a new mode of service. He worked for a year at California State University at Northridge as Reference Librarian and Bibliographer for Philosophy and Religion. While on a short family trip to the East Coast, he was informed of an opening for a librarian at the Yale Divinity Library. He contacted the newly appointed Divinity Librarian, Stephen Peterson, who set him up with an impromptu interview. Needless to say, John got the job, and from 1973 to 1991, served as Public Services Librarian at the Divinity Library.

This was an important time of change and growth for the Library, but John's most ambitious and beloved project was his course in theological bibliography. Although the first Divinity Librarian, Raymond Morris, had conducted bibliographical instruction in an informal way through consultations and occasional lectures, John was successful in introducing library instruction as part of the official Yale Divinity School curriculum in the form of a semester-long, credit-bearing course. It first appears in the YDS Bulletin in 1975 under the title "Tools for Continuing Self-Education" and has continued to be taught at YDS up to the present.[4] The care and deliberation John took in creating and revising the course is evident from a thick, three-ring binder that contains John's handwritten lecture notes and typed bibliographies. One of the features of the course was the use of challenging weekly question sets, designed to give students practice using reference tools. As the final project for the course, students were required to compile a bibliography of the best sources on a topic of their own choosing. The emphasis was on the "type-of-literature" approach to research, in which the student learns basic types of sources (concordances, encyclopedias and dictionaries, indexes, etc.), in which one may reliably be expected to find certain kinds of information, regardless of the subject matter.[5] There was little emphasis on monographs, as these came and went according to trends and new developments in scholarship.

John's teaching laid the groundwork for the book *The Literature of Theology*. The work of compiling and editing was supported by a grant from the Association of Theological Schools in the U.S. and Canada. The guide quickly became a standard manual, listing resources for research and reading in biblical studies, systematic theology, historical studies, and practical theology. In 1997 David Stewart and John met at a conference to discuss the possibility of working together to revise *The Literature of Theology*. John was excited at the prospect of a revision, but came to realize that he was very much an "old school" librarian and had little incentive to learn the new electronic tools. As Stewart notes in the introduction to the revised edition, "John quite reasonably decided that he had postponed his retirement for too long already and politely withdrew from the project."[6] Stewart's book is quite different from John's, acknowledging changes in information technology and new areas of theological inquiry.

No profile of John would be complete without mention of his work on behalf of ATLA. As a board member, he played a key role in the reorganization discussions that led to the merger in 1992 of all ATLA-related boards into a single board of directors. In 1991 when John retired from Yale to embark on what could be considered a third

---

[4] The content and title of the course has changed over the years. In 1979 it became "The Literature of Theology." Its current title is "Resources for the Study of Religion."

[5] Thomas Mann, *Library Research Models* (New York: Oxford University Press, 1993), 57-58.

[6] David R. Stewart, *The Literature of Theology: A Guide for Students and Pastors*, rev. ed. (Louisville: Westminster John Knox, 2003), 5.

career, he set up an office at home and worked as the first Director of Development. Drawing on his business acumen, he enhanced the ATLA Endowment Fund and distinguished it from the Annual Giving Fund. He also wrote successful grant proposals to support microfilm preservation and traveled extensively in Europe and Latin America to establish relationships and cooperative programs with theological schools, universities, libraries, and institutes. John retired from this position at ATLA in 1997.

John Bollier's life synthesized the best of the pastor and the librarian. He believed that the practice of ministry should not be separate from the pursuit of knowledge and that students require training in the tools to access the expertise they will need throughout their professional lives.

Web Review: *Spirituality, Medicine, and Health Bibliography*

http://people.bu.edu/wwildman/smhbib/

By James R. Skypeck

The Spirituality, Medicine, and Health Bibliography (SMHB) is a work edited by Professor Wesley Wildman of Boston University's School of Theology. The Bibliography was compiled during a research seminar conducted by Dr. Wildman in two separate semesters, entitled, "Spirituality, Medicine, and Health." Connor Wood, Eric Dorman, and Joel Daniels compiled the first version, created in the Fall 2009 seminar. Jenn Lindsay, Derrick Muwina, Stephanie Riley, and Lawrence A. Whitney created the second version in the Fall 2011. The information in the bibliography is current as of January 1, 2012.

Reading the "About" section of the SMHB provides background on the process that Dr. Wildman and his student teams used to create the bibliography. This background information proves particularly helpful when determining how entries are organized, as entries could fall within more than one category. The SMHB includes tips for using the tool and some basic search information. Dr. Wildman states that the group could not create a specific search tool for the bibliography but presents two ways to search the bibliography for a specific entry: using one's browser's search function after displaying entries OR downloading the bibliography to a bibliographic reference tool (like EndNote or RefWorks) and searching for the entry within the software.

The SMHB is extensive with over 3,000 entries and comprises hundreds of pages if printed. The editor and his teams have created a very useful navigational menu on the left side of the bibliography's site. Users have the option to view the bibliography in its entirety (a rather daunting prospect!) or choose a particular area within the bibliography on which to focus their attention. In its current version, the bibliography is divided into five major parts: "History, Influence, Metaphysics, and General Background of Spirituality and Medicine Traditions," "Contemporary Research on Spirituality and Health," "Integration of Alternative/Spiritual-Based Practices," "Ramifications on Health Care Policy," and "Books for General Interest." Excluding Part Five ("Books for General Interest"), all of the other parts are divided into sub-categories, enabling the user to drill down to smaller topics within the larger categories. For example, within Part 2, Dr. Wildman and his teams have divided "Contemporary Research" into nine sub-categories including "Mental Health," "Specific Conditions," and "Specific Groups" based on the primary content of the item within the bibliography. Entries are listed alphabetically by family name.

Items within each section of the bibliography contain standard citation information including digital object identifiers, dates of accession, addition and modification, source information including which database or catalog was searched, and ISSN/ISBNs when warranted. For many entries, the editorial team has tagged them using the controlled vocabulary provided by the database or source searched. In some cases, notes are provided for an entry based on available abstracts. This information is only available by using the left navigation section or choosing "browse" under each section on the right side.

The editor and his student teams have formatted the bibliography in RTF, BIB, RDF, and RIS for easy download to bibliographic management software. Users should be able to download the entries to the system they prefer including Zotero and EasyBib. Dr. Wildman has requested that any citation of the SMHB be done by citing the website and the original authors.

James R. Skypeck is the Public Services Librarian at Boston University School of Theology Library.

The SHMB is a grand project and it is apparent that the SMH students and Dr. Wildman spent a lot of time compiling the lists that make up this extensive bibliography. While it is not likely to be updated regularly (the process seems to take place every two years in the fall semester at BU), the 3,000+ entries will provide a fairly comprehensive look at the scholarship in the areas of spirituality, medicine, and health. According to Dr. Wildman, some editing is ongoing, particularly in cases where an entry has an abstract and notes.

The Perennial Question and a Radical Response: the Student Bibliographer Program in the Vanderbilt Divinity Library

by Eileen Crawford

ABSTRACT: The student bibliographer program at the Vanderbilt Divinity Library has functioned successfully for thirty years. Created in 1979 by the library director, Dorothy Parks Evins, as a cost savings measure, the program has employed Ph.D. students to select materials and to perform other professional level tasks. The essay outlines the origins and development of the program. An appendix includes responses from former student bibliographers to questions regarding how their experience in the Student Bibliographer Program has influenced their professional and academic careers

INTRODUCTION

"How do you stretch the budget to provide adequate material and services for the new academic year?" The question is a common one among academic library directors. In 1979, Dorothy ("Dot") Parks, the newly appointed Director of Vanderbilt University's Divinity Library, responded with a bold solution: a professional position in the Divinity Library would be replaced by a team of Ph.D. students.

It was an opportune time to propose such a plan. Dot's previous position as the reference librarian was vacant. The Divinity faculty was supportive, particularly Jack Forstman, Dean of the Divinity School. Most important, Dot's life experiences provided her with the creativity and independence to persevere through the inevitable obstacles confronting any new idea that attempts to circumvent established ways of doing things. Dot's first career was as a missionary, teaching mathematics in Malaysia. There she had learned to make the most of limited resources, and to depend on the collegiality and varied talents of colleagues. Such lessons emboldened her to diverge from the traditional path, and to enter uncharted waters in the early days of her appointment as Library Director.

HISTORY OF THE STUDENT BIBLIOGRAPHER PROGRAM

The first step in the plan was to eliminate the reference position, a decision that would be looked on askance by many library administrators then and now. The reference salary would be used to hire students in the Ph.D. programs as bibliographers, with the additional responsibility of providing reference support in their areas of expertise. The vacated reference salary was enough to fund a significant portion of the ten-hour-per-week compensation for bibliographers in all of the programs. The beginning team needed to cover the six program areas in the Graduate School of Religion: Hebrew Bible, New Testament, Theology, Church History and History of Christian Thought, Ethics, and Pastoral Studies (encompassing Homiletics, as well as Religion and Personality).

Dot shared her thought process in an August 4, 2010, interview with Eileen Crawford and Bill Hook, and wrote a follow-up clarification in unpublished notes that outlines what she had in mind:

> The plan was to appoint a bibliographer, a graduate student well on in his/her program, for each of the six areas. Appointments would be made from suggestions from the faculty in the various areas; this was

Eileen Crawford is Associate Director and Collections Librarian in the Divinity Library at Vanderbilt University, Nashville, TN.

the bridge-builder. It assured faculty that their ongoing interests in building their specialized collections would be addressed. As the appointees kept up with their current literatures, it not only informed their own research, it could build acquisitions lists for the collection. Keeping up with and judging current publications, it seemed to me, was just what graduate students should be doing anyway. It was this highly motivated learning activity which could be tapped for building a solid collection.

In addition to the Ph.D. programs, the Divinity School offered ministerial programs that needed to be included in the plan. Since the reference salary alone was insufficient to cover all six positions, more thinking out of the box was required. Dot writes:

> I was driven to examine what had been considered a sacred cow, the Kesler Endowment. The fund had been endowed by Professor John Louis Kesler for the purpose of assuring continuing education opportunities for rural ministers in isolated communities. I had the greatest respect for Professor Kesler's intention and commitment to that goal. But the world had changed dramatically in the half century since he made that endowment gift. Mobility and communications had rendered the rural minister of his day obsolete by the eighties. The question was: How can I use the fund where it is needed, and still honor his intention and gift? The answer became clear.

Under the evolving plan, the Kesler Circulating Library would expand rather than diminish. One of Dot's priorities was to maintain the flourishing mailing service. The Kesler collection was shelved behind a closed grill. Under Dot's guidance, it was weeded and then inter-shelved with the Divinity Library collection. Patrons of the Kesler circulating library now had access to the entire Divinity collection. Likewise, faculty and students could access the previously isolated Kesler collection. With the original intent of the Kesler gift enhanced by access to a larger collection, the Kesler Fund could then be used to support the bibliographer and the selection of material in Pastoral Studies, as well as the ongoing expenses for the assistant and collection of the Kesler mailing service.

The bibliographer program was fully developed, funded, and resourced by a talented group of Ph.D. students during a six-month period. Dot articulates the unforeseen benefits of venturing into uncharted waters:

> "As I spread my wings with proposals, receptions, and exhibits, I grew increasingly bold as I called upon the bibliographers for research and any number of their creative gifts. For the most part, they were willing participants in whatever I asked of them. Rather than simply relieving me of making selections for the collection, the plan multiplied what I could do to develop resources and thereby enable real growth of the collection and its services. The bibliographer's team brought life to the Divinity Library."

Dot's written account[1] gives special recognition to Anne Richardson Womack (currently Digital Projects Librarian) for her early development in the mid-nineties of the online *Revised Common Lectionary*[2] and its companion site, *Art and the Christian Tradition*.[3] The lectionary site receives more hits than any of the other Vanderbilt University Library websites, and regularly receives comments from a global audience. Dot believes that Anne may not have had the Kesler Service especially in mind when developing the two projects. Nevertheless, Dot sees these websites as a serendipitous expansion of the Kesler Service and another example of what can be accomplished when one is willing to innovate.

---

[1] Dorothy (Dot) Parks, Unpublished notes re: Student Bibliographer Program, 2013.
[2] http://lectionary.library.vanderbilt.edu/; project of the Vanderbilt Divinity Library, a division of the Jean and Alexander Heard Library
[3] http://diglib.library.vanderbilt.edu/act-search.pl

THE BIBLIOGRAPHER PROGRAM TODAY

The Divinity Library bibliographer program continues today aided by another highlight of Dot's tenure as Library Director. Working closely with Dean Jack Forstman, the number of new endowments designated for the Divinity Library book funds was dramatically expanded. Today, the endowed funds account for 47 percent of the Collection's budget.

The bibliographer program in many ways remains unchanged, with job descriptions that would still be recognizable by its earliest participants. However, technological innovation has radically changed how the work is carried out. There are up to eleven bibliographers with collection responsibilities for each of the Divinity School's areas of study and program strengths. The library's primary vendor distributes its title offerings electronically rather than through paper slips. Bibliographers access the vendor's website and make selections electronically that the Collections Librarian vets before submitting an electronic purchase.

Each of the bibliographers also maintains a LibGuide for their subject area. The LibGuides' homepages have an RSS feed of all of the purchases made within the past 30 days. In addition, bibliographers can highlight new book purchases, databases, blogs, or anything else in their field that warrants special recognition. Bibliographers are encouraged to use their creativity in maintaining the LibGuides and are only limited by established practices and time constraints. Periodically, bibliographers send e-mails to their faculty and patron group with a link to the LibGuide to remind them of its existence, and the services that they and the librarians have to offer.

Even timesheets are maintained and submitted electronically. The maximum hours per week are ten, but the hours are flexible. Fewer hours are allowable in crunch periods and recoverable during slower periods in the academic calendar. Bibliographers are asked to schedule five hours a week so that they can be available at known times for staff questions and to build community. Their remaining hours can be completed at their convenience.

Certainly the program has faced challenges over time. Vanderbilt's Ph.D. programs in religion now admit fewer students and make larger financial awards compared to earlier years of the program, decreasing the pool of candidates and their need for additional income. The vacant bibliographer positions compete for a smaller number of qualified students with a few better-paying positions in the Graduate Department of Religion and the Divinity School, as well as teaching assistant positions. So far, there have not been empty bibliographer positions, but recruitment has been expanded to include second-year students and occasionally those in their first. Fortunately, graduating students have recommended the program to students behind them in their subject areas, which generates interest and receptivity when students are contacted about an opening.

Unforeseen projects evolve with frequency in the Divinity Library. It would be difficult to see how they would be accomplished if there were not a sufficient pool of student staff possessing an expert's level of subject knowledge to apply to the tasks. Dot's words still ring true today: "The bibliographer's team brings life to the library."

ASSESSING THE STUDENT BIBLIOGRAPHER PROGRAM AFTER THREE DECADES

There have been five Collection Librarians administrating the program since its inception: Dorothy Parks Evins, Bill Hook, Ann Richardson Womack, Meredith Hammons, and Eileen Crawford. These administrators are all champions of the program, but empirical evidence had never been collected to give strength to their advocacy. Thirty years after the program's beginning seemed a good time to record its history and gauge its success.

As the current program administrator, I compiled a list of the student bibliographers employed between 1979 and 2010. Six questions, along with a cover letter, were sent to ninety former bibliographers, and twenty responses were received.[4] The questions were open-ended in the hopes that former bibliographers would provide further insights into the impact of the program on their careers. Most of the responses were positive and affirmed the assumptions that had been offered by Dot as arguments on the program's behalf at its inception. Respondents wrote from their experiences as faculty, Deans, and editors in publishing houses.

ASSUMPTIONS

1. Student bibliographers would build a bridge between the Divinity School and the Divinity Library.

When there is an opening for a new bibliographer, faculty in the subject area of the vacancy are contacted to recommend candidates for the position. Faculty and librarians are partners in the selection process, and have an investment from the beginning in the success of the new hire. Bibliographers are encouraged to promote their services to the patrons in their subject area. As both students and bibliographers, they easily navigate the space between the two roles, providing more frequent and informed contact than a typical Collections Librarian is able to develop among a much larger and diverse patron base.

2. Student bibliographers' subject expertise and their awareness of the research interests of their faculty and other students in their program area would allow for a more focused and discerning selection of material as they perused vendor slips and publisher's catalogs and websites.

Through many of the thirty years of the program, the Divinity Library has been unique among the Vanderbilt libraries in not utilizing an approval plan for collections. Although the Divinity Library's collections budget was leaner than other libraries, and many of its peer theological libraries, the bibliographers' knowledge of research interests has resulted in a high degree of patron satisfaction with the collection.

3. Student bibliographers greatly enhanced the library staff's language and subject expertise.

Although the student bibliographers' major responsibility was to select material, they were also called on to help answer reference or cataloging questions, assist in teaching bibliographic instruction classes, or perform special projects. The Divinity Library staff has never numbered more than three and three quarter professional staff, and for much of the thirty-year period it was less. During periods of staff vacancies, bibliographers have even been recruited to fill staff and professional roles. It would not be excessive to give them significant credit for the goodwill garnered for the library among their constituents.

4. Student bibliographers would personally benefit from their library experience in multiple ways.

Student bibliographers were treated and trusted as professionals, but their pay has never reflected the level of their job responsibilities. Yet, the low pay rate did not discourage candidates, even for financially struggling students. The library was already a second home to most of them. The selection process gave them a broader awareness of their subject area outside of their own narrow research interests. Perhaps the most affirming statements from bibliographers over the years in support of the program were their appreciation of community in the midst of the

---

[4] A copy of the questions and responses from a representative sample of former student bibliographers is included as an appendix to this essay.

often lonely scholarly work of a graduate student. For many, interactions with library staff provided them with a sense of family.

5. Student bibliographers would impact the libraries of institutions that employed them as faculty through a greater appreciation of how libraries can collaborate in the learning process.

This assumption was cherished by the administrators of the bibliographer program, but had only anecdotal evidence for its validity. The idea was that student bibliographers would go on to become faculty members at seminaries and theological schools, where their bibliographer experience would make them informed advocates of the librarians and the libraries in their institutions. How could this not be true given their pseudo librarian professional experiences as student bibliographers?

The Bibliographer Program in the Future ("Oh No! - The Future is Already Here!")

As I began this project to record the history of the Student Bibliographer program, the library was preparing for a paradigm shift in how collections would continue to be developed, how they would be accessed, and how they would be valued. It was difficult to anticipate how the bibliographer program would survive in this new environment. At the very point when I was recording the history and exhorting the values of the program in the hopes that it would provide a model for struggling theological libraries after the 2008 economic crash, the viability of our program seemed to me to be in question.

It was announced in the summer of 2011 that the Vanderbilt University Libraries would be adopting a preference for electronic-monograph formats over print. Fortuitously, for a library system that was running out of stack space in its libraries and its remote annex, the number of physical books in the collection would no longer be considered the benchmark of a great library. In fairness, it must be emphasized that there was considerably more nuance in the library administrations' communication of this great leap forward that would propel us into a 21st century research library. However, as the Collections Librarian in the Divinity Library, I interpreted this announcement as a radical and negative change in which vast numbers of e-books would be dropped into the catalog, patrons would access the library remotely, and the collection that had been so thoughtfully built over time would soon languish in dusty stacks.

The challenges in preparing for this transition in the Divinity Library were compounded by the relative inexperience of the student bibliographers. All but two of them had been hired in the summer of 2011, when the conversation with an e-book vendor was just beginning. It was unusual for more than half of the bibliographers to vacate their positions during the same period. New bibliographers receive training at the start of their employment, but it usually takes at least a year to become comfortable spending thousands of dollars on library material. Conversations with more seasoned bibliographers in the Collections workroom had functioned as a confidence builder for new recruits as tips and learned wisdom were shared.

All too soon it became a reality. In 2011, the Vanderbilt University Library System contracted with ProQuest's ebrary to provide e-books through their Patron Driven Acquisition program. The Library also subscribed to 70,000+ e-books from ebrary's Academic Complete collection. The 70,000 Academic Complete records were loaded in January 2012, providing access to books published between 1995 and 2011. No selection was required, although the duplication rate against the library's print collection was surprisingly high, suggesting the very satisfactory quality of the electronic offerings.

Our main vendor, YBP, began delivery of the Patron Driven Acquisition program the same month. Through this program, books that fit pre-established parameters in the Library of Congress B classification were downloaded weekly into the online catalog, essentially operating as an approval plan. Meanwhile, the established workflow for selecting books continued alongside ebrary's e-book delivery programs. Bibliographers made their title-by-title selection decisions in YBP's GOBI database, with the added option of being able to select an electronic version of the book when an e-version of the title was available.

The Patron Driven Acquisition program raised many questions. However, the transition period was made easier by the Library administrators' flexibility in allowing bibliographers discretion in selecting print or e-book for the titles they reviewed. Some libraries within the Vanderbilt system have patrons who are more comfortable with e-books. In the Divinity Library, student bibliographers know their faculty and peer preferences, or they can send an e-mail to solicit a format option for a particular title. This personalized service is enabled through their status as both student and bibliographer.

As the trend of patrons relying on remote access continues it logically follows that ways to deliver library services electronically must also evolve. The student bibliographers and their expert subject knowledge have already been put to good use in developing subject LibGuides, and, when requested, LibGuides for particular courses. Upgrades in this software and additional training have given them even more tools to reach their patron group electronically. A recently appointed task force charged to study the University Library's use of social media has opened up possibilities that may be unique to the Divinity Library that has ten student bibliographers at their disposal. Who better to send a tweet or make use of some other social media platform yet to be imagined than a fellow student whose job was conceived as a bridge between the School and the Library?

At least in the near future, the student bibliographers seem to have an important contribution to make to the Divinity Library as it strives to remain an integral and visible partner in the educational process. As the current Collections Librarian and administrator of the program, I am more than grateful that they are able to navigate the library's technology changes so easily, and have the patience to drag me up to their level of technological comfort.

APPENDIX: SURVEY QUESTIONS TO FORMER BIBLIOGRAPHERS, WITH RESPONSES

1. At the time the plan to hire student bibliographers was initiated, it was thought that the program would build a bridge between the School and its Library. Do you think this assumption was borne out during your time as a bibliographer, and if so, can you provide examples of ways in which this occurred?

•   I think the primary way was that students in my classes and professors I had, recognized me as a link to the library. They knew I could answer questions and it made it easier, particularly for students, to ask me things, recommend books, etc. in the course of their normal day, rather than having to seek out the right person in the library to contact. That was also true for professors, since they could ask me their questions and I could point them to the right person. I also felt as though I learned a great deal that helped me in my work as a teaching assistant by being in the library and thus learning more about what our resources were and how to access them, that I could then pass on to others.

- Yes, I think so. Instead of simply being served by the library, the positions of student bibliographers provided an avenue for students to serve and contribute to the library. I think that the arrangement enhanced a sense of shared trust between students and the library. That is, we were trusted to identify and initiate orders for books that became a part of a major research library. Additionally, in our regular staff meetings, the "professional librarians" solicited ideas and input from the bibliographers and, although it has been several years now, I'm certain that a number of our ideas were adopted. Finally, fellow students felt very free to approach us about resources they would find useful for their research.

- Most definitely! During my tenure as a bibliographer, I have time and again been able to direct my area colleagues in the graduate program and faculty to new monographs and journal articles relevant to their current research, for that was my understanding of program's concept. As part of my own education and being of help to the area faculty and students, I made a monthly schedule to browse latest journals that arrived at the Divinity Library. I thought it also a collegial duty to refer dissertation writers to current research in their own area of research.

2. If you are currently at an institution that has a library, could you see this model working as a bridge between library staff and non-library staff?[5]

- I could definitely see this model working in my current institution. Having students engaged in the collections process gives them greater knowledge of and investment in the resources of the library. I just gave a presentation in a graduate level class where, here in October, several students had never set foot in the library. Providing graduate students with jobs so closely tied to their fields gives them a larger investment in the library and in doing their own outreach for the library.

- My university does not have a student bibliographer system in any field. It is a large state school with professional bibliographers. Last August I brought up the Vanderbilt idea at a meeting on how to improve the library. The professional librarians were intrigued. They had never heard of this idea and wanted to explore it some more. I haven't heard since if anything has been done about it.

- I am not currently at a university, but when I taught at a university, I had a fine relationship with the library staff, especially those in acquisitions. They did not have the Divinity Library's model and when I mentioned it to them, they all expressed surprise that someone could have come up with the idea as a cost saving measure. Of course, were that model to be used, then several of the full time staff in their acquisitions department would have been without work. At the moment of a world-wide financial crisis, there is no doubt in my mind that Library Directors would jump at this proposal were it suggested to them.

3. Another strength of the program was the addition of language and subject expertise to the library staff through the employment of student bibliographers. Not only were the bibliographers charged with selecting material for the library, but they could be called on to help answer reference of cataloging questions. Were you called on to participate in library activities outside of collections, and did this experience have any impact on your academic career as a student or later in your employment?

---

[5] There were a number of "does not apply" responses to this question due to employment in institutions that do not have Ph.D. level programs.

- Providing reference and cataloging questions to masters' students and PhD colleagues had two wonderful side benefits. First, over time it strengthened my own confidence about offering suggestions for broadening/ deepening research, recommending books and other resources to consult, and helping students reframe research interest in order to sharpen their searches and end results. Second, it strengthened my ability to listen, ask helpful questions, and communicate clearly with students. It made me more aware that occasions to assist students are actually a dialogue between limited, finite, sometimes ignorant human beings who are thinking together about how best to proceed with something that must be accomplished. The dynamics of this were helpful after and outside the classroom when I was teaching, meeting with individual students about their projects/papers. They were also helpful while I was dean of the seminary, meeting with colleagues to think through their research and writing projects.

- Yes, I work in publishing, so helping with cataloging books has influenced how I develop products. When I think about titling, subjects, back cover copy, and BISAC codes for a book, I always think about how to make the title something that will pull up easily for someone searching a library catalog. I also think about how catalogers will deal with the book when it comes into the library. When I have to work with marketing and designers, I always pull from my experience working in Collection Development. There are people in marketing and design, that don't understand that a subtitle is something that is part of a record filed with the Library of Congress versus cover copy that is strictly for marketing. I try to push people to make things clear, so a person who sees the book in passing will be able to find it later in a catalog or an Amazon search because the title and subtitle are clear. The Divinity Library's work with libraries in other countries has made me more aware of what constraints other libraries may face. It affects how I view the cost of the product. It also pushes me to think of ways we can donate products to areas in need.

- Absolutely. The reference part of the job was exciting and rewarding. Professors, students, people from the city would call and/or come by for help in researching particular things. In general, just learning the library to the degree I did — the research tools, the specialized reference materials — was a plus for me as a student and has been invaluable as I've tried to assist students in these years that I've been teaching.

- Just a couple of times I was asked to help outside collections, but it was extremely rewarding work. Every bit of research I did as a bibliographer increased my skill as an academic. That was extremely helpful for my dissertation, since I was researching a topic that was truly new and had almost nothing gathered on it. Many of the sources were also from the popular culture. I am still going out to dinner on the things I learned there.

4. Several bibliographers have commented that their responsibilities for the library gave them a much broader awareness of their academic discipline than they would have had otherwise. Are there ways that you think your time as a bibliographer made you a better scholar/teacher in your discipline?

- Yes! Most immediately, it strengthened my awareness of what was "out there" and how to access it. This was wonderful for my dissertation research. In addition, it broadened my view of and appreciation for the links between my discipline and other disciplines. Some of this came from reviewing publisher's catalogs; some came from conversations with PhD program colleagues working alongside me in the library (my

personal in-house reference consultants!); and some was an unconscious process of gaining confidence regarding what was happening in my field.

- This is definitely the case for me. As bibliographer and assistant archivist for the Glatzer collection, I provided myself with a graduate-level education in Judaica. This aspect of my education at Vanderbilt has served me well over the past two decades.

- I agree 100 percent with the comment on a broader awareness of my discipline. At the time we had a growing library of pastoral care of theology from many newish perspectives: liberation, feminist, and evangelical as well. Left to myself, I fear I would have ignored the latter, which would have been a huge shame. I was able to discover what the cutting edge issues in the field were, and that's priceless. I simply cannot keep up with all the publications that come out now without the time I put in as a bibliographer and what I learned.

- My time as a bibliographer was invaluable to my education and my scholarly career. Broadening the awareness of my academic discipline is only the beginning. This opportunity made me an expert in how to seek out and locate research materials. This knowledge has been a blessing for my own research, yet it has also made me a more complete teacher. I can now guide students through the process of finding research materials with more depth, which aids the quality of their own academic work.

5. If you have worked at an institution that has a library, did your experience as a bibliographer influence how you have related to the library staff? Were you more or less motivated to participate on library committees?

- Although I could never hope to possess 1/100th of the knowledge of most library staff members, my time as a bibliographer galvanized my interest and respect for the potential of libraries and the craft of Library Science. In my current position I have been easily able to relate to the library staff. Similarly, I am now more likely to seek the help of the staff or offer my services if they are needed. Not only that, but it is now much easier to collaborate with the library on research matters or when helping students.

- Absolutely. One of my first committee appointments as a new faculty member was to the Library Committee. It was assumed I brought some understanding of issues (I did) and interest. I'm not afraid to ask for help from the library staff and find them always willing to assist. I think my time as a bibliographer helped me better understand both the resources of the library but also of the staff.

- Absolutely, I was one of those "readers" in my childhood so always had the approval of the librarians I encountered, but it wasn't until my time as a bibliographer that I was able to get over (part of) my intimidation and see the librarians as helpful peers. I've been an advocate of the library everywhere I've been since then.

- My experience as bibliographer helped me appreciate the many types of demands placed on library staff. This has enabled me to view each library as a microcosm in which staff see their job as an opportunity to enrich the education industry and the local community. Library people are special people. Participating on a library committee was natural for me as a new professor.

6. Bibliographers have commented over the years that their work in the library has provided them with an important sense of community through interaction with library full-time and student staff. Could you comment on how library employment impacted your total experience as a student at Vanderbilt?

- The opportunity to be a bibliographer strengthened my association with my academic peers. I was better able to witness and discuss how other students envisioned the future of their studies and their programs. On a personal level, the library staff was welcoming, communal and incredibly helpful. I have nothing but great memories regarding the spirit of the Divinity Library staff and their hard work in making every possible resource available to any student who needed help.

- It was a really important part of community engagement for me. I learned to know students from other programs, engaged in all sorts of conversations, learned to know and appreciate the staff (they were terrific when I was doing dissertation research and writing!) and made friends there. It was one of the places that really connected me to the University and I'm very grateful for that experience. It also made me "at home" in the library and that was wonderful. I roamed all over it — discovered resources, used them, etc.

- The staff of the library became a very important part of my life as a student. They encouraged me in my studies and made me feel like part of a family. If I was proud of something, they were happy along with me. If I needed someone to listen because I was stressed about money or coursework, there was always someone who would lend an ear. My happiest memories are of the library. So many funny stories I tell to this day involve something that happened in Collections Development or at the circulation desk.

- The library was, without question, home for me during my time at Vanderbilt. When I worked as a bibliographer, I would go hang out in the bibliographer's room even when I wasn't working, because I knew I could find people to talk to. When I received the news that I had passed my qualifying exams, I went straight to the library because I knew I would find people there would who would celebrate with me. I met a large number of my closest friends in graduate school while working with them in the library. A lot of the time, when I reflect on my time at Vanderbilt, I picture myself sitting at the old reference/circulation desk or in the bibliographer's room before the renovation, having in depth discussions, laughing a great deal, and developing both as a scholar and as a person.

- I experienced incredible community with my library colleagues — both at work and at play (golf tourneys, chess matches, work breaks, after hours gatherings). I treasure those experiences, which were the most meaningful and enjoyable of my time at Vanderbilt. Because of other library responsibilities, I also was able to get to know a broad range of students, e.g., ABDs who were coming in once a year to renew books and especially undergraduates. I learned about issues with which these students struggled that I don't believe many of my GDR/VDS peers experienced/valued/respected.

- Being a bibliographer has always given me a sensitivity to the place/role and contribution of a university library. I have had the opportunity to speak up for the library and librarians many times, especially when budgets are discussed. Being a bibliographer was a very important part of my Vanderbilt experience. It

gave me a "home" during my years at school. Taking on this role gave me the opportunity for relationships with the library staff and with faculty/students that I would have never had without the position. I have very fond memories of my work as a bibliographer and I am very thankful that the opportunity was offered. I hope Dot knows that she made a wonderful contribution to the school and the lives of those involved!! Way to go Dot.[6]

[6] There were a couple (and only a couple) of responses to particular questions that were from a more negative perspective. I include them here so as not to suppress the voices of those less satisfied with their experience as bibliographers.

- I was a bibliographer for a period of only a few weeks, as I recollect, but the work did strengthen the bridge between school and library. Honestly (I hope this isn't discouraging) I found the work tedious. I was hoping I'd enjoy it more than I did. It got dry.

- I got along with the staff more than I did with the students. Unfortunately there was a lot of negativity among students regarding a number of things having to do with doctoral study and the job market for Ph.D graduates.

A Remarkable Collection of Rare Scriptures in a Small University Setting

by Teresa Cardin Ellis

Abstract: Hardin-Simmons University was given two remarkable collections of rare Bibles and a Sefer Torah with the expressed desire of the donors for the collections to be shared with students, faculty, and other constituencies of the university's Richardson Library. The library has tried to fulfill this request while attempting to preserve these treasures for future generations. As a small university, without a trained archivist or preservationist, we have utilized resources outside our library and continue to pursue sources to assist us in the maintenance of these special collections while still engaging them in the educational process.

INTRODUCTION

Holy words of our faith

Handed down to this age

Came to us through sacrifice

O heed the faithful words of Christ

Holy words long preserved

For our walk in this world

They resound with God's own heart

O let the ancient words impart[1]

Scripture manuscripts often pass from generation to generation, becoming a part of family history and identity. The history of the English Bible reflects the ecclesial, political, and even social history of western civilization. Hardin-Simmons University, a small, Baptist, liberal arts university, owns a number of early English Bibles along with a seventeenth-century Torah scroll. We consider these scriptures to be educational tools to help bring a tangible reminder of the development of the English Bible as we know it today, as well as a reminder of those who sacrificed so much to bring the scripture to people in their own language. We are grateful to all the people who came before us, those who sacrificed to provide, preserve, and pass along these great tomes through the generations. As the caretaker of these early manuscripts, the responsibility of the university's library is both to preserve and impart these ancient words to others.

---

[1] Lynn DeShazo, "Ancient Words." Quoted from *Baptist Hymnal* (Nashville: Lifeway Worship, 2008), 344.

Teresa Cardin Ellis is Associate Professor and Theological Librarian, Richardson Library, Hardin-Simmons University and Logsdon Seminary.

THE DONORS AND THEIR COLLECTIONS

THE TANDY BIBLE COLLECTION

Charles and Roena Tandy gave to Hardin-Simmons University a remarkable collection of Bibles, primarily from the early English era of the sixteenth and seventeenth centuries. Tandy, an anesthesiologist from Dallas, first became interested in the history of the English Bible when his Sunday School teacher, Charles Ryrie, at First Baptist Church, Dallas, told the story about the "Wicked Bible." Ryrie, a well-known Bible scholar, related the story of the Bible printer, in an attempt to discredit his boss, who intentionally erred by translating Exodus 20:14 as "Thou shalt commit adultery." This infamous mistranslation piqued Tandy's interest in ancient versions of the scripture. Realizing that he knew very little about the history of the English Bible, Tandy began a journey of researching and collecting some of the most historically significant English Bible translations, as well as a number of early German Bibles. Tandy, an alumnus of Hardin-Simmons University, along with his wife, donated their Bible collection to HSU in 2009.

The collection comprises over seventy-six pieces, including complete Bibles, leaves from a number of translations, musical manuscripts, and limited editions of important facsimiles, as well as secondary books related to the history of the English Bible. The centerpiece of the collection is a first edition King James Bible (1611), sometimes referred to as the "Great He Bible," as well as a 1611/1613 King James "Great She Bible" (see below).

The Tandy Bible Collection contains rare Bibles that preceded the King James Version, including a 1550 edition of the Coverdale Bible, a 1549 Matthew's Bible, a 1541 edition of the Great Bible, and a first edition of the Geneva Bible (1560). First editions of the first English Bibles translated for Catholics — the Rheims New Testament (1582) and the Douai Old Testament (1609/1610) — are part of the collection. Combined, these major editions form a rare collection that traces the English Bible through the sixteenth century prior to the publication of the King James Version. Two beautifully bound copies of the Baskerville Bible (1763, 1772) are also part of the collection.

The Tandy collection also includes editions of the English Bible printed in North America, including the Noah Webster Bible (1833), the John Brown Bible (1816), and an edition of the first English Bible printed in the United States, the Isaac Collins Bible (1793).

In addition to the English Bibles found in the Tandy Bible Collection, there is the Sacon Bible of 1521, printed in Lyons, France, and the oldest Bible in the collection. This Latin Bible includes two-color printing, a wealth of woodcut illustrations, and an early sixteenth-century binding. The Tandy collection includes a number of German Bibles, three of which have particular significance in the history of early America. The Germantown, Pennsylvania, press founded by Christopher Sower (sometimes spelled Saur or Sauer, 1693-1758) produced three quarto Bibles (1743, 1763, and 1776). Each of these publications brought something unique to the printing process in the New World. The 1743 quarto Bible was the first Bible printed in America in a European language. The second edition in the collection was the first Bible printed on paper manufactured in America. The third and final edition in the collection was the first Bible printed with American type. This 1776 edition was also called the "Gun Wad Bible" because the invading British soldiers allegedly used the leaves as filler for their cartridges and as litter for their horses.

The Kelley Bible Collection and Sefer Torah

Doyle and Inez Kelley, both alumni of Hardin-Simmons University, gave a late seventeenth century Sefer Torah ("scroll of Torah") to Hardin-Simmons University in 2007. Two years later, following Doyle Kelley's death, his wife presented the university with thirteen rare English Bibles from the sixteenth and seventeenth centuries in fulfillment of her late husband's wishes. Kelley began collecting the ancient scriptures because of a fascination with the English Bible and how the word of God traveled through the centuries to arrive in the form we know today. For years Kelley's Bibles were housed in a case with glass doors in his office in downtown Houston, where Kelley would pull them out from time to time and share them with visitors to his office. Though the collecting of these rare Bibles brought great joy to Kelley, he considered himself to be a temporary caretaker.

Dr. Kelley acquired the Sefer Torah as a bonus when purchasing one of the Bibles in his collection. In his negotiations over the price for the book, the dealer offered to "throw-in" one of several scrolls that he had. Kelley chose the largest scroll in the group, thinking it might be the most valuable. That scroll is now on display on the first floor of HSU's library. The scroll is exceptionally tall, at approximately 27 inches. Such scrolls were typically created for reading in synagogue worship or occasionally for use by a wealthy individual. This Sefer Torah likely originated in an ancient Yemenite scriptorium and probably dates to the late seventeenth or early eighteenth century. It contains the full text of the Torah of the Hebrew Bible, which is equivalent to the books of Genesis through Deuteronomy in English Bibles.

In addition to the Sefer Torah, the Kelley Bible Collection has a rare edition of the Tyndale and Erasmus Diglot New Testament printed in 1538 and the 1537 edition of the Coverdale Bible. The collection also includes a 1549 copy of the Matthew's Bible, a 1566 edition of the Great Bible, two editions of the Geneva Bible (1576 and 1599), a 1600/1635 edition of the Douai-Rheims Roman Catholic Bible, and a 1602 edition of the Bishop's Bible, which was used as the basis for the King James Version.

The capstones of the collection are two first edition copies of the 1611/1613 King James Version, "Great She Bible" (see below). A 1708 copy of the King James Version, containing the more radical marginal notes found in the Geneva Bible, and a 1751 Irish quarto edition of the King James Version complete the collection.

Historically Significant English Bibles in the Collections[2]

Tyndale New Testament, 450th Anniversary Edition (1976, Tandy Bible Collection)

In 1526, William Tyndale became the first person to translate the New Testament into English from the original Greek, providing both the catalyst and the basis for all subsequent English translations in the sixteenth century. The copy owned by Hardin-Simmons University is a facsimile reprint in color by David Paradine in London of Tyndale's 1526 New Testament (Figure 1). It is a limited edition, #7 of 250 copies printed. At the end of the New Testament is a description of the reprint stating in part, "It has been taken from the only known complete copy of the text (which lacks a title page) in the library of the Baptist College, Bristol."[3]

---

[2] The photographs appearing in Figures 1-11 were taken by Kristen Harris, and those appearing in Figures 12-14 were taken by Scott Burkhalter. These photographs are used by permission of Hardin-Simmons University.

[3] *Tyndale New Testament*, 450 Anniversary Edition (London: David Paradine, 1976), back material.
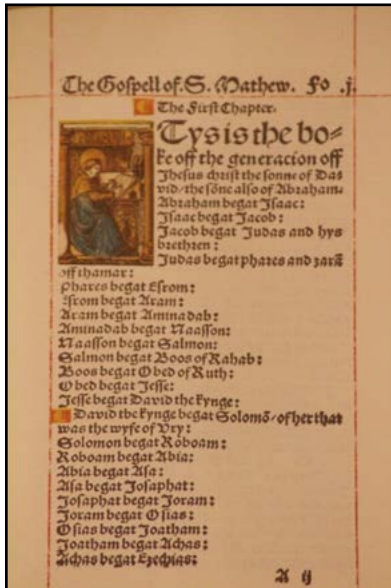
Figure 1: Tyndale New Testament facsimile, first page of Matthew's Gospel[4]

This rare edition remained at Baptist College, Bristol, until 1994, when it was purchased by the British Library.

The Coverdale Bible (1537, Kelley Bible Collection)

Nine years later, in 1535, Miles Coverdale, an acquaintance of Tyndale, was the first to translate and print a complete English Bible. Coverdale used Tyndale's translations of the New Testament, the Pentateuch and Jonah, but, not being a Hebrew scholar himself, he relied on the Latin and German translations for the remaining books of the Old Testament. Coverdale was the first to place the apocryphal books at the end of the Old Testament and the first to introduce chapter summaries. The Kelley Collection, 1537, quarto edition is exceptionally rare and important as the first English Bible intended for private ownership and use in the home. The binding on this volume includes very old calfskin over wooden boards with metal bosses and remains of old clasps, along with an additional suede spine cover (Figure 2). This edition has the distinction of being the first English Bible to bear the Royal License granted on behalf of King Henry VIII, ironically coming less than twelve months after Tyndale's execution.

Figure 2: Cover of 1537 Coverdale Bible

The "Matthew's" Bible (1549, Tandy Bible Collection and Kelley Bible Collection)

John Rogers, chaplain to the English House, was likely the person who rescued and hid the Joshua to 2 Chronicles manuscripts of Tyndale once Tyndale had been arrested.[5] In 1537, Rogers put together a folio containing, for the first time as part of a large complete Bible, all of Tyndale's translations. These included Tyndale's 1534 New Testament, the Pentateuch, and now the nine historical books Tyndale translated from the Hebrew before his execution. For those parts of the Bible not translated by Tyndale, Rogers used Coverdale's version. Since the new Bible could not be called "Tyndale's Bible," the title page states:

Figure 3: 1537 Coverdale Bible, Psalm 23

---

[4] All reasonable efforts have been made, including assistance from British colleagues, to obtain permission from the original copyright holder for publication of the photograph in Figure 1, but without success. Apologies are offered of any unintentional infringement that may have occurred.

[5] David Daniell, *The Bible in English: Its History and Influence* (New Haven, CT: Yale University Press, 2003), 190.
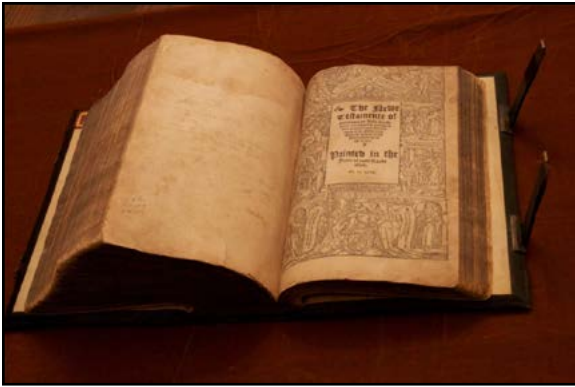
Figure 4: 1549 "Matthew's" Bible, New Testament title page (Tandy Bible Collection)

Figure 5: The Great Bible New Testament, title page

Figure 6: Enlarged view of a portion of the Great Bible New Testament title page, showing King Henry VIII handing out Bibles to Cranmer and Cromwell

The Byble, whych is all the holy Scripture: In whych are contayned the Olde and Newe Testament, truly and purely translated into Englishe By Thomas Matthewe.

Thus, this newest translation became known as the "Matthew's" Bible. HSU owns the 1549 second edition, third printing of this Bible (Figure 4). By 1549, during the reign of King Edward VI, Tyndale's name could be attached without fear, so this edition contains the inscription, "Unto the Reader W.T."

THE GREAT BIBLE (1541, TANDY BIBLE COLLECTION)

So-called because of its size, the Great Bible was first published in 1539 and was more a revision of the Matthew's Bible than a new translation. The authorities of England, including Henry VIII and Thomas Cromwell, encouraged that a copy of this Bible be secured and displayed by each church in the land. The Tandy Collection, 1541 edition, is the sixth version and is sometimes called the sixth Great Bible. This copy lacks the general title page, which is replaced with a facsimile of the 1539 title page. The New Testament title page displays a woodcut showing Henry VIII handing out Bibles to Archbishop Thomas Cranmer and Thomas Cromwell, who in turn give them to the people (Figure 5 and 6). In the collection's copy, Henry's face has been scratched out and Cromwell's arms erased (Figure 6). The original woodblock for the title page showed a coat of arms for both Cranmer and Cromwell but was altered after Cromwell was executed for treason in 1540. The Tandy Bible has a blank circle of almost two inches in diameter, marking the place where Cromwell's coat of arms had been.

GENEVA BIBLE, FIRST EDITION (1560, TANDY BIBLE COLLECTION)

Queen Mary's reign precipitated an exodus of many Protestants from Britain to the Continent where William Whittingham, Anthony Gilby, Thomas Sampson, and perhaps others translated a new English Bible at Geneva. The Geneva Bible was an improvement over its predecessors, appearing in compact form with roman type and verse divisions. It was extremely popular and contained copious notes often distinctly Calvinistic in tone, which endeared it especially to the Puritans. It is the Bible quoted by both Shakespeare and Bunyan. It is also known as the

"Breeches" Bible due to the rendering of "breeches" in Genesis 3:7 (Figure 7).

The Bishops' Bible (1602, Kelley Bible Collection)

Matthew Parker, Archbishop of Canterbury, became the initiator and editor of the Bishops' Bible. First published in 1568, the Bishops' Bible became the new official, authorized version in an attempt to replace the popular Geneva Bible, though it never gained such acceptance (Figure 8). Later editions, including the one that is held by HSU (1602), were used by the King James translators. The Kelley Bible is leather bound with metal furniture; an Armorial crest in gilt appears on the front cover (Figure 9).

The King James Version Bible, First Edition (1611 And 1611/1613, Tandy And Kelley Bible Collections)

Hardin-Simmons University owns four ancient King James Version Bibles, two in each collection. The Tandy Bible Collection contains a first edition, 1611, "Great He Bible" based on the Ruth 3:15 passage that is translated, ". . . and he went into the city," referring to Boaz (Figure 10); and a 1611/1613, "Great She Bible" based on the Ruth 3:15 passage that is translated, ". . . and she went into the city," referring to Ruth (Figure 11).

The "Great He Bible" is an excellent, complete first folio edition 1611 King James Version (Figure 12). It was beautifully rebound in 1986 by Robert Middleton of London.

"Great She Bibles" are typically dated 1611/1613, since they are generally considered to be comprised of significant sections that were printed in 1611, but were not actually compiled and published until 1613. This edition is designated either as the "first edition, second issue, without reprints" or the "second folio edition, 1613, 1611."[6] The Tandy edition is an imperfect copy lacking New Testament leaves after 2 Corinthians.

The Kelley Bible Collection contains two 1611/1613 folio edition of the "Great She Bible." Again, the "Great She Bible" label comes from the passage found in Ruth 3:15. The Kelley "Great She Bibles" are complete editions (Figure 13).

Figure 7: 1560 First Edition Geneva Bible, Genesis 1
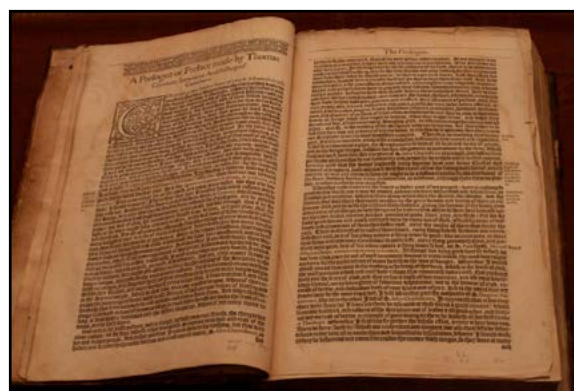
Figure 8: 1602 Bishops' Bible, Thomas Cranmer's Preface

Figure 9: Cover of 1602 Bishops' Bible

---

[6] A. S. Herbert, *Historical Catalogue of Printed Editions of the English Bible 1525-1961*, rev. ed. (London: The British and Foreign Bible Society, 1968), 136.
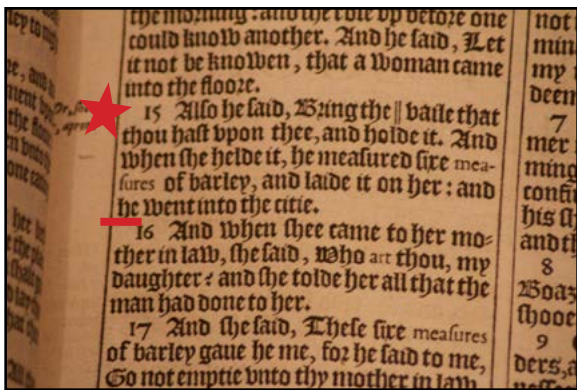
Figure 10: 1611 KJV, "Great He Bible," Ruth 3:15
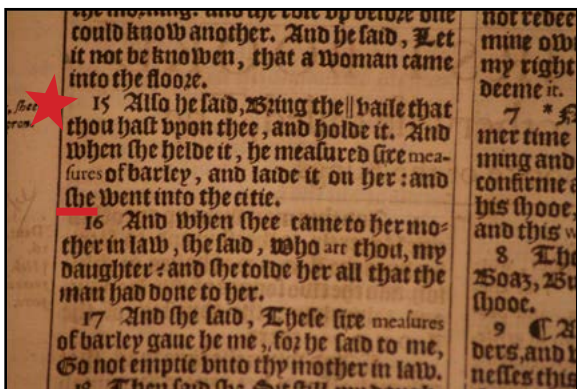
Figure 11: 1611/1613 KJV, "Great She Bible," Ruth 3:15

The "Great She Bibles" in both the Tandy and Kelley Collections contain a misprint in Matthew 26:36 where "Judas" is substituted for "Jesus." Interestingly, in all three copies "Judas" has been corrected in old manuscript style to read "Jesus" (Figure 14).

USES OF THE COLLECTIONS

The express wish of both the Tandys and the Kelleys was that the Sefer Torah and the Bible collections be used as educational tools for students, faculty, and other constituencies of HSU's library, to help bring to life the history of the English Bible. In keeping with this desire, as the theological librarian, I use many of the Bibles and the Torah scroll in presentations to a number of classes each semester in the areas of the Old and New Testament, biblical languages, and church history. In addition, the academic provost, who is a biblical archaeologist, and I have used a number of the Bibles in presentations to various church groups from around the state and university-related organizations, including the International Association of Baptist Colleges and Universities, which held its annual conference on the HSU campus in June 2011. In September 2011, Logsdon Seminary, a part of Hardin-Simmons University, commemorated the 400th anniversary of the King James Version with a two-day conference entitled "The King James Version @ 400: A Celebration."

Figure 12: The 1611 KJV "Great He Bible," New Testament title page with woodcut illustration

The four KJV Bibles in the Tandy and Kelley Collections were displayed throughout the conference along with the English Bibles that preceded that translation. The pamphlet "The Making of a Milestone: In Celebration of the 400th Anniversary of the King James Version," featuring the text and photographs of the 1611 KJV, was produced for the occasion.[7] Additionally, a digital presentation using the two Bible collections was given by a Logsdon Seminary faculty member during a break-out session at the annual conference of the Baptist General Convention of Texas in November 2010, and an article by Joel Drinkard featuring photographs of the Bible collections appeared in the Spring 2011 issue of *Review & Expositor*. This article is available through the *ATLASerials*®.

---

[7] A link to resources from the conference and a PDF of the pamphlet are available at http://www.logsdonseminary.org/index.php/currentstudents/events-and-conferences/kjv400-a-celebration.
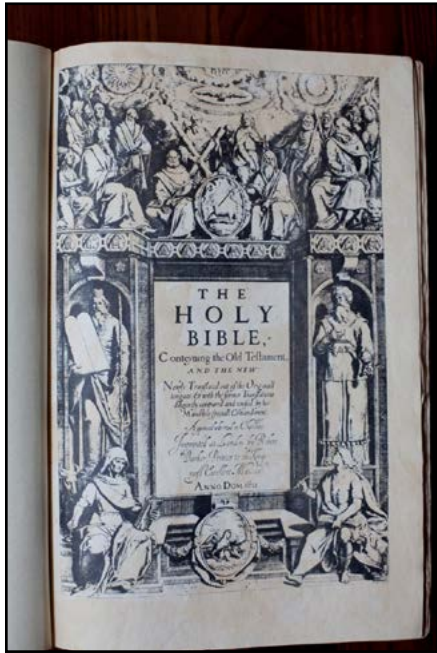
Figure 13: The KJV "Great She Bible," general title page, with copper plate illustration engraved by Cornelius Boel
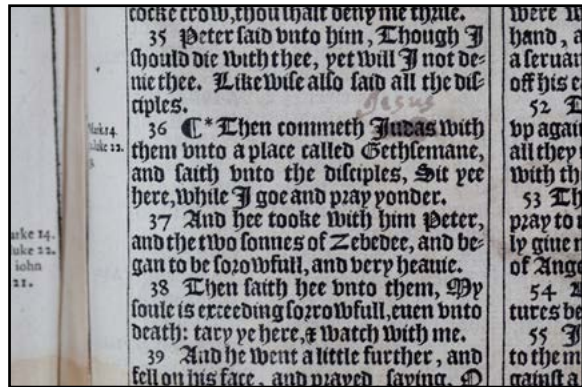
Figure 14: 1611/1613 KJV "Great She Bible," Matthew 26:36 (Kelley Bible Collection)

Hardin-Simmons University is a member of the Abilene Library Consortium which received a grant in 2009 to buy and build digital resources. The Torah scroll was digitized as part of this program and made available through the West Texas Digital Archives, available at http://wtda.alc.org/handle/123456789/52086. Through this process the library hopes to both preserve and provide access to this rare document.

In addition to the above-mentioned usages of the Torah scroll and the Bible collections, these manuscripts are also regularly displayed in two climate-controlled cases inside Richardson Library. Three to four Bibles are routinely displayed and are on a scheduled rotation overseen by the theological librarian. The scroll is on permanent display alongside the library's theological collection, though the case alternates between being open for view and covered in order to limit the damage from area fluorescent lighting.

PRESERVATION OF THE COLLECTION AND RESOURCES UTILIZED

As a small, private university without a trained archivist or preservationist, we utilize many resources in the attempt to care for and maintain the Tandy and Kelley Bible Collections along with the Torah scroll, while attempting to honor the donors' wishes to use these collections in various educational venues. Within our context we implemented a number of changes in the environment through the use of climate-controlled display cases, the use of Rhapid Pak Silica Gel to mediate the humidity in the storage cabinets, and the use of thermohygrometers to record temperature and humidity statistics. The Bibles that are not on display are stored in oak cabinetry with glass door fronts. Due to the constitution of the shelving, the Bibles are placed either in custom-built archival storage boxes or flat on Mylar-covered shelving. In addition to the materials used to help preserve the collections, we have utilized trained personnel from a variety of sources, such as the West Texas Digital Archives and Abilene's Grace Museum. ATLA colleagues have also been great resources. Vasare Rastonis, Conservator for Special Collections, Columbia University, led a session at the 2011 ATLA annual conference on "Restorative Conservation of Rare Books: Approaches to the Care and Handling of Original Bindings" that was very informative. A presentation at the 2009 SWATLA meeting in Dallas given by Eric White, Bridwell Library's curator, and followed by a tour of "The Elizabeth Perkins Prothro Bible Collection" was also valuable. In the spring of 2013, I had the opportunity to tour Dunham Bible Museum on the Houston Baptist University campus and talk with the director, Diana Severance, about their facilities.

Dreams for the Future

The usage of the collections proves to be very significant, especially for theology students. I want to expand this exposure to other disciplines on our campus such as literature, history, and art. I believe there is much within these volumes that could serve as an educational tool to the wider university population.

A long-term dream is to have a distinct space for the exhibition of the Tandy and Kelley Bible Collections. In addition, a storage area is needed where the collections can be housed when not on display that is both climate controlled and equipped with archival quality storage furniture. The exhibition facility would provide better access to these ancient scriptures through a more permanent venue. Such a facility would allow the library to display more of the collection at one time and thereby provide a better representation of the history of the English Bible, as well as the display of other selections in the two collections. Until this dream is realized, we will continue to work within the context in which we find ourselves as we attempt to preserve and pass along these treasured ancient words.

The Church Club of New York Library

by Jacqueline Rider

ABSTRACT: Organized in 1887 by religious, financial, and social leaders in Manhattan, the Church Club of New York holds a library of some 1,500 volumes. It documents the religious roots and theological framework of New York's financial elite, the birth of the Episcopal Church, and mainline American Protestantism's reaction to the Social Gospel movement in the early 20th century. This essay discusses how titles illustrate the challenges these gentlemen confronted to their roles and their church's identity in a rapidly changing society. Industrialization, modernization, and immigration were all affecting their personal, professional, and spiritual lives. It also reflects on how the collection as a whole mirrors the evolution of one sector of 20th century American culture.

INTRODUCTION

Viewers of the PBS series "Downton Abbey" might recall when Lady Cora's mother, Martha Levinson, visits from America. With homes in New York and Newport, she could very well have been married to someone resembling a member of the Church Club of New York.

In 1905, New York Episcopal layman John Cole described the Church Club of New York as "a club for suggestion."[1] That genteel understatement might also apply to the club's library.

Organized in 1887 by many of the city's religious, financial, and social leaders, the Church Club of New York holds a library of some 1,500 volumes. It documents the religious roots and theological framework of New York's financial elite, the birth of the Episcopal Church, and mainline American Protestantism's reaction to the Social Gospel movement in the early 20th century. Titles illustrate the challenges these gentlemen confronted to their roles and their church's identity in a rapidly changing society. Industrialization, modernization, and immigration were all affecting their personal, professional, and spiritual lives.

Bylaws provided for a library that would hold "only such publications as are germane to the objects of the Club." While most of the collection covers 1800 to 1950, some items date to the mid 1600s. Others are but a few years old. Works examine the theology of money and capitalism, the response of the Episcopal Church and Anglican Communion to two world wars, Christianity and Judaism, and New York Episcopal Church involvement in local events.

FOUNDING AND FOUNDERS OF THE CHURCH CLUB OF NEW YORK

The club began when Christ Church parishioner J. Bleecker Miller invited a number of churchmen to "consider the advisability of forming a society for the purpose of increasing knowledge of the history and doctrines of the Church, of opposing errors in other religious faiths and in atheism, and of furthering the general interests of the

---

[1] James Elliott Lindsley, *The Church Club of New York: the First Hundred Years*. New York: The Church Club of New York, 1994, 42.

Jacqueline Rider is a graduate of the dual degree program at the Palmer School of Library and Information Science and New York University with master's degrees in library and information science, rare books concentration, and archives and public history, digital archives concentration. She interned at General Theological Seminary's Christoph Keller, Jr. Library.

Church in this vicinity."[2] Bleecker's five-volume set, J. A. Crowe and G. B. Cavalcaselle, *Geschichte der Italienischen Malerei*. Leipzig: Verlag Von S. Hirzel, 1869, was given to the library in 1932 by Wilmot T. Cox. Cox gave the set, half-bound in dark green leather with green marble boards and gilt spines, in memory of his sister Maria Duane Bleecker Cox, who hosted a gathering to explore the club's formation at her West 9th Street home in Greenwich Village.

Founding members came from such eminent New York parishes as Trinity, Grace, Calvary, and St. George's. They were joined later by laymen from St. Thomas, St. James, Heavenly Rest, Holy Trinity, and St. Bartholomew's.

The Church Club's membership roster reads like a who's who of industrial, financial, political, religious, and cultural Knickerbockers, Manhattan's early aristocracy. It included J.P. Morgan, Cornelius Vanderbilt, John Jacob Astor, Stuyvesant Fish, E.H. Harriman, and Eugene H. Outerbridge, along with Rockefellers, Roosevelts, Satterlees, and Van Rensselaers, and later on John V. Lindsay and Horace Havemeyer.

New York scion George Zabriskie served as Church Club president 1892-94. A member of the Sons of the American Revolution and president of the New-York Historical Society, Zabriskie was a prominent New York businessman and U.S. Flour and Sugar Administrator during World War I. Several members of the Zabriskie family have held leadership positions in the Episcopal Church, including the Rev. Dr. George Zabriskie Gray, appointed dean of the Episcopal Theological School in Cambridge, Massachusetts, in 1876.

Notes on the Collection, its Use and Users

George Albert Zabriskie donated many items to the Church Club library, including a 1727 folio, *Missale, romanum ex decreto sacrosancti Concilii Tridentini restitutum*, 33 cm. bound in red velvet with brass furniture and goffered edges.

In contrast to Zabriskie's opulent *Missale* the library holds several roughly stitched unbound printings of sermons preached before the House of Commons during the early 1600s. Another unique item is ecclesiastical historian George F. Seymour's personal copy of his 1871 defense against charges made by faculty colleagues at The General Theological Seminary in the Chelsea neighborhood of Manhattan.

The Oxford Anglo-Catholic movement, which arose in England during the early 1800s, was being felt in United States churches and seminaries as well. General's Dean John Murray Forbes early in his ministry had visited Rome, only to return disillusioned and suspicious of what he perceived as "Romanizing" tendencies. He became critical of Seymour, a supporter of Ritualism, and accused him of circumventing seminary administrators on behalf of students who faced disciplinary actions in 1870. According to former Church Club President, Episcopal Church Historiographer, and General Seminary Professor Dr. Robert Bruce Mullin, charges were made back and forth, and "it became ugly for a while."

Black leather bound and measuring 24 cm, the Seymour notebook numbers only 86 slim pages. Seymour wrote almost as many notes in his own hand, filling every blank space on all endpapers, front and back. On the front pastedown he wrote:

---

[2] Ibid, 7

This pamphlet is a defence against the charges made against me deliberately and with a full knowledge of what they were doing by the Dean and my colleagues at the time. … I am not afraid of anything which man can do unto me. Geo. F. Seymour.[3]

Other titles, such as the Rev. W. Gresley's *The Present State of the Controversy with Rome*, printed in London in 1855, reflect the Church Club's internal debate over its position on the Oxford Movement, and other shifts within the Anglican Communion. During its second year the club hosted a series of five Lenten lectures on the theme "The History and Teachings of the Episcopal Church as a Basis for the Reunion of Christendom." In his centennial history of the Church Club, James Elliott Lindsley writes,

> Imagine this heavy fare on late-winter afternoons in gaslit churches after a generous Sunday dinner. It was a tribute to the audience as well as to the speakers that the lectures were enthusiastically received. Later, 'nicely printed and bound in red cloth,' the lectures were published and sold for 50 cents each.[4]

The library contains some fine examples of Oxford and Cambridge bindings, including a 1713 octavo format Book of Common Prayer printed by John Baskett in London and bound in black goatskin.

Around the time of the Church Club's founding, the Protestant Episcopal Church in the United States found itself deep in discussions about the Book of Common Prayer, which had been used since 1789 and closely followed its predecessor, the English Book of Common Prayer from 1662. During the 1800s, the Church's General Conventions approved minor changes to the Prayer Book, with gatherings from 1883 through 1892 focused on major revisions.

The Church Club library contains many Prayer Books dating from the 18th through the 20th centuries printed in England and the United States. Member J.P. Morgan gave to the club a set of seven large, folio format, 1844 facsimile editions of the Book of Common Prayer dated 1549, 1552, 1559, 1604, 1637, 1662, and 1844. William Pickering of London printed each volume on handmade paper, full leather bound. One still bears Morgan's personal bookplate.

The library also holds numerous editions of archives and journal proceedings of General Conventions from the late 1700s through the most recent, as well as a *Journal of the proceedings of the General Council of the Protestant Episcopal Church in the Confederate States of America held in St. Paul's Church Augusta Ga. from Nov. 12 to Nov. 22nd inclusive in the year of our Lord 1862*, half bound in black leather with marble boards and endpapers, and gilt stamped on the spine.

After the Civil War, American expansionism pushed westward and the Episcopal Church's ecumenical efforts followed. The Church Club library holds prayer books in a variety of languages, including Native American dialects from Alaska to the Southwest. Other denominations are also represented in such works as John Wesley's twelve-page *Advice to the people called Methodists* printed in London in 1787 and sold "at the Rev. Mr. Wesley's Preaching-Houses in Town and Country."

This evangelicalism also comes through in 19th and early 20th century hymnals. Though often graced with lavishly gilt stamped bindings, many hymnals were printed on now brittle wood pulp paper typical of that era in book production. In addition to Episcopal Church hymnals, denominations represented include Baptist,

---

[3] *A defence of the professor of ecclesiastical history against the assault of the dean and the other professors of the General Theological Seminary New York.* New York: Styles & Cash, 1871.

[4] Lindsley, 15.

Congregational, Evangelical Lutheran, Reformed Church in America, as well as collections of spirituals, and Gospel and folk music. A twelfth edition copy of *The Boston Handel and Haydn Society Collection of Church Music* edited by Lowell Mason is dated 1832.

Lindsley writes that as the 20th century dawned, Church Club members, "grumbling about the interminable profundity of the annual lectures," broadened their intellectual horizons to examine "the new aesthetic movement then making itself felt in the Episcopal Church."[5] A number of prominent Manhattan architects were Church Club members, including George B. Post, architect of the New York Stock Exchange.

At the same time, wealthy young Americans were following the earlier example of England's aristocracy and embarking on their own grand tours of Europe. From both of these trends the club acquired many books on religious art and architecture.

An 1822 edition of *Views of the Cathedral Churches of England and Wales with Descriptions* by John Chessell Buckler measures 50 cm with dozens of grandly detailed plates. Later books illustrate cathedrals in France and Italy with color prints of watercolors that capture informal street scenes in dappled pastels. Other titles include *The Romance of our Ancient Churches,* 1899, by Sarah Wilson; *The Mediæval Styles of the English Parish Church*, by F.E. Howard, 1936; and *The English Parish Church: an Account of the Chief Building Types & of their Materials During Nine Centuries*, by J. Charles Cox, 1914.

The library owns several lavish pictorial parish histories of famous Manhattan Episcopal churches alongside more modest histories sent from smaller parishes throughout the Anglican Communion. One of the most impressive is *St. Mark's Church Philadelphia and its Lady Chapel: with an account of its history and treasures*, by rector Alfred Mortimer. Privately printed in 1909 at the DeVinne Press in New York, the book is no. 101 of an edition of 400 copies printed from type on French handmade paper. Bound in dark blue leather, the cover features a deeply detailed blind stamp impression of St. Mark; gilt spine, border and edges; and dark blue silk moire covered endpapers. Full page color and albumen prints illustrate church architecture and artifacts.

Art books in the Church Club library cover a range of topics, such as Emily Sophia Hartshorne's *Designs for Church Embroidery and Crewelwork from Old Examples*, with a portfolio of eighteen plates containing more than sixty patterns compiled in 1880.

Many designs of the books themselves convey the richness of the book arts. The title page of the 1896 altar book printed by Daniel Berkely Updike at the Merrymount Press is heavy with Kelmscott-style borders of vines and flowers. Geoffrey Keynes' *X Sermons Preached by that Late Learned and Rev. Divine John Donne* published by the Nonesuch Press in 1923 is arresting in its elegant simplicity. The title page verso reads:

> This book has been printed and made in England at the Kynoch Press, Birmingham in the summer of 1923. The type is Garamond and the paper Dutch mould-made. The edition is limited to 725 copies of which this is number 31.

THE CHURCH CLUB'S BROADENING INTERESTS

Lay discussions of the Church in the modern world figure prominently throughout the Club's history. Holdings reflect that concern, with philosophical pragmatist John Dewey's *Democracy and Education*, ecumenist J.H.

---

[5] Ibid, 32.

Oldham's *Christianity and the Race Problem*, Charles Lewis Slattery's *The Influence of the Church on Modern Problems*, and Joseph F. Fletcher's *The Church and Industry*. Henry H. Klein gave to the library an autographed copy of his self-published, *Standard Oil or the People: the Cause of Hard Times in America*, in 1914. Was this volume in fact consulted by Church Club members? Its utilitarian paper covers remain in remarkably fine condition almost 100 years later.

The Church Club has grappled with conflict religious and secular, local and global. *The Hill of Vision: a forecast of the great war and of social revolution with the coming of the new race gathered from automatic writings obtained between 1909 and 1912 … ,* by Frederick Bligh Bond, 1918, was given to the club library by writer and intellectual Henry Goddard Leach. Church Club life member Major John DeWitt Blauvelt gave to the club library a *History of the 107th Infantry U.S.A.* compiled by Gerald F. Jacobson in 1920. The book contains many color maps and plates, including one of the proposed memorial to the 107th infantry for Central Park. Laid in is a Nov. 11, 1922, annual memorial service bulletin from The Brick Presbyterian Church. Ernest Gordon's *Through the Valley of the Kwai*, published in 1962, contains prints of drawings made by U.S. soldiers taken prisoner in World War II.

Initial Church Club meetings were held at 146 Fifth Avenue, near 23rd Street. The club later met throughout Manhattan, from the Bible House to the Chatham Hotel, where members could order afternoon tea. Lindsley writes, however, that "this pleasant innovation" never really caught on with members until alcoholic beverages were introduced.[6]

In 1935 the Church Club moved to the Ambassador Hotel on Park Avenue, and in 1959 to the Plaza, designed by club member Henry J. Hardenbergh. Special events such as the annual dinner were held at the Waldorf Astoria. Waldorf President Lucius Boomer gave to the library inscribed limited edition copies of the 1939 *Unofficial Palace of New York: A Tribute to the Waldorf-Astoria*, edited by Frank Crowninshield, and *The Waldorf-Astoria: a Brief Chronicle of a Unique Institution now Entering its Fifth Decade*, by Henry B. Lent in 1934.

Many signed first edition clergy autobiographies were given to the Church Club library by their authors. Other church clubs from across the country sent their own bound histories to become part of the library in New York.

CONCLUSION

For some unknown reason, the Church Club archives contain no photographs of clubrooms, members, or gatherings. And, while the library houses some titles from the late 20th century and even a few recent publications, the vast majority of books came to the club before World War II. The theological inquiry and enrichment on which the club was founded and that is reflected by many of those titles continues in the club today. But, a way of life and concomitant understanding of faith at work in the world seem to have come to a close much as the ink has faded and the spines have worn on the books themselves.

Did J.P. Morgan repair to the Church Club library often to read the current teachings of his faith? Not likely. But the titles gathered together in this one collection tell almost as much about the spiritual lives of New York's early industrial power brokers as public banking records tell about their financial well being.

---

[6] Ibid, 68.

Reading and E-reading for Academic Work: Patterns and Preferences in Theological Studies and Religion

By Timothy D. Lincoln

ABSTRACT: This article reports on a 2012 survey of 2,578 library patrons at ATLA-affiliated libraries regarding academic reading habits and preferences. The research questions for the study were

1. To what extent is academic reading done as e-reading?
2. What features do participants value in e-books?
3. What library sources do patrons want made available to them electronically?

The method used in the study was an online survey. Key findings were that half of respondents regularly read journal articles on a computer screen and one in five regularly reads or listens to e-books in their academic work. Seven out of ten participants stated that they would like libraries to provide reference works, Bible commentaries, circulating titles, and textbooks in electronic format. Students consistently embraced e-reading and library resources in electronic formats at a higher rate than instructors. The distinction between library-owned resources and those owned by an individual disappeared in the minds of many respondents. They wanted library-owned electronic resources to provide affordances (e.g., annotation functions) never found in print books. The author concludes that theological library directors should consider spending a significant proportion of their collection budget on electronic resources now, despite ongoing difficulties that academic publishers face in making a transition to digital publishing. The author also interprets findings in light of Fred Davis' model of technology acceptance.

> Whether or not people choose to use a technology and how they use it depends on their perceptions of the technology's ability to serve their interests. — J. Michael Spector [1]

INTRODUCTION

In 2013, reading is sometimes not what it has been for the last four centuries, an encounter between a reader and words on a physical page. As the variety and price of electronic devices drop and their capacities increase, many people in the world (not just the so-called developed world) now read on the screens of e-readers, smart phones, and computers. A veritable "digital shift" is underway in libraries [2] and continues at a breakneck pace. In 2006, an Ithaka study reported that "the reading technologies and collections available at present are limited and, at this time, there seems to be little sense among librarians and faculty that e-books will have the same transformative effect as electronic journals."[3] By 2010, Ithaka researchers were asking academic library directors detailed questions about which model or models they preferred to access scholarly monographs as e-books, with

---

[1] J. Michael Spector, *Foundations of Educational Technology: Integrative Approaches and Interdisciplinary Perspectives* (New York: Routledge, 2012), 115.

[2] Media Source, Inc., publisher of *Library Journal,* hosts a website called *The Digital Shift* (thedigitalshift.com). The site encourages libraries to be part of the change from a physical-object paradigm for information to the emerging virtual-object paradigm implicit in the production and distribution of information via computer networks.

[3] Ross Housewright and Roger Schonfeld, *Ithaka's 2006 Studies of Key Stakeholders in the Digital Transformation in Higher Education* (August 18, 2008), 22. Available from www.ithaka.org.

Timothy D. Lincoln is Associate Dean for Seminary Effectiveness and Director of the Stitt Library at Austin Presbyterian Theological Seminary in Austin, Texas.

no consensus emerging. Researchers also reported, "While they are not yet comfortable with a format transition, most library directors are comfortable with the idea of eventually deaccessioning print book collections under the proper conditions."[4]

E-books and e-readers (such as Kindle, Kobo, and Nook) are increasingly popular for leisure reading. According to 2012 reports, more than 15 percent of books in Canada and more than 20 percent of books purchased in the United States were e-books.[5] In 2013, another report put the percentage of current sales at 25 percent.[6] On the other hand, attitudes about reading for academic work (classwork for students, scholarship for professors) indicate the continuing value of printed books. For instance, a 2011 study of members of the Society of Biblical Literature found that most had not purchased an e-book in the past year and that more than 70 percent considered it essential that their own publications appear in printed as opposed to electronic books.[7] Many scholars have great affection for printed books and nod affectionately when pondering "the Dickensian atmosphere of . . . secondhand bookshops: crowded shelves, dim light, curmudgeonly owners, tobacco smells, sleeping cats, serendipitous finds, and rarities at astonishingly low prices."[8]

While other researchers have studied attitudes towards e-readers and e-reading among various types of students[9] and faculty members generally,[10] no one has studied the perceptions of students and professors in theological education in detail. The research reported here, results of an online survey of more than 2,500 students and professors of theological schools in Canada, the United States, and elsewhere, fills some of this knowledge void. Knowing about the attitudes and preferences of theological students and professors regarding reading and e-reading is important for three groups of stake holders. Professors will benefit. This knowledge will assist them to design courses that fit the habits of students. Academic publishers will benefit. This knowledge will inform their decisions about investing resources in a mix of print and electronic products. Finally, theological librarians will benefit. Understanding how their patrons are reading and their format preferences for various kinds of information sources will inform decisions about building collections and shaping user training programs.

This article has five parts. Part one describes the background and states the research questions for the study. Part two sketches Fred Davis's model of technology acceptance.[11] Part three describes the method used in the study. Part four places selected results in conversation with Davis's model. Finally, part five suggests implications for the practice of theological librarianship.

---

4   Matthew P. Long and Roger C. Schonfeld, *Ithaka S+R Library Survey 2010: Insights from U.S. Academic Library Directors*, 36. Available from www.ithaka.org.

5   Leigh Anne Williams, "E-books Share of Canadian Market Pegged at 16%," *Publishers Weekly* 259, no. 42 (October 15, 2012): 11; Jim Milliot, "E-books Market Share at 22%, Amazon Has 27%," *Publishers Weekly* 259, no. 45 (November 5, 2012): 6.

6   "Quarter of U.S. Buys Ebooks, Number Expected to Nearly Double by 2014, Survey Says," *Digital Book World* (March 14, 2013) http://www.digitalbookworld.com/2013/quarter-of-u-s-buys-ebooks-number-expected-to-nearly-double-by-2014-survey-says/.

7   Jana Riess, "What Research Reveals: SBL Mines the Data," *Publishers Weekly* 259, no. 42 (October 15, 2012): 4.

8   William Pannapacker, "We're Still in Love with Books," *Chronicle of Higher Education* 58, no. 16 (December 9, 2011): A27.

9   L. Johnson et al., *The 2010 Horizon Report* (Austin, TX: The New Media Consortium, 2010), 20-22; L. Johnson et al., *The 2011 Horizon Report* (Austin, TX: The New Media Consortium, 2011), 14-15.

10 Roger C. Schonfeld and Ross Housewright, *Faculty Survey 2009: Key Strategic Insights for Libraries, Publishers, and Societies* (April 7, 2010). Available from www.ithaka.org. The authors concluded that faculty members across disciplines are becoming increasingly comfortable using digital scholarly resources.

11 Fred D. Davis, "Perceived Usefulness, Perceived Ease of Use, and User Acceptance of Information Technology," *MIS Quarterly* 13, no. 3 (1989): 319–340.

PART 1 BACKGROUND AND RESEARCH QUESTIONS

In the winter of 2011-2012, several librarians were involved in an online discussion about e-books in the context of theological librarianship. The author was part of this interchange, which resulted in strong support for a survey to capture the current landscape of reading patterns and preferences among patrons of ATLA-affiliated libraries. There was also support for asking these patrons which kinds of material libraries ought to purchase in electronic rather than print format. Brenda Bailey-Hainer, executive director of ATLA, agreed to devote ATLA resources to the survey. Early drafts were circulated to ATLA library directors. The resulting set of questions was improved because of comments from several librarians and professors.[12]

The research questions underlying the survey were

1. To what extent is academic reading done as e-reading?
2. What features do participants value in e-books?
3. What library sources do patrons want made available to them electronically?

PART 2 CONCEPTUAL FRAMEWORK

This part provides a theory for interpreting the findings of the study. Information technology is ubiquitous and celebrated in the twenty-first century. Why is it, then, that some technologies become commonplace while others do not catch on? Fred Davis argued that two factors are important for the adoption of technology in the workplace. He defined *perceived usefulness* as "the degree to which a person believes that using a particular system would enhance his or her job performance." He defined *perceived ease of use* as "the degree to which a person believes that using a particular system would be free of effort."[13] Davis devised questionnaires to assess perceived usefulness and perceived ease of use. Based on a series of studies of experienced computer users, Davis concluded that it is possible to measure both constructs reliably and that they point to different perceptions. In other words, someone might identify a new software application as being quite helpful to get work done (perceived usefulness) but might perceive the same software as requiring much exertion to learn (perceived ease of use). Davis also notes that "user reactions to computers are complex and multifaceted."[14] The value of Davis' model for this study lies in providing a framework for discussing complex and perhaps contradictory attitudes towards a new technology, in this case, the emerging technology of digital information sources and digital reading devices in the context of the study of religion and theology.

PART 3 METHOD

Part three describes the survey and presents the working definitions that were given to survey respondents. A total of 2,578 respondents completed an online survey, distributed via SurveyMonkey to the primary users of ATLA libraries, students and faculty. The survey was available in French and English versions. Of all respondents,

---

[13] Davis, "Perceived Usefulness," 320.

[14] Ibid., 335.

81 percent were students and 19 percent were professors or instructors. Of those who identified themselves as students, 54 percent were enrolled in an MDiv program. Of all respondents choosing to answer the question about gender identification, 40 percent chose female and 60 percent chose male. It was up to library directors of ATLA-affiliated libraries whether or not to deploy and promote the survey to their communities of users.[15] The bulk of respondents were affiliated with schools in Canada and the United States. There were also respondents affiliated with a few schools or libraries in Europe, one school in Asia, and one in Australia. In the case of thirty-four libraries, thirty or more individuals responded. Seventy-five schools had ten or fewer responses. Because of the way that the survey was distributed, it is not possible to calculate an overall response rate.[16]

In the body of the survey, respondents were asked to choose from a list of answer options. Not all respondents answered every question. For purposes of the survey, respondents were given the following definitions of key terms:

> *Academic work* means work that you do as part of a seminary course, if you are a student. If you are a professor, academic work includes teaching as well as reading and research in your field.
> *An article* is a relatively short composition (often 20-25 pages) in a journal, encyclopedia, or on a website.
> *A book* is a relatively long work consisting of multiple chapters. Books that seminary students read while they do academic work are often 100-350 pages in length.
> *An e-book* is a book that is not printed on paper but that exists as a file on a computer. E-books are read on devices like smart phones, laptops, and dedicated e-readers (e.g., a Nook).

PART 4 DISCUSSION OF RESULTS

Part four discusses selected survey results under headings for each of the study's research questions and interprets the results in conversation with Davis's theory of technology acceptance. The appendix provides a summary of all responses to the survey. To aid the reader in using the appendix as needed, the names of tables in the body of this article are keyed to the corresponding survey question in the appendix.

Because theological librarians typically identify students and faculty as their primary patrons and because there were some striking differences between these two groups of respondents, this discussion compares responses for these key groups.[17] The survey itself used the compound heading "professor/instructor" as the name of the category for those respondents whose profession was teaching. I will therefore generally use the term instructor or instructors in this article. One further note on terminology: I use the term affordance to refer to a capability that may be useful, but may or may not be used.[18]

---

[15] In academic life, there is no ideal time to distribute a survey. For instance, one library director chose not to promote the survey because most students at the school were away on a retreat during the survey period.

[16] I prepared school-specific summaries for several schools that had thirty or more respondents. It would be possible for directors at those schools to determine a response rate using their own enrollment information.

[17] Other potential comparisons that may be of interest to some librarians (e.g., female versus male respondents) are beyond the purview of this article.

[18] My BlackBerry Curve, for instance, affords sending text messages. I used the device quite happily to make calls for a couple of years before I began to text. Online catalogs afford subject searching but many patrons search otherwise.

Research Question 1. To what extent is academic reading done as e-reading? The responses to survey question 1 (see Appendix Table A.1) indicated that seven out of ten respondents have the hardware and software to read electronically. Table 1 below compares the responses to this question by students and faculty.

Table 1 (Survey Question 1)

Do you own an e-reader capable device of some sort?

	STUDENTS	INSTRUCTORS
No	27.6%	34.7%
I own a Kobo	0.6%	0.6%
I own a Kindle	31.6%	25.4%
I own a Nook	5.1%	4.7%
I own a Sony	1.0%	0.4%
I own an iPad	19.4%	25.4%
I own an iPod	15.4%	9.9%
I own a tablet computer (not iPad)	5.0%	4.2%
I own a smart phone	37.0%	31.5%
I have e-reader software on my computer	36.1%	29.8%
I own a device that converts text to audio	5.1%	4.0%
Yes - other (please specify)	2.1%	1.1%

More instructors chose the "no" response than students by 7.2 percent. Students reported owning more e-readers (Kobo, Kindle, Nook, and Sony) than instructors by 6.2 percent. Students reported owning more smart phones than instructors by 5.5 percent. Fewer than four in ten respondents reported owning a smart phone. This rate of ownership may appear surprisingly low, given the volume of North American advertising designed to stimulate smart phone purchases.

Two out of ten respondents regularly listen to or read e-books as part of academic work (see appendix Table A.5). The comparison between students and instructors is shown in table 2. Almost twice as many students reported that they regularly read or listen to e-books for academic work compared to faculty respondents (two in ten versus one in ten). At the same time, more instructors reported that they sometimes ("yes, but not often") read e-books.

Table 2 (Survey Question 5)

Do you listen to or read e-books in your academic work?

	STUDENTS	INSTRUCTORS
Never tried	44.6%	52.2%
Tried once or twice	13.2%	10.8%
Yes, but not often	19.8%	26.4%
Yes, regularly	22.5%	10.6%

Upon discovering an academic e-book of interest, four out of ten read it on a screen. The comparison between students and instructors is displayed in table 3.

Table 3 (Survey Question 6)

In your academic work, what do you do after you find an e-book that interests you?

	STUDENTS OFTEN	INSTRUCTORS OFTEN
Read it only from the electronic device	41%	27%
Annotate and underline content electronically	32%	10%
Bookmark or save the URL for future use	29%	21%
Buy the e-book	24%	13%
Save it as text	21%	13%
Borrow a print copy from a library	21%	23%
Copy and paste portions I want	18%	12%
Buy a print copy of the book	17%	15%
Print out relevant pages	16%	13%
Borrow the e-book from a library	6%	5%
Listen to it	4%	1%
Save it as a podcast	3%	1%

Both instructors and students were about equally likely to borrow a print copy from a library (two in ten) or buy a print copy (one in seven). Students were far more likely to read the e-book only on an electronic device and annotate content electronically. These findings suggest that students are more comfortable using the annotation functions of current software than instructors. Students were more likely to buy an academic e-book than instructors (24 percent to 13 percent).

To summarize comparisons about reading e-books in academic work: students reported that they listened to or read e-books at a higher rate than instructors. They also read such books on electronic devices and made electronic notes at a higher rate than faculty respondents.

Survey question 3 (see appendix Table A.3) asked about reading articles for academic work. The survey authors presupposed that articles might be available in print or electronically (or both). Table 4 compares students and instructors who chose the "often" response.

Students reported downloading articles and reading them on computers at a higher rate than instructors, by ten percent and nine percent, respectively. Students also used electronic annotations more frequently than instructors (25 percent versus 11 percent). By contrast, students and instructors reported annotating printed copies of articles at approximately the same rate. Instructors were twice as likely to read the printed version of the journal (53 percent versus 27 percent). In sum, instructors reported reading and annotating print versions of academic articles more frequently than did students.

Table 4 (Survey Question 3)

When reading articles for your academic work:

	STUDENTS	INSTRUCTORS
I download the whole article and save it	55%	45%
I read articles on a computer	52%	43%
I annotate or highlight printed copies of articles	51%	53%
I download electronic articles and print them out to read them	38%	31%
I read from a photocopy of a print article	34%	40%
I read from the printed version of the journal	27%	53%
I electronically annotate or highlight e-versions	25%	11%
I read articles on a dedicated e-reader (Kobo, Nook, etc.)	13%	7%
I read articles on my smart phone	6%	3%
I listen to articles rather than read them	2%	1%

Considered as a whole, survey responses related to research question 1 show that students engage in e-reading at higher rates than instructors. They listen to or read academic works in e-format twice as frequently as instructors. They read both e-books and articles from screens (as opposed to physical pages) more frequently than instructors.

Research Question 2. What features do participants value in e-books? Respondents had clear preferences for how e-books and e-book software ought to function. There was general agreement between students and instructors about which capacities were valuable. Table 5 compares students and instructors, showing all items that at least half of respondents in one of the groups considered "very important" or "important."

Table 5 (Survey Question 7)

How important to you are the following abilities or functions when using an e-book for academic work? (Percent choosing "very important" or "important" shown)

	STUDENTS	INSTRUCTORS
Move around quickly within the text	90%	86%
Search for chapters and bookmarks	89%	84%
Check notes, indexes, & table of contents	88%	88%
Perform keyword searches	88%	81%
Flow to fit my screen size	82%	80%
Annotate and underline electronically	79%	63%
Preserve page formatting	77%	81%
Copy/paste into a document	77%	70%

TABLE CONTINUES

Download the whole book	73%	63%
Download portions for later use	65%	64%
Read it on my mobile device	52%	49%

Generally, students and instructors value the same functions. E-books should flow to fit one's screen. Readers should be able to move around quickly in the text, perform searches, and check tables of contents easily. It was more important to students than instructors that e-reading software support electronic annotations (79 percent to 63 percent). Respondents had the option of expressing "no opinion" for each of the e-book functions listed in survey question 7. For students, the range of those expressing "no opinion" about a specific ability or function ranged from 17 percent to 31 percent; for instructors the range was 23 percent to 35 percent. In other words, for each item a higher proportion of students expressed an opinion than did instructors.

Research Question 3. What library sources do patrons want made available to them electronically? Table 6 compares the response of students and faculty to this question.

Table 6 (Survey Question 8)

What sort of academic resources would you like to be available from your theological library in electronic format? (check all that apply)

	STUDENTS	INSTRUCTORS
Reference works (e.g., subject encyclopedias)	82.3%	86.3%
Bible commentaries	84.7%	67.3%
Newly published circulating titles	75.5%	69.9%
Old/out-of-print circulating titles	75.5%	67.5%
Textbooks	72.8%	52.4%

For instructors, reference works topped the list. Students chose Bible commentaries at a much higher rate than instructors (85 percent versus 67 percent). Students also chose textbooks at a much higher rate than instructors (73 percent versus 52 percent). For all five answer options given to respondents, more than half of students and instructors expressed the view that these resources ought to be made available in electronic format.

On the survey, respondents could select an option "other" in addition to the five set items in the answer options. A total of 193 made comments about other library resources that should be available in electronic format from one's theological library. Of these comments, fifty-five said journals or journal articles should be made available; twenty-five said things like "as much as possible"; seventeen made comments about the use of technology ("I dislike electronic material"); sixteen wrote about some kind of required reading material ("anything that is on reserve"); eleven said some kind of primary source ("Loeb Classical Library"); ten talked about biblical studies materials; and ten said no electronic materials should be made available ("I do not read electronically. I want books and paper.").

The answers to this survey question show a clear difference between students and instructors. For every type of library resources except reference works, students more strongly affirmed the desirability of having the resource available electronically. The difference is the largest for textbooks (a gap of 20.4 percent) and the second largest for Bible commentaries (a gap of 17.4 percent).

Survey question 3 asked about reader preferences for the format of journal articles in a library resource. Table 7 compares student and instructor responses. Overwhelmingly, both students and instructors expressed a preference for electronic journals, given the ability to download and save individual articles. Approximately three in ten instructors preferred print journals, two students in ten. Responses to this question continue the pattern of students embracing e-formats at a higher rate than instructors.

Table 7 (Survey Question 9)

Given a choice, which format for articles would you prefer in a library resource?

	STUDENTS	INSTRUCTORS
Print journals	18.6%	29.4%
Electronic journals with the ability to download and save individual articles	81.4%	70.6%

A total of 209 respondents made comments under the additional answer option "It depends on." Thirty-five wrote about some capacity of e-text software (such as "only if DRM free" and "ease of taking notes and highlighting"). In addition, twenty-three stressed the importance of being able to print out articles and ten stated that they wanted to download articles to a specific kind of device ("download on computer, not just e-readers"). Twenty-eight commented that proximity to the library affected their preference ("For traveling to areas of limited internet facilities printed journals are preferred" but also "ability to access electronically from a distance"). Twenty-two said that they wanted both print and electronic journals to be available to them. Twenty-two talked about issues of accessing e-journals ("It depends upon the ease of access for someone not technologically inclined"). Seventeen spoke about cost, either to the library or themselves ("whether there is a fee"). Twelve respondents commented on their sensuous reading experience ("I like print when I have time and leisure to touch it in the library. When in a hurry I like the convenience of e-formats."). Twelve said that their format preference depended on the kind of article ("more dense, print preferred"). Eight said that the length of the article was a consideration ("reading on the screen gives me a headache after a while").

Respondents were also asked about their preference for the format of library books. Table 8 compares student and instructor responses.

Table 8 (Survey Question 10)

Given a choice, which book format would you prefer in a library resource?

	STUDENTS	INSTRUCTORS
E-book	35.4%	19.7%
Print book	64.6%	80.3%

Both students and instructors preferred print books by large majorities. Instructors preferred print books at a higher rate than students (80 percent versus 65 percent). To put it another way, students favored e-books as a library resource at a much higher rate than instructors. One out of three students preferred e-books; one in five instructors preferred them.

A total of 399 respondents made comments under the option "It depends on." Eighty-two comments addressed functionality of print or e-books ("How well I can annotate and highlight the E-book;" "If I would be able to save my annotations"). Another thirty comments discussed issues of format ("Older books over 30 years old should be kept in classic book form"; "if the e-book has page numbers so it can be referenced in writing papers"). Forty comments talked about the use or purpose to which the book would be put ("For works that I use regularly for research, I prefer an electronic [book]. For shorter works I just need to reference once or twice, I prefer print"; but also "if it is a book I will be referencing often after the class I would prefer print"). Another thirty-four comments focused specifically on the level of use over an extended period of time ("my long-term interest in the book: the longer my likely interest, the more likely I'd prefer print").

Seventy comments related to availability or accessibility of books ("So that multiple people could use it simultaneously"; "Library is not open enough and I write papers at odd hours"; "Some libraries make their print collections very widely available, but their e-collections available only to people directly connected with the institutions."). Another eighteen comments were about e-reading devices ("Once I get an e-reader, I would prefer to get e-books"). Thirty-six comments were about the physicality of books or the reading experience ("I really, really like paper books, but they are heavy and e-books are much more portable"; "some books are meant to be held and have their pages turned"). Twenty-five comments discussed the long-term value of the book or whether it was a reference work or not ("Large books and major resources should always be in print. Ephemeral materials in e-form"; but also "E-book reference materials only").

Twenty-one comments indicated that format preference depended on one's proximity to the library ("Given my distance from the library, I prefer e-book access."). Twenty comments said both print and e-books should be available ("Les deux"; "A mix of both formats is important to reach a broad base of students"). Finally, eight comments related to cost ("I want what is most cost-effective for the library"; "It depends on price of the book for buying or borrowing").

What sense can be made of responses about format preferences for academic resources, articles, and books? The preference for printed *books* stands in contrast to the preferences expressed elsewhere in favor of e-format in journal articles and the desire to have all sorts of books (including circulating titles) in e-format. Respondent comments help to clarify, but not eliminate, this apparent contradiction. Some respondents suggested that printed books are the better or the "classic" form. They tolerate e-books because e-books might allow multiple simultaneous users, be available when the library was closed, or be available to those who are at a distance from the library building. Some respondents distinguished their preference for one format or the other based on their use of the book. For some users, this meant using electronic books for quick lookups but not sustained reading. For some, e-books were preferred for textbooks to be used for a single class, but not for books that the owner would use later on. Others commented that physical books were better in the long run, presumably because one knows that a library book on the shelf will last for generations but the future storage of e-books is an open question.

In Search of the Super Library Book. Upon analysis, it seems that respondents largely set aside the distinction between library resources and one's personal copies of books or e-books when writing comments to the question, "Which book format would you prefer in a library resource?" This is puzzling at best. The designers of the survey took pains to stress that the boundaries for the questions were, first, materials used in the context of student or professorial academic work, and, second, library-provided resources (rather than journals or books owned by an individual). Nevertheless, the pattern of responses points towards the desirability of a kind of library-owned

e-book that far surpasses any existing library-owned print book. Libraries historically have discouraged patrons from writing in library books, yet respondents want e-books that can be annotated and highlighted with ongoing patron access to their notes. In other words, in the minds of respondents the ideal academic library-owned e-book should have features unmatched by print books. Christine Wenderoth[19] suggests that the non-physical nature of digital library materials makes it difficult to imagine that the putative distinction between an e-book that I own and an e-book that the library owns should have any bearing on the reader's use of the e-book. The desired book transcends the library/individual ownership distinction.

The Acceptance of E-Reading Technologies. As discussed in part 2, Davis's model of technology acceptance posits that a technology that achieves popularity does so because users perceive it as highly useful and because the technology is perceived as requiring little to no effort to employ. In terms of perceived usefulness, many survey respondents affirmed that e-books can assist their academic work. The responses show that the majority of participants thought that it was desirable to have e-books for reference works, stack copies, and textbooks. Many comments from participants addressed issues of perceived ease of use. Participants want e-materials that approach (or even surpass) the affordances of printed books. They want to be able to navigate through the text quickly and use indexes and tables of contents. They want to be able to make and permanently save annotations. They want the e-book to retain page-like features.[20] In sum, the results of the survey are consistent with the conclusion that e-reading technology is on the cusp of meeting Davis' standards for perceived usefulness and perceived ease of use.

Students Embracing E-Resources. Comparisons between students and instructors reveal that students consistently embrace e-reading and library resources in electronic format at a higher rate than their faculty counterparts. What might explain this difference? A plausible interpretation might be the digital native versus digital immigrant conjecture. A decade ago Prensky famously argued that one's date of birth correlates with one's comfort-level and technical aplomb in the digital world.[21] Table 9 shows the age distribution of students and instructors who responded to the survey. Student respondents, as a group, were younger than instructors. Four in ten students were thirty or younger. Two out of three instructors were fifty-one or older. Nearly the same proportion of students and instructors were forty-one to fifty (17 percent and 18.9 percent, respectively). The experience of those fifty or younger with academic libraries is more likely to have entailed using libraries with databases and access to online resources in undergraduate work. For those over fifty, it is possible that undergraduate work (and graduate work) would have involved little or no use of databases and electronic resources.

TABLE 9 AGE OF RESPONDENTS, STUDENTS AND INSTRUCTORS

	STUDENTS	INSTRUCTORS
30 or younger	37.3%	1.9%
31 to 40	19.7%	11.8%
41 to 50	17.0%	18.9%

TABLE CONTINUES

---

[19] Personal communication, February 2013.

[20] The irksome problem of consistent pagination appears not to be as large of a concern in electronic journals because the broad use of the PDF format insures consistent virtual pages that mimic the physical pages of a print journal — even in electronic journals like this one that have no print counterpart.

[21] Marc Prensky, "Digital Natives, Digital Immigrants," *On the Horizon* 9, no. 5 (2001): 1-6; Prensky, "Digital Natives, Digital Immigrants: Part II," *On the Horizon* 9, no. 6 (2001): 1-6.

| 51 to 60 | 19.6% | 37.3% |
| 61 or older | 6.4% | 30.0% |

To put it in phenomenological language, the natural attitude for contemporary younger North American students is the *normalcy* of e-resources.[22] The natural attitude for older students and for most of the North American professoriate in theological education is that e-resources are recent novelties, whether prized, suspect, or awkward.

Thus, age differences may helpfully explain some findings in the survey.[23] At the same time, both instructors and students generally agreed on the affordances they desired in e-resources, such as annotation functions and consistent pagination. The age of respondents seemed to matter not at all in that context. This pattern of responses is consistent with Davis' concepts of perceived usefulness and perceived ease of use.

PART 5 IMPLICATIONS AND WILD ASSERTIONS

This section suggests implications for the practice of theological librarianship derived from survey findings. Some of these implications rise, in my opinion, to the level of obviousness; others are open to debate. Some preliminary words are in order, however, about the limitations of the study. As noted earlier, participants were not selected from a random sample; individual library directors opted in to the survey process and promoted the survey among their patrons. Thus, the generalizability of these findings is less robust than if the survey had operated with more controls. Readers are therefore at liberty to add the appropriate amount of salt to my suggestions.

In light of the results of this study, theological library directors should seriously consider spending a significant proportion of their collection budget on electronic resources now. Why?

Large majorities of both students and instructors asserted that they want reference works, Bible commentaries, and circulating titles in e-format. A majority of students also wanted e-textbooks.

There was even more consensus among students and instructors about the desirability of libraries providing access to electronic journals. Eight in ten students and seven in ten instructors prefer this format. According to the survey, slightly more than half of students read articles on their computers and make electronic annotations. It seems reasonable to conclude that survey respondents want e-format materials because these materials provide affordances lacking in codex books, such as the ability to search for phrases and to cut and paste from the e-format document into one's own writing. A more conservative reading of survey results would distinguish between spending for e-journals (probably a very good idea), spending for reference materials (perhaps a good idea), and spending on monographs (why shift resources away from purchasing printed books at all at this point?).

The recommendation to spend proportionately more money on e-materials runs up against a problem of supply. As of this writing, appropriate materials may not be available for purchase or lease by theological libraries. While

---

[22] Five percent of students responding to the survey identified themselves as citizens of Canada, ninety percent as citizens of the United States, and five percent as citizens of other countries. I am surmising that the bulk of students who participated in the survey were educated in Canadian or American schools which provided them access to electronic resources.

[23] A growing body of research challenges the notion that digital natives are sophisticated in their ability to use information technology simply because of when and where they were born. See Erika E. Smith, "The Digital Native Debate in Higher Education: A Comparative Analysis of Recent Literature," *Canadian Journal of Learning and Technology* 38, no. 3 (September 1, 2012) and Penny Thompson, "The Digital Natives as Learners: Technology Use Patterns and Approaches to Learning," *Computers & Education* 65 (July 2013): 12-33, doi:10.1016/j.compedu.2012.12.022

vendors now sell many e-books directly to users (Amazon and Barnes & Noble), the market is still sorting out how to sell academic e-books to libraries, who traditionally "own and loan" books.[24] Some reference materials are already available such as *Credo Reference* and *Oxford Biblical Studies Online*. The number of such reference products is likely to increase. I find it difficult to imagine a compelling reason for publishers in religious studies and theology not to make a virtually complete transition[25] to electronic versions of their publications.[26]

In addition to shifting purchases towards materials in electronic format, theological librarians should review their current programs of user training. Librarians should assist users to achieve (as much as possible) the dream of Super Library Books and their sidekicks, Super Journal Articles. Respondents repeatedly stressed the importance of being able to make annotations to library-owned e-format material that would continue to be available to users indefinitely. Cloud storage and tools like Evernote and Mendeley make possible some of these dreams.[27] The ability to download and save journal articles for personal use already addresses some of the challenges for electronically annotating articles.[28] Theological libraries can demonstrate their value to the academic enterprise directly to their patrons by teaching students and faculty how to become sophisticated users of annotation tools.

In my view, theological librarians should not wait for the perfect solution to the problems that e-texts pose for their users and libraries before spending money on them. Nor should they remain on the sidelines while permit academic and church publishers struggle to invent business models without input from a traditionally important part of their customer base, libraries. One virtue of the recent report of the AAUP Taskforce on Economic Models for Scholarly Publishing was its insistence on collaboration between all parts of the scholarly communications ecosystem, including academic libraries.[29] Reading preferences among professors and students are shifting, even in the theological disciplines. Theological librarians can side with the late adopters if we wish. I say: let's lead.[30]

---

[24] In early 2013, for instance, EBSCO announced a subject e-book collection in theology and religion. See Sue Polanka, "EBSCO releases 23 new eBook subject sets," *No Shelf Required* (February 19, 2013), http://www.libraries.wright.edu/noshelfrequired/2013/02/19/ebsco-releases-23-new-ebook-subject-sets/.

[25] I am confident that there will be a small market for printed books just as there are markets for hand-made shoes and custom-made vestments. In another context, I posited the year 2020 as the date when most academic libraries will spend more than half of their acquisitions dollars on electronic resources (Timothy Lincoln, "Reading Room: How Do Libraries Contribute to Learning?" *Insights* 128, no. 2 [Spring 2013]: 12). Because theological libraries typically are part of institutions that highly value tradition and because of the power that professors exert in decisions in free-standing theological schools, this tipping point is likely to come later for many seminary libraries.

[26] Because librarians want to provide good service to a variety of patrons, they may wish to continue to purchase both print and electronic versions of some publications. This practice raises a question of stewardship. Seminary boards of trustees will want well-reasoned answers when they ask why essentially the same content is being paid for twice.

[27] Evernote is available from www.evernote.com, Mendeley from www.mendeley.com. See "Evernote," *Engineering & Technology* 8, no. 5 (June 2013): 90–91 and Steven Ovadia, "A Brief Introduction to Web-Based Note Capture," *Behavioral & Social Sciences Librarian* 31, no. 2 (April 2012): 128–132, doi:10.1080/01639269.2012.679852..

[28] For a discussion of Mendeley's annotation capabilities, see Holt Zaugg et al., "Mendeley: Creating Communities of Scholarly Inquiry Through Research Collaboration," *TechTrends: Linking Research & Practice to Improve Learning* 55, no. 1 (January 2011): 32–36, doi:10.1007/s11528-011-0467-y. For a discussion of recent upgrades to the most common PDF reader, see Joel Mathis, "Adobe Reader Adds Signature, Annotation Features," *Macworld* 29, no. 7 (July 2012): 28.

[29] Lynne Withey et al, "Sustaining Scholarly Publishing: New Business Models for University Presses," *Journal of Scholarly Publishing* 42, no. 4 (July 2011): 397–441.

[30] In some theological schools, the decision to shift library purchases to e-materials is simply required by the need to guarantee access to high-quality sources for use by students in blended or distance education courses.

APPENDIX

Table A.1 Survey Question 1

Do you own an e-reader capable device of some sort? (Check as many as apply)

ANSWER OPTIONS	RESPONSE PERCENT	RESPONSE COUNT
No	29.2%	747
I own a Kobo	0.6%	16
I own a Kindle	30.3%	774
I own a Nook	5.1%	130
I own a Sony	0.9%	22
I own an iPad	20.4%	522
I own an iPod	14.4%	367
I own a tablet computer (not iPad)	4.8%	122
I own a smart phone	35.8%	915
I have e-reader software on my computer	34.7%	887
I own a device that converts text to audio	4.9%	124
Yes - other (please specify)	1.9%	49
Answered question		*2554*

Table A.2 Survey Question 2

Do you have access to an e-reader through a lending program?

ANSWER OPTIONS	RESPONSE PERCENT	RESPONSE COUNT
No	85.0%	2156
Yes	15.0%	380
Answered question		*2536*

Table A.3 Survey Question 3

When reading articles for your academic work:

ANSWER OPTIONS	OFTEN	SOMETIMES	RARELY	NEVER
I download the whole article and save it	53%	32%	32%	4%
I annotate or highlight printed copies of articles	51%	25%	25%	11%
I read articles on a computer	50%	34%	34%	3%
I download electronic articles and print them out to read them	37%	33%	33%	9%
I read from a photocopy of a print article	35%	39%	39%	6%

I read from the printed version of the journal	32%	30%	30%	11%
I electronically annotate or highlight e-versions	22%	18%	18%	42%
I read articles on a dedicated e-reader (Kobo, Nook, etc.)	12%	13%	13%	60%
I read articles on my smart phone	5%	12%	12%	65%
I listen to articles rather than read them	2%	6%	6%	78%
Answered question				*2571*

Table A.4 Survey Question 4

Do you read or listen to e-books for any purpose (e.g., leisure reading)?

No	37.3%
Yes, but not often	29.9%
Yes, regularly	32.8%
Answered question	*2559*

Table A.5 Survey Question 5

Do you read or listen to e-books in your academic work?

Never tried	46.1%
Tried once or twice	12.7%
Yes, but not often	21.0%
Yes, regularly	20.1%
Answered question	*2558*

Table A.6 Survey Question 6

In your academic work, what do you do after you find an e-book that interests you?

ANSWER OPTIONS	OFTEN	SOMETIMES	RARELY	NEVER
Read it only from the electronic device	38.5%	32.9%	13.9%	14.7%
Annotate and underline content electronically	27.7%	23.9%	18.5%	29.9%
Bookmark or save the URL for future use	27.4%	41.4%	17.4%	13.9%
Buy the e-book	21.9%	30.2%	17.2%	30.6%
Borrow a print copy from a library	21.2%	40.8%	22.4%	15.6%
Save it as text	20.0%	38.4%	19.4%	22.2%
Copy and paste portions I want	17.0%	37.1%	21.1%	24.8%

TABLE CONTINUES

Buy a print copy of the book	16.5%	38.6%	27.5%	17.4%
Print out relevant pages	15.1%	28.3%	24.9%	31.6%
Borrow the e-book from a library	5.9%	16.0%	21.5%	56.6%
Listen to it	3.9%	9.9%	19.2%	67.0%
Save it as a podcast	2.4%	7.4%	17.4%	72.7%
Answered question				*2534*

Table A.7 Survey Question 7

How important to you are the following abilities or functions when using an e-book for academic work? Of those expressing an opinion:

ANSWER OPTIONS	VERY IMPORTANT	IMPORTANT	SOMEWHAT IMPORTANT	NOT IMPORTANT
Perform keyword searches	58.1%	28.3%	11.5%	2.1%
Move around quickly within the text	56.7%	32.7%	7.6%	3.0%
Search for chapters and bookmarks	55.1%	33.1%	9.8%	2.0%
Check notes, indexes, & table of contents	53.6%	34.0%	9.6%	2.7%
Annotate and underline electronically	50.5%	25.5%	16.0%	8.0%
Preserve page formatting	47.1%	30.5%	15.5%	6.9%
Flow to fit my screen size	45.8%	36.1%	14.0%	4.1%
Copy/paste into a document	38.7%	36.7%	17.4%	7.2%
Download the whole book	35.9%	35.1%	21.1%	7.8%
Read it on my mobile device	29.4%	22.4%	17.5%	30.8%
Download portions for later use	26.7%	37.9%	26.1%	9.3%
Read it on my smart phone	14.9%	14.9%	20.1%	50.2%
Link to other resources	12.6%	26.5%	40.4%	20.5%
Convert from text to audio	7.8%	9.4%	20.6%	62.2%

Table A.8 Survey Question 8

What sort of academic resources would you like to be available from your theological library in electronic format? (check all that apply)

ANSWER OPTIONS	RESPONSE PERCENT	RESPONSE COUNT
Reference works (e.g., subject encyclopedias)	83.0%	2029
Bible commentaries	81.4%	1990
Newly published circulating titles	74.4%	1819
Old/out-of-print circulating titles	73.8%	1805
Textbooks	68.5%	1675
Other (please specify)		193
Answered question		*2445*

Table A.9 Survey Question 9

Given a choice, which format for articles would you prefer in a library resource?

ANSWER OPTIONS	RESPONSE PERCENT	RESPONSE COUNT
Print journals	23.1%	519
Electronic journals with ability to download and save individual articles	67.6%	1519
It depends on....(briefly explain)	9.3%	209
Answered question		*2247*

Table A.10 Survey Question 10

Given a choice, which book format would you prefer in a library resource?

ANSWER OPTIONS	RESPONSE PERCENT	RESPONSE COUNT
E-book	32.3%	762
Print book	67.7%	1599
It depends on... (briefly explain)		399
Answered question		*2362*

NB: Respondents who chose "It depends on" also chose either e-book or print book.

Table A.11 Respondents by Academic Category

Which category best describes you? Choose one only.

ANSWER OPTIONS	RESPONSE PERCENT	RESPONSE COUNT
Student in undergraduate degree program (bachelor's level)	3.8%	97
Student in a certificate program	2.3%	58
Student in a MDiv program	43.9%	1122
Student in academic master's program	11.0%	281
Student in professional master's program (Master of Arts in ____)	11.5%	294
Student research doctoral program (such as Th.D. & Ph.D.)	4.3%	109
Student in professional doctoral program (e.g., DMin.)	3.2%	82
Student not enrolled in a degree or certificate program	1.2%	31
Professor/instructor	18.8%	479
Answered question		*2553*

Table A.12 Students, by Program Type

If you are a student, which category best describes your program:

Answer Options	Response Percent	Response Count
Residential (more than half of courses are taught in person)	84.2%	1743
Distance (more than half of courses are not taught in person)	10.9%	225
Intensive (courses taught in person over two weeks or less)	4.9%	101
Answered question		*2069*

Table A.13 Students, by Enrollment Status

If you are a student, which category below best describes your enrollment status?

Answer Options	Response Percent	Response Count
Full time	69.2%	1433
Half time	17.4%	361
One course most semesters	11.2%	232
Only occasional courses	2.2%	46
Answered question		*2072*

Table A.14 Distance from Institution's Library

How far do you live from your institution's library?

Answer Options	Response Percent	Response Count
Less than one mile or on campus	31.5%	797
1 to 10 miles	26.5%	672
11 to 50 miles	23.4%	593
Over 50 miles	18.6%	471
Answered question		*2533*

Table A.15 Age of Respondents

Which category best describes your age?

Answer Options	Response Percent	Response Count
20 or younger	0.6%	16
21 to 30	29.8%	761
31 to 40	18.4%	470

TABLE CONTINUES

41 to 50	17.5%	447
51 to 60	22.9%	585
61 to 70	9.8%	251
71 or older	1.1%	27
Answered question		*2557*

Table A.16 Gender

I am:

ANSWER OPTIONS	RESPONSE PERCENT	RESPONSE COUNT
Female	39.6%	1011
Male	58.6%	1495
I prefer not to answer this question	1.8%	47
Answered question		*2553*

Table A.17 Citizenship

ANSWER OPTIONS	RESPONSE PERCENT	RESPONSE COUNT
Canada	6.6%	168
United States of America	88.5%	2261
another country	4.9%	126
Answered question		*2555*

Table A.18 Ethnicity

ANSWER OPTIONS	RESPONSE PERCENT	RESPONSE COUNT
American Indian/Alaska Native	0.2%	4
Canadian/First Nations	0.6%	16
Asian/Pacific Islander	3.6%	92
Black/Non-Hispanic	8.1%	204
Hispanic	3.1%	78
2 or more	3.3%	83
White/Non-Hispanic	81.1%	2050
Answered question		*2527*

Framing Books and Reading: An Exploration of Sixteenth Century Title Borders

by M. Patrick Graham

INTRODUCTION

When a sixteenth-century book is opened, the human eye quickly scans to find important bibliographic information — author, title, printer, date — and then perhaps examines at greater leisure the decoration of a title-page border before moving along to the leaves that follow. This process is an intricate dance between readers and book producers and is difficult to untangle with certainty at a distance of five hundred years. The following study explores this issue and argues that title-page borders may often have been designed or chosen by printers and their associates in order to frame or contextualize the reading of the book itself, assuming that even in cases where the author or printer may not have given much thought to the border, the reading of the book would have been shaped by the title page and its border anyway by virtue of its position in the work.

The current paper grew out of research for the Iconic Book Symposium, sponsored by Syracuse University and Hamilton College, and drew on the Digital Image Archive, a database of over forty-five thousand images made available to the public generally by the Pitts Theology Library (Candler School of Theology, Emory University).[1] It expands upon a part of the earlier effort by focusing on three types of title borders and seeking to understand their function. The first group of borders typically features symbols of the four New Testament Gospels, images of Peter and Paul, and the Four Doctors of the Western Church. The second group is similar to the first but omits the Doctors of the Church and moves the two great apostles to the side-margins. The third group retains the Four Evangelists and Doctors of the Church, sets them at the sides, and then develops other themes at the head and foot to carry most of the interpretive load of the border.

As for title-page borders generally, they may have been commissioned by the printer or publisher for a particular work but subsequently were reused, borrowed, or copied for many other books or pamphlets. When a border consisted of separate panels, it was possible to create new arrangements by combining elements from various other borders.[2] While in many instances a publication's title border will be essentially decorative and have little to do with the text that follows (the statistic cited by Kohler and Hillerbrand for pamphlets is 75 percent),[3] on other

---

[1] M. Patrick Graham, "The Tell-Tale Iconic Book," *Postscripts* 6 (2010): 117-41. I am grateful to *Postscripts* and its parent company, Equinox Publishing, for permission to use parts of "The Tell-Tale Iconic Book" for the current article and to James W. Watts for editing the *Postscripts* volume and his encouragement of my research for this study.

[2] For a broad introduction to the topic of book illustration, see John P. Harthan, *The History of the Illustrated Book: The Western Tradition* (New York: Thames and Hudson, 1981).

[3] Hans Joachim Kohler and Hans J. Hillerbrand, "Pamphlets," *Oxford Encyclopedia of the Reformation* (New York: Oxford University Press, 1996), 3: 201.

M. Patrick Graham is a Margaret A. Pitts Professor of Theological Bibliography and Director, Pitts Theology Library, Candler School of Theology, Emory University.

occasions it may be closely related to the book or in other ways be intended to influence the impact of the work on readers. This is the issue that is the major concern of the present study, which is exploratory and suggestive, rather than conclusive. A review of title-page borders in the Digital Image Archive shows their enormous popularity in the sixteenth century but a transformation in the seventeenth century to designs in which elaborate images came to dominate the title page, with the title and other publication information tucked away into features of the image (e.g., http://www.pitts.emory.edu/woodcuts/1674BranV1/00037544.jpg).[4]

I. Gospels, Apostles, and Doctors

Before moving to a consideration of Hans Holbein the Younger's design for Adam Petri (Basel), it is useful to review briefly the title-border (probably cut by Hans Herman, as "Herman" appears at the base) used in 1515 by Matthias Schürer, a printer in Strasbourg, for a volume of Erasmus' essays (*Lucubrationes*) on Christian topics that emphasized the life and example of Jesus.[5] That title-page border (http://www.pitts.emory.edu/woodcuts/1515Eras/00001481.jpg) featured the authors of Scripture — David and Isaiah from the Old Testament and Paul and John from the New Testament — across the head of the page, hence giving them primacy of place, and the two side panels show Jerome and Ambrose (left) and Augustine and Gregory I. The lower panel is decorative. Only the Christian figures are given halos in this rather simple border, and though the authors of Scripture are given the prime location at the head, their images are smaller than the Four Doctors.[6]

Another effort to use heroes of the Christian Bible and church, a year later in Basel, was that of Adam Petri, who employed the design of Hans Holbein the Younger for the title page of Ambrose's collected works (*Omnia opera…*; June/August 1516)[7] and for several subsequent publications as well.[8] In the case of Ambrose's *Omnia opera*, the title border makes the obvious connection with this bishop and seems appropriate for this Catholic author of commentaries, sermons, theological and ethical works, and more. Such usage may indicate that the border was created for such Catholic theological works generally. In July 1520, though, Petri used it for his publication of the first volume of a projected two-volume collection of Luther's more important works (*R.P. Doct. Martini Lutherii Augustiniani theologi Synceri lucubrationum*, http://www.pitts.emory.edu/woodcuts/1520Luth/00001744.

---

[4] A general introduction to the development of the title page, from the incunable period onward, may be found in Garold Cole, "The Historical Development of the Title Page," *The Journal of Library History* 6 (1971): 303-16; and, more recently, Margaret M. Smith, *The Title-page: Its Early Development, 1460-1510* (London: The British Library; New Castle, DE: Oak Knoll Press, 2000), who finds the earliest title-page borders in the 1490s (pp. 131-42).

[5] Frank Hieronymus, *Basler Buchillustration 1500 bis 1545*, Oberrheinische Buchillustration 2 (Basel: Universitätsbibliothek, 1984), 125-26.

[6] It is usually (but not always) the case that a book shown with a figure is a tribute to what the person wrote, not to what the person read. In the case of Jerome (appearing with the cardinal's hat), the reference is likely to his translation of the Latin Vulgate, while Pope Gregory I (or Gregory the Great, shown with the papal triple tiara) is remembered as an especially prolific author. F. L. Cross and Elizabeth A. Livingstone, eds., "Gregory I., St.," *The Oxford Dictionary of the Christian Church*, 3rd ed., rev. (Oxford: Oxford University Press, 2005), 710-11.

[7] Hieronymus, *Basler Buchillustration 1500 bis 1545*, 200-201.

[8] F. W. H. Hollstein, *German Engravings, Etchings and Woodcuts: 1400-1700*, ed. Tilman Falk and comp. Robert Zijlma (Roosendaal: Koninklijke Van Poll, 1988), 14:157-58.

[jpg](jpg).[9] The border, executed on a single block of wood, features the symbols of the four New Testament Gospels on the corners in the established order,[10] the Apostles Peter and Paul at the top and bottom with their attributes (Peter given the prime placement), and the Four Doctors of the Latin Church along the edges (Gregory I, Jerome, Ambrose, and Augustine). Both persons and symbols of the Gospels are given halos, and the figures are arranged in an aesthetically pleasing way: some books open, others closed; all the books of the Evangelists and Fathers are finished, except for one that is being written or annotated; and the figures are looking at one another in various ways, though one gestures, perhaps as a preacher. Given the importance of the Church Fathers to define Christian doctrine and practice, the imagery of this title border would have exerted a strong appeal to Catholics and Protestants alike and undergirded the credibility of the author or work presented. By anchoring the corners with the symbols of the four Gospels, visual expression was given to Irenaeus' famous explanation,

> It is not possible that the Gospels can be either more or fewer in number than they are. For, since there are four zones of the world in which we live, and four principal winds, while the Church is scattered throughout all the world, and the pillar and ground (1 Timothy 3:15) of the Church is the Gospel and the spirit of life; it is fitting that she should have four pillars, breathing out immortality on every side, and vivifying men afresh.[11]

Setting the two leading apostles in dominant positions at the head and base and four Western Fathers at the sides, the fence or border for the new work was complete. The impact indeed was to "frame" or assert a context for the new work that it introduced and affirm its orthodoxy — all at a time when Luther's books were being burned and many were speaking out against him.[12] The great reformer is designated, "Reverend Father Doctor" (R.P.Doct.) and "Augustinian" and so presented as an orthodox Catholic cleric, of the order following the rule of one of the Doctors himself. While he had been ordered by Pope Leo X to recant on June 15, 1520, it would not be until January 1521 that he was excommunicated.[13] In this title-border design all the figures, except for Peter and Paul, are shown with books, and so, just as the books of these ancient Christian writers developed and defined the Christian faith, so now Luther instructs the church and must be heard.[14]

---

[9] The second volume never appeared. Hollstein, *German Engravings, Etchings and Woodcuts: 1400-1700*, 14:159. "By the summer of 1520, Luther had written about thirty works for the laity and they had appeared in 370 editions, on average over twelve editions per work." Scott Hendrix, *Recultivating the Vineyard* (Louisville: Westminster John Knox, 2004), 48.

[10] The symbols of the four Gospels are derived from Ezekiel 1:10 and Revelation 4:6-8 (first suggested by Irenaeus of Lyon, but later developed differently by Augustine and Jerome, with Jerome's identification becoming the standard), which describe the four winged creatures around the throne of God. See Heidi Hornik, *The Infancy Narrative in Italian Renaissance Painting*, vol. 1 of *Illuminating Luke* (Harrisburg, PA: Trinity Press International, 2003), 3. On many other occasions artists represented the Evangelists themselves and then used these symbols to identify them. Here, however, the symbols themselves hold the books and serve a certain anthropomorphic function. It is suggested in some of the later instances in which the angel and animals appear with their respective Evangelists that these creatures communicate revelation to the authors of the Gospels.

[11] *Against Heresies* III.11.8, in *The Ante-Nicene Fathers*, ed. Alexander Roberts and James Donaldson (New York: Charles Scribner's Sons, 1899), 1:414.

[12] Martin Marty, *Martin Luther*, Penguin Life (New York: Penguin, 2004), 53-67.

[13] In the bull *Exsurge domine*, Pope Leo X invokes Peter and Paul, Jerome, and the Christian saints in his condemnation of Luther.

[14] One of the most vigorous and effective opponents of Luther and his followers was Johannes Cochlaeus (1479-1552), whose famous pamphlet, *Septiceps Lutherus* (Leipzig: Valentin Schumann, 1529), featured on its title page a grotesque Martin Luther with seven heads (http://www.pitts.emory.edu/woodcuts/1529Coch/00006902.jpg). This woodcut captured the primary theme in Cochlaeus' critique of the Protestants: as is typical with heretics, their thought is flawed and inconsistent. A secondary theme was that the

The Holbein design was roughly copied, executed less expensively on four blocks of wood, and used by Silvan Otmar in Augsburg (http://www.pitts.emory.edu/woodcuts/1521LuthC/00001873.jpg), where his compositor on at least one occasion reversed the top and bottom panels (http://www.pitts.emory.edu/woodcuts/1523LuthHHHH/00002931.jpg), not an uncommon error among printers of this day but potentially a theological statement as well. Otmar printed many Lutheran publications and so continued to use the Holbein design for these.[15] Another Augsburg printer, Jörg Nadler, produced a much cruder variant of the Holbein woodcut with less detail and a central space for text that broke into the lower panel (http://www.pitts.emory.edu/woodcuts/1522KarlE/00014696.jpg), and other printers produced their own versions (e.g., Nickel Schmidt, [http://www.pitts.emory.edu/woodcuts/1526Mens/00003462.jpg] and Joseph Klug [http://www.pitts.emory.edu/woodcuts/1539LuthD/00005515.jpg], whose engravers produced the borders backwards).[16]

Finally, another variation of a title-page border, somewhat reminiscent in overall arrangement of the 1515 Schürer printing of Erasmus' essays mentioned earlier, was that used by Eucharius Cervicornus in Cologne for Platina's *De vita & moribus summorum pontificum historia* (http://www.pitts.emory.edu/woodcuts/1529Plat/00017099.jpg). It uses a vertical arrangement to assert a hierarchy of authority. Christ appears at the head as *Salvator Mundi*, flanked by the Four Evangelists (John and Mark on the left and Luke and Matthew on the right), with the Apostles Peter and Paul on the sides (Peter has primacy of place). At the base are the Four Doctors of the Latin Church.[17] Platina (1421–1481) was remembered as a historian of the papacy[18] and for championing Catholic orthodoxy in Rome.

---

reformers departed from the teaching of the Fathers and the historic Christian faith. (On Cochlaeus, see Ralph Keen, "Cochlaeus, Johannes," *Oxford Encyclopedia of the Reformation* (New York: Oxford University Press, 1996) 1: 369-71.) Title-page borders such as Holbein designed were used to counter such criticisms.

[15] Richard G. Cole, "Reformation Printers: Unsung Heroes," *The Sixteenth Century Journal* 15 (1984): 336.

[16] A striking variant of these woodcuts is that used to introduce a folio volume of John Eck's sermons on the Ten Commandments, published in the Catholic city Ingolstadt by Georg Krapff (http://www.pitts.emory.edu/woodcuts/1539Eck/00005506.jpg). The symbols of the Gospels are at the corners (John, Matthew, Mark, and Luke), and on the left are Peter and Saint Willibald (an eigth-century Bishop of Eichstätt, Bavaria), and on the right are Paul and Pope Victor II (r. 1055-1057, from Bavaria), with the Madonna and Child at the base. The two apostles seem to be engaged in vigorous debate or are preaching (especially appropriate for a volume of sermons), and while neither has a book, Pope Victor and the symbols of the Gospels do. Christ (or God the Father) as Pantokrator is at the head. While the import of the whole affirms the orthodoxy of Eck's sermons, it is unclear why Willibald and Victor II are included. The former died in Eichstätt, and the latter had been a candidate for the bishopric of Eichstätt, before becoming pope. (In addition, Victor's body was on the way to Eichstätt for burial but was seized and buried in Ravena instead.) Since the university at Ingolstadt, where Eck taught, was within the bishopric of Eichstätt, it may be that the Willibald and Victor II are shown on the title page to appeal to their ecclesial authority or prestige for Eck's sermons. (Suggestion from Armin Siedlecki, Pitts Theology Library, August 30, 2010.) Hence, the primary aim of this title border is not the assertion of orthodoxy for a suspect author but to honor figures revered among the readers. (Suggestion from Armin Siedlecki, Pitts Theology Library, August 30, 2010.) It was the bishop of Eichstätt, Gabriel von Eyb, who first enlisted Eck (1486-1543) in the Catholic Church's response to Luther. Eck's critique of Luther led eventually to his role in the debate with the reformer at the Leipzig Disputation (1519). Walter L. Moore, "Eck, Johann," *Oxford Encyclopedia of the Reformation* (1996) 2:17-19.

[17] All the fathers, as well as Paul, Mark, and Matthew are shown with books; Luke is holding the portrait of Mary that tradition credits him with painting; Paul offers a sign of blessing toward Peter; and while all the biblical figures have halos, only one of the Fathers does.

[18] Nevertheless, his history of the papacy has been judged uncritical, though readable. Cross, *The Oxford Dictionary of the Christian Church*, 1307.

Hence, the framing of this collection of his works, as has been done here, seems entirely appropriate.[19] The same title border was used by Cervicornus for other biblical works as well.[20]

Therefore, by including the symbols of the Four Evangelists, portraits of the two leading apostles, and portraits of the Four Doctors of the Western Church, the printer affirmed the orthodoxy of the work from the standpoint of the ancient biblical witness and church tradition. Among Lutheran printers the Holbein design proved especially popular.

II. Gospels and Apostles

The second group of title borders retains the symbols of the Gospels at the corners, omits the Doctors of the Latin Church, but places Peter and Paul at the sides in full length figures. An early exemplar of this arrangement is a design after Hans Holbein the Younger but cut by Hans Lutzelburger and used by Adam Petri at Basel for his printing of Luther's German New Testament in December 1522-January 1523 (http://www.pitts.emory.edu/woodcuts/1522BiblC/00010607.jpg;[21] another variant of this was created for Adam Petri's octavo format publications, http://www.pitts.emory.edu/woodcuts/1523MelaD/00003002.jpg).[22] As with the other Holbein design, symbols for the four Gospels are in the corners, though they are presented in an order that elevates the two Gospels attributed to disciples who had known the earthly Jesus (Matthew and John) by placing them at the head. Full length portraits of the two apostles are on the flanks (Peter occupying the prime place on the left) with their respective symbols, and a scallop — the symbol of Christian baptism — is delicately worked into the background. While the biblical writers remain, the Church Fathers have disappeared, perhaps to emphasize the greater authority of the biblical authors. The city arms of Basel are at the head with the motto INCLYTA BASILEA (Renown Basel), and the printer's device, featuring a putto riding a lion, is at the foot and dated 1523.[23] All six biblical figures are

---

[19] Though not a title border, a 1585 Parisian printing of Gratian's treatise on canon law (*Decretum Gratiani emendatum et notationibus* illustratum; http://www.pitts.emory.edu/woodcuts/1585Grat/00021152.jpg) features an elaborate, full-page woodcut compilation that has a certain resonance with the Platina woodcut. The central figure is Pope Gregory XIII (1502-1585), holding a book in his lap and surrounded by his advisors. Around the two sides and base are smaller images of Augustine, John, Matthew, Luke, Mark, Paul, and Gregory I (left) and Jerome, Moses, Job, David, Isaiah, Jeremiah, Saint Ambrose (right). All the figures have books (Moses, the tablets) and their attributes. Gregory studied and taught law in Bologna and later served as a judge under Paul III. As pope (1572-1585) he set about vigorously to reform the church, and among the achievements during his tenure was the publication of a new edition of the *Corpus juris canonici*. The woodcut, therefore, appeared in the year of Gregory's death and served as a tribute to him and his achievements in canon law. The Doctors of the Latin Church and the biblical figures assembled with them represent Gregory's predecessors, devoted to the law of God, and so provide the historical and conceptual background for a celebration of Gregory and his accomplishments.

[20] A commentary on Psalms (earlier attributed to Remigius; http://www.pitts.emory.edu/woodcuts/1530Cath2/00009531.jpg) and for a harmony of the Gospels by Zacharias Chrysopolitanus, which relied on the Latin Fathers Ambrose, Augustine and Jerome (http://www.pitts.emory.edu/woodcuts/1535Zach/00015982.jpg). See L. Butler, "Zacharias Chrysopolitanus," *The Catholic Encyclopedia* (New York: Robert Appleton Company, 1912) http://www.newadvent.org/cathen/15743a.htm ; Bruce M. Metzger, "Tatian's Diatessaron and a Persian Harmony of the Gospels," *JBL* 69 (1950): 264.

[21] Hollstein, *German Engravings, Etchings and Woodcuts: 1400-1700*, 14A: 68-69; Hieronymus, *Basler Buchillustration* 1500 bis 1545, 409-11.

[22] Hieronymus, *Basler Buchillustration 1500 bis 1545*, 409-11.

[23] Adam Petri operated a press in Basel (1507-1527) until the year of his death. His printer's device with the arms of Basel and the inscription INCLYTA BASILEA has been ascribed to Urs Graf. The device with the putto riding a lion may be the work of Hans Holbein the Younger. Henning Wendland, *Signete: Deutsche Drucker- und Verlegerzeichen*, 1457-1600 (Hannover: Schlüterschen Verlagsanstalt, 1984), 107-109.

given halos and have books (in the earlier Holbein woodcut, Peter and Paul were without books), perhaps driven by the fact that the work this border introduces consists of the books of these Christian figures. The two apostles hold their attributes in the left hand (as with the earlier woodcut) but the book in the right, and both concentrate intensely on their reading — perhaps admonishing those who purchase Luther's translation to do the same. Both design and printing of the title border are beautifully executed, and while many of the same elements are retained from the earlier Holbein woodcut, the 1522 title border has been elegantly recast in order to introduce appropriately Luther's most important work, the translation of the Greek New Testament into German.[24] By 1523, Luther had broken with Rome, and while the writings of the Church Fathers remained important for him and he cited them often, Scripture had greater authority (hence the famous "*sola Scriptura*" slogan)[25] — something clearly signaled by this border. It continued to be used by Adam Petri and his son Heinrich for other works.[26]

Johann Rhau-Grunenberg (fl. 1508-1525) at Wittenberg used a similar design a year earlier (1522), in which he placed the symbols of the Gospels at the corners, Peter and Paul on the margins (in their typical places), a crucifix at the head, and the Electoral Arms of Saxony at the base, framed by the monogram of the printer (IG) and the date 1522 (http://www.pitts.emory.edu/woodcuts/1522LuthB/00000288.jpg). This border appropriately introduces Luther's Christmas postils on the Epistles and Gospels. A border with more pronounced Lutheran elements was used for Melanchthon's commentary on Colossians,[27] which reverses the positions of Peter and Paul — a mirror image of the Catholic approach. The resurrection lamb and the Luther rose are below the feet of each apostle, and Christ as savior of the world pronounces a blessing over all (http://www.pitts.emory.edu/woodcuts/1528Mela/00003630.jpg) from the head and premiere position on the page. Two shields (one with the printer's initials) are at the base.[28]

Contrasting with this is a thoroughly Catholic variant of the Basel December Testament border used at Munich by Hans Schobser (d. 1530; http://www.pitts.emory.edu/woodcuts/1528Purs/00003509.jpg) to introduce Berthold Pürstinger's (Bishop of Chiemsee in Bavaria) *Tewtsche Theologey*, the first Catholic dogmatic theology. The title-page border is dated 1528 and features the symbols of the Four Gospels at the corners, Christ at the head, Madonna and Child at the base, and Peter (left) and Paul at the sides. Here Peter wears the papal triple tiara, and Mary holds a scepter, and so Catholic readers are assured of the Catholic orthodoxy of the work, which defends the Roman Church from Protestant criticisms.

---

[24] Luther's *September Testament*, though, was issued at Wittenberg without title-border. Petri continued to reprint Luther's translations of the Bible (Pentateuch, v.1; Joshua-Esther, v.2; Job-Song of Solomon, v.3), but since the printer died in 1527, before Luther finished translating the Old Testament (1532), he was unable to complete the project.

[25] At the Diet of Worms (1521) Luther had been accused of subjectivism, that is of privileging his own interpretation of Scripture over that of the Church Fathers and councils.

[26] Hollstein, *German Engravings, Etchings and Woodcuts: 1400-1700*, 14A: 69.

[27] Wittenberg: Joseph Klug, 1528.

[28] Wolfgang Köpfel at Strasbourg introduces Luther's work on usury (http://www.pitts.emory.edu/woodcuts/1525LuthI/00003403.jpg) with a design featuring only two figures at the side (Paul and Luther), and none of the Evangelists. Paul is given the greater position on the left and may be instructing Luther. Christ and the Holy Spirit appear at the head, and the scene at the foot is intriguing—perhaps largely decorative and playful, but also, with a bishops' hat on one of those kneeling to the enthroned figure, a possible slap at Rome. Similarly, Morhart's 1535 printing of the Augsburg Confession at Tübingen gives Paul pride of place on the left and may suggest that Paul is showing Peter a text from Scripture. The conversion of Paul is shown at the head and the Delphic Oracle at the foot (with philosophers gathered around the Castalian spring, where the Delphi priestesses bathed before announcing their oracles).

These title borders exhibit a stronger focus on the biblical authors and so on their authority but find other means to affirm loyalty to the Catholic or Protestant churches. This general design may have been more popular with Lutherans than Catholics.

III. Apostles and Doctors

The third group of title borders — all Roman Catholic — retains the Four Evangelists and Doctors of the Latin Church, arranges them on the sides, and then develops other themes at the head and foot of the page to advance the interpretive agenda of the title page. This will be presented by means of five title borders that feature variations of a single design by Anton Woensam of Worms (d. 1541). The common elements are the Four Evangelists and the Four Doctors of the Western Church on the sides. The upper and lower panels vary for this popular design, which was used for several publications from 1532 on.

The earliest border in the group was printed by Peter Quentel and introduced the magnum opus of Ortwin Gratius (Ortuinus Gratius), a humanist in Cologne, who also worked for Quentel's press. The work was a collection of sixty-six treatises by various authors on history and theology (http://www.pitts.emory.edu/woodcuts/1535Grat/00004819. jpg), compiled to identify abuses in the Catholic Church that later councils might correct. This elaborate title border depicts at the head God enthroned, with the resurrected Christ, Peter, the pope, and a bishop on the left and Mary, St. Catherine of Alexandria, and other women on the right. At the base is a larger panel that dominates the title border by virtue of its measurements and the increased size of its two figures: Holy Roman Emperor Charles V and his younger brother Ferdinand I. They appear with their respective arms and the coats of arms of the seven electors (Mainz, Trier, Cologne, Bohemia, Palatine, Saxony, and Brandenburg). This lower panel is dated 1531 (before Woensam had crafted the other panels), the year that Ferdinand was made "King of the Romans" and so designated as the successor of Charles V and the year that the Schmalkaldic League was formed by Philip I (Landgrave of Hesse) and John Frederick I (Elector of Saxony) to resist any attempts by Charles to subdue the Germans. The quotation under the panel at the head is drawn from Zechariah 1:15 and Deuteronomy 32:23 and threatens the judgment and wrath of God on the nations.[29] This border, therefore, places the authors of the Gospels only slightly above the church's great theologians and so marks a striking change from the Holbein designs. In addition, while the placement of God as judge of all at the head of the page affirms his sovereignty, the depiction of the earthly rulers at the base of the page affirms their roles as divine instruments and so offers balance and instruction on how one should understand human princes. When this volume appeared in 1535, the Schmalkaldic League had just been opened to any territories accepting the Augsburg Confession (1530), and in December of that year, Francis I, King of France joined the league (though later retreating from this position). Therefore, in this turbulent time when Protestant princes were aligning their lands to oppose the Catholic rulers, this work against abuses in the Catholic Church appeared, but its border may be understood to set forth the proper

---

[29] From the Vulgate text of Zechariah 1:15, Woensam has selected, "Et ira magna ego irascor super gentes," but omitted the rest of the verse: "opulentas quia ego iratus sum parum ipsi vero adiuverunt in malum." An English translation of the entire verse from the Vulgate of Zechariah reads, "And, with a great anger, I am angry with the wealthy nations. Though I had been angry a little, truly they advanced further in evil." Similarly, Woensam has omitted from Deuteronomy 32:23, "Congregabo super eos mala," but reproduced, "et sagittas meas conplebo in eis" (woodcut text: sagitas meas complebo). An English translation of the entire verse reads, "I will heap evils upon them, and I will expend my arrows among them." (English translation from Catholic Public Domain Version, Original Edition. Ronald L. ConteJr., transl. and ed.; http://www.sacredbible.org/catholic/index.htm.) The biblical text, therefore, explains why God sits upon his heavenly throne with arrows in his right hand.

context for church reform — i.e., that it be done, not as an attack on the church from outside, but that it be done from within the context of historic Catholic tradition and under the protection of Catholic princes, all this under the sovereignty of God.

This title border was reproduced — though with a different lower panel, and so without the strong political element in the Gratius volume — for Jean Driedo's work on Scripture and tradition (http://www.pitts.emory.edu/woodcuts/1543Drie/00009515.jpg)[30] and for Franciscus Polygranus' sermons on the Gospels and Epistles (http://www.pitts.emory.edu/woodcuts/1564Poly/00001280.jpg).[31] The lower panel — a bit too narrow for the rest of the border—is devoted to the creation of Eve and shows God breathing on her and placing his right hand on her in blessing. Therefore, beginning with Genesis and the foundational doctrine that God created all, attested by the rest of Scripture and the Doctors of the Church, the reader proceeds to the book of Revelation and its vision of creation before the judgment seat of God. Hence, Woensam's title-page border provided a suitable frame for both works with its comprehensive view of Scripture's witness and its powerful image of God at creation's beginning and end. Just as each of the two authors was known for his opposition to the Lutherans, this border clearly identifies with the Catholic Church.[32]

Another variation of Woensam's title border also incorporates a different panel at the base — Denys the Carthusian's commentary on the Pentateuch (http://www.pitts.emory.edu/woodcuts/1548Deni/00009334.jpg)[33] — and so offers a more subdued political tone than that in the 1535 volume. Here, the ecstasy of Denys the Carthusian is witnessed by the pope, bishops, cardinals, and monks on the left and by the Holy Roman Emperor, princes, and other secular figures on the right.[34] The inscription at the base of the panel — presented to balance the one at the head — is from the Vulgate of Psalm 84:5 (English translations, Psalm 85:4) and offers an humble sentiment: "Restore us again, O God of our salvation, and put away your indignation toward us" (NRSV). While the most obvious connection between Denys' commentary and the lower panel lies in his role as an interpreter of Scripture who drew on the generations of earlier interpreters, both authors of New Testament books and the Doctors of the Church, there are more intricate elements suggested. For example, the authority of God as final judge (upper panel) resonates well with the ecclesial and secular rulers (earthly judges), who kneel to receive Denys' revelations at the foot of the page, and the inscriptions at the head and foot of the page unite in their concerns with the wrath of God. In addition, Denys is positioned between the God of heaven, Scripture, and earlier generations of interpreters and the people of the Carthusian's own generation. This volume was published just after the Schmalkald War, as the Holy Roman Emperor was wearing down the Lutheran princes of Germany.

---

[30] *De ecclesiasticis scripturis et dogmatibus* (Vaenundantur Louvain: A Bartholomaeo Grauio; Colophon: Coloniae excudebat Iaspar Gennepaeus, 1543). Driedo taught at the Catholic University of Louvain, which had condemned Luther's teachings in 1519, but was more moderate than many of his peers.

[31] *Christliche Predigen vnd ausslagung über die Episteln vnd Euangelia* (Cologne: Jaspar Von Gennep, 1564).

[32] Jaspar von Gennep, the printer of the Polygranus volume, was also the translator of the Latin sermons. His license to print from the Holy Roman Empire restricted him from printing anything but Catholic works.

[33] *Dionysii Carthusiani Enarrationes piae ac eruditae, in quinque Mosaicae legis libros: hoc est, Genesim, Exodum, Leuiticum, Numerorum, Deuteronomium ...* (Cologne: J. Quentel, August 1548).

[34] Below the figure of Denys the Carthusian, kneeling and lifting his hands to God, is an inscription in a radiant orb: *benedictus deus in scla* ("Blessed be God forever"). Below Denys is a block on which is inscribed the monogram of Anton Woensam (intersected A and W) and on which rests the arms of Pope Clement VII (d. 1534) and the crest of the Holy Roman Emperor.

Yet another variation of Woensam's title border, issued the same year as Denys' commentary on the Pentateuch, incorporates a different lower panel for the publication of *Vitae sanctorum patrum veteris Catholicæ atq[ue] Apostolicæ* (http://www.pitts.emory.edu/woodcuts/1548Vita/00017107.jpg).[35] Here the crucified Christ appears at the base, with angels flying to him with the instruments of his suffering. Female saints appear on the left and male saints on the right (the reverse of the upper panel). Hence, the story of redemption through Christ (base), recounted through the centuries by authors of Scripture and Christian tradition (margins) and honored by the generations of the church's saints, finds consummation in the judgment of God at the end. Most appropriately, this woodcut introduces a history of Christian witness (the lives of the saints and Church Fathers), and once, more, a Catholic press presents the church's literature and witness in a comprehensive frame of redemption and judgment.

Finally, Johann Quentel made a somewhat awkward adaptation of this border for the title page of the 1550 printing of Johann Dietenberger's (1475-1537) German New Testament (third edition; http://www.pitts. emory.edu/woodcuts/1550BiblA/00001380.jpg). Dietenberger's translation was first issued in 1534 and went through fifty-eight editions to become the premiere Catholic Bible in the German language for two centuries.[36] Quentel's addition to the Woensam title border was a new (and a bit too large) upper panel that depicted Jesus' transfiguration.[37] In the scene Moses and Elijah appear in the clouds above Jesus, and Peter, James, and John below. God reigns above all and bears the *globus cruciger* in his left hand, declaring in Latin, "This is my beloved son, listen to him."[38] Here, the transfiguration of Jesus (head) and the story of redemption through Christ (base) bracket those who wrote the New Testament books and interpreted them for the church through the centuries. This provides, therefore, the hermeneutical key for understanding the New Testament: Christ supersedes the authorities of the Old Testament and has redeemed humanity, as those who recorded his witness, interpreted it for the church, and confessed it through their devotion.[39]

This group of title borders presents the sovereignty of God or Christ and the teachings of the Evangelists and Doctors of the Church as the constants. The lower panel serves as the expression of God's gracious provision of earthly rulers, the blessing of creation, the revelation through favored saints, and the redemptive sacrifice of Christ.

SUMMARY

This survey of sixteenth-century woodcut title borders offers the following tentative conclusions, subject to further testing and refinement:

---

[35] *Vitae sanctorum patrum veteris Catholicæ atq[ue] Apostolicæ Ecclesiæ, dicta gestaq[ue] insignia & admiranda excellentium aliquot Dei amicorum utriusq[ue] sexus complecte[n]tes* (Coloniæ: Excudebat Iaspar Gennepæus, 1548).

[36] Karin Brinkman Brown, "Dietenberger, Johann," *The Oxford Encyclopedia of the Reformation* (New York: Oxford University Press, 1996) 1: 484-85; Hermann Wedewer, *Johannes Dietenberger, 1475-1537: Sein Leben und Wirken* (Nieuwkoop: B. de Graaf, 1967; Freiburg im Breisgau: Herdersch Verlagshandlung, 1988), 147-197. Citation from Herder edition.

[37] This version of the New Testament, issued before the conclusion of the Council of Trent, includes the Epistle to the Laodiceans and sets Acts after the Pauline epistles.

[38] The full text of Matthew 17:5 is "hic est Filius meus dilectus in quo mihi bene conplacuit ipsum audite," but what is in the woodcut is "hic est Filius meus dilectus, ipsum audite." Though the Bible itself is in German, the names and quotation of Matthew 17 are in Latin.

[39] A completely different woodcut title-border introduced the Old Testament, though it also was a Christocentric design (http://www. pitts.emory.edu/woodcuts/1550BiblA/00001320.jpg).

1. By framing the title of a book with images of authors of Scripture and their revered interpreters, a printer or publisher is able to enhance the credibility of a more recent author and the work that follows. This may be reinforced by adding images of deity or the insignia of municipal authorities to indicate that higher powers have approved the publication.

2. By the thoughtful arrangement of figures or symbols the printer is able to tap into ancient, accepted traditions that further boost the authority of the work that the border introduces (e.g., the Four Gospels and the proposition of Irenaeus).

3. The authority or preeminence of revered figures may be advanced or muted by their placement on the page (e.g., the head and left margin of the page have particular importance), relation to other figures on the page, and by their size. Symmetry may be an especially effective tool to advance the status of one (contested?) figure by pairing him/her with another one of unquestioned prominence and authority.

4. The omission of certain figures that are expected to appear and their replacement by other figures is a way to signal the loyalties of the printer and author.

5. A certain narrative or affirmation about the future may be advanced by taking the initial and closing elements of that story and using them as brackets on a page — viz., at the head and foot of the title border. This effectively positions the book that follows as the intermediate text in the larger narrative.

6. Quotations of Scripture (or other respected texts) may also be employed to guide the interpretation of a title illustration or the book that follows, and the selection of the language in which this is presented also nuances the appeal.

7. A hermeneutic for the church's reading of Scripture may also be advanced by the selection of elements in the title border.

Open Access Liturgical Resources for Judaism

by Jason D. Nosek

In his 2004 article "Jam To-morrow and Jam Yesterday, but Never Jam To-day: The Dilemma of Theology Libraries Planning for the Twenty-first Century," Jack W. Ammerman of Boston University School of Theology posits that "the transformation in publishing that has taken place in the last decade changes not only the way we access information, but also the way it can be used, and ultimately the business model that makes its publication possible. Scholars continue to discover new ways to search, manipulate, and utilize information in digital formats."[1] Nine years later, his statement seems positively prophetic. Further, while digital humanities (as this interactive and multimedia means to educational publishing is now known) is changing the way scholars approach topics and research, the Open Access (OA) movement is pressing to make these publications freely available to everyone with an Internet connection.

However, it is not yet clear to what extent these two seemingly symbiotic movements will affect theological libraries and theological study as a whole. While there are plenty of educational websites and digital libraries on the Internet, their respective content, purpose, and motivations often remain ambiguous. Inspired in part by Michael Kuykendall's 2010 bibliographic essay on digital and web-based Bibles for Christians,[2] this piece attempts to provide the reader with OA (or freely accessible) liturgical resources for Judaism.[3] There are a number of respected publishers within Judaism — such as ArtScroll and Koren Sachs — which produce traditional resources such as Siddurim in English and Hebrew, yet there is a lack of digital resources,[4] and most certainly a dearth of interactive e-resources being created by publishers with traditional business models. Additionally, in creating a bibliography for the aforementioned web-based liturgical resources, the author failed to find a significant number of websites that required a payment for access to resources. One may venture to guess that this is due to the normative practice of education and teaching being a central tenet of Rabbinic Judaism as practiced for the past millennium and a half. Thus, there does not appear to be a great deal of competition in terms of subscription-based resources for the OA/freely accessible sites that will be presented.

Continuing on to OA, it is generally held that there are two ways of thinking about openly accessible resources. The first is *gratis* or Gratis OA, in that the materials are freely accessible to all and especially helpful to communities that may lack fiscal wealth. The other, and more in keeping with the Budapest Open Access Initiative, is *libre* or Libre OA. This manifestation is principally concerned with materials that are not only freely available, but are licensed in such a way that users may download, copy, use and reuse, remix, or otherwise alter without legal or financial barriers so long as attribution is given. This essay attempts to straddle these two notions, presenting users with some resources that are *gratis* at one end of the spectrum and *libre* — which may be more philosophically

---

[1] Jack W. Ammerman, "Jam To-morrow and Jam Yesterday, but Never Jam To-day: The Dilemma of Theology Libraries Planning for the Twenty-first Century," *Theological Education* 40, no. 1 (2004), 17.

[2] Michael Kuykendall, "Going a Step Beyond —Websites with More Than Just Bibles," *Theological Librarianship* 3, no. 2 (2010).

[3] For an introduction to the OA movement, see: Peter Suber, "Open Access Overview," 2012, http://www.earlham.edu/~peters/fos/overview.htm.

[4] ArtScroll's Digital Library application is relatively robust, but is designed with Talmud study in mind rather than liturgical use.

Jason D. Nosek is a recent MLIS graduate of Dominican University, Graduate School of Library and Information Science, River Forest, Illinois.

committed to the OA movement — at the other end. Either way, the sites presented to the reader are without financial barrier.

Ultimately, this essay attempts to invite users to freely participate in the thousands' year-old tradition of creative liturgy within Judaism in the most accessible and pluralistic sense. With all of this in mind, six resources will be discussed which fall into three distinct areas of scripture, prayer, and rituals and holidays. These resources tend to be of a liberal persuasion, and thus users from Reform or Reconstructionist backgrounds may find them most useful. Further, in terms of scope, each resource selected had to have some element of interactivity such as social bookmarking, text mining, or sharing one's project/creation.[5] In addition to authorship, purpose, and scope, any special digital tools or unique aspects of the sites will be noted.

The first site is the Tagged Tanakh (http://www.taggedtanakh.org), which presents the whole Tanakh — the acronym for the Jewish Bible describing the Torah (the five books of Moses), Nevi'im (the prophets and minor prophets), and Kethuvim (the writings) — digitally rendered in both Hebrew and English. Targeting students, Millenials and digital natives, and, to a lesser extent, scholars, the Tagged Tanakh aims to create a dynamic database around the Hebrew Bible which joins vetted content, primary source material, and user-commentary. After creating an account with a username and password, one may "tag" (apply a keyword as part of larger folk taxonomy), link, and annotate individual sections of scripture. Further, a user may even perform a "tag-to," where he or she applies a "tag" that links scripture to other media such as photos and maps. By encouraging such an interactive experience, the creators of the site seek to build a digital community around the Tanakh that facilitates new means of study and creative exegesis. The site was created by the Jewish Publication Society (JPS), the oldest and perhaps most well-respected English-language publisher of Jewish materials. While the Tagged Tanakh is a copyright protected site, the JPS is a not-for-profit organization, thus explaining why the site is freely accessible or Gratis OA. In addition to the aforementioned features, the site also gives users the following tools: skip to a book, chapter, or verse, subscribe to weekly readings, create and subscribe to live bookmarks, and more. Of course, the entire Tanakh is fully searchable, as are the tags, comments, and annotations; users can even search within the scripture for topics and themes such as environmentalism, kashrut, or leadership based on the "tags." In all, this site is reliable in terms of content, very user-friendly, and aesthetically pleasing. Theological librarians should definitely consider recommending it to patrons — especially any undergraduates in their population — and adding it to subject guides.

Next, we have The Aleppo Codex (http://www.aleppocodex.org). The Aleppo Codex, created in the tenth century C.E., is the oldest surviving (nearly complete) manuscript of the Hebrew Bible. It remained largely intact for over a millennium until it was damaged in Syria during riots sparked by the formation of the State of Israel. Further, it is the most authoritative and most often consulted historical Tanakh, rivaled only by the Leningrad Codex. The Aleppo Codex site presents the entirety of the surviving manuscript in digital form, scanned in page-by-page. The purpose of this site is to give readers worldwide a complete and freely accessible version of this authoritative text, replete with illuminations/illustrations. However, users should be aware that this Tanakh does not contain the

---

[5] Given this scope requirement of interactivity, it is important to note that social media resources may be more accessible and appropriate for students and non-scholars as an entry point into Jewish liturgy, whereas scholars may find resources featuring tools such as text mining and containing primary source material of greater use.

majority of the Torah, as these pages went missing during the aforementioned riots. In addition to the text, the site offers a fairly comprehensive history of the Codex, along with information on the preservation and current location of the actual manuscript. Features and tools are limited to navigation, browsing, and zooming, as the focus of this site is the high-resolution images of the text itself and not necessarily advanced interactivity. The creator of this site is the Ben-Zvi Institute of Jerusalem, a not-for-profit organization established for the study of Jewish communities. The Aleppo Codex website is Gratis OA, thus freely accessible but copyright protected. Handsome, easy to navigate, and containing a wealth of information, this site would be perfect for anyone with marginal Internet proficiency all the way to scholars looking to consult the text without traveling to Israel.

Similar to The Aleppo Codex, another site presents a digitized version of The Westminster Leningrad Codex (http://www.tanach.us). This manuscript, like The Aleppo Codex, dates back over a millennium to the early eleventh century C.E., and is the oldest complete Hebrew Bible. The site itself is an XML Hebrew-language transcription of the Codex. While not quite as exciting as the high-resolution images found on the site belonging to The Aleppo Codex, this transcription provides a character-by-character electronic form which may be useful to scholars, especially if they are looking to use the site in text mining and digital humanities projects. Further, this Libre OA site is Creative Commons licensed for almost entirely unrestricted use, allowing any user to take whole portions of this site in Open Document Text format for her or his own use. In terms of tools and features, the site is fully searchable in Hebrew and navigable by book/chapter/verse. The creator is the J. Allen Groves Center for Advanced Biblical Research, a not-for-profit organization devoted to new methodology in the study of the Hebrew Bible. This site would be a good recommendation for those looking for an authoritative yet no-frills digital Tanakh, along with advanced users who may seek to use portions of the text in their own work or digital humanities projects.

Moving from scripture to prayer, one particularly user friendly website is Build A Prayer (http://www.buildaprayer. org). Aptly named, this is an interactive and community-based site that provides users with step-by-step guidance for creating original and personalized prayers. After creating an account, users can search and browse the site for content, work independently or with friends and colleagues on prayers in a cloud-based environment, or visit a resource center replete with "how to" guides and bibliographies on an array of topics. Further, through the resource center, Build A Prayer offers videos for guidance on various facets of Jewish prayer, such as donning a tallis (prayer shawl), singing the Shema, or preparing for Shabbat. The B'nai B'rith Youth Organization (BBYO) — a transdenominational organization welcoming both traditional and pluralistically minded people — created this site, and it is clearly intended for use by young adults and students. While not a resource to be utilized for research, this Gratis OA site is particularly helpful as a guide and a site for collaboration amongst students, particularly those already active in religious groups such as Hillel organizations located on many university campuses.

Another site dedicated to prayer and collaboration is The Open Siddur Project (http://www.opensiddur.org). Open Siddur is a free-culture dedicated website (fully open source and OA regardless of user motivation) that provides a forum for sharing siddurim (Jewish prayer books) and liturgical work. Moreover, this site functions as the hub of a social network, provides various resources and tools for crafting prayers, and contains an easily accessible digital library of diverse siddurim. Additionally, the creators of the site see it as a virtual "printing press and book arts studio…[with] a collaborative digital-to-print publishing application where you can make your own siddur."[6]

---

[6] "Welcome to the Open Siddur Project," *The Open Siddur Project*, 2011. http://opensiddur.org/2011/04/welcome-to-the-open-siddur-project/.

Users can freely upload and download liturgy in PDF, ODT, and TXT formats and downloads whole siddurim from other community members, as well as seek out or browse prayers by life cycle events, holidays, and more. The site also provides a transliteration engine for moving to/from English and Hebrew, downloadable Hebrew fonts, and "how to" guides. The site itself is an open source project with two founders but endless contributors. Moreover, it is a not-for-profit organization sponsored by The Center for Jewish Culture and Creativity and accepts donations from users. This Libre OA project is Creative Commons licensed for unrestricted use, where all rights have been waived worldwide. The intended audience is anyone tech-savvy and passionate about Jewish spirituality, whatever affiliation or denomination. Theological librarians would be well served to remember this site and recommend it to students and scholars looking for creative options when it comes to prayer.

Continuing along to rituals and holidays, a particularly interesting and helpful website is Ritual Well (http://www.ritualwell.org). This site brings together traditional and innovative rituals in the form of stories, songs, prayer, and ideas. The site aims to be a center for users to browse, search, read, and contribute regardless of sex, age, denomination, and even religion (though the site's focus is Judaism). Users are able to browse rituals by event such as lifecycle, "healing & hard times," everyday holiness, holidays, and Shabbat. After one of these topics is chosen, the site offers subdivisions (for instance, individual holidays are listed and linked to material after one selects "holidays" as a topic). After selecting a particular facet or event, users are offered an entry that contains instructions on performing the ritual, scripture in both English and Hebrew to accompany this, songs that may be appropriate, dialogue, audio so that the user may hear the prayer or song by a professional cantor, and even videos of services. Like many of the other sites mentioned, Ritual Well allows users to create an account so that they may gather all of their content together in one location, as well as contribute material to the community. Lastly, this site also offers blog postings by rabbis associated with the site. The Reconstructionist Rabbinical College, a not-for-profit school, hosts the site, and the site administrators are mostly Reconstructionist rabbis (typically quite socially liberal and welcoming to all). As the site is part of this larger organization, it is Gratis OA; the material is freely accessible though protected by copyright. The audience for this site is for most anyone — Jewish or not — looking to expand their spiritual life.

In closing, websites dedicated to digital humanities are changing the way scholars approach new topics and research, while the OA movement in both *gratis* and *libre* manifestations is pressing to make these publications freely available to everyone with an Internet connection. These two movements are gaining traction in many academic disciplines and have the potential to affect change in theological libraries and theological study as a whole. This piece attempted to provide theological librarians with a solid foundation with regard to Gratis OA and Libre OA digital liturgical resources for Judaism by way of six different web resources which fall into the distinct areas of scripture, prayer, and rituals and holidays.[7] It would seem that it is in the best interest of theological libraries — institutions that have historically struggled for adequate funding — to consider the value of supporting OA in general. It is the hope of the author that this essay has provided valuable information with regard to freely accessible liturgical resources as well as a means for dialogue in the OA conversation.

---

[7] While this essay is limited in scope to web resources, there is a plethora of Gratis OA liturgical resources in the form of podcasts and iPhone and Android applications which may well warrant further exploration and review.

Historical Dictionary of Catholicism

William J. Collinge. *Historical Dictionary of Catholicism*. 2nd ed. Lanham, MD: The Scarecrow Press, 2012. 593 pp. $95.00. Hardcover. ISBN: 9780810857551. E-book. ISBN: 9780810879799.

The second edition of the *Historical Dictionary of Catholicism* is one of the latest entries in Scarecrow Press' Historical Dictionaries of Religions, Philosophies, and Movements series. The volume is aimed at undergraduates, non-Catholics, Catholic religious educators in parishes and dioceses, and Catholics who wish to learn more about the tradition. Containing over 500 alphabetically arranged entries, this edition has been updated to include the death of John Paul II and the election of his successor, Benedict XVI. The longest entries run to perhaps three pages; the majority of the entries are perhaps one or two longer paragraph(s). Each entry contains cross-references to other entries in bold type. A clear and concise listing of acronyms and abbreviations, as well as a chronology, are included in the front matter. An updated introduction precedes the dictionary entries. The five appendices include a listing of the popes and the Ecumenical Councils; the documents of Vatican Council II with a brief summary of their content; the complete list of papal encyclicals (also with a brief summary); and some common Catholic prayers (Our Father, Memorare, Apostles' and Nicene Creeds, etc.). The bibliography (seventy-six pages) is arranged by general subject areas ("Doctrine and Theology" — "Specific Themes in Doctrinal/ Systematic Theology" — "The Trinity"). An e-book edition is also available.

The author, William J. Collinge, is Professor of Theology and Philosophy at Mount St. Mary's University in Emmitsburg, MD, and holds the Knott Professorship in Theology. He is the director of publications for the College Theology Society, and is currently working on the third edition of the *Historical Dictionary*.

Given the scope of the material and the many controversial topics included, the author has done a fine job of showing the development of doctrine, devotions, and attitudes within the church. Right from the introduction, the author informs the reader of his approach: "… it concentrates on the history that leads to the Catholic Church in the United States at the beginning of the 21st century," and focuses on the time from ca. 50 to the beginning of the Second Vatican Council (2). For someone new or unfamiliar with Catholicism, the entries give enough information to find one's way. It would be a good replacement for the now-dated *Catholicism* by Richard McBrien, and contains a wider variety of topics than the out-of-print *Dictionary of Fundamental Theology*, edited by Rene Latourelle.

There are a few theological bones to be picked with this volume, though, perhaps inevitably given the vast range of time and ideas covered. In general, controversial topics are treated in a balanced manner; however, it seems that at the end of potentially controversial topics, the author throws in a line or two that has the potential to cloud the issue rather than clarify. For example, the article on "Euthanasia" gives a concise description of the current Catholic position on the issue, clarifying the distinction between killing and allowing to die, the nature of "ordinary" and "extraordinary" means of life support, and the continuing need for discussion due to rapid developments in medical technology. But then, at the end of the article, almost as a throw-away line, Collinge

brings up issues of distributive justice in regard to end-of-life care, seeming to echo the secular cultural arguments of cost-containment and rationing.

There are a few quirks in the entries. For example, the entry for "Florence (Ferrara-Florence-Rome), Council of (1438-45?)" covers a half-page with quite a good summary of the issues involved in the Council, cross-references, and "See Also" referrals. In contrast, the entry for "Reconciliation" is a very brief five lines (one of the shortest in the volume), with no space allotted to the theological dimensions of the topic. The referral to "Penance (Reconciliation), Sacrament of" presents a much longer, informative discussion of reconciliation as a sacrament and theological concept. Putting some of this material under "Reconciliation" would have given the reader a sense of the theological concept of reconciliation and set a solid background for the theology of the sacrament of penance.

As part of the introduction, the discussion of the growth of a world church gives away two key points at issue for the author: church reform and women in ministry. In a brief paragraph that identifies "evangelical Catholics" with conservatives, he states "[t]heir concern is not *with reform of the church* but with Catholic witness in a secularized world" (22, emphasis added), as if the two were mutually exclusive. He also states, "Women's relative lack of influence on Catholic theology and institutions is closely connected with their exclusion from the sacrament of order" (22). After citing the statistic that about 80 percent of lay ministers are women, he goes on to state that "they remain subordinate to the authority of clerics" (23). In a hierarchical organization, everyone is subordinate to someone else.

After looking at a number of entries in the volume, one begins to suspect that the author is from the "Spirit of Vatican II" camp of theology. For example, under "Liturgical Movement": "There *remains*, however, the *task of embodying in the actual liturgy*, as prayed in local churches, the aims that are reflected in the liturgical texts …" (264, emphasis added). Again, under "Eucharist": "It [renewed Eucharistic theology] locates the presence of Jesus *first and foremost in the church gathered to celebrate;* the presence in the Eucharistic elements is derivative from this" (154, emphasis added). It is possibly more accurate to state that the Eucharistic assembly, and Christ's presence in it, derives from Christ's own presence in the Eucharistic elements, rather than the other way around. As to the Second Vatican Council itself, it receives a surprisingly short treatment; two longer paragraphs under "Vatican Councils." Collinge characterizes *Lumen Gentium* and *Gaudium et Spes* as "the most important documents" of the Council; certainly one could argue that *Dei Verbum* and *Sacrosanctum Concilium* may have had more impact on the "person in the pews" than *Lumen Gentium*'s simply "subordinating the hierarchical structure of the church" to the concept of the church as the people of God (451).

This book would be a good resource for the stated audiences, with the possible exception of religious educators in parishes. It is easy to find subjects and entries, and there is enough information to give a sample of what the discussion about that topic is. Most intended readers would not pick up on the theological distinctions listed in this review, and would probably be none the worse for reading them in passing.

Kathy Harty
Leo Dehon Library
Sacred Heart School of Theology

The Illustrated Guide to Islam

Raana Bokhari and Mohammad Seddon. *The Illustrated Guide to Islam*. London: Lorenz Books, 2012. 512 pp. $29.99. Hardcover. ISBN: 0754823911

The *Illustrated Guide to Islam* is an instructive study aid for students who are intrigued by religious art and architecture in the Muslim world and have a general interest in Islamic history. The guide begins with an informative introduction that briefly highlights important statistical facts based on socio-historical and religious details about Islam. It is here that the authors note the layout of the text and convey the use of the Arabic terminology and their transliterations.

The text is divided into two major sections. Part One articulates the themes related to the "History, Philosophy, Traditions, and Teachings of Islam." A useful historical timeline that presents major points in the development of the Islamic tradition, beginning with the birth of the Prophet Muhammad in 570 CE, is provided, and helpful maps are included throughout the text. Part One effectively traverses through the nascent development of the religious institution of Islam in order to create a foundation for the unfamiliar reader. The first seven chapters in this initial section help the reader gain insight into major elements of the Islamic tradition.

Art and architecture reveal a history that encompasses technology, environment, politics, culture, economics, and religion. Religious art and architecture reflect spirituality and functionality, estheticism and practicality, and, finally, symbolic religious motifs and socio-historical narratives. In order for the curious learner to better understand a piece of historic art or a significant building, the learner must enter the realm of the artist or architect. Part One provides an efficacious transition into Part Two, as it helps readers enter that context.

Part Two of this expert guide contains twelve chapters and a helpful timeline that lists major Islamic artistic contributions. The first chapter explores the major source for artistic inspiration: the Holy Qur'an. This part underscores the relevance, functionality, symbolism, and artistic value in Arabic calligraphy and in the art of recitation: the memorization and vocalization of Islamic scripture.

In keeping with its title, the *Illustrated Guide to Islam* includes an impressive array of illustrations, making it an ideal resource for any student, academic, or interested learner. Depictions reflective of Islamic iconography, photographs of medieval structures and ceramics, pictures of tapestry and textiles, artistic drawings and paintings, and photos of global architectural designs are aptly portrayed throughout the book. This demonstrates the breadth of Islamic artistic contributions to the world and exhibits the notable interplay between the ruling caliphates and the lands over which they ruled, for example, as seen in Istanbul mosques with borrowed Byzantine domes. Islamic art and architecture reveal the multi-faith and multi-cultural societies that created their context, further animating the dynamic relations that existed.

The text provides an exceptional overview of the richness and depth surrounding this enormous topic. Although the book includes a wide range of incredible photographs, the inclusion of more photos of mosques from remote areas of the world would have been welcome to illustrate how the surrounding environment influenced architecture. The authors brilliantly accomplish the weighty task of concisely and yet comprehensively demonstrating the diversity

within Islamic belief systems. Though this is represented through the authors' inclusion of the varying schools of law, political thought, and the major sects within Islam, it would have been helpful to elaborate in a separate, brief section in Part One the contemporary trends in Islamic thought. This would illuminate the fact that revival and reform periods have unofficially taken shape over the course of Islamic history (not solely referring to the "promised reformer," or Mahdi, that is referenced in the text), highlighting that a "progressive" branch has been catalogued, as well as its counterparts, thus expressing further that Islam is diverse in character and controversial issues remain controversial. The authors do provide some examples of this in the sections on law and women, for example. However, including a separate chapter devoted to this topic would have enhanced Part One.

The inclusion of a picture index noting titles and information such as location, time period, and citation would have been beneficial. Picture credits are included, as is a glossary of terms. The authors also provide a list of the world's greatest museum collections of Islamic art.

The Illustrated Guide to Islam is recommended highly. It is well researched and engaging, and both scholarly and accesible. It provides a wealth of information to the reader and whets one's appetite for more. The authors have presented a thorough, model academic reference for any college or university library. Dr. Mohammed Seddon is an expert scholar on Religious Studies and Islam and is currently teaching at the University of Chester in the United Kingdom. Raana Bokhari's academic expertise encompasses the study of religions with a focus on women and Islam. She is a Visiting Lecturer at the University of Chester.

Romana G. Manzoor
American Islamic College

Encyclopedia of English Language Bible Versions

Bradford B. Taliaferro. *Encyclopedia of English Language Bible Versions*. Jefferson, NC: McFarland, 2013. 543 pp. $75.00. Paper. ISBN: 9780786471218.

Some may not be familiar with McFarland Publishing (http://www.mcfarlandbooks.com/), a publisher located in a tiny town in the mountains of North Carolina. They have turned out a good number of titles on a wide variety of subjects, many of them reference works aimed at libraries (as a baseball enthusiast, they first caught my attention with the many histories and biographies of the game which they publish). Most of their titles are not inexpensive, but they do tend to be consistently of a higher quality in terms of binding, graphic design, and editing. One of the subject areas in which they regularly publish is religion (not just Christianity).

This title is similar to another McFarland title published in 2009, *English Language Bible Translators* by William Paul (ISBN: 9780786442430). Paul's work is obviously more limited in scope but does a much more thorough job with that narrower focus than Taliaferro's book (*EELBV*). If you plan to buy one, I would encourage buying both. Other monographs have certainly dealt with the history of the Bible in English translation. Without attempting any lengthy list, one thinks of F.F. Bruce's *History of the Bible in English*, which went through several editions, or more recently Bruce Metzger's *The Bible in Translation: Ancient and English Versions*, covering translations through the year 2000. Also helpful is David Dewey's *A User's Guide to Bible* translations, which gives a fairly comprehensive overview of English translations and the history behind them (through the year 2005). Any of these or other similar titles will give more of a prose history of various translations.

I am not aware however of any recent reference book which covers the ground as specifically as Taliaferro's new volume. He cites as one of his main sources the *Catalogue of English Bible Translations: A Classified Bibliography of Versions and Editions* by William J. Chamberlin (Greenwood Press, 1991). If you don't own Chamberlin's work, I'm not sure I'd rush out to get it, since it starts around $230.00 online for a used copy and is quickly becoming dated given the many recent translations in the last two decades. The audience for the *EELBV* is not stated, but it is obviously not meant for a casual reader or occasional Bible scholar. The work is far too detailed to be of practical use to anyone other than those who are students of Bible translation or for libraries. Yet the information will prove useful in reference collections for scholars of English language Bible translation.

The *EELBV* is in a sense two books in one. The first 260 pages cover over 1,400 English language Bible versions, both print and online (by which I assume he means online "only" versions). To arrive at that number, Taliaferro counts not only translations of the entire Bible, but partial translations, such as just a New Testament or the gospels, as well as *variants* of translations. Some of these are intentional variants while others are accidental (e.g., printing errors not caught). So the number 1,400 is a bit misleading. Still, one cannot argue with the comprehensive scope of his research. It is hard to imagine that he missed any translations. This section is introduced by a brief but useful glossary of relevant terminology such as "dynamic equivalence," "polyglot," and "transliteration" — terms casual Bible students may not know.

Taliaferro utilizes a numbering system for each entry, which makes the cross references and indexes much more helpful and easy to use. He chose to start his numbering at #7000 in order to avoid confusion with earlier reference sources which also use numbering systems. That seems like overkill, but it doesn't harm the usefulness of the system. He also states that he skips some numbers purposely to allow for future additions to his listings; be ready to buy the second edition at some point.

What will the reader find in a typical entry? First, there is a basic description of the version listed, such as when it was completed, previous English versions it may have been based upon, Greek and/or Hebrew versions it used as its source, and later changes made to the version. Some sample verses are usually provided (very helpful), as is a brief bibliography (sometimes only one entry). In some entries, a listing of the translation team is provided, sometimes in exhaustive detail. At the end of each entry is a list of the "catalog numbers," which gives a further breakdown of Taliaferro's numbering system for the various parts or revisions of that version (of marginal value). If a version of the Bible is later revised or updated (which may not mean any major revisions), then the updated version gets a separate entry — but not always. For example, the New American Standard Bible (1971), which went through what would be considered by many to be a significant revision in 1995, receives only one entry (#8100).

In some entries (presumably of more well known versions, but it is not clear), the *EELBV* also includes charts in which some verses are chosen by Taliaferro to illustrate slight changes to the version as it went through various revisions over time. To return to the NASB, a chart is included which tracks ten revision points — nine for the initial version and one for the 1995 major revision. It is unclear how he chose the verses in each chart. In this one, he uses Amos 3:2 as an example. It originally stated "You only have me…." In 1975 it was changed to read "You only have I chosen…," which is the wording retained in 1995. This verse makes sense as an example, as it is not only fairly different linguistically but could be taken to show a slight theological difference as well. But then another verse he includes in this chart is Mark 8:20, which originally used the word "basketfuls"; in 1972 this was changed to "baskets full." Not earth shattering stuff here. Frankly, as one skims through these comparison charts, the examples tend much more to the latter insignificant type than the former more substantive example. It would have been better had he shown us the ones that actually matter.

The second section of the *EELBV* is information about Translators, Revisers, and Editors. Each entry provides some or all of the following: date of birth/death (if known), gender (helpful given the ambiguity of some names), ecclesiological and/or theological affiliation (very useful), academic or other credentials, and then of course which Bible version(s) they worked in any way with cross-reference to the previous section. Occasional added cross-references point to related people or Bibles. None of these entries is more than a paragraph long, but they provide sufficient information to identify the people. Interestingly, the entries in the section on the Bible versions themselves do not usually mention those who were primary editors/contributors, so users would probably be directed to this second section from the preliminary information in a Bible itself where such people are normally listed.

How does this section compare to Paul's *English Language Bible Translators*? One example: the entry for Eugene Peterson, the author of the paraphrase, *The Message*, gets about a paragraph length entry in the *EELBV*; in Paul's book, Peterson merits an entry about one page in length which covers much the same ground as the *EELBV*, but with more detail. Paul's work seems to be more selective, while the *EELBV* tends to include even minor contributors to versions. It would be ideal to have both on the shelf, the *EELBV* for breadth and Paul for depth.

The *EELBV* has multiple appendices. The first four list the variants for the (1) Tyndale New Testament, (2) Geneva Bible, (3) Douay/Rheims-Challoner Bible, and (4) the Authorised Version. Apparently these are listed

here given the larger number of variants, but unfortunately there does not seem to be any note in the main entries for these versions pointing users to the appendixes. The next appendix is for "confusing Bible names" (names of translations). This is followed by one for "unfinished Bible versions" (but apparently still in process or potentially so) and then another for "abandoned Bible versions" (partially done but no plans to complete). It then follows with "notable Bible portions" (such as the Internet LOLCatBible — you decide how notable that is) and "dialect and slang Bible portions" (the Bible in Cockney and the Cameroon Pidgin Bible).

The final appendix contains "version cross reference tables." This cross references the *EELBV* with five other catalogs of English Bible versions. While I assume the other works are arranged alphabetically (not all are at my disposal), this final appendix could prove useful to the more serious scholar of Bible versions trying to compare the various reference sources. Lastly, a brief general bibliography and an extensive index are provided.

This work, for some of its odd choices of detail included, is definitely worth including in the reference section of any library, undergrad or graduate, with any sort of Biblical studies program. It is hard to argue with the comprehensive scope of it. The writing is clear and easy to understand, and it is arranged for ease of use.

See also:

- International Society of Bible Collectors (ISBC) http://www.biblecollectors.org/

- Bible Reader's Museum (author's website) http://www.biblereadersmuseum.com/

Kenneth McMullen
Reformed Theological Seminary, Charlotte, NC

The Oxford Encyclopaedia of South Asian Christianity

Roger E. Hedlund, Jesudas Athyal, Joshua Kalapati, Jessica Richard, and Mylapore Institute for Indigenous Studies, eds. *The Oxford Encyclopaedia of South Asian Christianity*. New Delhi: Oxford University Press, 2012. 2 vols.: 762 pp. Rs 2,950 (about US $55.00). Hardcover. ISBN: 0198073852. Also available as an e-book through *Oxford Reference: Oxford Quick Reference Online*.

The *Oxford Encyclopaedia of South Asian Christianity* (*OESAC*) provides an insider's guide to church history on the Indian sub-continent, plus the neighboring countries of Afghanistan and Burma and the island nations of Sri Lanka and the Maldives. In a region with religious majorities of Hindus, Buddhists, or Muslims, one can easily overlook the presence of over twenty-six million Christians belonging to more than twenty "denominations." British India and Burma are well known in the West as the object of the church's mission beginning with William Carey's arrival in Northeast India in 1793; fewer know of the Danish mission begun in 1706 or of the work of the Portuguese Franciscans as early as 1504. Those outside the world ecumenical community may not know that South Asian Christians now have national leadership in evangelism, missions, social and medical services, and theological education. They certainly merit their own encyclopedia that "documents the presence and contribution of Christianity as part of the history and culture of the South Asian region" (xvi). They have also taken responsibility for its publication.

As Chief Editor, Roger Hedlund, a "teaching missiologist," resident in India since 1974, recruited a team of South Asian scholars and church leaders to serve either on its editorial board (seven), as country or regional editors (thirteen), as topical or South Asian consultants (twenty-nine), or as members of the advisory board (fifty-three). Twenty-four international consultants and eight encyclopedia staff provided leadership to the project. The plan called for 1,100 articles by more than 600 authors. Types of articles include geographical, biographical, historical, institutional, ecclesiastical, topical, and "ground-level saints."

The entries for each country offer a good starting point for examining the *OESAC*. India, Sri Lanka, Bangladesh, Burma (Myanmar), and Pakistan receive the most attention because of the British and Catholic missions to those countries during the colonial period. But even the smallest countries — Nepal, Bhutan, the Maldives — have a history of Christian presence, if not influence, as does predominantly Muslim Afghanistan. These regional articles follow the general pattern of geography, secular history, religious context, the extent of religious freedom, and Christian contributions to culture (generally language development and literature). Except for those with the smallest Christian presence, each country has at least two articles — one documenting Protestant history and churches, another documenting Catholic history and churches. The alphabetical arrangement keeps a country's entries together if the heading begins with a form of the country's name. More helpful is the system of cross-references indicating where else the word or phrase appears as a heading in the encyclopedia. By following these cross-references, the reader can identify the shorter biographies and institutional histories important to that region.

As the largest country, with the largest Christian population and the longest Christian history, Christianity in India comprises the bulk of the two volumes. However, the article on India itself is only two pages long since most of the historical information is found in separate articles on thirty-three of the thirty-four Indian states and territories, as well as the cities of Calcutta, Chennai, and Delhi. Like the country studies, the articles on the states vary in length, focus on the history of Catholic and Protestant missions (and in the southern states, the arrival of the earlier Thomas/Nestorian/Syrian branches of Christianity), mention important Christian institutions located in the state (with cross-references if necessary), and have a brief bibliography for further study. No other country receives, nor requires, such detailed treatment.

A third approach to the presentation of Christianity in specific countries is by denomination — for example, Baptists in India, Baptists in Pakistan, and Baptists in Sri Lanka. Anglicans, the Assemblies of God, the Catholic Church, Church Missionary Society, Church of God, Lutherans, Methodists, Salvation Army, and Seventh-Day Adventists are among those with entries for separate countries, although usually no more than three or four. Since 1947, several Protestant denominations have come together to form national churches, such as the Church of South India, the Church of North India, the Church of Pakistan, and the Church of Bangladesh.

The rise of national churches in the post-colonial period has led to a generally accepted division of church history in South Asia: the earlier missionary period when most of the leadership came from outside of the region and the current period when leadership comes from within the region, with western personnel serving as consultants, advisors, or partners. From the mission period, one finds familiar names from Catholic and Protestant missionary history: Roberto de Nobili, Francis Xavier, William Carey, Adoniram Judson, and others of similar prominence. The *OESAC* also includes less well-known missionaries, including educators and doctors, who built on the work of those who came first. Often they are the same ones who established schools, seminaries, and hospitals that continue today (e.g., Ida Scudder and the Christian Medical College, Vellore). From the mission period, one also finds the names of early converts (e.g., Aaron, the first ordained Protestant pastor). To identify persons in this category, one must scan by their birth and death dates while distinguishing between western and non-western surnames.

The "church period" of Christianity in South Asia has more biographies of nationals than of Westerners. Not many of these persons are known outside the region, although they may be found when reading other works. For example, from one list of twenty-four modern church leaders given in a recent historical survey of India, twelve had biographical entries, including Vedanayakam Azariah, J. Russell Chandran, Pandipeddi Chenchiah, K. T. Paul, and M. M. Thomas. Since several of the educational and medical institutions listed had their beginnings in the missionary period, their articles also include a few paragraphs about recent developments and current projects. Other types of institutional entries from this period include national mission agencies, research institutes, and social welfare ministries. The introduction mentions the inclusion of Christian martyrs, but there is no separate list. However, the index has an entry "Martyr/Martyrdom" that gives page references to thirty different articles. A few of the references are only to the word "martyr"; Graham Staines, an Australian missionary killed in 1999, is among those who has a whole article devoted to his witness.

Topical articles, those not limited to specific places, person, events, or institutions, comprise about ten percent of the *OESAC*'s total content. Here most western readers will find a common ground. Many of the articles can be clustered into seven groups. Those discussing the other religions of the region provide an objective summary of its tenets, the history of its interaction with Christianity, and possible bridges for interreligious dialogue. A

few articles discuss aspects of Christian theology, again drawing out those with special meaning for Christians in South Asia as well as to educate South Asian readers. For example, "Kingdom of God" traces the biblical teaching and implications for the church as an antidote for synchronism and basis for ministry and mission. In a similar way "Holy Spirit/Pneumatology" traces the Christian teaching but also summarizes the ways Indian Christian theologians find connections with Hindu philosophy. The article "Indian Christian Theology" summarizes recent trends and developments. Other articles cluster around the themes of enculturation, minorities, missions, and social issues.

How well does the *OESAC* conform to Ranganathan's "Five Laws of Library Science"? First, it is available for use. Although published in India, it has been imported to the west and is available at a reasonable price from smaller booksellers. Second, it is available to every reader with online access as part of the online *Oxford Reference: Oxford Quick Reference* collection. At this site (http://tinyurl.com/SouthAsianChristianity), one can search within the work by keyword and view the entry name and about three lines of text at no charge (the publisher offers both institutional and personal subscriptions). Third, this book will have its readers. Those in South Asia will read it to learn more about the roots and contributions of Christianity in their country. Those outside South Asia with an interest in World Christianity will read it to learn how Christianity can flourish outside a Eurocentric culture. Fourth, with the *OESAC*, readers can save time in their research, although future editions could be improved by including a hierarchical topical index, a timeline, and maps. A few cross-references point to blind entries, either because the heading was not used or the article was not available for publication. One potential time saver is the above-mentioned keyword searching available online. Fifth, the *OESAC* aids in a library's growth. Acquiring titles listed in Robert Frykenberg's twelve-page "Bibliography on Christianity in South Asia" or Chandra Mallampalli's five-page article titled "Historiography and Bibliography: South Asian Christianity" will for years to come fuel the growth of special collections that support the new discipline of World Christian studies.

Libraries whose readers would only occasionally do research in this area can still serve their students well with the recent *Dictionary of Asian Christianity* (which has a better treatment of the tradition about the Apostle Thomas in India), *Dictionary of Global Theology* (which has an academic treatment of more theological and cross-cultural themes from South Asia), or *Biographical Dictionary of Christian Missions*. Those with strong missions programs will want to purchase or subscribe to this work and open for their readers a portal to the vibrant world of South Asian Christianity.

Robert Phillips
Southwestern Baptist Theological Seminary

The Information Behavior of a New Generation: Children and Teens in the 21st Century

Jamshid Beheshti and Andrew Large, eds. *The Information Behavior of a New Generation: Children and Teens in the 21st Century*. Lanham, MD: Scarecrow Press, 2013. 252 pp. $55.00. Paper. ISBN: 9780810885943.

Beheshti and Large, who are both information science faculty at McGill University, help theological librarians examine the question, "Who will be the next generation of patrons to enter the theological libraries of North America?" Their edited volume contains eleven research chapters that address a variety of topics on the information lives of digital natives. These digital natives include Millennials, born between 1979 and 1993, and the Google Generation, those born since 1993 (238). A 2010 study shows that 75 percent of these teens own a cell phone, 79 percent have an iPod or other media device, 93 percent engage in online activities, and 73 percent are present on social media (185). The editors argue that researchers, including librarians, will need to understand and prepare for these users because "they will shortly become adults" (v). But just because these generations are very comfortable with technology does not mean that they are more capable of finding and using information.

The Information Behavior of a New Generation: Children and Teens in the 21st Century explores a variety of subjects, beginning with theoretical models and theories on information behavior. Because of Internet-based information systems that make more sources available to more students, younger children need to be taught a more sophisticated skill set that was once associated with university-level learning (18). In chapter three, the authors explore the level of information literacy among the new digital generations. They trace the history of information literacy standards (46-47) and dispel the belief that digital natives do not require help finding and using information. The conclude that "despite their reputation as digital wizards, research shows that young people, for the most part, are merely adequate when it comes to information seeking and use and, in fact, could use some guidance" (49). They also explore some of the problems that the digital generations have with plagiarism, searching for information, evaluating information, and producing final products.

Starting in chapter four, the authors address the everyday information behaviors of young people. This includes using mobile technologies, text-messaging, multi-tasking, using social media to find information and socialize, and analyzing information. They note that 73 percent of teens use social media on a regular basis, and that half of teens send fifty or more text messages a day (65-66). They explain that this generation wants rapid access to information, a large quantity of information sources, and aesthetically pleasing, easy-to-use interfaces. The information-seeking behavior shows that these generations value interpersonal sources, such as friends and parents, and they value online sources more than print resources (74-75). They also view library spaces very differently from their parents and grandparents. They see the library as a place for "hanging out, messing around, geeking out" (98). These students have a strong social view of information that will require libraries to rethink the study space as a place for isolated individuals needing quiet places to an area for group-based learning, multitasking, and socializing, including the use of mobile technologies.

From the system aspect, "the conventional view of individuals working in front of a personal computer may no longer be applicable in today's fast-paced lifestyle, where mobile or handheld devices are used effortlessly

anytime and anywhere" (214). This explosion of tablet devices and smartphones will drive the development of apps and websites. The author of chapter ten also examines the impact of natural language on searches, including longer queries with more adjectives and verbs, frequent looping and backtracking search behavior, the challenge of spelling in keyword searching for these generations, and the need to develop experimental searching interfaces for these different searching behaviors. Other subjects addressed in this text are digital gaming, young adults with learning disabilities, and cyber-bullying.

Finally, in the last chapter, Beheshti and Large attempt to look into the future. They believe that informational professionals need to prepare for horizontal skimming done anywhere at any time through mobile technologies (237). They also argue that the information-seeking behavior of these generations creates content, for example, on Facebook or YouTube, which demonstrates a lifestyle grounded in collaboration and social production. This may be a potential paradigm shift that moves physical libraries from a warehouse of knowledge model to a learning lab model (214).

As theological libraries both at seminaries and universities prepare for the future, *The Information Behavior of a New Generation: Children and Teens in the 21st Century* and other texts of this nature provide valuable insights for both long-range and short-term planning. This text does not argue that brick-and-mortar libraries are a relic of the past; rather, it urges librarians to engage a variety of subjects that impact libraries across their physical and digital footprints, services and instruction, and collections. The topics in these chapters affect every aspect of library service, from acquisitions and cataloging to public services and instruction. This text provides ten different voices on various aspects of the theological library's next generation of users, and an eleventh chapter that brings these voices into conversation on the future of information services.

This is a well-written text with a good index and well-developed bibliographies after each chapter. Readers do not need to approach this book as a text to read cover to cover; rather, readers should engage the table of contents and find the chapters that most impact their work areas. It is recommended for library directors and would make an excellent conversation starter for presentations with faculty and administration.

Jonathan C. Roach
St. Thomas University Library

The Routledge Handbook of Research Methods in the Study of Religion

Michael Stausberg and Steven Engler, eds. *The Routledge Handbook of Research Methods in the Study of Religion.* London: Routledge, 2011. 543 pp. $220.00. Hardcover. ISBN: 9780415559201.

The editors claim that this is the first volume on research methods in the study of religion ever published in English (xx). While such a claim may be debatable, it is undeniable that the editors have indeed constructed a valuable information resource that belongs in every academic library, is worthy of consideration as a textbook for doctoral students, and for inclusion in the personal library of researchers in the area of religion. The text is well organized, easily transportable, and designed in an intuitive, practical style with the information seeker in mind and it is certainly the most comprehensive and recent guide on research methods in religion. The handbook represents the works of an academically diverse, interdisciplinary, and international group of scholars.

The handbook is divided into sections on Methodology, Methods, and Materials. The Methods section rightly represents the majority of the handbook and is very comprehensive with twenty-two chapters covering a wide array of quantitative and qualitative research methods from content analysis to videography. Each chapter follows a helpful pattern that begins with a chapter summary of bullet items, an explanation of the research method, its theoretical background, its application in religious studies, practical issues in the use of the method, and an assessment of the method. Each chapter concludes with bibliographic references, suggestions for further reading, definitions of key concepts, and a list of related chapters within the handbook.

As a print-based resource, the handbook presents a useful model that should appeal to the information seeker who is familiar with and may well prefer an electronic resource as the layout of each chapter has the look and feel of a LibGuide or Wikipedia entry. The only thing missing, of course, is the hyperlinks to the references and suggestions for further reading. Having said that, future editions of the handbook, if not digital in format, would do well to include URL listings for web-based resources regarding the particular research methods, including the name and subscription information for possible email lists, a list of relevant journals that feature articles using the particular research method, a list of noted scholars who employ the method and, if available, Twitter feeds and/or links to blogs published by these scholars, social network groups of researchers on Facebook, LinkedIn, etc., using the particular method. Nevertheless, in an age of shrinking analog collections of reference materials, this handbook is a worthy and affordable purchase.

As the title implies, this is a handbook on Research Methods and the few chapters on Methodology and Materials seem to have been apparently thrown in for good measure. Perhaps the implicit assumption is that each section could easily be a separate volume, but the value of this handbook would be made even stronger with a few more chapters on research methodology and materials in the study of religion. Chapters on how to build a body of evidence using both qualitative and quantitative methods would greatly enhance the value of this handbook for doctoral students. While the handbook does focus on epistemology and feminist studies as critical, yet traditional, methodologies in the study of religion, the editors would have done well to solicit chapters on additional methodologies such as sense-making, institutional ethnography, constructivism, and statistics in the study of religion.

The Materials section is both intriguing and confusing in that this reader expected to find information necessary for locating, accessing, and using data sets of various types of materials for the design and implementation of research projects. In other words, the section title implies contents of a practical nature to facilitate the application of the research methods and theories presented in the previous sections, but that is not the case. The five chapters in this section each present a theoretical basis for conducting research with various types of materials such as sound, space, and visual phenomena. The Internet is presented, not incorrectly, as a digital universe in which new dimensions of the age old phenomenon of religion is being born and evolving and thus providing opportunities for research previously unavailable to the academic scholar. These chapters certainly deserve a place in the handbook, but perhaps the more proper place is the Methodology section. At the very least, the reader would be better served if the current section was renamed to "Research Theory and Materials" and a section on research materials was added.

It is surprising that a handbook that strives to be the comprehensive and definitive resource in the English language in research methods for the study of religion published in the last fifty years does not include at least an appendix with a list of resources for research data. To do so would greatly enhance the value of the handbook especially as a potential textbook for doctoral students. As mentioned earlier, each chapter on a particular research method should include information for additional resources relevant to the particular method. Likewise, the handbook as a whole should include a list of databases, digital repositories, research centers and institutes, conferences, organizations, etc., relevant to the research of religion such as The Archive of Religion Data Archives, the Religion Database of the American Theological Library Association, etc., and the various related resources on an international scale. Perhaps a future edition of the handbook will include at least a chapter on the use of information technology and the suggestion to seek out the assistance of theological librarians when designing and conducting research in the area of religion.

In summary, *The Routledge Handbook of Research Methods in the Study of Religion* would be a worthy and valuable addition to the reference collection of any academic and theological library in that it does provide a much-needed current survey of research methods for the study of religion. The cost to value ratio may not justify the expense of individual purchase for a personal library or for the use as a textbook except that in the latter case the handbook should be one that the student would retain for future reference long after needed for a class in research methods.

Daniel Roland
Center for the Study of Information and Religion
School of Library and Information Science
Kent State University

A Guide for Writing about Theology and Religion

Mari Rapela Heidt. *A Guide for Writing about Theology and Religion*. Winona, MN: Anselm Academic, 2012. 128 pp. $16.95. Paper. ISBN: 9781599820033.

Reminiscent of the size and scope of Strunk and White's *The Elements of Style*, Mari Rapela Heidt's *A Guide for Writing about Theology and Religion* is a slim style manual addressing the particulars of writing about topics in theology and religious studies. The book's primary goal is to serve as a guide for undergraduates to improve their writing in religion and theology courses. The author, Mari Rapela Heidt, holds a PhD in theological ethics from Marquette University and teaches in the Religious Studies Department at the University of Dayton. Drawing from her experience teaching undergraduates, Heidt sets out to distill the fundamentals of good writing she sees as lacking in many of her students' assignments. At a little over a hundred pages, the book is just what the author describes in the preface: a "crash course" on punctuation, citation, and word usage (10).

Heidt devotes a significant portion of the book to addressing some of the more sensitive and nuanced issues that students encounter when writing papers on religious topics. Chapter 2 covers rules for capitalization, personal pronouns, references to adherents and leaders, and treatment of the sacred texts of the Abrahamic traditions (Christianity, Judaism, and Islam). Chapter 3 covers these same topics for non-Abrahamic traditions (Hinduism, Sikhism, Buddhism, Daoism, and Confucianism). In such a short book, Heidt provides impressive coverage of a wide variety of specific issues relating to writing about religious traditions. For example, Heidt explains the difference between the term "Israelites" (the ancient people of God described in the Tanakh) and "Israelis" (modern citizens of Israel) (33). While these may seem like obvious distinctions to some, new vocabulary can be a source of confusion for undergraduate students. Heidt strikes a nice balance in these chapters of clearly and concisely explaining core style guidelines through concrete examples, as well as reminding students of the importance that word choice can have on striking a respectful tone in writing assignments: "Always write with respect for the deity, even if you are writing about a faith that is not your own or about ideas with which you do not agree" (30).

The latter half of the book addresses the rote details of citing sources, avoiding common grammatical pitfalls, and using proper punctuation. Chapter 4 addresses citation style. Heidt focuses on the most common citation styles, the *Chicago Manual of Style* and the *Chicago*-based Turabian style. The citation examples and explanations serve as a handy reference to standard citations, although readers would likely have to consult additional manuals for guidance on citing unusual sources like book reviews or sound and video recordings. A simple common-sense explanation of how to deal with citing internet sources and ebooks is included in this chapter. Chapters 5 and 6 address grammar and punctuation. Much of this is covered more comprehensively in other sources, but Heidt uses relevant examples and includes pointers specific to religious writing.

Heidt uses a flagging system of single triangles (►) to indicate tips that warrant special attention and double triangles (►►) to indicate serious pitfalls. As a "quick" reference manual, the organization of some of these sections, even with this flagging system, is a little cumbersome. Overall the layout and organization of the chapters

with section headings makes it easy for the reader to locate relevant information. The book is engaging enough to read straight through, but it will more likely be used by readers for quick referencing while writing. A thorough index provides an easy navigation to specific entries in the text. Heidt includes two appendices, a practical "paper-writing checklist" and a bibliography of additional resources on writing and religious studies.

In the relatively specialized area of undergraduate writing in religious studies, there are only a handful of manuals. One notable comparison would be Oxford University Press's *Making Sense: A Student's Guide to Research and Writing: Religious Studies* (OUP, 2012, 239 pgs). The book is part of an ongoing series of discipline-specific writing manuals for undergraduates. While *Making Sense* covers more ground on research strategies and the writing process generally, it does not address certain style considerations specific to religious studies. Heidt's book, on the other hand, provides more discipline-specific stylistic rules relating to the adherents, sacred texts, and rites and ceremonies of a wide variety of religious traditions. The *SBL Handbook of Style* and *Chicago Manual of Style* remain the authoritative guides for detailed coverage of citing, style rules, and documentation. Graduate students would likely find Heidt's book too basic, but the book serves as an excellent reference manual for undergraduates who are learning the fundamentals of writing effectively and respectfully about religion. *A Guide for Writing about Theology and Religion* is highly recommended for university libraries with undergraduate programs in religion or theology.

Hannah Rozear
Duke University

The Princeton Encyclopedia of Islamic Political Thought

The impact of Muslim faith and practice upon global issues today can scarcely be denied. Islam exerts an influence as a primary motivator and source of organizing principles in the daily personal behavior and communal or national life of about 1.5 billion of the earth's population. Of particular importance in international affairs is the role of political philosophies, movements, structures, personalities, and systems derived from or expressing various interpretations of Islamic belief.

This beautifully constructed new reference work offers the serious reader solid and detailed information about the historical origins and development of Islamic political and legal ideas and institutions and their roles in today's world. The writing is intended for the "educated nonspecialist" (xix), though I have no doubt that academics in the many disciplines of Islamic studies will benefit from it, and those in related fields will find it as useful as *The Oxford Encyclopedia of the Modern Islamic World*, the *Encyclopaedia of Islam*, and other indispensible references.

The work has an unusual and appealing conceptual basis in five ranges of responsibility undertaken by the five editors. The central or foundational themes — such as Muhammad, the Qur'an, *shari'a*, authority, government — are examined in articles overseen by the editor-in-chief, Gerhard Bowering (Yale). Patricia Crone (Princeton) led the work on the historical evolution of political thought, sects and schools, regions, and dynasties throughout the Muslim world; Muhammad Qasim Zaman (Princeton) directed the contributions on modern concepts, institutions, movements, and political parties; Devin Stewart (Emory) developed the key area of Islamic law, legal theory, and practice; and Wadad Kadi (Chicago) selected the specific thinkers, leaders, and individuals discussed.

Each one of these editors is an instantly recognizable and widely respected authority in his or her subject area. The editors have marshaled contributions from an interesting array of international scholars, men and women, and Muslims and non-Muslims, many of them established professors who have written important books on their particular subjects within the past ten years, and some emerging younger scholars and graduate students. For example, there is an article by Jane Dammen McAuliffe, editor of the massive *Encyclopaedia of the Qur'an*, on exegesis; one by Jonathan A.C. Brown on hadith; and several by doctoral student Nassima Neggaz. The contributors were asked to make their articles "accessible, informative and comprehensive" and to "maintain an objective tone" (xviii), and this they have accomplished to an impressive degree, in a field that has traditionally been somewhat fractured and strained over tendencies toward orientalism and/or essentialism.

Bowering's own introductory essay is an excellent example of detail in context: it provides ample names and dates and specific information, within a lucid and well-organized overview of the historical development of political ideas and activity through centuries of time and the widest possible geographical expanse. One can gain a sense of the entire field and identify the vital issues and individuals involved just by attending with care to this introduction. The tone is both critical and scrupulously respectful. Some will take exception to Bowering's characterization of

the conflict between Israel and the Palestinians, but it would be difficult to refute his specific comments about it. Likewise, the one-page article on Palestine by Loren Lybarger, his articles on Hamas and the PLO, and those by others on Islamic Jihad, the Muslim Brotherhood, and so on will attract attention.

In fact, Malika Zeghal's article on the Muslim Brotherhood is one of the few in this volume in which the balance of historical background and current relevance fails. It relies entirely on a retrospective approach and remains agnostic on the role of this organization in the present. One must read Bowering's article on Egypt to find out what has transpired since the emergence of the "Arab Spring" movements in 2010 up to early 2012, and the Brotherhood's role in those developments. The currency of the entire volume is impressive; the death of Osama bin Laden in 2011 is discussed, as is the outbreak of civil war in Syria, up to April 2012 (again by Bowering). Evidently, editorial updates on these articles continued right up to the last possible point, when the book went to press. The demographic maps and table in the front of the book also provide information as recent as 2010.

The article on Osama bin Laden brings up one of the most vexing problems in a reference work on Islam — the alphabetical ordering of traditional Muslim names. The article is found under "B" for "Bin Laden," without a cross-reference in the index from Osama, or even Laden, where the inexperienced reader might look. On the other hand, the article on Sayyid Qutb is found under "S," but there is a cross-reference in the index: "Qutb, Sayyid. See Sayyid Qutb." Hasan al-Turabi, however, is found under "T," with no cross-reference. This is a problem without a solution, though I am sure they tried to organize a consistent practice, with imperfect results.

The index does serve to help the reader find mention of particular topics or names within articles under other headings; for example, Jalal al-Din al-Suyuti is discussed in the article "Ijtihad and Taqlid" by Devin Stewart, although al-Suyuti's name is not used as the heading of an article. The index also coordinates terms with subheadings effectively, such as:

> Shi'ism, 510-512
>> Abbasids and, 2
>> Abu Bakr and, 13-14, 110
>> in Afghanistan, 20

and so on. Yes, this is entirely normal, but the art of indexing is becoming depleted in this age of keyword searching to the point where competent standard indexing is noteworthy.

The entire work rests upon a foundation of fifteen core articles: authority, caliph/caliphate, fundamentalism, government, jihad, knowledge, minorities, modernity, Muhammad, pluralism/tolerance, Qur'an, revival/reform, *shari'a*, traditional political thought, and *ulama*. These lengthy essays are meant to provide a basis for the contextual understanding of the fine-grained detail found in the very specialized articles. For example, Patricia Crone's essay "Traditional Political Thought" begins with this explanation:

> In terms of political thought, as in so many other respects, Muslims today could be said to be bilingual. On the one hand, they speak the global political language of Western derivation marked by key concepts such as democracy, freedom, human rights, and gender equality; on the other hand, they still have their traditional political idiom, formed over 1400 years of Islamic history and marked by concepts such as prophecy, imamate, and commanding right and forbidding wrong. The Islamic tradition is alien to most Western readers. What follows is an attempt to familiarize them with it to make it easier for them to follow the other entries in this volume (554).

And what follows is, indeed, a marvel of clarity and persuasion, filled with provocative statements that are surprisingly vivid in a reference work. This article could become the stimulus for very profitable and lively classroom discussion among advanced students. Fostering greater "bilingual" awareness among Western scholars and students is the intention underlying the entire volume. Each of the lengthy core articles is more than a recitation of data. They are interpretations of data, often with a distinct point of view and an implicit invitation to debate.

The professors with whom I have shared this book immediately expressed an interest in assigning some of the topical articles for classroom use, such as those on modernity, *shariʿa*, *ijtihad* and *taqlid*, pluralism and tolerance, and jihad. Smaller articles on gender issues and Salafism seemed appropriate to them for able undergraduates. They also appreciated the selective bibliography provided with each article, both large and small (with the exception of Crone's). These book lists, headed "Further Reading," are compact but well chosen, up to date, and convenient. Each article also directs the reader to other pertinent articles within this volume. These professors also wished to have desk copies for ready reference and fact-checking on a whole range of topics, both current and historical. The value of the work is certainly not confined to instructors in the field of religion, however — those teaching in the areas of history, politics, law, culture, international relations, security studies, and social science would also find it applicable.

The good news on desk copies is that this volume is almost unbelievably affordable: the list price of $75 from Princeton University Press is terrific, and discounts can be found. I hesitate to mention this for fear that they will be inspired to raise the price. Professors can afford to have a copy of their own, and every academic library should purchase one without delay. An e-book and Kindle version is available, though this reviewer had no opportunity to examine these. But the print edition of this reference comes highly recommended.

Paula Skreslet
William Smith Morton Library
Union Presbyterian Seminary