



BOOK SECRETS -

David Jaymes

1170s *Valdès, a rich Lyon merchant, underwent a religious conversion after reading the hagiographic Vie de St. Alexis. He left his wife and daughters, gave up his wealth and started to gain a following, preaching and having a monk translate the Bible into the vernacular challenged papal authority. Later, with their opposition to purgatory, the sale of indulgences and other Catholic beliefs and practices, Valdès and his followers, called Waldensians, Waldenses or Vaudois, were deemed heretics.*

The *St. Alexis* rings a bell for me—in grad school I struggled through it in an Old French course.

In the beginning, there was the culture of the Book.

February 2007 The snow is flying horizontally by my study window here in northern Michigan. Since retirement, two and a half years ago, this is the time of year when I feel a bit at loose ends—there is less to do outside. And the last two winters I have done what many my age do, explore their ancestry, something that does not interest the young and does interest the old, when it's almost too late. In so doing I realize I've been lucky—my Quaker and Waldensian family histories were part of major Protestant religious movements, and there is a story to tell. Otherwise, I would have ended up with mere family trees, that is, only names and dates. For my wife, on the other hand, whose ancestors were part of the European Catholic ma-

jority, and thus on the other side of the divide, we have found little, not even family trees. Underdogs have their privileges.

Mainly through luck I was able to contact a German who compiled the history of the three Waldensian villages of Rohrbach, Wembach and Hahn in southwest Germany that my ancestors left to settle in Pennsylvania. For a year we e-mailed, and she sent me reams of material. The historian's own journey had begun with the text, "Er Baut Jean Daniel Bert Anno 1797." In scraping paint from the lintel of the old farmhouse they had bought, she and her husband uncovered the name of the builder, a Waldensian. With that they became curious about the village's history, cataloguing the genealogical and other information contained in the *Kirchenbücher*, the local Waldensian Protestant church records. "In the beginning was the Word, . . ."

I have just read Jeffrey Toobin's article on the Google Books Web site (books.google.com/) in *The New Yorker* (Feb. 5, 2007). The site allows you to search a growing database of the complete holdings of five large American research libraries beginning with the University of Michigan as the first partner.

Since retirement, the way I see myself has undergone major changes. We have been members of two Quaker meetings without my knowing that I had descended from Welsh and English Quakers. During the thirty-four years I taught French, when I talked about the Edict of Nantes and also when I told inquiring students that I was not of French ancestry, I had no idea that French blood runs through my veins. Does genealogy determine behavior? At the moment of retirement we mistakenly think the book is closing, that it contains no more secrets, and that our lives are frozen in time.

1230 *Hugh de St-Cher, a Dominican, led a group in the invention of the first concordance to the Latin Vulgate.*

1440 *Gutenberg unveiled the "secret" of printing using movable type. The new technology was used to print Bibles (the first printed book was*

a Bible), including Protestant Bibles, and also indulgences sold to Catholics.

April 2007 The weather is warming up but I am still glued to the computer or reading. I have started to use Google Books search, and I am mesmerized by it. (A related site, Google Scholar [scholar.google.com/], covers journals.) With the project in its infancy, the site already contains a vast trove of books. But what is really valuable, each word in every book can be searched and is now indexed, making conventional indexes obsolete. I quickly realize what all of this means—I now have access to a research library in my home. Was I born too late? I am dismayed to think what I could have done with this early in my career.

Doing research where I live, or for that matter on any university campus, has thus taken an interesting turn. For example, now with a list of the Waldensian families who founded the colony in Germany, I can do searches combining terms, such as *rohrbach bert, flot pragella* (the original spelling of Prigelato in the French Dauphiné, now in Italy) and “jean jayme,” a common ancestral first and surname that I found in the 1870 US census records and also in Germany, the Dauphiné and Italy. (Had it not been for the “y” in Jaymes, my particular “y chromosome,” I would never have been able to trace my ancestry. James is just too common.) The name is not unknown to me—my nephew, brother, grandfather and great-great-grandfather have all been named John Jaymes. I feel secure in dealing with relatives. But all of a sudden, I am jolted out of my comfort zone. A search turns up a “snippet” of text in French, including the words “Jan Jaime,” “Jehan Jajmo de Laval di Pragella,” “Cambridge” and “Nouveau Testament de Zurich.” To find something, you need already to have discovered it, in a sense. That is, by now I know that one of the major goals of the Waldensian dissidence was the translation of the Scriptures into the vernacular, and that a small number of their Bibles still exist. I also know that my ancestors lived in a hamlet named Laval in Prigelato.

Google Books sounds the depths of a text. In this instance, not satisfied with merely finding the authors and titles of standard electronic searches, it has scoured millions of pages in order to plunge into a nineteenth-century article written in French by Samuel Berger and latch onto “jan jai me,” my search terms. (Two or more words that must remain together need to be enclosed in quotation marks.)

Google uses the word “snippet” for its small revelations, for the few lines of text it uncovers in copyrighted material. For me personally, however, having “jan jai me” turn up in any book is a major revelation in the making, and I’m anxious to see what’s behind the few tantalizing lines of the search result.

I do some more nosing around and discover that the five Waldensian New Testaments are held by libraries at Cambridge, Zurich, Dublin, Grenoble and Carpentras in France. I decide to try Cambridge first, go to its Web site and write to a manuscript librarian. But his reply tells me that, among the Waldensian manuscripts, there is no Bible. (Later I learned that the information received from Cambridge was incorrect—Cambridge does indeed hold one of the five Waldensian manuscript New Testaments. The “snippet” was right.)

But I am frustrated by the few words I can see. The article they come from was published in *Romania*, a journal in the Romance languages with which I am familiar.

Later in the month, during a trip downstate to visit our son, I decide to stop at the University of Michigan Hatcher Graduate Library in an effort to find the article. After all, the article was digitized at the U of M by Google.

It has been seven years since I’ve been on the campus—before retirement I paid at least one visit each year to Ann Arbor in working on the editorial team of a French studies bibliography. I am quickly made aware that some things have changed since my last visit, notably that a number of music groups are performing on the quad in front of the library. This is not chamber music—it is electronic and loud. And the electronics are a foretaste of other changes I will find.

Checking the card catalog, I discover that the issue of *Ro-*

mania I want is stored offsite. I then go to the Buhr facility, where I am greeted by the sign, “Michigan Digitization Project,” and fill out a request form. When the volumes arrive, I am disappointed—no article. (Later I discovered that Google had made a volume mistake.) But I also quickly realize that Buhr is the Ann Arbor home of the Google project. But I also question why the *Romania* article had a snippet and not the “full view” that graces items published before 1924, the copyright cutoff date. (Google offers a third option, a “preview” of selected pages, for items protected by copyright where the owner has granted permission.)

February 27, 1509 *At Notre-Dame de Paris, four Waldensian leaders from the western Alps in the Dauphiné were acquitted of accusations of heresy. Beginning in 1487, inquisitor Cattaneo was charged by Pope Innocent VIII with prosecuting mountain people alleged to be Waldensians. They were rounded up and handed over to the secular arm of justice, losing their properties and worldly goods. About one hundred-sixty individuals or ten percent of the Waldensian population were put to death. Ordinary Catholics were warned to stay away from the “false apostles” and their “clandestine preachings.” After the death of King Charles VIII, the Waldensians appealed to Louis XII who pled their case to Pope Alexander VI. Following an investigation, the king ordered the restitution of the Waldensians’ goods. After more problems with local authorities and new appeals from the four leaders, the accused were found again not to be heretics.*

Daniel Flote from Pragella in the Chisone River valley was one of the four leaders.

My father, William Finney Jaymes, often talked about his cousin Dick Flood.

The Waldensians were relatively lucky this time, avoiding a major persecution. But at other times, such would not always be the case.

1516 *Erasmus published his parallel Greek-Latin New Testament, the first publication of the ancient Greek texts. A year later, Martin Luther*

posted his ninety-five theses on the church door at Wittenberg protesting the sale of indulgences, launching the Protestant Reformation.

1526 *Waldensian barbe (pastor) Martin Gonin undertook a trip to Switzerland and Germany to make contact with individuals active in the new Reformation. He returned to Savoy carrying a number of printed works of Protestant theology including perhaps the Erasmus New Testament. Six years later, the Waldensians paid a large sum to print the first French Protestant translation of the Bible, known as the Olivetan. This Bible included both testaments and relied in part on ancient texts, including Erasmus' New Testament. In addition, in subsidizing it, the Waldensians also established the first French-language Reformed press, in Switzerland, beyond the grasp of France.*

1532 *In a meadow at Chanforan, in Savoy, the Waldensians resolved to adhere to the Reformation.*

In 1536, Martin Gonin was found to be carrying heretical materials, accused of heresy and drowned in the Isère River at Grenoble.

May 2007 Having left Ann Arbor empty handed, I am determined to run down the *Romania* article. On the Internet, I succeed in finding the correct volume and date—1889—and I call on a friend and librarian at the university I had taught at for help. He orders the article and e-mails it to me.

From the Berger article, I see that the “Jan Jaime” signature appears in one of the five extant Waldensian manuscript New Testaments, but one that is held by the Zurich Zentralbibliothek. I e-mail the head of the manuscript department there who promptly replies, providing more information about the Bible. An issue that surfaces immediately is its date—the librarian maintains that the manuscript was produced in the thirteenth or fourteenth century, while two major nineteenth-century studies, including the *Romania* article, argue for an early sixteenth-century origin. I also order a microfilm copy of the Bible.

But from the *Romania* article already I have learned that the New Testament has multiple Jaymes signatures, spelled Jajmo, Jaimo, Jaime and Jayme, and an inscription promising a

reward if the Bible is lost and returned. It appears the Bible was handed down from generation to generation. What is more, the translation is into Occitan, a Romance language, previously called Provençal, that in the past was spoken in the southern half of France, northern Spain and northern Italy. The inscription, however, is in French.

I have thus stumbled upon an almost five-hundred-year-old manuscript New Testament likely produced in the late 1520s. Already I can see that it is a transitional Bible. It was produced in a small format (5 × 7 × 4 in. thick) and owned by heretics who would have had to be able to conceal it when challenged by authorities. Yet the manuscript dates from well after Gutenberg's invention of printing. So new questions arise. The Protestant Reformation was in its infancy, and the Waldensians would soon decide to join it openly. How did the Bible fit into their changing world?

1573–78 *Records for Laval listed a number of Jaimes and a Flot as land owners.*

Summer 2007 I hone in on the major study of the Zurich codex, a textual analysis published by Edouard Reuss in the *Revue de Théologie* in 1852. While most of the Zurich translation is based on the Latin Vulgate, significant portions of the second half of it, on the other hand, use Erasmus' New Testament. In addition, some of the language of the Zurich codex, that used to express the notion of creation, reflects yet a very different dissidence, Catharism, the second great medieval heresy that originated in the southwest of France. Finally, the second printed source on which the manuscript is based is a concordance to the Vulgate.

The Zurich codex is thus a rudimentary hypertext, linked information allowing the reader to navigate back and forth among related biblical themes. A Bible based on multiple sources including the text of the Vulgate and its concordance, Erasmus and an earlier Cathar Bible seems to fly apart at the seams. As such the various textual sources and marginal nota-

tions may undermine what are seen by some readers as the Bible's fixed chronology, its literal meaning and closure. Wherein lies the text's unity? On or below the surface? The new features incorporated into the Bible of these early modern Waldensians thus portended change. "In the beginning" may not have been the real beginning. If the medieval Waldensians had been literalists, how did their sixteenth-century descendants understand the scriptures as they were deciding to join the Reformation?

What's more, the Bible's signatures, inscription and reward, even the subsequent donation to Zurich, these "texts outside of the text," partake of the hypertext. Do the owners and donor still not have voices today, begging to be heard? Is the "stub" of paper protruding from the center of the binding containing the signature, "Jean Jayme de Laval Pragella," not a hypertext? Reward if returned—if this Bible flies out of my hands, I will pay you to bring it back into the fold, discreetly. And what about the curious doodle, the capital "P" with the eye, nose and tail that mimics the "P" of Paul's Letter to the Romans on the facing page? A Dolphin, the symbol of the Dauphiné drawn by a nine-year old? And the calligraphy that engages the eye more than any printed page could? These family Bible pages, fol. 239v, the last page of the Acts of the Apostles and the first of Romans, teem with the energy of a Web page.

When Erasmus started work on his New Testament, he intended at first only to clean up Jerome's Vulgate text but ended up collating a number of ancient Greek manuscripts, some of which had been corrupted. The result, parallel Latin and Greek texts published simultaneously, was a hypertext compounded that went through four editions. In one instance, when a part of the earlier Greek text was found to be missing, Erasmus even resorted to filling in the gap by translating that section of the Latin Vulgate into Greek! Similarly, the later Olivetan New Testament, like the Zurich, while including significant portions based on Erasmus, mainly relied on the Vulgate. No Bible is perfect—every Bible is a hypertext. The canon is always a work in progress.

I quickly realize that since the publication of the Reuss study over one hundred-fifty years ago, little attention has been paid to it. Recent historians, although they list it, have not even bothered to read it, it would seem. I decide that the testament merits a fresh study, if only to confirm or refute the earlier one. So I start to make the rounds, contacting people in the field in the US, Germany, Italy and France to see if anyone is interested. There are no takers. Part of the problem involves the difficulty of finding someone with the languages and other paleographic skills needed to handle Erasmus' Greek and Latin, the Latin of the Vulgate and the Occitan of the manuscript. Someone suggests that I do the study myself, but I answer that I know none of the languages (despite the three years of Latin I had in high school), and that Waldensian and Bible history are not my fields.

1655 *Early Easter morning, Savoyard troops quartered in Waldensian homes, at a given signal, arose and killed their hosts. Sir Samuel Morland, Oliver Cromwell's emissary to the valleys following the "Piedmont Easter," collected manuscripts for safekeeping. They included a New Testament which he deposited at Cambridge.*

John Milton wrote his sonnet, "On the Late Massacre in Piedmont":

*Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold;
Even them who kept thy truth so pure of old,
When all our fathers worshiped stocks and stones,
Forget not: in thy book record their groans
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese, that rolled
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heaven. Their martyred blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple Tyrant; that from these may grow
A hundredfold, who, having learnt thy way,
Early may fly the Babylonian woe.*

The Waldensians had become actors and pawns in the religious and political forces that wracked Europe, the struggle between Catholic France and the Protestant states.

October 5, 2007 At the Path Valley cemetery in Pennsylvania, we chance upon the open grave of Robert Flood whose remains will be buried the following day. Until 2001, the US World War II airman was listed as missing in action, having disappeared in a bombing raid over Germany in 1944. The crash site, near Westeregeln, was excavated and remains of the crew returned to the US for DNA testing and identification.

Monuments bearing the names of my grandfather and brother, John McCurdy Jaymes and John Bruce Jaymes, sit within several hundred feet. It was here in this valley that McCurdy, the son of ancient Waldensians, crossed the mountain from Shade Valley to court and marry my grandmother, Annie Mary Harry, the daughter of less ancient Quakers.

1674–85 *Jean Jayme and Maedeleine Flot, a married couple, lived in Laval. Inter-marriage was common among the Waldensians. Non-Waldensian fathers complained that their sons were not allowed to marry Waldensian daughters.*

Summer 2009 My newly discovered cousin in Germany and her husband warmly invite us to visit them for the late-June Waldensian festival there, and to join twenty others on a bus trip to the Cottian Alps where our common ancestors had first lived. Prigelato, “frozen meadow,” is located in a dramatic setting, surrounded even in July by snow-capped mountains. But humans have not been kind to it. The 2006 Olympic ski jump is surrounded by condos shuttered in the off-season. Nonetheless, at the *municipio*, the town hall, we peruse manuscript land records dating from as early as 1500 done in an ornate hand and embellished with capitals that bely the poverty of the inhabitants.

We also visit the ruins of Laval. Originally having twenty or so combined homes and barns, today the hamlet consists mainly of foundation ruins with a farm partly demolished by

an avalanche at one end and a Catholic Church at the other. Both are used only seasonally—the farm houses herders. The church replaced one that had burned and had been built by Louis XIV to reintroduce Catholicism to the area. He succeeded—there are no Waldensians today living in the high Chisone River valley. Laval is located in a remote side valley named Troncea, today a nature preserve sheltering wolves, ibexes and other rare species. This second valley is still without electric service—while passing the church I could hear the whirring of propane-fueled generators. According to legend, Valdès was buried here and his followers first secreted themselves in the valley as early as 1200. But the mountains jealously guard their secrets. The torrent Chisone, from the Latin *clausa*, courses through the “closed valley.”

After the trip to Italy, our cousins drive us to Zurich where at the Zentralbibliothek, a few streets from the Limmat River and Zwingli’s Grossmünster church, we are able to see the manuscript New Testament. First put in a room alone with the Bible, we later visit with the librarian in his office. He is generous with his time. It is obvious that he knows little about the Waldensians, and he and my cousin engage in a lively conversation about the movement’s history, the significance of the communion service, in particular. Since the Middle Ages, the Waldensians have continued their early practice during communion of saying prayers looking toward each of the cardinal points, to make sure no enemies are present.

In re-shelving the Bible, the librarian invites us to accompany him to the Tresor six stories below street level where the most valuable manuscripts are kept. We discover that our ms. C 169 lives on one of the rolling shelves not far from Huldrych Zwingli’s autographic translation into German of Paul’s Epistles, ms. C 165. Like the translator of C 169, Zwingli used Erasmus’ New Testament as a source. Old Jehan Jajmo, an early sixteenth-century Waldensian and likely the Bible’s first owner, also perhaps a trader who knew more about cloth and mule trains than books, seemingly had little in common with the founder of Reformed Protestantism, a learned humanist.

After our return from Europe, I contact Zurich again, and order high-resolution images of selected pages of the Bible.

August 17, 1689 *Waldensian pastor Henri Arnaud crossed Lake Geneva at night with an armed militia of nine hundred men to begin an assault against the French and the Savoyards, scaling the Alpine summits, in order to return to their homeland in the Piedmont. Earlier, in 1686, following Louis XIV's revocation of the Edict of Nantes that had protected Protestants, the Waldensians in both the Dauphiné and Savoy had been forced to flee north into Switzerland and Germany. The successful Glorious Return, as the expedition was called, coming a year after William of Orange's Glorious Revolution, was funded in part by the new English monarch. But after having found refuge in Savoy, the Waldensians lost favor a second time, and, in 1696, fled again to Switzerland and eventually Germany.*

Jean Jaime was listed among the “heroes of the Return.”

September 10, 1692 *Guillaume Malanot donated the testament to the so-called Zurich Academy. Malanot, a pastor and secretary of the Table Vaudoise, the church governing body in Savoy, likely made the donation to show appreciation to Zurich for support provided in the past and to encourage help in the future, and for safekeeping. Because there was no known institution called the Zurich Academy, it is likely that the Bible was given to a school attached to Grossmünster.*

Winter 2010 Once again, with more free time on my hands, I decide to begin work on an article on the Zurich manuscript. A historian living in Germany who is on the editorial board of the Italian Waldensian studies journal encourages me to do so.

June 2010 I finish a draft of the article and e-mail it to Germany with some trepidation. In about two weeks, the article is returned with a list of additional secondary sources I must consult, and the comment that I have presented a number of unsupported hypotheses. I am discouraged and have serious doubts about continuing work on the project.

1699 *Eighteen Waldensian (and by this time also classified as Huguenot) families, including Jayme, Flot, Moutoux, Bert and Lantelme, settled in southwest Germany on lands leased from the Landgrave of Darmstadt. They founded a “French Republic” inside of Germany that lasted more than one hundred years. As mentioned earlier, their villages were named Rohrbach, Wembach and Hahn.*

September 2010 What should I do about the Zurich Bible article? Have I pushed things too far with my reader? I decide to give him an out—I write that I have reservations about resuming work on the article, saying that manuscript Bibles are not really my field. But he encourages me to finish the work.

September 13, 1830 *An unknown writer in Paris sent a letter to a friend of the Marquis de Lafayette asking him to talk to the latter about arranging settlement in America for Waldensians living in southwest Germany who were suffering from great poverty. The writer did not know that Daniel Flott and other Waldensians were already on the high seas, and would land in Baltimore on October 1. The small number of new immigrants were quickly integrated into the larger population, losing their Waldensian identity.*

Later, on his deathbed, Flott asked for his “brethren.” Because Flott had no siblings, he may have been seeking his lost Waldensian “brothers.”

Winter 2011 I start to revise the article. I begin by placing orders for secondary sources through the local community college librarian.

1851 *My great-great-grandfather, Jean Jayme, wife Margarete Lantelme and sons Jacob and Johannes, migrated from Germany to Pennsylvania, perhaps accompanied by Jean Moyse Flott and family.*

August 2011 Having put the article aside to make time for summer visits, kayaking and a film festival, I do not get back to work until the end of the month. Looking at the inter-library loan items I have received, I am surprised at the list of lending libraries. A good number are from southwest Michigan, from either the Grand Rapids area and its Dutch Calvinist institu-

tions, or from Seventh-Day-Adventist Andrews University in Berrien Springs. The educational institutions in the US that have acquired Waldensian literature are telling. Some Christians, from the early days of the Reformation to the present, have claimed an unbroken link between the original Apostles and the Waldensians, in an effort to establish the legitimacy of the Protestant churches. Conservative Christians, in particular, have been interested in the movement's history.

I e-mail the revised draft to the reader, and much to my delight he responds that the article will be published.

About 1894 *Continuing centuries of intermarriage between Jaymeses and Floods, my father's aunt Ella Jaymes married George Flood at Shade Gap, Dublin Twp, Huntingdon Co., Pa.*

End of December 2011 The article, "The Zurich Waldensian New Testament: The Archaeology of a Dissidence," and eight images of the manuscript are published in Italy in the *Bollettino della Società di Studi Valdesi* (No. 208, June 2011). In it I have argued that the testament is historically significant, suggesting that the Zurich and Olivetan Bibles may be related projects—the Zurich may have been the Waldensians' first tentative departure from their closed medieval world. The Zurich codex links the Latin and French Bibles. It is the first known Bible owned in France to have returned to the ancient texts for part of its translation.

1970s *Waldensian descendants in Germany contacted the Pennsylvania German Society in an effort to locate their long-lost co-descendants. They were told that searching for German immigrants without any clues was like trying to "find needles in a haystack."*

Later in the decade, an American Waldensian descendant succeeded in contacting his distant German cousins. (At that time my Pennsylvania relatives were given written information about our Waldensian ancestry, but it was put aside because no one understood its significance.)

The Germans in turn renewed relations with Pragerlato. The circle was complete.

September 5, 2001 *On the Amazon Web site, Newt Gingrich published a review of Rora, a historical novel about the massacre of the Waldensians during the “Piedmont Easter”: “If you would care to understand how history can be made by stubborn idealism reinforced by courage and applied intelligence this is a book you must read.”*

1992 *Ted Nelson coined the term “hypertext.”*

March 2012 Google Books began as a “secret books project” in 2002, enrolling its first partner libraries in 2004, and little by little adding additional libraries in the US, Austria, Germany, the Netherlands, France, Spain, England, Switzerland and Japan, for a total of twenty-one at the present time. Since its inception, the greatest controversy has surrounded the digitization of “orphan books,” out-of-print books still under copyright protection whose authors have not been found. Jehan Jajmo offered a reward to have his New Testament returned if lost, to make sure it was not “orphaned”! A group of publishers and authors took Google to court and arrived at a settlement in 2008 that provided compensation for copyright owners and some public access to the archive. But it also gave Google a commercial monopoly over much of it. In 2009, the US Department of Justice voiced its opposition to the settlement which was subsequently modified. The same year another group, the Open Book Alliance, organized to oppose the settlement, as did groups in Europe. In 2011, a federal judge rejected the modified settlement, and has extended proceedings until July 2013. Today there is speculation that Google and others may ask Congress for legislation opening access to orphan books. In April 2011, Google announced that it had already scanned fifteen million books out of an estimated total of one hundred-thirty million in the world.

In the meantime, others have been laying plans for an alternative to Google’s commercial venture. Robert Darnton, in particular, a cultural historian specializing in eighteenth-century France and head of Harvard University libraries, one of Google’s partner libraries, has been outspoken against the

Google project (“Jefferson’s Taper: A National Digital Library,” *The New York Review of Books*, Nov. 24, 2011). He and others have launched the Digital Public Library of America (DPLA) project, a not-for-profit digital book archive, a “library without walls,” that is supposed to open in April 2013. (When DPLA launches, it may include the Hathi Trust Digital Library, a collection of two million public domain books digitized by the University of Michigan and Google, and headquartered in Ann Arbor). DPLA has also reached an agreement to cooperate with Europeana, a pan-European database that combines collections from twenty-seven countries.

Early April 2012 I receive a message from my German cousin explaining that human remains—a skeleton—have been discovered under the floor of the Rohrbach church near the communion table during excavation for a new heating system. They are ninety percent sure they have found Jacques Moutoux, the colony’s first pastor who died in 1738. The plan is to reinter him after Easter. But the church board is in a quandary. Should they further disturb his repose by extracting a bone sample for DNA testing in order to make a positive identification? No decision has been made.

Easter 2012 At the Zentralbibliothek in Zurich, locked away in the darkness and hush of the Tresor and removed from digital searches and DNA testing, the ghosts of Zwingli and Jajmo may have more to talk about than meets the eye. Some Zurich vaults contain secrets money cannot buy.