

OLD BIBLES.

A TALK CONCERNING VARIOUS EDITIONS OF THE BIBLE.

The Coverdale Bible of 1535-Cramer's Bible-The Latest Edition of the Revisors.

No lover of books, however modest his pretensions or however limited his means, says the Leeds (Eng.) Mercury, can afford to be without one or two old Bibles. Setting aside altogether the special claims of the "book of books" on our reverence and esteem, there is not a book in our own or any other language about whose history and bibliography so much interest centers as the Bible. From the days of Moses' book of stone to the last production of the British and Foreign Bible Society, no work—not even Homer—has run through such a romantic career as this book. The most venerable of all old manuscripts are those on which the Hebrew of the old scriptures or the Latin of the old monks, portions of Holy Writ. The most noble relics of that twilight age which preceded printing are Bibles, and Bibles also are the earliest and most splendid triumphs of the art which exalts all arts, which had it achieved nothing but the multiplication of the Scriptures, would still rank as the greatest reformer the world has ever known.

A complete collection of printed Bibles is an object of despair, even to the most princely collectors. Apart from the fabulous prices which the "Biblia Pauperum," the "Mazarine Bible" and the "Mentz Bible" would command were copies ever to come into the market, the vastness of the field to be explored is beyond any man's capacity.

The 700 or 800 various editions exhibited not long ago at the Albert exhibition in London represented only a fragment of the whole collection; and to secure these, public libraries, learned societies, dual persons, transatlantic museums, and even the royal book-shelves, were called upon to contribute.

But while anything like a universal collection of Bibles is hopelessly beyond any one's reach, there are tracks within the huge area in which we may explore, even strictly bibliographical sense) excellent sport may be enjoyed.

A collection of English Bibles, for instance, is not absolutely unimaginable, and although no library, or limited means, or an unbroken set, the possibility of such an achievement is within the range of practical book-hunting.

The private collector of limited means would, of course, be pulled up short at the very outset by the fact that the English Bibles without a Coverdale to head the list would be like the family tree of the patriarchs without Adam. And Coverdales are not to be picked up every day. Indeed, not a dozen copies of this venerable first English Bible are known to exist, and of these not a single copy is perfect as it left the press of Van Meteren, in Antwerp, in 1635.

It must always be a slight cloud on the otherwise bright history of English printing, that the first English Bible was the work of a foreign printer. Patriotism struggled long against the conviction, and tried to persuade itself that because two years later Nicholas's edition of the same Bible was produced in London, with the identical cuts used in the 1535 copy, the first Bible must also have emanated from the same press. But all such delusions broke down completely under Mr. Stevens' discovery in 1877, while cataloguing the Bibles for the Cotton Exhibition, which seems to establish beyond doubt the foreign workmanship of this venerable book.

No Englishman can for the first time turn the pages of a Coverdale Bible of 1535 unmoved. Of what blessings to his native land was not this work of the Yorkshire scholar the herald as well as the harbinger of the English of that day have first looked upon a Bible written in its own homely Latin, but as soon to read and as plain to understand as the English of today. With what gratitude is one even tempted to look back on the conjugal temptations of King Henry VIII, when one remembers how largely England is indebted to that monarch's reign for the English Bible. His great divorce suit for her first copy of the Scriptures in the vulgar tongue!

The first English Bible is dedicated to the merry monarch, who, as the devotee of one short edition, is likened successively to Moses, David, Solomon and Jehoshaphat, by his "Grace's humble subject and day-lie orator," the translator. The plates and map are printed in Rome, where appeared wonderful works of art to the customers of Nicholas, the London publisher of this venerable edition de lux.

And as a proof of the eagerness with which the book was taken up, we find the following edition in rapid succession. Next to the Coverdale Bible (which, by the way, is even less venerable than Tyndale's New Testament, first printed in 1525 at Worms) the collector would possess himself of a "Matthew's Bible," which, also printed abroad in 1573, is made up partly of Tyndale's and partly of Coverdale's translations. The earlier book and the New Testament are prefaced by portentous prologues, with notes at the end of the chapters. The real companion of this Bible was John Rogers' Queen Mary's first martyr, who, because his friend Tyndale's work had been condemned by authority, adopted the name of Matthew in putting forth this partial reprint of the prohibited volume. This Bible and its subsequent editions formed the foundation for most of the later revisions, and to a large extent remains in our present Authorized Version. A good many peculiarities, however, have long since disappeared; as, for instance, the rendering of the verse, "Thou shalt not be afraid for the terror of night," which reads: "So thou shalt not need to be afraid for any Bugges by night"—a peculiarity which has given Matthew's Bible the nickname of the "Bug Bible."

The title of Solomon's Song in this version is "The Ballet of Ballees of Salomon," and the sacred ballad is partially dramatized as if to justify the title. Some of the notes elucidating the sacred text are rather startling, particularly that which refers to the verse, "Sara obeyed Abram, and called him Lorde," which is as follows: "And yf she be not obedient and bespallous to him (he) endeavoureth to best the feare of God into her heaule, that thereby she may be compelled to learn her duties and to do it."

Next to Matthew's Bible comes the Great Bible, a splendid work produced under the auspices of Thomas Cromwell, Henry VIII's Minister, with Coverdale as literary supervisor, and printed in Paris in 1539. The famous Bishop Bonner is said to have assisted with his brother Bishop Gardiner and Hall in this work. Despite the powerful protection of the crown prelate, who was then Embassador in Paris, the book was prohibited in France and ordered to be confiscated. Cromwell consequently transferred type, press and all to London.

The Great Bible appears without note or comment, and also without dedication, although Hans Holbein's elaborate allegorical title-page leaves very little to be desired in the way of religious pomp. In this extraordinary composition the Almighty is represented in the clouds, stretching forth his hands over the seated figure of Henry VIII, and proclaiming, "I have found a Man after my own heart." On either side of the King stands a bearded Bishop with his miter at his feet, while a chorus of persons on both sides exclaim, by means of labels issuing from their mouths, "Be it so." The printer who the prentice peeping through their bars are not represented as joining.

A new edition of the Great Bible was produced in the following year, prefaced by a prologue by Cramer, who thereby came to be credited with the work of its translation; and this and subsequent editions of the Bible are still styled "Cramer's version." A fixed price of 10s 6d

bound, and 12s bound, was ordered by Royal authority, and it was further provided that copies should be attached by chains to the pillars of churches for the use of the parishioners. The version of the Psalms of David still used in the Prayer-book of the Church of England follows the text of the Great Bible.

An illustration of the superiority of the terse, homely Saxon over the more polished paraphrases of later translations may be noted in the account of the finding of our Saviour in the Temple, where it says "they founde hym—sating in the middes of ye doutours hearinge them and poynging them."

Even in those early days sectarian differences showed themselves in the rendering of various passages, as, for instance, 1st Timothy, iv., 14, which in our version ends "with the laying on of the hands of the presbytery," is rendered in Matthew's Bible "with the laying on of the hands of an elder," while Cramer's version has it "with the laying on of hands by the autoritie of priesthode."

In the same year in which the Great Bible first appeared, Richard Taverner put forth a version of his own, partly translated by himself. But Taverner's Bible never was very popular, probably owing to its prolixity, and to the more important and accurate version of Cramer. His Bible, however, is of small value, and abounds in many specimens of vigorous English, some of which one could wish to see retained in later translations. One instance must suffice. "We have an advocate with the Father," as we have it, is rendered by Taverner, "We have a spokesman with the Father," adding in the following verse: "For he is the meyny stock for our sinis."

Up to this point, the collector must anticipate no little difficulty in possessing himself of copies of the various versions of the English Bible. The Geneva Bible of 1550 and its successors he will more easily meet with than the Bibles of the sixteenth century. The Geneva version is a landmark in the history of the English Bible in more ways than one. It is the first version which is divided into verses. And it is a version of the work of Nonconformists, animated by strong Calvinistic instincts, which are very apparent in some of the notes. For instance, the note to Romans vi., 15, reads: "As the only way to purgation is the chief cause of election and reprobation; so his free mercy in Christ is an inferior cause of salvation, and the hardening of the heart an inferior cause of damnation."

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700.

If I could have my dearest wish fulfilled, I'd make my choice of all the treasures too, Or choose from heaven what's'er I willed, I'd ask for you.

No man I'd envy, neither low nor high, Nor King in castle old or palace new, I'd hold Golconda's mines less than I, If I had you.

Toll and privation, poverty and care, How crossed with every charm, how fond, how true, If she were mine, I'd never let her go.

Little I'd care how lovely she might be, How crossed with every charm, how fond, how true, If she were mine, I'd never let her go.

There is more charm for my eye, loving heart, In everything you think, or say or do, Than all the joys that heaven could ere impart, Because I've you.

Hard Times. Men much exposed to the weather praise the great pain-cure, St. Jacobs Oil, G. W. Walling, Esq., Superintendent of Police, New York City, and Samuel B. Given, Esq., Chief of Police, Philadelphia, Pa., endorse and recommend it.

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