



SPARK
SEPTEMBER 1970



PHILOBIBLON

Of the Love of Books

LESTER DEKOSTER, PH. D., *Editor-elect, The Banner*

We are met to do a peaceable work in un-peaceful times.

We have gathered to give God thanks for yet another structure added to this campus. We do so in the knowledge that we come to possess only that for which we give thanks, and knowing that we give due thanks only to the extent that we dedicate our possessions to God's service in history.

We are thankful together for the creative genius of our campus architect, Mr. William Fyfe, who has here, and all around us, so uniquely wedded structure to function, in capturing so acutely the spirit and intentions of Calvin College and Seminary. We give praise, too, for those myriad skills of many workmen whose hands have so effectively realized vision. Nor do we forget in our thanksgiving the taste and fine sensitivity of those whose long hours of devoted labor have created interiors so striking and memorable. Great are God's myriad gifts to men!

We solemnize, too, the love materialized here—your love, the love of all those whom you, delegates to Synod 1970, here represent, and the love of every contributor, large and small, whose widespread loyalty to their schools is so expressly witnessed throughout this campus.

It is altogether fitting that we should do this, here in a quiet place, discovered in what has been across our country and the world so tumultuous an arena—the academic campus.

Yet, is it not a strange thing, a testimony eloquent of our peculiar isolation, that we choose a silent corner amidst a shrieking world, and find it, of all places, on a modern college campus?

The question is natural, but profane. It can be put seriously only by one who confuses disorder with relevance. Our quiet presence here speaks more volubly than many a noise of confrontation. For we come with sober purpose, knowing that the sobriety of the Calvinist saint has wrought more work of God into the fabric of Western history than has all the tumult of rebellion. Lord Macaulay put it this way: the Calvinist, he said, kneels humbly before his God (as we do now) and dares to set his foot upon the neck of tyrants (as we prepare youth to do, in this deceptively quiet place).

The silence here is that of sinews being reflexed for re-entry, into the searing heat of terrestrial history.

For we are met at a crossroads of the world!

Is it too hard, really, to hear the echo of countless youthful steps, passing by en route to doing God's work among men? The Puritan saint, writes William Haller, "was a fighting, not an innocent, soul." We gather to amend the tense of Professor Haller's verb: not only "was," but now *is*, and, please God, ever shall be, a fighting soul! We dedicate on this quiet evening an arsenal of weapons for saint's warfare! For words *are* weapons, and books are words, and this library is books, most carefully arranged and cannily housed for expeditious work. For the Calvinist saint is also the working saint, ever hearing his Lord's injunctive words: "My father worketh . . . and I work," echoing: *as do We, so do you!*

The quiet of this Christian campus is subtle and deceptive, like the vast quiet of the universe. It reflects power, stature, and the dynamic inherent in order, gift of the Holy Spirit.

So relevant indeed is the Christian campus, precisely in these restless times, that one ventures the appraisal that what transpires at this College and Seminary shares in being the last resource of Western civilization. Now, I know that fear-mongering, like its twin cousins, rumor-mongering and suspicion-spreading, is a lame effort to obtain a hearing for ideas unable to command attention by intrinsic merits of their own. I am not meaning to play this rhetorical game by speaking of this seemingly silent campus as teeming with requisites to our survival. Whether the West is, *a la* Spengler, in mortally declining days, or *a la* Toynbee, in a terminal age of troubles, I do not pretend to judge. But that the spirit of rebellion is probing everywhere the surface of society is patent without the spectacles of a philosophy of history. The hidden, bourgeois rebellion which abuses order to its own selfish ends, and the overt rebellion of the so-called New Left which destroys order where it can, threaten to merge in a new tyranny at enmity with culture itself.

For it is *rebellion*, child of the nihilism so carefully nurtured in the Western mind for centuries, manifest in the aimless destruction or calculating subversion of order, that is loose among us. Appearing first in the murky red flames of Watts, Detroit, and Newark, overt and spreading rebellion now roams almost at will the American academic campus.

It would, however, be a serious mistake to suppose that rebellion selects the American universities because here it beards the bastions of American civilized order. Just as it would be an error to confuse rebellion with *revolution*, which is the reconstruction of order under the *discipline* of some vision of better order.

Rebellion probes the secular campus with such stunning success, not because these are the strongest and most vital of American institutions, but because, quite to the contrary, they are the weakest because most confused of our cultural strongholds. Built on the crumbling assumptions that technology is progress, that intellectual gymnastic is education, that freedom is self-assertion, and that Christianity is inimical to scholarship, the American university totters before rebellion's slightest breath.

Leading university presidents, who collectively seem to have learned less than nothing from the object lessons of Nazi Germany, still naively suppose, as the current *Newsweek* duly records, that the university is the "cutting edge" of adventure and social progress. In September of 1968, Columbia University's well known professor Barry Ulanov blandly informed a panel of theologians—liberal enough to be disposed to believe him—assembled at Valparaiso University, that the torch of *spiritual* leadership in human affairs by then had passed decisively from the hands of the Church to those of the secular university. This thinly disguised Comtism, to be observed in Harvey Cox, Bishop Robinson, Tillich, and C. A. van Peursem, to name a few cultural prophets of the hour, passed in September, 1968, for wisdom—and does, in many quarters, so pass still.

But in the 'real' world, notoriously disobedient to secular prophets with or without clerical garb, in scarce six months after September, 1968, Columbia University ironically demonstrated—and I have often wondered if Professor Ulanov caught the lesson—before the world its abysmal incapacity for simple academic house-keeping, let alone giving spiritual leadership outside its ivory walls.

The humane values on which Western civilization depends, which were so casually presumed to be founded on the rock of the secular campus, are being savagely uprooted from what are, in fact, their sandy beds; and on these campuses, from New York to California, a precarious order reigns, not by virtue of spiritual leadership, but by the might of naked civil power.

And where, then, shall these attributes of culture—reason, justice, humane-ness, equality before the law—which are so ill at ease in the embrace of sheer force, which wilt and die there, where shall they find a true Rock on which to survive?

Why, *here* . . . of course! On this quiet campus, of course; where the true Rock is known, honored, adored, and truly served! This is why our campus, and those like it across the country, are the ultimate hope of Western civilization!

Let me risk your impatience by enforcing my point with a somewhat lengthy quotation from the unfinished *Ethics* of Dietrich Bonhoeffer. Writing under the tyranny of Hitler, whose personal order brought Pastor Bonhoeffer to execution in April, 1945, in a chapter entitled "The Church and the World," the martyr prophetically delineates our potential situation in describing his own:

New Library addition. Lower level is below the three floors on the picture. The building is constructed to support an additional floor if necessary in the future.



We will begin this section by referring to one of our most astonishing experiences during the years everything Christian was sorely oppressed. The deification of the irrational, of blood and instinct, of the beast of prey in man could be countered with the appeal to reason; arbitrary action could be countered with the written law; barbarity with the appeal to culture and humanity; the violent maltreatment of persons with the appeal to freedom; the subordination of science, art and the rest to political purposes with the appeal to the autonomy of the various fields of human activity. In each case this was sufficient to awaken the consciousness of a kind of alliance and comradeship between the defenders of these endangered values and the Christians. Reason, culture, humanity, tolerance and self-determination, all these concepts which until very recently had served as battle slogans against the Church, against Christianity, against Jesus Christ Himself, had now, suddenly and surprisingly, come very near indeed to the Christian standpoint. This took place at a time when everything Christian was more closely hemmed in than ever before and when the cardinal principles of Christian belief were displayed in their hardest and most uncompromising form, in a form which could give the greatest offence to all reason, culture, humanity and tolerance It was clear that it was not the Church that was seeking the protection and alliance of these concepts; but, on the contrary, it was the concepts that had somehow become homeless and now sought refuge in the shadow of the Christian Church there took place a return to the origin. The children of the Church, who had become independent and gone their own ways, now in the hour of danger returned to their mother . . . Reason, justice, culture, humanity and all the kindred concepts sought and found a new purpose and a new power in their origin.

This origin is Jesus Christ Only he who shares in Him has the power to withstand and to overcome. He is the center and the strength of the Bible, of the Church, and of theology, but also of humanity, of reason, of justice and of culture. Everything must return to Him; it is only under His protection that it can live.

These words of a Christian martyred in our own generation, whose thought reminds me, the more I peruse him, of John Calvin, but which has in fact been more abused by theological faddists since Bonhoeffer's death than it was the Nazis during his lifetime . . . these words, I say, spell out the urgency of what we are quietly about this evening.

A Church conscious of its over-riding challenge to proclaim the Word of God fearlessly to smug complacency and rising rebellion, here trains heads, hearts, hands, voices—servants of the living Christ—for active, even revolutionary, obedience in all life's myriad ways. Here we anchor, with quiet strength, the attributes of civilization on the only Rock where they can survive against the dissolution threatened by rebellion, from right or left!

Preaching to the British House of Commons in 1641, also times of tumult premonitive of great social upheaval, Puritan Thomas Case shouted:

Reformation must be universal . . . reform all places, all persons and callings; reform the benches of judgment, the inferior magistrates Reform the universities, reform the cities, reform the country, reform inferior schools of learning! You have more work to do than I can speak!"

To such work, confident in the vocation and commitment of College and Seminary, we join in dedicating this tool of reformation, this repository of *words*—atoms more powerful in their working, more awesome in their dominion, than were this the housing of a cyclotron! Yea, we dedicate a noble building and fine collection, a library well rounded and rich in holdings, for service to God and man, remembering the words of a greater Puritan than any other:

I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race where that immortal garland is to be run for, not without dust and heat.

In this spirit of Milton, we here soberly set the dynamic of the living, written Word of God consciously against the dynamic of the dialectic, Hegelian and Marxist alike; and we here quietly confront the irrationalism of hidden or overt rebellion with that *Logos* of God in Whom we have our being.

Philobiblon! In the love of books we lift our voices, careful to recall what every tyrant and enemy of the spirit knows and fears, now as in the days when Milton said:

For books are not absolutely dead things, but doe contain a potencie of life in them to be as active as that soule was whose progeny they are; nay they do preserve as in a violl the purest efficacie and extraction of that living intellect that bred them. I know they are as lively, and as vigorously productive, as those fabulous dragon's teeth; and being sown up and down, may chance to spring up armed men!

New Library Dedication Program

June 16, 1970

Organ Prelude

John Hamersma, S.M.D.

Trumpet Voluntary - Anonymous, 18th Century

Now Thank We All Our God - Georg Kaufmann

Voluntary on Old Hundreth - Henry Purcell

Hymn, "I Greet Thee, Who My Sure Redeemer Art"
- John Calvin

Invocation

The Reverend Seymour Van Dyken, Th.D.,

Secretary, Board of Trustees

Scripture Reading - John 1:1-14; 21:24-25

William Spoelhof, Ph.D., President, Calvin College

Introduction of Speaker

The Reverend John Kromminga, Th.D.,

President, Calvin Theological Seminary

Dedicatory Address, "Philobiblon"

Lester De Koster, Ph.D., Editor-elect, The Banner

Service of Dedication

The Reverend Arnold Brink, President, Board
of Trustees

Charge to the Faculties and Students

The Reverend Arnold Brink, President, Board
of Trustees

Responses on Behalf of the Faculties and Students

Seminary Faculty Representative, The Reverend

John Kromminga, Th.D.

College Faculty Representative, William Spoel-
hof, Ph.D.

Student Representative, Bryce Mensink

Prayer

The Reverend Henry Vander Kam, Vice-Presi-
dent, Board of Trustees

A LITANY OF DEDICATION

Leader: It is fitting that buildings erected by Chris-
tian people for use in the service of God be
set apart in solemn ceremony. We are thus
gathered to dedicate this library building to
Christian higher education. Knowing that
we cannot truly offer to God the works of
our hands, unless with them we offer our
hearts, let us dedicate our lives to His ser-
vice, even as we dedicate this structure.

To God the Father, who made us in His
image, who reveals His power and divinity
in all that He has made and who calls us by
His Word into the light of His Truth,

People: We dedicate this building.

Leader: To God the Son, Eternal Word Incarnate,
Light of the World, who enlightens every
man that comes into the world, and by
whom we come to the knowledge of the
Truth,

People: We dedicate this building.

Leader: To God the Holy Spirit, Creator of life,
whose power permeates the world, whose
presence purifies the soul, and whose guid-
ance leads us to the Truth,

People: We dedicate this building.

Leader: To the greater glory of God, Blessed Trinity,
Source of all life and light, in whom there
is no darkness at all, who made an everlast-
ing covenant with His children, and offers
us the fellowship of His grace and truth,

People: We dedicate this building.

Leader: We dedicate this building in grateful tri-
bute to all who by their willing gifts have
fulfilled a noble vision, born of faith.

People: In tribute to all who have brought vision
into reality, we dedicate this building.

Leader: We dedicate this building as the vital center
of Christian and humane learning on this
college and seminary campus.

People: As the center of this community of scholars,
we dedicate this building.

Leader: We set this building apart for the gathering
of books, that there may be available to all
a treasury of the pious, humane, and scien-
tific letters of the past and the present, a
ready source of the noblest and best that has
been thought and said, by learned and saint-
ly men of all ages.

People: As a store of universal learning, we dedicate
this building.

Leader: We dedicate this building to research by
ministers, theologians, scientists, teachers,
artists, and all others who seek to know the
truth.

People: To the service of research, we dedicate this
building.

Leader: We dedicate this building to the collection
and distribution of the documents of our
tradition, that through them the generations
of the future may find roots for their faith,
and guidance for their visions, in the re-
sources of their past.

People: To the living heritage of the Reformation,
we dedicate this building.

Leader: We dedicate this building to the continuing
dialogue between students of this time and
place, and the teachers, poets, and prophets
of all time and every place, the dialogue of
seeking mind and open book, all books, and
preeminently The Book.

People: To earnest seeking and constant finding, we
dedicate this building.

Leader: Finally, we dedicate this building to the de-
velopment of complete Christian men and
women, who, through the disciplined use of
this facility, are equipped to serve Jesus
Christ effectively as ministers of the Gospel,
as educators, as members of the learned pro-
fessions, as stewards of our Lord, through
whom He administers His Kingdom.

People: To the service of Christian higher education,
to the good of human society, and to the
expansion of the kingdom of Jesus Christ,
we dedicate this building. May God our
Father, Jesus Christ our Redeemer, and the
Holy Spirit our Sanctifier be praised in this
hour and through all times to come.

The Rev. Lewis B. Smedes, Th.D.

CALVIN'S EXPANDED LIBRARY

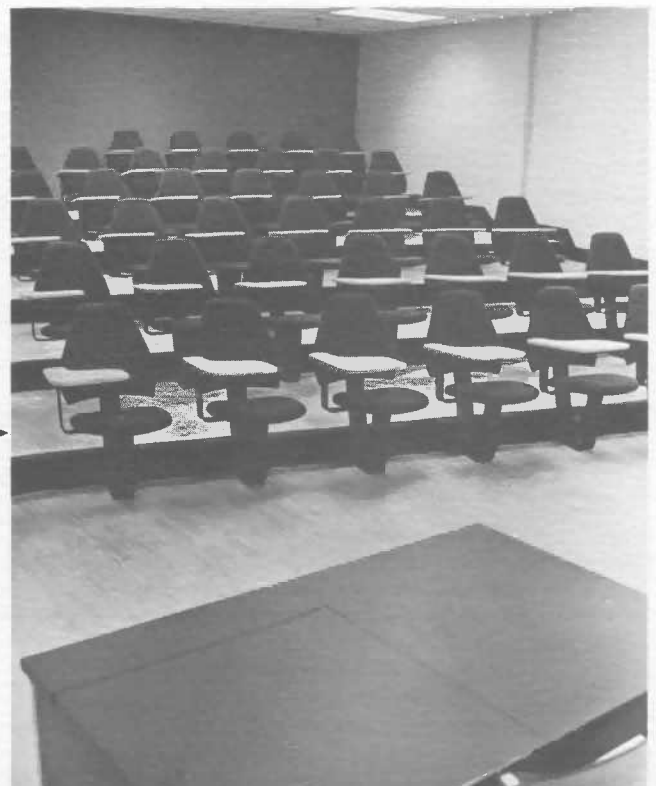
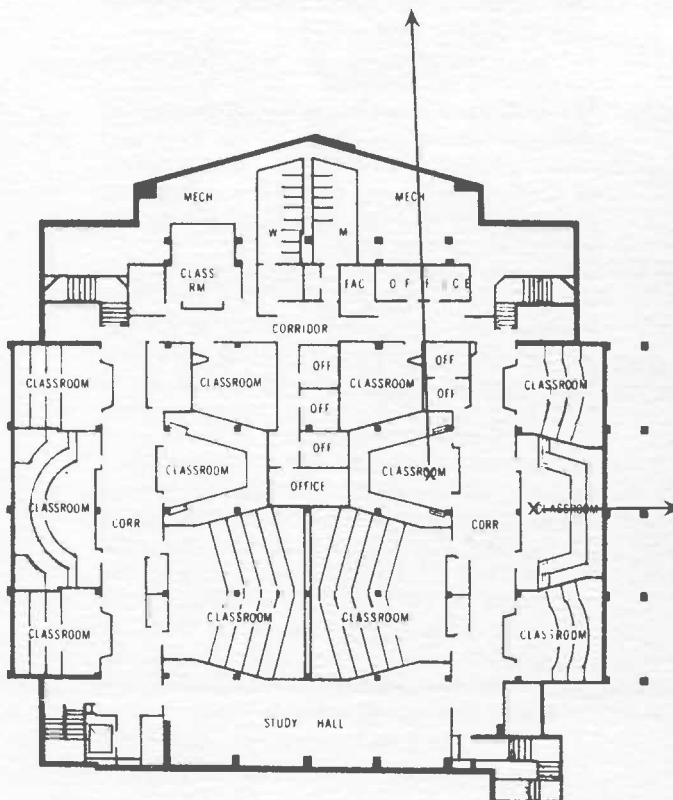
In 1962 the Library-Classroom Building on Knollcrest campus was opened. The freshman class of that year initiated the college use of the Knollcrest Campus. The Seminary occupied its building in 1960. The original three story building, the shaded portion of the floor plans on these pages, was composed of two parts: Hiemenga Hall on the west end provided ten classrooms on the first and second floors with storage area and workrooms in the basement. Heritage Hall, the east end of the building, provided the Library area, offices, and the Heritage Hall Historical Department.

Now, in 1970, a four story addition of 95,000 square feet has been added. Taking into use the sloping terrain of the land, the basement of the older section joins the first floor of the new part, the first floor of the older section joins the second floor of the new part, and the second floor of the older part joins the third floor of the new part. Under the new part we have a twelve classroom-office area.



The cost of the new addition is: Construction and fees - \$1,930,000, site work - \$20,000, equipment and furnishings - \$480,000, for a total of \$2,430,000. For financing the building the College received under a Title I grant from the Federal government - \$720,000 (no repayment), a 30-year loan from the Federal government at 3% on \$920,000 to be repaid out of the General Building Fund and \$800,000 to be paid out of the Centennial Crusade Drive.

TWO TYPES OF CLASSROOMS ON LOWER LEVEL FLOOR



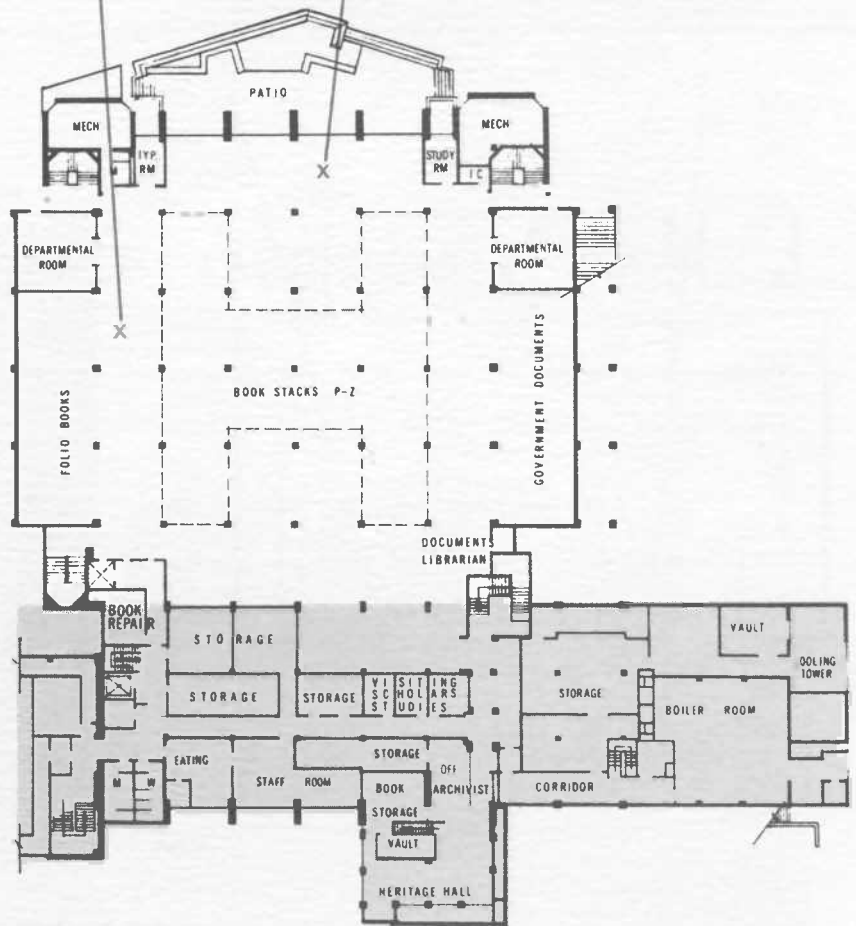


SPACIOUS STUDY AREA NEAR STACKS



LOUNGE AREA. BEYOND THE PATIO IS THE COMMONS AND NEW RESIDENCE HALLS

FIRST FLOOR



The cost per square foot for the new addition was \$20.00. Two years ago the average cost for an academic library was \$27.40 per square foot, according to a survey done by *Library Trends*, and this average has gone up considerably.

The book capacity of the library is now 325,000 volumes. The present holdings are 215,000.

There is a seating capacity for 1100 of which 60% is in individual study carrels.

The periodicals display area on the second floor accommodates 1,372; the third floor accommodates 500 for a total of 1,872. The present subscriptions of the library to periodicals total 1,350. This building is the fourth one on the campus to be air-conditioned.

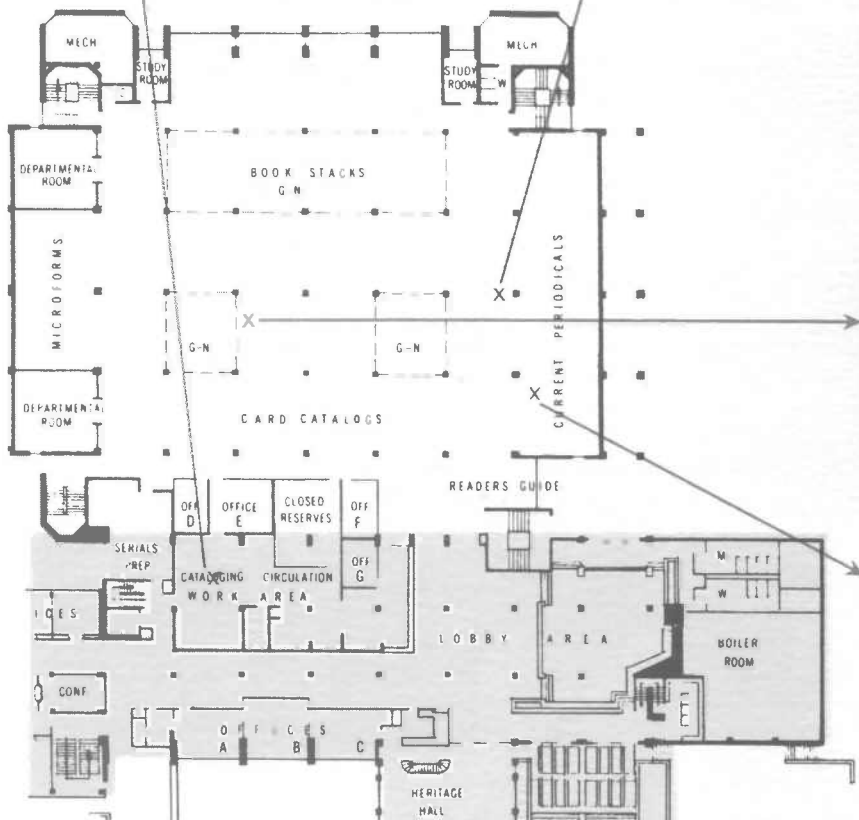


ALL INCOMING MATERIALS ARE CATALOGUED

WIDE AISLES PAST STACK AREAS

SECOND FLOOR

HIEMENGA HALL CLASSROOM SECTION ON THE WEST END IS NOT SHOWN ON DIAGRAM



STUDENT STUDY AREA

Periodical Lounge
(see Front Cover)

