



T H E
H O L Y B I B L E :
C O N T A I N I N G T H E
O L D T E S T A M E N T
A N D T H E N E W .

Translated into the
I N D I A N L A N G U A G E ,
A N D

Ordered to be Printed by the *Commissioners of the United Colonies*
in N E W - E N G L A N D ,

At the Charge, and with the Consent of the
C O R P O R A T I O N I N E N G L A N D
*For the Propagation of the Gospel amongst the Indians
in New-England.*

C A M B R I D G E :

Printed by *Samuel Green* and *Marmaduke Johnson.*

M D C L X I I I .

Early Bibles of America

BY

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*

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P R E F A C E.

THE title "Early Bibles of America" must be understood in a restricted sense. I have written of Bibles that were printed during the existence of the British-American colonies, and of others that appeared after the colonies became the United States. I have not carried the subject into Canada, or other parts of North America. As the versions or editions were, in most cases, associated with certain translators or publishers, the accounts are not only bibliographic, but to some extent biographic.

J. W.

ST. PAUL, MINN., Feb. 1, 1892.



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EARLY BIBLES.

THE ELIOT BIBLE.

THE history of the first Bible printed in America is the history of the devotion and persistence chiefly of one man. John Eliot was drawn to New England by the desire to relieve the minds of the Indian races from their spiritual darkness. He came when his mental faculties were keen and active, and lived to see the happy consummation of his hopes and plans, even to an honored old age. Eliot arrived in New England in the autumn of the year 1631. After a short time devoted to teaching, he became the pastor of the Roxbury Church. From the first his interest in the Indians had manifested itself, and he early took steps toward

giving them the Word of God. He was well fitted for the work, both by heart and intellect. His scholastic advantages had been ample, for he had received his education at Jesus College, Cambridge, from which institution he was graduated in 1623. He was well acquainted with the original languages of the Bible, and set about his work with confidence and enthusiasm. His first efforts at learning the language of the Indian tribes of Massachusetts were made through the assistance of an Indian who had been taken a prisoner in the Pequot Wars, who was employed in the neighborhood as a house servant. "He was," says Eliot, "the first that I made use of to teach me words, and to be my interpreter." Eliot made such progress in his knowledge of the language that in 1646 he was able to preach to the Indians in their native tongue. But, before he could place into the hands of these converts books of instruction, financial help was requisite.

In 1643 the colonies of Massachusetts, Plymouth, Connecticut, and New Haven entered

into articles of confederation to aid the Indians, and each colony was represented by two commissioners. This move received the approval of the mother-country, for in July, 1649, the Corporation for the Promoting and Propagating of the Gospel of Jesus Christ in New England was formed by act of Parliament; and commissioners of the united colonies were appointed to receive and distribute the necessary funds for the education of the Indians. In 1653 Eliot wrote: "I have had a great longing desire, if it were the will of God, that our Indian language might be sanctified by the translation of the Holy Scriptures into it." The Lord's Prayer, the Ten Commandments, and a few passages of the Bible, were first attempted. A primer, or catechism, appeared about 1654. The Book of Genesis and the Gospel of St. Matthew were in print in 1655, and a few Psalms in metre were added in 1658. The printing of these early productions was executed by Samuel Green at Cambridge. The first press used in this place was set up in 1639, and was

the property of the president of Harvard College, the Rev. Henry Dunster. It was worked by Stephen Daye until 1649, when the management of it was turned over to Samuel Green. A new press and new type were received in 1659, and in 1660 Green was joined by Marmaduke Johnson, who had been sent from England to aid him in his work. With these increased facilities Mr. Eliot became more and more anxious that the Indian tribes might have the Bible in their own tongue. He said: "I look at it as a sacred and holy work, to be regarded with much fear, care, and reverence." Under the stimulus of such exalted motives as these the translation went on day by day, until under date of Dec. 28, 1658, Mr. Eliot with evident joy writes: "Bless the Lord, that the whole book of God is translated into their own language; it wanteth but revising, transcribing, and printing. Oh that the Lord would so move that by some means or other it might be printed!" His appeal was not in vain, for the funds were provided by the Corporation in

England. The New Testament in the Indian language appeared in 1661. The edition was about fifteen hundred copies. There are two title-pages, the first in English and the second in Indian. The English title-page reads —

THE NEW
TESTAMENT
of our
LORD AND SAVIOUR JESUS CHRIST.

Translated into the
INDIAN LANGUAGE,

and

Ordered to be printed by the Commissioners of the United Colonies

IN NEW ENGLAND,

AT THE CHARGE, AND WITH THE CONSENT OF THE
CORPORATION IN ENGLAND

For the propagation of the Gospel amongst the Indians

IN NEW ENGLAND.

CAMBRIDG :

PRINTED BY SAMUEL GREEN AND MARMADUKE JOHNSON.

MDCLXI.

The Indian title-page reads as follows :—

WUSKU
 WUTTESTAMENTUM
 NUL-LORDUMUN
 JESUS CHRIST
 NUPPOQUOHWUSSUAENEUMUN.

CAMBRIDGE :
 PRINTED BY SAMUEL GREEN AND MARMADUKE JOHNSON.
 MDCLXI.

The translation of the Indian reads —

NEW
 HIS-TESTAMENT
 OUR-LORD
 JESUS CHRIST
 OUR-DELIVERER.

The book in size is a small quarto of 130 printed leaves without pagination. By exact measurement the leaves are $7\frac{3}{8}$ inches by $5\frac{3}{4}$ inches, while the printed pages are $6\frac{5}{8}$ inches by $4\frac{5}{8}$ inches. The text is in double columns with marginal references. The Indian language from St. Matthew to Revelation covers 126

pages. Between the two title-pages there is a dedication in English to Charles the Second.¹ This is found only in a limited number of copies intended for presentation. There is a diamond-shaped figure of thirty-two printers' flowers on the Indian title-page, and this familiar ornamentation is common to nearly all the Eliot Testaments. Forty copies of the New Testament with the English title-page and kingly dedication were sent to Hon. Robert Boyle, the governor of the Corporation in England. The first twenty were sent in 1661, and the remaining twenty in 1662. The first copy was presented to Charles the Second. The second was given to Lord High Chancellor Edward Hyde, Earl of Clarendon; the third, to Rev. Edward Reynolds, D.D., the Bishop of Norwich; the fourth, to the Rev. Joseph Caryl; the fifth, to the Rev. Richard Baxter; and the sixth and seventh, to the Vice Chancellors of the universities of Oxford and Cambridge. The thirteen copies that remained, and the second lot of twenty, were left to the disposal

¹ Appendix A.

of Mr. William Ashurst and Mr. Richard Hutchinson, officers of the English Corporation.

Copies of the New Testament of 1661, solely in Indian and without the English title-page, were bound up, but the exact number is not known. The Eliot New Testament of 1661 is now an exceedingly rare book, as only nineteen copies have been located. Two copies are in the British Museum, and two in the Lenox Library, New York. Trinity College (Dublin), Glasgow University, Edinburgh University, Bodleian Library (Oxford), the British and Foreign Bible Society (London), Town Library, Leicester, Eng., Harvard University, and the Boston Athenæum, each possesses a copy. The remaining seven are in private libraries.

The hopeful work accomplished among the Indians encouraged Mr. Eliot in placing the whole Bible in their hands. The printing of the Old Testament began in September, 1660, and by the same month in the following year the five books of Moses were completed. The commissioners in September, 1662, wrote to Mr.

Boyle from Boston, saying, “The Bible is now about half done; and constant progress therein is made; the other half is like to be finished in a year.”

In 1663 the completed Bible appeared. It contains four title-pages. The first is in English and reads thus:—

THE
H O L Y B I B L E :
CONTAINING THE
O L D T E S T A M E N T
AND THE NEW.

Translated into the
I N D I A N L A N G U A G E ,
and

Ordered to be printed by the *Commissioners of the United Colonies*
in *NEW-ENGLAND*,

At the Charge, and with the Consent of the
C O R P O R A T I O N I N *ENGLAND*
For the Propagation of the Gospel amongst the Indians
in *New-England*.

C A M B R I D G E :

Printed by *Samuel Green* and *Marmaduke Johnson*.

M D C L X I I I .

The second title, which is in Indian, is as follows: —

MAMUSSE
WUNNEETUPANATAMWE
UP-BIBLUM GOD
NANESWE
NUKKONE TESTAMENT
KAH WONK
WUSKU TESTAMENT.

Ne quoshkinnumuk nashpe Wuttiuneumoh *CHRIST*
noh asoowesit

JOHN ELIOT.

CAMBRIDGE:

Printeuoop nashpe *Samuel Green* kah *Marmaduke Johnson*.
1663.

Literally translated, these words read —

THE WHOLE
HOLY HIS BIBLE GOD
both
OLD TESTAMENT
and also
NEW TESTAMENT.

THIS TURNED BY THE SERVANT OF CHRIST
WHO IS CALLED
JOHN ELIOT.

M A M U S S E
WUNNEETUPANATAMWE
UP-BIBLUM GOD
NANEE SWE
NUKKONE TESTAMENT
KAH WONK
WUSKU TESTAMENT.

Ne quoshkinnumuk nashpe Wuttinneumoh-*CHRIST*
noh asowelit

JOHN ELIOT.

C A M B R I D G E :

Printeuoop nashpe *Samuel Green* kali *Marmaduke Johnson*.

1 6 6 3.

The third and fourth title-pages are contained in the New Testament; and, as they are the same as in the edition of 1661, the description need not be repeated. At the end of the Old Testament are the words "Wohkukquohsinwog Quoshodtumwaenuog;" that is, "The Prophets are ended." The New Testament is followed by a metrical version of the Psalms. There is no title-page to the Psalms, but this heading: "Wame Ketoohomae Uketoohomaongash David;" meaning, "All the Singing Songs of David." At the close, on one leaf, are rules for Christian living, consisting of two questions, — "How can I walk all day long with God?" and "What should a Christian do to keep perfectly holy the Sabbath Day?" — with the answers.

The book is a quarto in size and printed upon excellent paper. The pages measure $6\frac{3}{8}$ inches by $4\frac{5}{8}$ inches. Genesis and the other books to the end of the Old Testament cover 414 leaves; and St. Matthew to the end of the New Testament, 126 leaves. The Psalms in

metre fill 50 leaves, and the total number of printed pages in the Bible is 600. There is a dedication¹ to Charles the Second covering two pages. This differs in wording from the first that appeared in the edition of 1661, as it is a dedication of the whole Bible to His Majesty. As in the case of the New Testament, presentation copies of the Bible of 1663 were sent to the English Corporation, to be disposed of as that body should elect. The number thus sent was twenty, in an unbound condition. In England they were substantially bound in dark-blue morocco. What disposition was made of these twenty volumes, and who became their recipients, is not known, except that one copy was presented Charles the Second.

A portion of the edition of 1663 was bound up for the use of the Indians, and contained no English title-pages and dedication, for it was wholly in the Indian tongue. The copies previously spoken of as having the English title-pages and dedication are marked by certain variations. Mr. Wilberforce Eames, in his

¹ Appendix B.

“Bibliographic Notes on Eliot’s Indian Bible and his other Translations and Works in the Indian Language of Massachusetts,” printed at Washington by the Government in 1890, makes a classification of seven varieties. He says:¹ “These differ in the number of certain preliminary leaves: namely, the dedication of the whole Bible, the Indian general title, the leaf of contents, the English New Testament title, and the dedication of the New Testament, one or more of which are generally omitted; also in the Indian New Testament title, which sometimes does not contain the diamond-shaped figure.” Those persons who desire to study these differences critically are referred to Mr. Eames’s valuable work.

Dr. E. B. O’Callaghan, in his “List of Bibles printed in America,” points out sixty errors in the printing of the Eliot Bible of 1663, and most of these were caused by the omission of certain words and sentences from the translation. A ludicrous mistake was made in the rendering of the twenty-third verse of the

¹ Bibliographic Notes, p. 16.

second chapter of the 2 Kings, — “Go up, thou bald head,” — to which Dr. Trumbull has called attention. He says:¹ “In the Indian, the last word literally is ‘ball-head’ (‘pompasuhkonkanontup’). Either the interpreter mistook the word as pronounced by Eliot, or he thought it well to aggravate the insult by likening Elisha’s smooth head to a foot-ball; for ‘pompasuhkonk’ denotes a ball to play with.”

Considering the difficulties that had to be encountered in printing the first Bible in America, it is a matter of surprise that the errors were not more numerous. Presses, type, ink, and paper had to be imported, coming long distances, and by slow means of conveyance. Workmen were few, and the sources of instruction limited. The Algonkin was a harsh language, and it had no equivalents for certain English words. Salt was unknown to the Indians, and hence the word had to be inserted without translation. The same was true of “Amen” and some other terms. The words of the language were so extremely long that

¹ Memorial History of Boston, p. 473.

Cotton Mather thought they must have been stretching themselves out from the time of the confusion of tongues at Babel. Rev. Dr. Ellis playfully says:¹ “To us it seems as if an Indian root-word started little and compact, like one of their own papposes, and then grew at either extremity, thickened in the middle, extended in shape and proportion in each limb, member, and feature, and was completed with a feathered head-knot.” Some impression of the appearance of the language may be had by the following version of the Lord’s Prayer: —

Nooshun kesukqut, quttianatamunach koowesuonk. Pe-yaumooutch kukketassootamoonk, kuttentamoonk ne n nach ohkeit neane kesukqut. Nummeetsuonqash asekesukokish assamainnean yeuyeu kesukok. Kah ahquoantamainnean nummatcheseongash, neane matchenehukqweagig nutahquontamounnonog. Ahque sagkompagunainnean en qutchhuaouganit, webe pohquohwussinnean wutch matchitut. Newutche kutahtaunn ketassootamoonk, kah menuhkesuonk, kah sohsumoonk micheme. Amen.

The completion of the Bible of 1663 brought great joy to the heart of Mr. Eliot, not only because it was a great event in the art of print-

¹ Memorial History of Boston, vol. i. p. 270.

ing, but chiefly for the reason that it facilitated his work among the Indians. Cotton Mather could hardly contain himself in his enthusiasm of thanksgiving. In his "Magnalia" he thus writes: "Behold, ye Americans, the greatest honor that ever you were partakers of. The Bible was printed here at our Cambridge, and is the only Bible that ever was printed in all America, from the very foundation of the world. The whole translation he writ with but *one pen*; which pen, if it had not been lost, would have certainly deserved a richer case than was bestowed upon that pen with which Holland writ his translation of Plutarch." Francis, in his "Life of John Eliot," doubts the statement about the translation being written with but one pen, and says Mather's "story seems more precise than credible."¹

In 1680 a second edition of the New Testament appeared. The upper part of the title-page is in Indian, while the lower contains the words, "Cambridge, Printed for the Right Hon-

¹ Francis. Life of Eliot, p. 227.

ourable Corporation in London for the propagation of the Gospel among the Indians in New England. 1680." No mention is made of the printer or printers.

Mr. Eliot was desirous of seeing a new impression of the whole Bible, as many copies of the edition of 1663 had been lost or destroyed during the score of years since it was printed. The Indian war of 1675-76 had contributed also to this result. Mr. Eliot began the new version in 1677, and desired the work to be accelerated, for he said, "My age makes me importunate." That great spiritual good had been accomplished is evident, for in the earliest years of his work Eliot wrote of the Indians: "It hath pleased God to stir up the hearts of many of them this winter to learn to read and write, wherein they do much profit with a very little help, especially some of them, for they are very ingenious." In 1680 Mr. Eliot wrote: "I shall depart joyfully, may I but have the Bible among them, for it is the word of life." This desire for a fresh supply of Bibles was not alone Eliot's wish, for he

says under date of November 4, 1680: "Our praying Indians both in the islands and on the main, are considered together, numerous; thousands of souls, of whom some true believers, some learners, and some still infants, and all of them, beg, cry, entreat for Bibles, having already enjoyed that blessing, but now are in great want." The press-work on the Old Testament began in 1682, but the progress was slow, for Mr. Eliot writes: "We have but few hands, one Englishman, a boy, and one Indian."

The Indian referred to was a man known as James Printer, who had worked on the first edition. He seems to have been well fitted for his task, for Eliot in 1682 writes of him: "We have but one man, the Indian printer, that is able to compose the sheets and correct the press with understanding." Mr. Eliot also records his indebtedness to Rev. John Cotton of Plymouth, "who helped me much in the second edition of the Bible."

In the autumn of 1685 the second and last version of the Indian Bible appeared. Extant

copies show that this is in leading particulars a reproduction of the first edition. This is implied on the title-page, where the Indian sentence occurs, "Nahohtôeu ontchetôe Printeuoo-muk;" which, translated, means "Second-time amended impression." The name only of Samuel Green appears as printer. Like the previous Bible, the contents consist of the Old and New Testaments, the Psalms in metre, and the rules for Christian living. It is similar to it also in being printed in double columns with headings and side references. The whole book is printed on 608 leaves without pagination; that is, a few more leaves than the Bible of 1663, which is accounted for by the addition of summaries at the head of the chapters. It contains no English title-pages, as they are solely in Indian. A few of the copies had a¹ dedication in English to Hon. Robert Boyle, the head of the Corporation in England. Mr. Boyle had been a most substantial helper in advancing the welfare of the Indians in New England. He had not only in-

¹ Appendix C.

fluenced the English Corporation to sustain the work financially, but had given out of his personal means £300 toward it, and also provided for an additional gift of £100 in his will. Mr. Eliot was profoundly grateful for the solid interest Mr. Boyle had taken in his plans, and in his letters addressed him as "Right honourable nursing father." Copies of the Bible of 1685 with the Boyle dedication are now extremely scarce, as only twelve are known to exist, and nine of these are in public libraries.

The errors in printing the Bible of 1663 were corrected in the second edition. While the latter is not without errors, they are chiefly, as Dr. O'Callaghan has shown, mistakes in the spelling of words. Dr. Trumbull has called attention to the omission of the sentence, "but deceiveth his own heart," in St. James 1: 26. In the second edition the error is corrected in a foot-note. The improved condition of the Bible of 1685 over the first edition makes the second edition a more desirable book to those who wish to know something of the Indian language.

A recent writer very justly says: "While the first edition of Eliot's Bible is the more attractive to collectors of rare Americana, and deserves the pre-eminence that is accorded to it, as a monument of early typography, and as the first version of the Bible printed in the New World, it should not be forgotten that to the student of the American languages, and to the general philologist, the *second* is the more valuable; and that all critical references to Eliot's version are or should be made to this revised and corrected edition."

To collectors of rare books the Eliot Bibles are coveted treasures. As the years roll away the price of these rarities steadily rises.¹ At the sale of the Brinley library in New York, March, 1879, an Eliot New Testament of 1661 brought \$700. At the same sale a Bible of 1663 was knocked down at \$1,000. At an auction in 1884 a Bible of 1685 brought \$950. In London, at a sale held July 2, 1882, Mr. Quaritch, the eminent bibliophile, bought for the late Mr.

¹ Appendix E.

Kalbfleisch of New York an Eliot Bible of 1663, containing the English title-pages, and dedication to Charles the Second, for £580; that is, about \$2,900. Eighteen years ago Mr. Nathaniel Paine of Worcester, Mass., made a list of the Eliot Bibles. By his count the total reached fifty-four. Since then several copies, especially those owned privately, have changed hands, and others have come to light. The writer has found twelve copies that have not been previously noticed or included in any list. There are more Eliot Bibles in the great libraries of Europe than was at first supposed. The total number of Indian New Testaments and Bibles now known to exist is more than one hundred.¹

There are many interesting associations connected with copies of the Eliot Bibles, as they have been in the possession of kings, princes, statesmen, prelates, and great schools of learning. There is in the Bodleian Library, Oxford, an Eliot Bible of 1661, which was given by

¹ Appendix D.

Ralph Freke in 1668. The year before he had received it from Harvard College. It contains the following inscription:—

“By order of the overseers of Harvard Colleg in Cambridg in New Eng^ld, To the Right worshipp^l Ralph Freke, Esq., a noble benefactor to the aforesayd Colleg. 1667.”

Mr. Freke was one of the subscribers who gave Harvard College its first font of type. It may be that this Bible was printed from the type thus presented.

The University of Virginia has a copy of the first edition of the Eliot Bible that was once the property of Dr. C. D. Ebeling, the German historian. At his death his library was purchased by Mr. Israel Thorndike of Boston, who presented it to Harvard University in 1818. As the University had another copy of Eliot, the corporation, at a meeting held June 22, 1819, directed the treasurer to dispose of the Ebeling Bible. By some train of circumstances it came into the possession of the University of Virginia, where it has been since 1828, as the book catalogue of the institution shows. It

contains Dr. Ebeling's autograph, and this inscription on the fly-leaf: "Biblia Sacra in linguam Indorum Americanæ gentis *Tow* Natick translata a Johanne Eliot Missionario Anglicano. Impressa Cantabrigiæ Novæ Angliæ oppido. Liber summae raritatis. V. Clement. Bibl. cur. T. iv. Freytag Anacleta."

Increase Mather, while president of Harvard College, presented the universities at Utrecht and Leyden, Holland, with Eliot Bibles of 1685, which are still preserved in the libraries of those institutions. The Eliot of 1663, in the library of the British Museum, was once the property of Hon. Edward Everett, United States minister to Great Britain. He presented it to Hon. Thomas Grenville, who bequeathed his library to the Museum. Hon. Rufus King, minister to England in 1796, was the owner of an Eliot Bible of 1685, which is now in the hands of his descendants in this country. Hon. Thomas Aspinwall, United States consul in England in 1815, possessed an Eliot New Testament of 1661. Brown Uni-

versity, Providence, R.I., has a copy of the same year, which belonged to Roger Williams, and has notes in the margin in his own handwriting. The Bible in the library of Yale College has the signature of John Winthrop, doubtless the Winthrop who was governor of Connecticut in 1698. Mr. Morgan of New York owns a first edition of Eliot that has the signature of White Kennett, who was the Bishop of Peterborough in 1718. One of the finest and most desirable of the Eliot Bibles of 1663 is known to collectors as "the Allan copy," from its having belonged to John Allan, the antiquarian. It is one of the "Royal" copies, containing the dedication to Charles the Second. It contains the autograph of William Ashurst, who was an active member of the Corporation for Propagating the Gospel in New England, and who became eventually its Governor. This gives this Bible peculiar interest. It was sold at the Brinley sale for \$900, and is now the property of Mrs. Laura Eliot Cutter of Brooklyn, N.Y., who is a lineal descendant of John

Eliot by the sixth generation. The Eliot that originally belonged to the Marquis of Hastings is in the library of the late John Carter Brown, Providence, R.I. As might be expected, there are several Bibles that contain the signatures of their former Indian owners, and these books in most cases give evidence in blackened and well-thumbed pages of the constant use they had in their day.

John Eliot died at the advanced age of eighty-six, after a life replete with usefulness. His unselfishness, his devotion to duty, his broad sympathies, his strength and gentleness of character, all made him a central figure in the history of colonial times in America. De Ponseau called him "The Augustine of New England." But the title "The Apostle to the Indians" has for generations been associated with his name wherever mentioned. In literature it appeared early, for Dr. Leuden, who was professor of Hebrew at Utrecht, Holland, dedicated in 1661 his English and Hebrew Psalter to Eliot, "the venerable Apostle to the Indians in America." The

first use of the appellation is attributed to Rev. Thomas Thorowgood, who first used it in 1660. It was well applied; for Eliot had the apostolic spirit, as indicated in a life-long consecration. Evidently the thought that guided him at all times was that which he once wrote on the blank leaf of his Indian grammar in these words: "Prayers and pains, through Christ Jesus, will do anything."

THE SAUR BIBLE.

DURING the early days of the American colonies many Germans settled in Pennsylvania. They were as a class frugal and peaceable. They preferred, for the most part, the agricultural districts, where, by their industry, they acquired homes, and earned a generous living. Among these settlers was Christopher Saur,¹ a man who rose to a position of commanding influence among his countrymen. He was born at Laasphe in Witgenstein, Germany, in 1693. He received his education at the University of Halle, where he studied medicine. He came to this country in 1724, and settled at German-

¹ Mr. Saur changed the spelling of his name when writing in English to Sower, and his descendants follow the same spelling. For the sake of uniformity, the German way of spelling the word, as found on the titlepage of the Saur Bible, has been retained in this article.

BIBLIA,

Das ist:

Die

Heilige Schrift

Altes und Neues

Testaments,

Nach der Deutschen Uebersetzung

D. Martin Luthers,

Mit jedes Capitels kurzen Summarien, auch
beygefüget vielen und richtigen Parallelen;

Nebst einem Anhang

Des dritten und vierten Buchs Esrä und des
dritten Buchs der Maccabäer.

Sermantoton:

Gedruckt bey Christoph Saur, 1743.

town, but in the same year went to Lancaster County and engaged in farming. In 1731 he returned to Germantown, and followed the practice of medicine. As he was a man of decided convictions in matters of morality and religion, he became interested in bettering the temporal and spiritual condition of the Germans about him. He found them destitute to a great extent of reading matter in their own tongue. He at once began to import Bibles and various religious books for their use. As many of them were poor, he induced several Bible societies in Germany to donate copies of the Scriptures, and especially the publishing houses at Halle and Büdingen. As time went on, and the intellectual wants of the German people became more evident, he urged the publication of books and papers in America. He knew nothing of printing; but an emergency arose which drew him into the business, which he followed the remainder of his life with devotion and enthusiasm. Thomas says, "The Baptists, or Tunkers, in Germany raised by sub-

scription a sum of money, in order to purchase religious books and disperse them among their poor friends in Pennsylvania, and to establish a press there to print for the same purpose. Accordingly a press and types, with a quantity of books, were sent out and intrusted to the management of a German Baptist by the name of Jacob Gaus. He was to have the use of, and the emolument arising from, the press, on condition that he should distribute a certain number of copies of each of the religious books he should print among the poor Germans. This person did not possess the ability necessary for the undertaking, and no other person who was thought to have sufficient ability for the purpose was found to take his place. The business was suspended, and the press and type viewed as useless lumber.”¹ It was at this point that Mr. Saur came into possession of the property. He set up his press, imported workmen from Germany, and launched his publishing enterprise.

In 1738 he began the printing of an almanac,

¹ Thomas's History of Printing in America, vol. i. p. 271.

which was the first one in German printed in this country. It was very small at first, consisting of only twelve pages. It was enlarged in 1743 to sixteen pages, but by 1750 it had increased to forty-eight pages. Its publication was continued for forty years.

So great was the faith of the Germans in the integrity of Mr. Saur that in seriousness they consulted his almanac for weather predictions. A farmer, about to make a journey, referred to his almanac and found the day marked "fair." He went in an open wagon, but ere long a shower drenched him through and through. In great anger he called upon Mr. Saur for an explanation. The sturdy German quietly replied, "My friend, I made the almanac, but the Almighty made the weather." Mr. Saur printed the first number of a religious newspaper on August 20, 1739, and also began the publication of a religious quarterly, in German, in 1746. These publications had a large circulation among the German population. The newspaper was the first religious newspaper

issued in this country. It is said to have reached a circulation of ten thousand copies, which was large for that time.

Through this almanac and newspaper Mr. Saur urged the publication of a German Bible, and pleaded for help. In 1739 he issued his Proposal. It is in several respects unique, and worth quoting nearly in full. He writes, —

“Therefore, as we think we have some abilities to meet this great desideratum, we are also willing to contribute all that is in our power thereto. But as the publishing of such a work requires a much greater outlay than our means are adequate to, we deem it necessary that all the subscribers, or, to speak plainly, all those who desire a copy of the Bible shall notify us, and pay half a crown which is necessary: First, that we may know a little how many we may venture to print. Second, to assist us in our payments, as the paper for one Bible alone costs 7s. 6d. Thirdly, that if we should be necessitated to involve ourselves by loans in getting it up, we may have something to depend on to relieve us again from our embarrassments; and lastly, as the country is so new yet that we have no example of the kind to pattern after.

“The form shall be long quarto; that is, the height and breadth like this page, and with the same type, which we think sufficiently readable to old and young. In thickness, it shall be about the breadth of a hand, for we are willing to take good paper to it.

“Notes or comments we will add none, as we hope that all those who read the Holy Scriptures with a sincere heart,

will, through the teachings of the fear of God, which is the beginning of all wisdom, become sufficiently acquainted with the sinfulness and depravity of his heart, to seek for an interest in the Saviour, through whose redeeming power he will be taught to love Him and keep His words; then the Father will love him and come unto him, and they will make their abode with him. And if the Godhead thus dwells in him, then the Holy Ghost will be the best commentator of His own words; as Moses, the Prophets, and Christ, the Apostles, and Evangelists have spoken and recorded them; and that, then, will be the correctest and most reliable commentary."

"Concerning the price, we cannot say precisely: First, because we do not know yet how many we shall print, for the smaller the number, the higher the price will be, and the larger the number, the lower the price will be. Second, because several friends of the Truth have, out of love to God, and for the good of their needy neighbors, already contributed toward it, and others have offered to do so. Partly, that its price may be so low that the parsimonious and avaricious may have no excuse, and those of lesser means, no burden. Therefore, in proportion to the number of such benefactors, and as our own means will enable us to do, the price will be. But this much we may say, that all unbound, none shall cost over fourteen shillings, which we hope will not be thought dear, especially when we consider that the paper alone is at least four times as high here as it is in Germany."

To print a Bible at that day was an immense undertaking, for type was not as yet manufactured in the new country. Workmen were few, and financial aid slow in coming. But Mr.

Saur persisted in his appeals, and believed in the ultimate success of his plans. He appealed to Germany for assistance, as well as to friends in America. His plea was not in vain. Mr. Heinrich Ehrenfried Luther, a type-founder of Frankfort-on-the-Main, presented him with a font of type, asking no other compensation than to receive a copy of the Bible when completed.

Mr. Luther was not only a prominent type-founder, but a man of literary attainments who received university honors. As a lawyer of ability, he filled the position of Court Counsellor of Würtemberg. At that time, Frankfort-on-the-Main was one of the four free cities of Germany. He was born in the above city in the year 1700, and died in 1770.

As soon as the type was received, work upon the Bible began. The book was three years in going through the press, and the last sheet was finished in August, 1743. Considering the early day at which the Saur Bible was printed, it is an admirable example of workmanship.

It was the first Bible printed in America in a European language.

The Title-Page:—

Biblia, | Das ist: | die | Heilige Schrift | Altes und Neues |
Testaments, | nach der Deutschen Uebersetzung | Dr. Martin
Luthers, | Mit jedes Capitels kurzen Summarien, auch |
begefügten vielen und richtigen Parallelen; | nebst einem An-
hang | Des dritten und vierten Buchs Esrä und des | dritten
Buchs der Maccabäer. |

Germantown:

| Gedruckt bey Christoph Saur, 1743.

Translation: The Bible, That is the Holy Scriptures of the Old and New Testaments, after the German translation of Dr. Martin Luther, with short summaries to every chapter, also many and correct parallel references, besides an Appendix of the Third and Fourth Books of Ezra, and the Third Book of Maccabees. Germantown: Printed by Christopher Saur. 1743.

Collation: Title, one leaf; verso, blank. Preface, one page. Order of Books of Old Testament, one page. Text, pp. 1–805. Apocrypha, pp. 806–949. Appendix, pp. 950–995. New Testament title, one leaf. Preface, one leaf. Order of Books, one page. Text, pp. 3–277. Register of Epistles and Gospels for Sundays of Christian

Year, two pages. Register of Epistles and Gospels for certain Saints' Days, one leaf. Short history of translations of the Bible, four pages.

Preface : —

“WHILE all books require a preface by means of which the use and peculiarity of the book is briefly described, the Bible is in itself sufficiently known, and itself brings all that can only be written about; above all It and every Scripture given of God is useful, for doctrine, for reproof, for improvement, for instruction in righteousness, that a man of God may be perfect, equipped for all good works, etc. (2 Tim. iii. 15, 16, 17). The moving causes for printing this present Bible, have been chiefly, as may be perceived: Firstly, that so many poor Germans come to the country who do not all bring Bibles. Secondly, that so many are born and bred in the land, who also do not all know how to obtain Bibles, and it is noticed that the well-to-do usually care for themselves and theirs.

Luther's translation has been selected, be-

cause most in keeping with the usual German idiom, and though excellent translations, word for word, have all been discriminated in admirable passages, yet his simply expresses but a single idea. It is sure that he who reads those Scriptures with honest heart, which are clear and plain and require no explanation, will, through Christ's power, attain to practice, and will remain true to the selfsame One, who is to be placed over so many of God's mysteries as are needful to his eternal salvation; and he who will be a doer of the Word and not merely a hearer or reader, deceive neither himself nor another. To whomsoever aught appears incomprehensible in reading, and he lacks true wisdom, let him ask it of God, who gives it richly to him who asks in faith (James i. 5). And if somewhat be not granted unto him for a season, he will recognize it as clear as the sun at another time, when he reaches the same standpoint where the Scripture is.

The Halle Bible, in fact its 34th edition, has been taken; Firstly, because it is very rich in

parallels. Secondly, because it is believed that it contains the fewest printing mistakes, because the type-setting remains standing. The accusation that one has mixed his own with it, and not followed Luther's translation, is regarded as unworthy of contradiction. It is before our eyes, and whoever compares our printing with the aforesaid edition, will find that not only has it been adhered to, but that more than a hundred printer's errors have been removed. The latter are remembered, not to censure that work, but that, should any one find that mistakes have again crept in without our knowledge, it may be forgiven us as unto other men.

Moreover, no explanations have been made, a procedure in which we are as much at liberty as others; Firstly, because by means of Scripture parallelisms, one phrase frequently illuminates another in the Spiritual sense. Secondly, because it is certain that to him who reads the Scriptures with an upright heart, the Holy Spirit in the heart reveals His true meaning by the reading itself; and according as every

believer himself undergoes such an experience in himself, individually, so one believes assuredly that the time nears when the whole earth shall be full of the knowledge of the Lord (Isa. ii. 9), and there shall be no need that brother teach brother and admonish him to know the Lord (Jer. xxxi. 34). But they shall all be taught of God, both small and great, when He shall pour out His Spirit on all flesh, that sons and daughters prophesy, young men see visions, and the old men dream dreams, and His Spirit shall flow upon His servants and handmaids (Joel ii. 28-32). So will He himself make clear His meaning, and show His might, yea, verily, be the Word itself. Flee hither, who can; come soon, Lord Jesus."

The Saur Bible is a quarto, bound in bevelled boards, covered with strong leather, with the covers held together with clasps. It is printed in double columns, with parallel references, and there are short summaries at the head of each chapter. There is an ornamented headpiece at the beginning of Genesis, and another before

the Gospel of St. Matthew. The general title-page is printed in black and red. The edition consisted of twelve hundred copies, and the price was eighteen shillings; that is, about two dollars and a half.

Mr. Saur did not forget his obligation to Mr. H. E. Luther, for he had twelve copies of his Bible substantially bound, and sent them on the 5th of December, 1743, to Germany, by the ship "Queen of Hungary." The vessel, when near St. Malmo, was attacked by French and Spanish pirates, and all the cargo was captured. At the expiration of two years, through some unknown events, the Bibles reached their destination, and came into the possession of Mr. Luther. There are persons who regard this account as highly romantic, and quite improbable, but there can be no doubt of its truthfulness. Mr. Luther gave one copy to the Royal Library at Frankfort-on-the-Main, where it is now preserved. From the presentation inscription in Latin we learn that the Bible was given to the library in the year 1745; that is, two

years after its publication. Here we have indirect testimony that it was two years in reaching Germany. But the truth of the account is placed beyond all question by the direct confirmation of it by Mr. Luther in his own handwriting. He presented one of the twelve copies of the Saur Bible to the Duchess Elizabeth Sophie Marie von Braunschweig, who had a collection of several thousand rare editions of the Holy Scriptures. At her death she bequeathed the collection to the Ducal Library at Wolfenbüttel, Germany. The librarian of this institution, Dr. O. von Heinemann, in a letter bearing date February 8th, 1892, speaks of the presentation volume as "well preserved and well bound." In regard to the story of the Bibles falling into the hands of pirates, he says, —

"All this is stated in a note, written in Latin and signed by Luther with his own hand, attached to the inside of the front cover of our copy; as well as in a German translation of the same, entirely in Luther's handwriting, inserted in the book."

But the most interesting evidence of all is that written in the copy which Mr. Luther retained

for his own library. This book is now in the possession of Dr. J. Haeberlin, of Frankfort-on-the-Main, who is Mr. Luther's great-great-grandson, and the inheritor of his possessions. In a letter dated March 6, 1892, Dr. Haeberlin has given some very important information concerning Luther's copy of the Saur Bible. He states that it contains the following dedication:—

THIS HOLY BOOK,
 BY THE AID OF GOD
 recently published in the German language in
 THE WESTERN WORLD,
 with types from the Luther Printing House, which has
 flourished in Frankfort since the invention of printing,
 under the widely known name of
 EGENOLF,
 and still continues to prosper,
 WAS THE VERY FIRST
 preceded by none in the English, Dutch, or any other lan-
 guage, and was sent with eleven other copies on account of
 its being a novel and rare production, by the publisher,
 CHRISTOPHER SAUR,
 to Europe:
 But,
 "THE QUEEN of HUNGARY"
 —so the ship was called,—under the command of the
 Englishman Faulkner, after having successfully completed
 the greater portion of the journey, not far from the head-
 land of the Isle Maclovius, known under the name of
 ST. MALMO,

fell into the hands of
FRENCH AND SPANISH PIRATES,
who offered the ship with its cargo of wares and these
12 copies,
the Apostles of the Western World, as it were,
at public sale,
until they all finally, through a wonderful dispensation of
Providence, after a lapse of two years, were released from
the bands of robbers, and delivered uninjured to the Luther
Printing House, to whom they owed their existence. De-
part, then, my Book, and become in consideration of thy
marvellous fortunes, under the name of
“ APOSTLE,”
together with thy similarly delivered companion volumes, a
permanent ornament of the most noted libraries, in fulfil-
ment of the well considered wish and will of the donor,
whose written, not printed name follows.

LUTHER, DR.

FRANKFORT-ON-THE-MAIN, January 1, 1747.

It is evident that Mr. Luther was not aware of the fact that the Eliot Bible had been printed in America nearly a hundred years before, or he would not have said that the Saur Bible, “ was the very first, preceded by none in the English, Dutch, or any other language.”

Mr. Luther presented a third copy of the original twelve Bibles to Count Keyserlingk. This volume is now in the Royal Library at

Stuttgart. Dr. T. Schott, the librarian, in a letter of February 8th, 1892, writes:—

“The copy is evidently in its original binding of English leather. The sections of the back are ornamented with small gold toolings, and the front and back covers have prettily shaped designs in the leather. There is a middle field, or centre-piece. On the inside of the front cover is a printed dedication from E. H. Luther to Count Hermann Karl Keyserlingk, Counsellor of the Empress Elizabeth of Russia. According to the Latin inscription, the Count lived for several years in Luthers hous’e. The same is dated Frankfort, Dec., 1745.

“Over the dedication is a coat-of-arms, most likely that of Luther. It consists of a shield parted diagonally from upper right-hand corner to lower left, on which is a galloping winged horse. In the upper left-hand corner is a small division representing three mountain tops, on the middle one of which is a cross. The crest is also decorated with these three mountain tops and cross.

“The last owner before the copy came into the possession of the Royal Library of Stuttgart was the well-known collector of Bibles, Pastor J. Lorck of Copenhagen. The copy is in every respect splendidly preserved.”

A fourth presentation copy is now preserved in the Prince Stolberg Library at Wernigerode. A fifth copy was given by Mr. Luther to Dr. Ruppensburg of Marburg. Members of his family came to this country in 1843 and brought the Bible with them, but just where it is in the United States is not known.

A sixth copy was given to the Landes Bibliothek at Cassel, and the seventh to the Ducal Library at Gotha, where they are preserved.

An eighth copy was presented by Mr. Luther to Count Heinrich de Bunan, and this is now in the possession of the Royal Library at Dresden, Germany.

It contains a presentation inscription in these words:—

THIS HOLY BOOK

NEVER BEFORE PRINTED IN THE WESTERN WORLD in either English, Dutch, or any other language, but now under Divine protection, for the first time in German, and by types from his own foundry, is presented with the hope that it will give pleasure as a rarity, and on account of its coming from a remote land, to the Library of

THE ILLUSTRIOUS HEINRICH DE BUNAN,

COUNT OF

THE HOLY ROMAN EMPIRE,

PRIVY COUNCILLOR

OF HIS CHRISTIAN MAJESTY,

and of

THE IMPERIAL COURT,

and

AMBASSADOR OF THE SAME TO THE
ORDERS OF THE CIRCLE OF THE RHINE
AND LOWER SAXONY,

By

HEINRICH EHRENFRIED LUTHER, J.N.D. & C.W.A.
FRANKFORT-ON-THE-MAIN; July, 1747.

Dr. Haeberlin states that in Luther's copy, which he retained for himself, there is a memorandum in his own hand-writing of the disposition he made of the remaining eleven copies. The list is as follows: "St. Petersburg, Stockholm, Copenhagen, Berlin, Hanover, Dresden, Gotha, Weimar, Braunschweig, Cassel, and Stuttgart." It will be observed that no mention is made in this list of the copy presented to the Royal Library at Frankfort-on-the-Main, or of the copy given to Dr. Ruppertsburg. Whether these were additional copies received from Mr. Saur, or whether they belonged to the original twelve, and had changed hands, is not at present known. Of the Bibles that were sent to individuals or public libraries at St. Petersburg, Stockholm, Copenhagen, Berlin, Hanover, and Weimar, no information has been received, though it has been solicited. It will be seen that we have located nine of the presentation copies, and it is to be hoped that in time the remaining three may be traced.

The encouragement and support that Mr. Luther gave Saur, in publishing the Bible in this country, not only called out the gratitude of the German residents, but of all who were interested in the advancement of morals and religion. Dr. Haeberlin says, "In later years, when Franklin visited Europe, he personally thanked Luther." He also writes, "Mr. Luther was given a large land grant, which he, however, never claimed, as he scorned to receive any material compensation. I do not know what became of the deed of the property."

Notwithstanding the energy and enterprise of Mr. Saur in giving his countrymen the Bible in their own language, he did not receive the support and gratitude he deserved. He was accused of selfish and mercenary motives. Those who differed from him in his religious opinions denounced his Bible even before it appeared. Booksellers tried to undersell him by offering imported Bibles at low rates. Another class raised opposition by declaring that his Bible was not a genuine ren-

dering of the Lutheran translation. Relative to this last charge he wrote, "All that our adversaries can possibly say against us is concerning our appendix of the 3rd and 4th Books of Esdras, and the 3rd Book of the Maccabees, which is not Luther's. The Halle edition of 1708 contained it, but our 34th edition did not, or we should have followed it. Hence, therefore, we added it from the Berlinberger edition, which we think every child that has the least spark of godliness in him must love and revere. But whoever does not like it can inform us, and we will omit it in the binding. So, also, our addenda of the various translations."

Mr. Saur made every effort to promote the reading of the Scriptures by bringing his Bible within the reach of all who desired it. Just before it was completed he wrote, —

"The price of our now nearly finished Bible in plain binding with a clasp will be eighteen shillings, but to the poor and needy we have no price."

Mr. Saur was a many-sided man, and had

much ingenuity and versatility. He erected a mill for manufacturing his own paper and ink. He also did his own binding, and contrived to cast the type he needed. The remarkable statement has been made of him that he was familiar with sixteen trades. The business, now so extensive, of making cast-iron stoves is said to have originated with him. The profession of medicine he never abandoned.

Mr. Saur died in 1758, at the age of sixty-five, and was buried in the rear of his dwelling at Germantown.

He was succeeded in business by his only son of the same name. He, like his father, was a man of pronounced executive ability. He enlarged the business and continued the publication of the newspaper and almanac. In addition he printed and bound over two hundred books. Several mills were engaged in manufacturing his paper, and he had workmen to engrave his woodcuts. He built a type foundry, which was the first of its kind in this country. This gave him all the type he needed, and

enabled him to supply other printers. This foundry expanded as the years went on, and is now represented by the firm of L. Johnson & Co. of Philadelphia, who are at the head of the largest type establishment in the United States.

In 1763 Christopher Saur printed the second edition of the German Bible. It is a quarto, and resembles the first edition in its general appearance, but differs from it in some respects. Both the title-pages are printed in black, and the type throughout the book is set closer. A portion of the last chapter of the Fourth Book of Ezra, and the whole of the Third Book of Maccabees, are printed in smaller type than the other parts of the book. The letters of the general title also differ in size from those of the first edition. The preface is a new one, and is entirely unlike that of the Bible of 1743. The opening sentence reads:—

“Herewith appear, in this American part of the world, the Holy Scriptures—called the Bible—publicly printed for the second time in the High German language, to the honor of the German nation,—inasmuch as no other

nation can claim to have printed the Bible, in this part of the world, in its own language."

This second issue of the Bible consisted of an edition of two thousand copies.

Thirteen years later Mr. Saur was prepared to send out the third edition of the German Bible, — that of 1776, — which was also the last. The printing of the three thousand copies — the extent of the edition — had been completed, and the leaves had been stitched together and awaited the finishing touches of the binder in applying the covers; but the war between the colonies and Great Britain interrupted the work.

At the invasion of Germantown Mr. Saur fled from the place, and the British troops destroyed nearly all the copies of the Bible, by converting the leaves into litter for their horses, and by using the paper for their cartridges. Catharine Saur, the daughter of the publisher, secured ten copies, and after they were bound presented them to her children.

The preface is the same as that of the edition

of 1763. It is signed, but not dated. The second edition is dated "Germantown, December 8th, 1763." The title-pages are the same, and a similar reduction of the type in the middle of the book. Substantially, the editions of 1763 and 1776 are one and the same.

Saur died in 1784, leaving five sons and three daughters. His business, though sadly disturbed by the war, descended to his son, Christopher Saur the third. Generations of printers sprang from this stock, and the publishing house in Philadelphia still bearing the name of Saur can point back to an honorable record extending over one hundred and fifty years. There were but three issues of the Saur Bibles, but a number of editions of the New Testament in German. These publications bear the dates of 1745, 1755, 1760, 1761, 1763, 1764, 1769, and 1775. The editions of 1761 and 1764 are extremely rare. O'Callaghan does not mention them, and evidently was not aware of their existence. The first edition of the Saur Bible — that of 1743 — is a scarce book, and commands

a high price. A copy offered at the Brinley sale a few years ago brought \$350. The editions of 1763 and 1776 are not considered as valuable. Nearly all the copies of the Saur Bible are owned in the United States and Germany.¹ No library making a specialty of Americana can be considered complete without possessing this Bible, the first printed in this country in a European language.

The New Testament in German was published in several places in the United States after the Saur Bible of 1776, but no issue of the entire Bible in German was undertaken for thirty years. Then, in 1805, Gottlob Yungmann published at Reading, Pa., a German Bible in quarto. In typography and general appearance it resembles the Saur Bible, and may be considered a continuation of it, and evidently the publisher so intended it to be. In the preface he says, —

“In this part of the world, which is called the American United States, there appear once more, after a lapse of thirty years, the Holy Scriptures (which are also called the

¹ Appendix F.

Bible), publicly printed in the High German language, to the honor of the descendants of the old German nation. Whether a Bible in the language mentioned will again make its appearance in these United States, is open to much and great doubt, more especially as the German language is declining in them with such extraordinary rapidity, and is suffering English, as the established and generally used, and, indeed, preferable language, to make astonishing progress. Whether this is to be ascribed more to the industrious reading of the Holy Scriptures by the English descendants in this part of the world, or to something else, whatever it may be, I will not here inquire, but recommend it to every individual German descendant himself, for investigation and alteration."

After speaking of the value of the Word of God to "apostate human creatures," he refers to Christopher Saur, and ends by quoting nearly the whole of the preface of the Saur Bible of 1776. This publication by Yungmann never reached a second edition.

THE AITKEN BIBLE.

MR. ISAIAH THOMAS, in his "History of Printing in America," when referring to the booksellers of Boston, says,¹ "Kneeland and Green printed, principally for Daniel Henchman, an edition of the Bible in small 4to. This was the first Bible printed in America, in the English language. It was carried through the press as privately as possible, and has the London imprint of the copy from which it was reprinted, — viz., 'London: Printed by Mark Baskett, Printer to the King's Most Excellent Majesty,' — in order to prevent a prosecution from those in England and Scotland, who published the Bible by a patent from the crown, or *cum privilegio*, as did the English universities of Oxford and Cambridge. When I was an ap-

¹ Thomas's History of Printing, vol. i., pp. 107, 108.

prentice, I often heard those who had assisted at the case and press in printing this Bible make mention of the fact. The late Governor Hancock was related to Henchman, and knew the particulars of the transaction. He possessed a copy of this impression. As it has a London imprint, at this day it can be distinguished from an English edition of the same date only by those who are acquainted with the niceties of typography. This Bible issued from the press about the time that the partnership of Kneeland and Green expired. The edition was not large; I have been informed that it did not exceed seven or eight hundred copies."

The correctness of this statement has been assailed by Mr. Bancroft, who, in his "History of the United States,"¹ says that Thomas "repeats only what he heard. Himself a collector, he does not profess ever to have seen a copy of the alleged American edition of the English Bible. Search has repeatedly been made for a copy and always without success. Six or eight

¹ Bancroft's History of the United States, vol. v., p. 266.

T H E
H O L Y B I B L E ,

Containing the Old and New

T E S T A M E N T S :

Newly translated out of the

O R I G I N A L T O N G U E S ;

And with the former

T R A N S L A T I O N S

Diligently compared and revised.



P H I L A D E L P H I A :

PRINTED AND SOLD BY R. AITKEN, AT POPE'S
HEAD, THREE DOORS ABOVE THE COFFEE
HOUSE, IN MARKET STREET.

M. DCC. LXXII.

hundred Bibles in quarto could hardly have been printed, bound, and sold in Boston, then a small town, undiscovered. Nor would they all have disappeared. The most complete catalogues of English Bibles enumerate no one with the imprint which was said to have been copied. Till a copy of the pretended American edition is produced no credit can be given to the second-hand story."

As no copy of this supposed Bible has ever been identified, Mr. O'Callaghan omits it from his "List of Bibles printed in America." Any testimony in the handwriting of Mr. Aitken that his Bible published in 1782 was the first Bible printed in America in the English language would be of great value, for he could not make this claim, if in his day some other edition had already claimed it. Fortunately, we have this testimony in Mr. Aitken's own words, written with his own hand. In the British Museum there is to be seen a copy of the Aitken Bible in two volumes. The following note is on the back of the title-page of the first volume, in the

writing of Mr. Aitken : "This first copy of the first edition of the Bible ever printed in America in the English language, is presented to Ebenezar Hazard, Esq., by the Editor." Inserted at the beginning of the second volume is a letter as follows :—

PHILADELPHIA, July 6, 1844.

DEAR SIR,—I send you herewith the copy of the Bible published in this city in 1782 by Robert Aitken, which you may be assured I part with, with great regret, as well because it was presented by the publisher to my father, as because it is, according to the certificate on the fly-leaf in Mr. Aitken's own handwriting, "the first copy of the first edition ever printed in America in the English language," the first sheets having been carefully laid aside for my father—who was very intimate with the publisher—until the whole work was completed.

Yours truly,

SAM HAZARD.

CHAS. MARSHALL, Esq.

This Bible was formerly in the collection of Mr. Lea Wilson, and was bought by the British Museum in 1849. The books are in the original binding of olive-green leather. The two volumes are divided at the end of Ecclesiastes, a division peculiar to this set, as in other copies the sec-

ond volume begins with the Gospel of St. Matthew. In some cases the volumes were bound in one.

Robert Aitken was a native of Dalkeith, Scotland, and emigrated to America in 1769, and settled at Philadelphia as a bookseller. In 1771 he added bookbinding to his business, having learned that art in Edinburgh. Later, in 1774, he became a publisher. The war of the colonies with Great Britain interrupted commerce, and books were difficult to procure, and especially Bibles. The urgency in this direction was so great that a memorial was presented to Congress suggesting and urging the printing of Bibles in America. The committee to whom the memorial was referred reported in the autumn of 1777 that the difficulty of procuring type and paper was so great that they recommended Congress to advance the money for publishing an edition of the Bible, or, if this was not expedient, to order the importation of a number sufficient to meet the demand. Congress resolved upon the latter course, and directed the

committee to import twenty thousand copies of the Bible. During the agitation of this subject Mr. Aitken was encouraged to issue an edition of the New Testament, which appeared from his press in Philadelphia in 1777. A copy preserved in the Lenox Library, New York, enables us to see how humble this effort was, for the book is but a small duodecimo. The title-page is as follows :—

THE NEW
TESTAMENT
OF OUR LORD AND SAVIOUR JESUS CHRIST;
Newly Translated out of the Original Greek ;
And with the former Translations
DILIGENTLY COMPARED AND REVISED.
Appointed to be read in Churches.

PHILADELPHIA :
PRINTED AND SOLD BY
R. AITKEN,
Printer and Bookseller,
Front Street.
1777.

Spectamur agendo.

These last words form a motto and are placed in a scroll. The letters of the imprint are supported by two children, and the crest is a bird with an olive-branch in its mouth. On the back of the title-page are the words, "The Order of the Books of the New Testament with their Names, and the Numbers of their Chapters." The printed matter of the text runs from page 3 to page 353, and there are no headings. On the verso of page 353 are these words: "Books Printed and Sold at R. Aitken's Printing Office opposite the London Coffee-House Front-Street."

Second and third editions of the New Testament appeared in 1778 and 1779, and fourth and fifth in 1780 and 1781. Encouraged by the reception which had been given the publication of the New Testament, Mr. Aitken announced his purpose of printing an edition of the entire Bible, and in 1781 presented a petition to Congress, seeking support and sanction. His petition was referred to a committee consisting of Messrs. Duane, McKean, and Witherspoon.

They reported in 1782 that they had watched with interest the work of Mr. Aitken, and recommended, in order that a safe opinion might be obtained of the correctness with which his Bible had been prepared for publication, that it should be submitted to the two chaplains of Congress for their examination. The chaplains were the Rev. William White, D.D., afterward the Bishop of Pennsylvania, and the Rev. George Duffield, D.D. September 10, 1782, they reported to the committee as follows:—

“ Agreeably to your desire we have paid attention to Mr. Robert Aitken’s impression of the Holy Scriptures of the Old and New Testament. Having selected and examined a variety of passages throughout the work, we are of the opinion that it is executed with great accuracy as to the sense, and with as few grammatical and typographical errors as could be expected in an undertaking of such magnitude. Being ourselves witnesses of the demand for this invaluable book, we rejoice in the present prospect of a supply, hoping that it will prove as advan-

tageous as it is honorable to the gentleman who has exerted himself to furnish it at the evident risk of his private fortune.”

In agreement with this recommendation Congress in 1782 “Resolved, that the United States, in Congress assembled, highly approve the pious and laudable undertaking of Mr. Aitken as subservient to the interests of religion as well as an instance of the progress of arts in this country; and being satisfied from the above report of his care and accuracy in the execution of the work, they recommend this edition of the Bible to the inhabitants of the United States, and hereby authorize him to publish this recommendation in the manner he shall think proper.”

Mr. Aitken's Bible was issued from his press in Philadelphia in 1782. It was usually bound in two volumes, though in some cases copies have been found that are bound in one volume. It is in size a small duodecimo, printed in brevier type. The whole page measures 6 inches long by $3\frac{1}{2}$ inches wide. The printed paper is $5\frac{5}{8}$

inches long and $3\frac{1}{8}$ inches wide. The title-page reads —

THE
HOLY BIBLE,
CONTAINING THE OLD AND NEW
TESTAMENTS:
NEWLY TRANSLATED OUT OF THE
ORIGINAL TONGUES,
AND WITH THE FORMER
TRANSLATIONS
DILIGENTLY COMPARED AND REVISED.

PHILADELPHIA:

PRINTED AND SOLD BY R. AITKEN, AT POPE'S
Head, Three doors above the Coffee House, in Market Street.
MDCCLXXXII.

The title-page also contains the State arms of Pennsylvania, which consist of an escutcheon with representations of ship, plough, and sheaves of wheat. The crest is an eagle, and the supporters, rampant horses. The motto is "Virtue, Liberty, and Independence." The back of the title-page is blank. Then follow the "Resolutions of Congress," occupying one and

a half pages. The next half-page contains "Names and Order of all the Books of the O. & N. Test." The Bible throughout has no paging. The New Testament title-page is the same as that of the edition of the previous year, 1781. It reads as follows : —

THE NEW
TESTAMENT
OF OUR LORD AND SAVIOUR
JESUS CHRIST ;

NEWLY TRANSLATED OUT OF THE
ORIGINAL GREEK ;
AND WITH THE FORMER
TRANSLATIONS

Diligently compared and revised.

PHILADELPHIA :

PRINTED AND SOLD BY R. AITKEN, BOOKSELLER

Opposite the Coffee House, Front Street.

MDCCLXXXI.

The title-page also contains a wood-cut of a hat and flute. On the back of the same page is this line : —

NAMES AND ORDER OF THE BOOKS OF THE N.T.

Below, in large letters, are found the initials "R. A."

The publication of this Bible was not a financial success. It had to compete with imported Bibles that could be sold cheaper, because the cost of printing was less. Moreover, the book was a small one and did not compare with larger Bibles as a specimen of the printer's art. Mr. Aitken seems to have been seriously embarrassed by his undertaking, and had the sympathy of good people, who regretted the loss to which he was subjected. At a Synod of Presbyterians, held in Philadelphia on the 24th of May, 1783, it was "Resolved, As Mr. Aitken, from laudable motives, and with great expense, hath undertaken and executed an elegant impression of the Holy Scriptures, which, on account of the importation of Bibles from England, will be very injurious to his temporal circumstances, the Synod agree that the committee to purchase Bibles for distribution among the poor purchase Aitken's Bible and no other, and earnestly recommend it to all to purchase such

in preference to any other." The Aitken Bible is now the rarest of all early Bibles printed in America. It can be safely said that at the outside there are not more than twenty-five copies in existence, and the number actually located falls below this statement. The list of owners is a very short one.¹ It is only about once in a generation that a copy is offered for sale, and consequently it commands a high price. A few years ago, at the Washington sale, held in Philadelphia, the two volumes of this Bible brought \$650.

The Aitken Bible should animate the interest of Americans, inasmuch as it was the first Bible printed in the English language in America, and also because of the association of Congress with it. It is a part of our national history, for which we should be grateful, because it sets forth the fact that the founders of this Republic were men who were not ashamed of the revealed Truth. The term "Bible Congress," applied to our law-makers in that day, whether intended in derision or otherwise, was

¹ Appendix G.

an epithet of honor. Whatever in power, progress, and grandeur we have attained as a nation, we owe largely to the respect and reverence which our fathers paid to the precious Word of God.

THE FIRST DOUAY VERSION.

THE first *quarto* edition of the Bible in *English* printed in America was published in Philadelphia in 1790. It was the Douay version made from the Latin Vulgate. Proposals for printing this Bible by subscription were sent out in 1789 by Matthew Carey, a native of Ireland, located at Philadelphia as printer. It was proposed to issue the book in forty-eight numbers, delivered weekly at a cost of "six Spanish milled dollars" for the entire volume of 984 pages. Only about three of the numbers were delivered, when certain changes were made. The plan of issuing the Bible in numbers was given up, and it was announced that it would be published in two volumes. The firm was also changed to Carey, Stewart & Co. As an induce-

ment, it was stated that, if the number of subscribers could be enlarged, the price would be reduced. At the head of the subscribers stood the name of Rt. Rev. John Carroll of Baltimore. The new firm made an appeal not only to the Roman Catholics of the United States, but to other bodies of Christians. The latter appeal is here quoted in full. It is addressed "To the Protestants in the United States."

"We venture with some degree of confidence to solicit your patronage as well as that of the Roman Catholics for the first edition of the Douay translation of the Vulgate Bible.

Many of the most learned Protestant divines have produced weighty objections to particular passages in the Common Church of England translations of the Scriptures. That there are various important errors in it, is too well known to admit of controversy. The frequent demands for a new translation bear the strongest testimony to the truth of this observation ; it is therefore worthy the attention of every candid Protestant to consider whether a comparison of the present translation with his own would not enable him to detect most, if not all of them — and thus to remove from his mind those doubts and difficulties which are fatal to true religion.

Liberal minded Protestants who glory in the influence of the benign sun of toleration will probably be happy in an opportunity of uniting their names with those of the Roman

Catholics who have supported this work — and thus evincing that they are superior to that wretched, that contemptible prejudice which confines its benevolence within the narrow pale of one religious denomination, as is the case with bigots of every persuasion. From persons of the latter class we expect no patronage. To encourage a Popish Bible would in their eyes be an heinous offence. But we fondly hope, that there are few of this description here — that persons of the former character abound — and that our subscription list, by uniting together the names of members of various and hitherto hostile denominations of Christians, will afford one proof — among many that might be produced — of the rapid advances that America has made in the divine principle of toleration.

We are the public's devoted servants,

CAREY, STEWART & Co.

Philadelphia, Sept. 24, 1790."

Towards the close of the year in which this appeal was issued the Douay Bible appeared; that is, December 1, 1790. The two volumes were bound in one. The type that was used was made especially for it, and was cast by the firm of Baine & Co. of Philadelphia. The books of third and fourth Maccabees, the third and fourth of Esdras, and the Prayer of Manasses, are omitted on the ground that "they have never been received by the Church."

The Title-Page: —

THE
HOLY BIBLE,

TRANSLATED FROM THE
LATIN VULGATE :

Diligently compared with the
HEBREW, GREEK, AND OTHER EDITIONS,
In divers languages ;

And first published by
THE ENGLISH COLLEGE AT DOWAY,¹ ANNO 1609.

Newly revised, and corrected according to
THE CLEMENTINE EDITION OF THE SCRIPTURES.

WITH ANNOTATIONS FOR ELUCIDATING
The principal difficulties of Holy Writ.

Haurietis aquas in gaudio de fontibus Salvatoris. *Isaiae*
XII. 3.

PHILADELPHIA :

Printed and sold by Carey, Stewart and Co.

M.DCC.XC.

The annotations are printed at the bottom of
the pages. The list of subscribers is given, and

¹ This word is usually spelled "Douay," or "Douai," but
the above spelling occurs on the title-pages of early American
Bibles.

extends from page 5 to 8. The New Testament has no title-page. The end of the volume is supplied with various tables; namely, "Table of References," "Chronological Table," "Order and Distribution of the Psalms," and a "Table of the Epistles and Gospels."

THE THOMAS BIBLE.

THE first *folio* Bible and also the first *royal quarto* Bible in *English* published in America came from the press of Isaiah Thomas of Worcester, Mass. The history of this publisher was that of a poor boy, starting in life with few advantages and a scanty education, but, by dint of industry, perseverance, and self-education, advancing step by step until he became one of the foremost citizens of the land.

At six years of age young Thomas was apprenticed to Zechariah Fowle, a printer of Boston. The occupation was congenial to the lad, and he followed his calling through many years with enthusiasm. At eighteen years of age he left his employer, and worked at printing in Nova Scotia, New Hampshire, and South Carolina. In 1770 he returned to Boston, and,

in partnership with his former master, started a newspaper known as *The Massachusetts Spy*. Three months later he became the sole proprietor of the paper, which he edited with ability and success. From a humble beginning with a few subscribers it grew to the largest circulation of any paper in Boston, and its influence was known and felt throughout the land. It had to take part in the conflict which was then raging between Great Britain and the colonies. At first it was independent; but later Thomas threw all his sympathies, energies, and influence into the cause of the colonies. Just before the battle of Lexington the type and presses of *The Spy* were removed by night from Boston and taken to Worcester. There the publication of the paper was resumed, and the Provincial Government assisted Mr. Thomas by giving him the public printing. Worcester became the scene of his greatest activities; for he engaged in printing, publishing, manufacturing, and editing. Paper for his publications was made in a mill that he oper-

ated, and he also did his own binding. He entered largely into the importation of books, and at one time had nine book-stores in different cities.

In 1786 he imported type for the printing of music, which was the first font of this kind to come to America. He did an extensive business in Boston under the firm name of Thomas & Andrews. In 1791 Mr. Thomas published two editions of the Bible at Worcester, the one in folio and the other in royal quarto. A prospectus was sent out, detailing the advantages to subscribers. The Bible was to be printed in new type, "large, beautiful, and suited for the accommodation of the eyes of all, especially those of the aged and infirm." It promised that the paper "shall be fully equal in goodness, if not a superior quality, to the" various English editions.

The subscription price is named as "only seven dollars." As an indication of the scarcity of money at that time, the following from the prospectus is interesting:—

“To make payment easy to those who wish to be encouragers of this laudable undertaking, and to be in possession of so valuable property as a royal quarto Bible, and who are not able to pay for one all in cash, from such the publisher will receive one-half of the sum, or twenty-one shillings, in the following articles, viz., wheat, rye, Indian corn, butter, or pork, if delivered at his store in Worcester, or at the store of himself and company in Boston, by the twentieth day of December, 1790, the remaining sum of twenty-one shillings to be paid in cash, as soon as the books are ready for delivery. This proposal is made to accommodate all, notwithstanding the sum of twenty-one shillings will by no means be the proportion of cash that each Bible bound will cost the publisher.”

The booksellers of the United States are informed that, if they subscribe “for twelve or more copies in sheets,” they “shall have them on full as generous terms as” English publishers supply books to the trade. “The reverend clergy” are also informed that “all who subscribe for twelve copies, or procure twelve copies to be subscribed for, and will be answerable, and make payment for them agreeably to this proposal, shall be entitled to, and receive a thirteenth copy, handsomely bound, for their trouble.”

The two editions of the Thomas Bible

appeared in December, 1791. The title-page of the folio reads —

THE
HOLY BIBLE,
 CONTAINING THE
OLD AND NEW TESTAMENTS :
 with the
APOCRYPHA.
 TRANSLATED
 OUT OF THE ORIGINAL TONGUES,
 and
 WITH THE FORMER TRANSLATIONS DILIGENTLY
 COMPARED AND REVISED,
 BY THE SPECIAL COMMAND OF KING JAMES I. OF
 ENGLAND.
 with an
INDEX.
APPOINTED TO BE READ IN CHURCHES.
VOL. I.
UNITED STATES OF AMERICA.
 PRINTED AT THE PRESS IN WORCESTER, MASSACHUSETTS,
 BY ISAIAH THOMAS.
 SOLD BY HIM IN WORCESTER; AND BY HIM AND COMPANY
 AT FAUST'S STATUE, NO. 45, NEWBURY STREET, BOSTON
 M.DCC.XCI.

The first and second pages are covered with
 “The printer’s Address, To Christians of Every

Denomination." The third and part of the fourth pages, "To the Publick," and "Address of the Translators to King James." Then follow "Names and Order of Books." The text extends from Genesis to end of Proverbs, from page 5 to page 460, which closes the first volume. The second begins with Ecclesiastes. The New Testament title-page reads —

THE NEW
TESTAMENT

of
OUR LORD AND SAVIOUR
JESUS CHRIST,

TRANSLATED
OUT OF THE ORIGINAL GREEK,
AND

With the former Translations diligently compared and
revised,
BY THE SPECIAL COMMAND OF KING JAMES I. OF
ENGLAND.

Together with an
INDEX
to the
HOLY BIBLE.

APPOINTED TO BE READ IN CHURCHES.

The second volume ends with "Tables of Weights, Measures, Coins, &c.," "Tables of Time, Offices, and Conditions," and "Table of Kindred." The two volumes cover 1,012 pages of printed matter. The Thomas Bible is illustrated with fifty copper-plate engravings, which doubtless gave it additional value in the eyes of many. The frontispiece of the first volume illustrates the Triumph of the Gospel throughout the world. The frontispiece to the Apocrypha is an emblematical representation of the Old and New Dispensations. The fifty copper-plates were executed by four artists and are signed. There are three woodcuts, — one before the Book of Genesis, representing Adam and Eve; a second before the Apocrypha, of Judith and Holofernes; and the third before the New Testament, of the Crucifixion. This edition was usually bound in two volumes, though it is occasionally seen in one.

The general title-page of the royal quarto Bible is worded the same way as the folio, with the addition of these words: —

WITH
MARGINAL NOTES AND REFERENCES.

To which are added an

INDEX

and an

ALPHABETICAL TABLE

OF ALL THE NAMES IN THE OLD AND NEW TESTAMENTS,
with their significations.

It differs in the body of the work from the folio in having parallel lines dividing the columns of the text. It lacks the three wood-cuts found in the other edition, and, as the title-page indicates, has notes, references, and index. Some copies were supplied with a Concordance. According to the publisher's announcement, it could be supplied to subscribers in three forms. The first was with forty-eight copper-plates and Concordance; the second, without plates or Concordance; and the third, with the Concordance. The book was published in two volumes.

The two Thomas Bibles of 1791 were without doubt far in advance of any other publications of the same kind that had appeared in America in point of typography, excellence of

paper, binding, and general execution. Benjamin Franklin, an expert in printing, paid a high compliment to Thomas when he said, "He is the Baskerville of America."

The Thomas Bible appeared fifteen years after the Declaration of Independence. What the publisher says in the preface, or Address, of the prospects and hopes of the young Republic is worth reading. He writes, —

"The general state of our country must afford satisfaction to every benevolent mind. Evidences of increasing prosperity present themselves on every side to our view. Abroad, our national character is rising to dignity and eminence; at home, confidence is established in our government, the spirit of patriotism appears to be the actuating principle with the distinguished characters of our age, and the greatest exertions are making for the public good. The civil and religious rights of men are generally understood, and by all enjoyed. The sciences which open to the minds of men a view of the works and ways of God, and the arts which tend to the support, the convenience, and the ornament of society, begin to receive proper encouragement from the administration of state and national governments, and by the application and enterprise of individuals are approaching to excellence and perfection. The means of a good education are daily becoming more general; and the present spirit of industry and economy, which pervades all classes of men, furnishes the brightest prospects of future prosperity and welfare. While a general solicitude prevails to encourage the arts and to promote national honor, dignity, and happi-

ness, can any be indifferent to those improvements which are necessary to secure to all the free and independent exercise of the Rights of Conscience? The civil authority hath set an example of moderation and candor to all Christians, by securing equal privileges to all; and it must be their ardent and united wish, independently of foreign aid, to be supplied with copies of the Sacred Scriptures — the foundation of their religion — a religion which furnishes motives to the faithful performance of every patriotic, civil, and social duty, superior to the temptations of ambition, avarice, and selfishness; which opens prospects to the human mind that will be realized when the relation to civil government shall be dissolved, and which will raise its real disciples to their highest glory and happiness when the monuments of human genius, art, and enterprise shall be lost in the general dissolution of nature.”

An octavo edition of the Bible was published by Mr. Thomas in 1790, and another in 1802. The duodecimo, or Thomas “standing,” edition was issued in 1797. On the title-page our country is spoken of as “The United States of Columbia.” The same book reappeared with fresh dates in 1798 and 1799.

In 1802 Mr. Thomas retired from active business and left his printing and publishing interests in the hands of his son. The remainder of his life was devoted mainly to literary pursuits and to collecting a library. There was

published in 1810 his "History of Printing in America," in two volumes. It is a carefully prepared work, and preserves many interesting facts that marked the early history of this land. In 1812 he and a few others founded the American Antiquarian Society of Worcester. He was elected president, and continued to be re-elected each year until his death. He donated eight thousand books to the library of the society, and gave ten thousand dollars to building a hall. His entire benefactions in this one direction reached fifty thousand dollars. As a recognition of his services to his country, and his advancement of literature, the degree of M.A. was conferred upon him by Dartmouth College and that of LL.D. by Allegheny College. The biographer of the eminent publisher says that when Washington visited Worcester in 1789 he said to a nephew of Mr. Thomas: "Young man, your uncle has set you a bright example of patriotism; and never forget that, next to our God, we owe our highest duty to our country."¹

¹ B. F. Thomas's Memoir of Isaiah Thomas, p. 78.

The American Antiquarian Society, which was the object of so much interest to Dr. Thomas, has become one of the strongest institutions of the land. It has a new building with a library of ninety thousand volumes. It contains the noted Mather collection, and other Americana.

The Society has a full set of the Thomas publications elegantly bound, and containing the library plate of the eminent editor and publisher. Harvard University has a copy of the folio Bible, which was presented by the printer. It contains in front a printed slip in an ornamented border, reading, "This Book, being one of the First edition of the Folio Bible printed in America, is the gift of the printer, Isaiah Thomas, to Harvard College."

The Thomas Bibles are not rare, and copies are found in nearly all of our older libraries.

THE COLLINS BIBLE.

THE first Bible printed in the State of New Jersey came from the press of Isaac Collins at Trenton. He was born in New Castle County, Del., in 1746. He learned the printing trade, part of the time with James Adams of Wilmington, Del., and completed it at Williamsburg, Va. When he was of age he went to Philadelphia and worked with several firms, and was regarded as an expert and superior workman. He removed to Burlington, N. J., in 1770, when his business ability secured him the position of public printer. In 1777 he became editor of a weekly paper known as *The New Jersey Gazette*. It was said of him that "he carefully avoided publishing anything which tended to injure the religious, civil,

or political interests of his fellow-citizens." Later he removed his business to Trenton, where in 1788 he published an edition of the New Testament. He issued in 1789 proposals for publishing a quarto Bible "with the Apocrypha and marginal notes." The book was to be "in one large volume of nine hundred and eighty-four pages." The price named to subscribers was "four Spanish dollars." As one of the inducements, it was stated that "Downame's Concordance, which is annexed to Eyre and Strahan's London quarto edition of 1772, will be added, without further expense to the subscribers."

Mr. Collins presented his proposals to the various bodies of Christians, and solicited their encouragement and support. The first to take action were the Friends. The minutes of a meeting held in Philadelphia in 1789 show that the proposed Bible was indorsed in these words:—

"This undertaking being a matter of very interesting concernment, and such an edition as therein proposed ap-

pearing likely to be useful and much wanted, on a deliberate and weighty attention to these considerations, it is the united sense of the meeting, that it be recommended to the quarterly and monthly meetings of Friends to encourage the work, by appointing committees to procure subscriptions agreeably to the tenor of said proposals, and forwarding to this meeting lists of the subscriptions obtained as early as may be, in order that a suitable appointment may be made for the assistance of the printer in attending to the correctness of the work."

Mr. Collins was a member of the Society of Friends. "He received," says Thomas, "much assistance from the Quakers in printing the Bible, particularly from those in Philadelphia, New Jersey, and New York."

At a meeting of the Presbyterian General Assembly, held in Philadelphia, May 25, 1789, a resolution was passed "that a person or persons be appointed in every congregation, vacant or supplied, to procure subscriptions" for Collins's Bible. Rev. John Witherspoon, D.D., and two others were appointed to help "revise and correct the proof-sheets." It was also recommended that "Ostervald's Notes" be added to the Bible.

At a meeting of the Baptist Association, held in the same year and city, the proposals were indorsed, but with a condition. The members of the committee appointed to assist in correcting the proof-sheets were "ordered to use their influence to prevent the Apocrypha or any notes of any kind being printed and included in said edition, as having a dangerous tendency to corrupt the simplicity and truth of the sacred Scriptures, by being thus intimately associated with them."

At the Convention of the Protestant Episcopal Church in May, 1789, held at Philadelphia, it was resolved "that the members of this Convention will assist Mr. Collins in the procuring of subscriptions."

The work having received the requisite support, the Bible was issued from the Collins press in Trenton in the year 1791. The edition consisted of five thousand copies.

The title-page reads —

THE
HOLY BIBLE,CONTAINING THE
OLD AND NEW TESTAMENTS :TRANSLATED OUT OF THE
ORIGINAL TONGUES :
and with the former translations
DILIGENTLY COMPARED AND REVISED.

TRENTON :

PRINTED AND SOLD BY ISAAC COLLINS.

M.DCC.XCI.

In deference to the Baptists some copies were printed without the Apocrypha and "Ostervald's Notes." An address to the readers by Rev. Dr. Witherspoon was substituted for the dedication to King James. The Bible was printed with great care, as the proof-sheets were read over eleven times before the final impression was made. In 1793 Mr. Collins printed a Bible in octavo. He removed his business in 1796 to New York City.

THE FIRST TRANSLATION FROM THE SEPTUAGINT.

IN the year 1808, the press of Jane Aitken of Philadelphia gave to the world a version of the Bible that indicated a high order of scholarship. It came from the pen of Charles Thomson, and was the first translation in America of the Septuagint into English. It was issued in four octavo volumes. Watson, in his "Annals of Philadelphia," says of Thomson :¹ "He told me that he was first induced to study Greek from having bought a part of the Septuagint at an auction in this city. He had bought it for a mere trifle, and without knowing what it was, save that the crier said it was outlandish letters. When he had mastered it enough to understand it, his anxiety became great to see the whole ; but he could find no copy. Strange to tell, in the interval of two years, passing the same store,

¹ Watson's "Annals of Philadelphia," 1850, vol. i., p. 568.

and chancing to look in, he then saw the remainder actually crying off for a few pence, and he bought it. I used to tell him that the translation which he afterwards made should have had these facts set at the front of the work as a preface; for that great work, the first of the kind in the English language, strangely enough, was ushered into the world without any preface."

The title-page reads:—

THE
HOLY BIBLE,
 CONTAINING
THE OLD AND NEW COVENANT,
 COMMONLY CALLED
THE OLD AND NEW TESTAMENT:
 TRANSLATED
 FROM THE GREEK
 BY CHARLES THOMSON,
 Late Secretary to the Congress of the United States.
 PHILADELPHIA:
 PRINTED BY JANE AITKEN,
 NO. 71 NORTH THIRD STREET.
 1808.
 4 vols.

This version received the enthusiastic approval of scholars at the time it was published, and has continued to be valued for its vigor and perspicuity. Orme speaks of it in commendable terms in his "Bibliotheca Bibliac" of 1824, and Horne follows in like terms in his "Manual of Biblical Bibliography," published in 1839. As the years have gone by Thomson's translation has not lost its place in the minds of critical Biblical students. As one evidence of this, it need only be stated that it was consulted by the Revision Committee in their version of 1881.

Charles Thomson was born at Maghera, Ireland, on Nov. 29, 1729. He and his father sailed for America in 1741, but the father died at sea, and the son landed at New Castle, Delaware. In the war with Great Britain, Thomson gave his sympathy and influence to the side of the colonies. At the organization of the Continental Congress at Philadelphia, in 1774, Thomson was elected Secretary by a unanimous vote. He declined to receive pay for his first

year of service to Congress, and that body, in recognition of his patriotism, presented a silver urn to his wife, who was a sister of Benjamin Harrison of Virginia, one of the signers of the Declaration of Independence. Thomson filled other positions of honor and responsibility, and was appointed to announce to Washington his election as President of the United States. Each year Thomson was re-elected as Secretary, up to 1789, when he retired for the purpose of devoting himself to Biblical study. Such cases are rare, of men giving up honorable public positions for the sake of mental pursuits. His retirement was regretted by Washington and his associates. Thomson was greatly esteemed for his nobility of character, and especially for his veracity. The Delaware Indians, with whom he was commissioned to treat, called him "The Man of Truth." He died in 1824, at Lower Merion, Montgomery County, Penn. His residence for many years was at Bryn Mawr, in the same State. His house is still standing, and the room is shown which was used as his library

when he wrote his translation of the Bible. The original manuscript is in the possession of Allegheny College, and three note-books in Thomson's handwriting, containing suggestions and alterations concerning his translations, are in the library of the Pennsylvania Historical Society. His own copy of the Bible, with the manuscript notes in the margins, is the property of the Library Company of Philadelphia.

The strong translation that Thomson gave us was the result of long years of patient investigation, persistent study, and an intense love for his work.

Mr. Albert J. Edwards says, "Thomson's translation is notable for its sound erudition and scholarly care, but also for its singular freedom from traditional renderings. Wherever it was possible to translate a theological term with breadth and freshness it was done, but only where an honest latitude was allowed by the original." He also adds, "It seems to me that a version of such sterling worth ought not to be left languishing on the shelves of old book-

stores, to be bought as a bibliographical curiosity, as it now has too long been, but should be taken up by a good publisher and re-edited with care. Neither Roman nor Genevan, neither High Church nor Low, of no sect and of no prejudice, whether of unbelief or of over-belief, this American patriot of the Continental Congress, who lived to be ninety-four and spent a glorious old age in his home near Bryn Mawr, translating the records of our faith, ought to stand among us once more in the form of a newer and more accessible edition of his great work, the Old and New Covenants.”¹

In 1815 Mr. Thomson published at Philadelphia a work bearing the title of “A Synopsis of the Four Evangelists, or a Regular History of the Conception, Birth, Doctrine, Miracles, Death, Resurrection, and Ascension of Jesus Christ in the Words of the Evangelists.” William McCulloch was the printer.

¹ Pennsylvania Magazine of History and Biography. October number, 1891, p. 335.

THE FIRST TRANSLATION FROM THE PESHITO SYRIAC VERSION.

AMONG the oldest versions of the Old and New Testaments is the Peshito Syriac, the word Peshito meaning "simple," probably in reference to its simplicity of style. There is no doubt concerning the antiquity of this version, but there is a wide range of opinion as to its exact date. Horne, in his Introduction, says, "Bishop Walton, Carpzov, Leusden, Bishop Lowth, and Dr. Kennicott fix its date to the first century; Bauer and some other German writers, to the second or third century; Jahn fixes it, at the least, to the second century; De Rossi pronounces it to be very ancient, but does not specify any precise date. The most probable opinion is that of Michaelis, who ascribes

the Syriac version of both Testaments to the close of the first, or to the earlier part of the second century, at which time the Syrian churches flourished most, and the Christians at Edessa had a temple for divine worship erected after the model of that at Jerusalem, and it is not to be supposed that they would be without a version of the Old Testament, the reading of which had been introduced by the Apostles.”¹

While the date has not been fixed, it can be said that the Peshito was an old version even in the time of Ephraim the Syrian, who died in 373. Of the authorship of the version nothing is known, though it is evident that it came from many hands. From certain resemblances to the Septuagint, it is thought that Jewish converts had much to do with this version. Of the place where it was written nothing can be said definitely, though it has been conjectured that it may have been written at Antioch or Edessa. The versions known as the Philoxenian and Hierosoly-

¹ Horne's Introduction, vol. i., p. 270.

mitian are of later date and of little value compared with the Peshito New Testament. The latter holds a high place among scholars, as it helps to clear up some passages of the Greek Testament.

The first edition of the Peshito New Testament was printed in Vienna in 1555, under the patronage of the Emperor of Austria, and was designed for the use of the Jacobite Christians of the East. In later years other editions were printed in Germany, Belgium, Italy, France, and England. In some cases the Testaments were printed in Syriac and Latin, or in Syriac and Hebrew. In 1816 the British and Foreign Bible Society published an edition in the Syriac alone, which was intended for missionary use in India.

The first translation in Great Britain, of the Peshito New Testament into English, was made in 1846, by J. W. Etheridge, who published the Four Gospels. The first translation of the Peshito New Testament in the United States came from the pen of the Rev. James Murdock,

D.D., in 1851. The title-page of the book is as follows : —

THE
NEW TESTAMENT ;
OR,
THE BOOK OF THE HOLY GOSPEL
OF OUR LORD AND OUR GOD,
JESUS THE MESSIAH.
A LITERAL TRANSLATION FROM THE SYRIAC PESHITO
VERSION.
BY JAMES MURDOCK, D.D.
NEW YORK :
PUBLISHED BY STANFORD AND SWORDS,
NO. 137 BROADWAY.
1851.

Dr. Murdock says in the Preface : “ In this translation the Books of the New Testament are divided into Paragraphs, according to the sense ; just as in Campbell’s translation of the Four Gospels, and in the Greek Testaments of Bengel, Griesbach, Knapp, and others. The common divisions into Chapters and Verses are noted in the margin, and the Verses are also put in parentheses in the middle of the lines. For the

benefit of those who have some knowledge of the Syriac language, the more important words are frequently placed in the side margin, with references to the corresponding words in the translation. Deviations of the Syriac text from the Greek, and also the susceptibilities of the Syriac words, or phrases, of a different rendering from that in the text, are likewise indicated in the side margin. The foot margin is reserved for occasional comments and critical observations."

The book is an octavo, and the text covers 471 pages. The author tells us he "commenced his translation early in August, 1845, and completed it on the 16th of June, 1846."

Dr. Murdock was born in Westbrook, Conn., Feb. 16, 1776. He was graduated at Yale College in 1797. In 1815 he was made Professor of Ancient Languages in the University of Vermont, and four years later was called to the chair of Sacred Rhetoric and Ecclesiastical History in Andover Theological Seminary. In 1829 he made New Haven his home, and engaged in literary work. He died at Columbus, Miss., in

1856. He translated a number of works from the German, and was well known as a linguistic scholar. His translation of the Peshito New Testament is considered a faithful rendering from the Syriac.

CURIOUS VERSIONS.

THE crank has invaded every department of literature, and has even tried his hand at the Biblical. Men of strong prejudices, narrow- or broad-gauge views, and possessed with a hobby, have sought to color Scripture according to their own opinions, and with little deference to the original sense of the languages of Holy Writ. Some scholars who have been strong in other directions, have exhibited their weakness when dealing with the words of Inspiration. As a result, they have brought upon themselves confusion and ridicule. Franklin was in many ways a great man, but he published his own foolishness when he attempted to improve the meaning of the Bible. Among his "Bagatelles," which Mr. William Temple Franklin

says “were chiefly written by Dr. Franklin for the amusement of his intimate society in London and Paris, and were actually collected in a small portfolio endorsed as above,” appears the following letter:—

PROPOSED NEW VERSION OF THE BIBLE.

To the Printer of ———

SIR,—It is now more than one hundred and seventy years since the translation of our common English Bible. The language in that time is much changed, and the style, being obsolete, and thence less agreeable, is perhaps one reason why the reading of that excellent book is of late so much neglected. I have therefore thought it would be well to procure a new version, in which, preserving the sense, the turn of phrase and manner of expression should be modern. I do not pretend to have the necessary abilities for such a work myself: I throw out the hint for the consideration of the learned; and only venture to send you a few verses of the first chapter of Job, which may serve as the sample of the kind of version I would recommend.

A. B.

OLD TEXT.

VERSE 6. Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

NEW VERSION.

VERSE 6. And it being levee day in Heaven, all God's nobility came to court to present themselves before him; and Satan also appeared in the circle as one of the ministry.

OLD TEXT.

7. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord and said, From going to and fro in the earth, and from walking up and down in it.

8. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?

9. Then Satan answered the Lord, and said, Doth Job fear God for nought?

10. Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land.

11. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

NEW VERSION.

7. And God said unto Satan, You have been some time absent; where were you? And Satan answered, I have been at my country seat, and in different places visiting my friends.

8. And God said, Well, what think you of Lord Job? You see he is my best friend, a perfectly honest man, full of respect for me, and avoiding everything that might offend me.

9. And Satan answered, Does your majesty imagine that his good conduct is the effect of personal attachment and affection?

10. Have you not protected him and heaped your benefits upon him, till he is grown enormously rich?

11. Try him;— only withdraw your favor, turn him out of his places, and withhold his pensions, and you will soon find him in the opposition.

Mr. McMasters, in his recent life of Franklin as a man of letters, says,¹—

“In no book, it is safe to say, are the force and beauty of the English tongue so finely shown as in King James’s Bible. But on Franklin that force and beauty were wholly lost. The language he pronounced obsolete. The style he thought not agreeable, and he was for a new rendering, in

¹ MCMASTERS, BENJAMIN FRANKLIN: *American Men of Letters Series*, pp. 87, 88.

which the turn of phrase and manner of expression should be modern. That there might be no mistake as to his meaning, he gave a sample of how the work should be done; took some verses from the first chapter of Job, stripped them of every particle of grace, beauty, imagery, terseness, and strength, and wrote a paraphrase, which of all paraphrases of the Bible is surely the worst.

“The plan is beneath criticism. Were such a piece of folly ever begun there would remain but one other depth of folly to which it would be possible to go down. Franklin proposed to fit out the Kingdom of Heaven with lords, nobles, a ministry, and levee days. It would, on the same principle, be proper to make another version suitable for republics; a version from which every term and expression peculiar to a monarchy should be carefully kept out, and only such as are applicable to a republic be put in.”

In 1776 Kneeland & Adams of Boston printed a translation of the Gospel of St. Matthew, made by the Rev. Samuel Mather, in which the Lord's Prayer has this curious rendering:—

“Our Father, who art in the Heavens, sanctified be Thy Name; Thy Kingdom come, Thy Will be done, as in Heaven, so upon the Earth; Give us to-day that our bread, the super-substantial; and forgive us our debts, as we forgive them who are our debtors; and introduce us not into afflictive trial, but deliver us from the Wicked One, because thine is the Kingdom, and the power, and the glory for the ages. Amen.”

Lilly, Wait, Coleman, & Holden of Boston printed in 1833 what claimed to be "A New and Corrected Version of the New Testament." It was edited by Rev. Rodolphus Dickinson, "Rector of St. Paul's Parish, District of Pendleton, South Carolina." The *American Monthly Review* for March, 1833, says, "Apart from its literary execution, this professed translation has no distinctive character; and as the author—in his preface—places his chief reliance on the rhetorical embellishments with which he has adorned the sacred text, we are constrained to award a verdict of unqualified condemnation."

The reckless and freehanded nature of the translation may be judged by the quotations that follow:—

John iii. 3. "Except a man be reproduced, he cannot realize the reign of God.

4. Nicodemus says to him, How can a man be produced when he is matured? Can he again pass into a state of embryo and be produced?"

Acts i. 18. "And (Judas) falling prostrate, a violent internal spasm ensued, and all his viscera were emitted."

xxvi. 24. "Festus declared with a loud voice, Paul, you are insane! Multiplied research drives you to distraction."

In 1852 Henry Oliphant, of Auburn, New York, printed a portion of the New Testament for Hezekiah Woodruff, who desired to render the words of Scripture after the language of our day. Here are a few examples of his efforts, with the original spellings:—

St. Matthew iii. 4. "His food was small animals and vegetable honey.

6. Happy are they who hunger and thirst for correctness.

20. Unless your correctness should exceed the correctness of the clergy."

xxvi. 24. "The Son-of-man maketh his exit.

49. Immediately he [Judas] came to the Saviour and said, Your most obedient, Preceptor."

It is a relief to know that this book ended with the Gospel of St. Matthew.

At various times editions of the New Testament have appeared which were translated in the interests of certain sectarian bodies. In 1849 Joshua V. Himes of Boston published a "Millerite" New Testament. In 1850 a New Testament was printed by a New York firm, in which these words were placed upon the title-

page, "Dictated by the Spirit." The editor was a Spiritualist.

A version of the New Testament was printed in Boston by Thomas D. Wait & Co., in 1809, to advance the views of Socinianism. The title-page contains this remarkable specimen of the English language: "No offence can justly be taken for this new labor; nothing prejudicing any other man's judgment by this doing; nor yet professing this so absolute a translation, as that hereafter might follow no other who might see that which as yet was not understood."

The title-pages of some early American Bibles contain curious expressions. What were known as "Hieroglyphical Bibles" were common in those days. On the title-pages of several editions are these words, "For the instruction and amusement of children." John C. Ricker of New York printed in 1833 an edition of the New Testament containing this line on the title-page, "With numerous engravings, and the sterling currency reduced to dollars and cents."

The editor of a Bible printed in Philadelphia

in 1825 speaks on the title-page of the work, liberally supplied with notes, as "A Complete Library of Divinity."

Serious errors in the printing of American Bibles are not very numerous, considering the large editions of the Scriptures that have been issued. There is a curious mistake in Eliot's Indian Bible in the account of the ten virgins. Dr. Trumbull says, "Among the Indians chastity was a *masculine* virtue, and Eliot's Natick interpreter did not understand that the noun wanted was *feminine*. Subsequent instruction doubtless made the matter clear, but in the Indian Bible the parable in Matthew xxv. 1-12 is of 'the ten chaste young men' (piukqussuogpen-ompaog, — the syllable omp marking the masculine gender), and so in every place in which 'virgin' occurs in the English version, though in most cases the context clearly establishes the true gender. The right word was keegsquau, which is to be found (though seldom used) in every Algonkin language."

An edition of the New Testament published

at Utica, N.Y., in 1829, rendered James v. 17, "Elias was a man possible like unto us."

A Bible published at Hartford in 1837 printed 2 Timothy iii. 16 in this way, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for *destruction* in righteousness."

An edition of the Bible printed by the American Bible Society in 1855 has this reading of St. Mark v. 3, "Who had his dwelling among the lambs," in place of "tombs."

In one of the early editions of the Bible printed by Harding of Philadelphia a singular mistake was made in 1 Kings i. 21, where the words "the king shall † sleep with his fathers," was rendered in print, "the king shall dagger sleep with his fathers." This is certainly the most literal following of "copy" on record.

EARLY EDITIONS OF THE GREEK TESTAMENT.

THE first edition of the New Testament in Greek, published in the United States, came from the press of Isaiah Thomas, Jr., at Worcester, Mass., in the year 1800. It is in size a 12mo and bound in calf. It contains on the second page a chronological list of the books of the New Testament, and at the end this note: "The above Table has been carefully and faithfully collected from the writings of the famous Rev. Nathaniel Lardner, D.D." This note is followed by the name of "Caleb Alexander" as editor. Although the title-page states that the book follows the reading of Mill, it is apparent that the editor draws freely from other editions, and especially the Elzevir text of 1678.

An edition of the New Testament in Greek and Latin arranged in parallel columns appeared

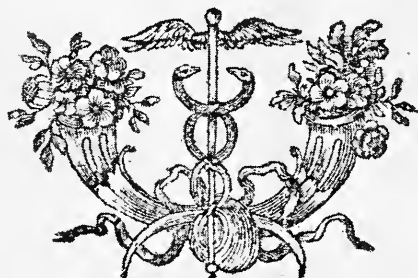
Η ΚΑΙΝΗ

ΔΙΑΘΗΚΗ.

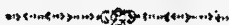
NOVUM

TESTAMENTUM.

JUXTA EXEMPLAR JOANNIS MILLII AC-
CURATISSIME IMPRESSUM.



EDITIO PRIMA AMERICANA.



WIGORNIAE, MASSACHUSETTENSIS :

Excudebat ISAIAS THOMAS, JUN.

SINGULATIM ET NUMEROSE EO VENDITA OFFICINAE SUAE

APRIL—1800.

in Philadelphia in 1806. It was edited by John Watts, and printed by S. F. Bradford. Another edition by the same printer was issued under like date, wholly in Greek.

Two volumes of the Greek Testament in octavo, covering in all 890 pages, were published in 1809, at Cambridge, dedicated to the President and Fellows of Harvard College. The text is after Griesbach, though a selection is given of various readings. There are also observations by W. Wells and W. Hilliard.

Isaiah Thomas, Jr., issued another edition of the Greek Testament in 1814, but the place of printing was Boston, not Worcester.

The title-page differed from that of 1800 in the central ornament, which consists of two reclining figures supporting an open Bible, with a Greek motto from 1 Cor. xv. 22. The text is the same as in the first edition.

George Long, 71 Pearl Street, New York, published in 1821 a 12mo New Testament in Greek which followed the rendering of Leusden, covering 699 pages.

Rev. Abner Kneeland, a Universalist minister, edited the New Testament in Greek and English in 1822, William Fry of Philadelphia being the printer. In the same year the Testament solely in Greek was issued by the same editor. Kneeland went through varied experiences in his religious opinions. Beginning as a Baptist minister, he then became a Universalist, and ended as a Deist. While editor of the *Investigator* he was tried by the Supreme Court of Massachusetts for blasphemy.

In 1822 Oliver D. Cooke & Sons of Hartford, Conn., published a 12mo Greek Testament which was edited by Dr. P. Wilson of Columbia College, other issues appearing in 1825, 1827, and 1829. After this date various editions of Wilson's Testament were published in Philadelphia for a number of years.

In 1837 an important and since widely known edition of the Greek Testament in two volumes was issued in the United States, with the imprint of the following publishers: Boston: Perkins & Marvin; Philadelphia: Henry Per-

kins. 1837. This Testament was edited by Rev. Dr. Bloomfield, and is a reprint of the second London edition. The scope and scholarship of the work are indicated by the title-page, where it is stated that the book contains "English notes, critical, philological, and exegetical, partly selected and arranged from the best commentators, ancient and modern, but chiefly original. The whole being specially adapted to the use of academical students, candidates for the sacred office, and Ministers, though also intended as a manual edition for the use of theological readers in general." In the preface Dr. Bloomfield says, "The text has been formed after long and repeated examinations of the whole of the New Testament for that purpose solely, on the basis of the last edition of R. Stephens, adopted by Mill, whose text differs very slightly from, but is admitted to be preferable to, the common text, which originated in the Elzevir edition of 1624. From this there has been no deviation, except on the most preponderating evidence, critical conjecture

being wholly excluded, and such alterations only introduced as rest on the united authority of MSS., ancient versions and Fathers, and the early printed editions, but especially upon the invaluable *Editio Princeps*; and which had been already adopted in one or more of the critical editions of Bengel, Wetstein, Griesbach, Matthœi, and Scholz." The American edition of Dr. Bloomfield's work also contains a preface by Professor Stuart of Andover Theological Seminary, dated Oct. 1, 1836. The two volumes include 1261 pages of printed matter.

This book went through many editions, some claiming as high as fourteen, but was finally superseded by other and better texts, especially those of Ellicott and Alford.

In 1838 an American reprint of the *Poly-micrian Greek Testament* was issued in Philadelphia by Henry Perkins, Joseph P. Engles, A.M., being the editor. On one of the first pages of this book the words "The New Testament" are printed in forty-eight different lan-

guages, and on another page is the significant line, "Earth speaks with many tongues, Heaven knows but one." The honored and saintly Dr. W. A. Muhlenberg has said that he owed to Engles, the editor of this work, more of his success in life than to any other man. The Polymicrian Greek Testament was first published in England in 1829, with a lexicon prepared by William Greenfield. This lexicon was published in America in the year 1839, revised by Engles, and after that date was usually bound with the American reprint of the Polymicrian. Its editor, William Greenfield, began his business life in a bindery, and early displayed a marvellous aptitude for the acquisition of languages. His attainments were so great that he was employed by the British and Foreign Bible Society in editing the books they published in many tongues. Mr. Greenfield also edited Bagster's Comprehensive Bible, which was printed in England in 1827, and reprinted in Philadelphia in 1854, his brilliant career being cut short by death at the age of thirty-two.

In 1842 Dr. Edward Robinson edited a Greek Testament in which he follows the text and annotations of Professor Hahn. The book is a 12mo, issued by Leavitt & Trow, New York, other editions appearing in 1845.

In later years many editions of the Greek Testament have been issued by leading publishers in the United States, but it does not fall within the province of this book to speak of these recent volumes. Suffice it to say, that fifty-two editions of the whole New Testament in Greek were printed during the first half of this century, some in Greek alone, some in both Greek and English, or Greek and Latin, besides several editions of parts of the New Testament. The first copy of the New Testament in *modern* Greek, printed in America, was published by the American Bible Society in 1833.

VARIOUS EDITIONS.

THE first proposal to print the Bible in English in America was made in 1688 by William Bradford of Philadelphia. The publication that announced this intention was worded as follows: —

“ These are to give Notice, that it is proposed for a large house-Bible to be Printed by way of Subscriptions, [a method usual in England for the Printing of large Volumns, because Printing is very chargeable] therefore to all that are willing to forward so good (and great) a Work, as the Printing of the holy Bible, are offered these Proposals, viz. : 1. That It shall be printed in a fair Character, on good Paper, and well bound. 2. That it shall contain the Old and New Testament, with the Apocraphy, and all to have useful Marginal Notes. 3. That it shall be allowed (to them that subscribe) for Twenty Shillings *per Bible*: [A Price which one of the same volumn in *England* would cost]. 4. That the pay shall be half Silver Money, and half Country Produce at Money price. One half down now, and the other half on the delivery of the Bibles. . . . Also, this may further give notice that *Samuell Richardson* and *Samuell Carpenter*

of *Philadelphia*, are appointed to take care and be assistant in the laying out of the Subscription Money, and to see that it be employ'd to the use intended, and consequently that the whole Work be expedited. Which is promised by

“WILLIAM BRADFORD.

“PHILADELPHIA, the 14th of
the 1st Month, 1688.”

Although this early effort began and ended with the Proposal, Philadelphia has been for many years a centre of activity and enterprise in the publication of many important editions of the Bible.

After great persistence, Robert Aitken succeeded in publishing his Bible of 1782, the first bearing an American imprint. After his death in 1802, his business was continued by his daughter, Jane Aitken, who seems to have inherited the energy of her father. She sustained the printing art through a number of years, and with acknowledged success. Thomas says, “She obtained much reputation by the productions which issued from her press.”

One of the most familiar names seen upon the title-pages of Philadelphia Bibles is that of

Matthew Carey. He published not only editions of the Bible after the Latin Vulgate, but many quarto and duodecimo Bibles according to the King James translation. In the early days of his publishing career his work was attended with numerous risks and responsibilities. In the Preface to his Bible of 1801, he says:—

“I present this edition of the Bible to the public, with a degree of solicitude proportioned to the *magnitude of the undertaking*. Having embarked therein a large property, and devoted my utmost care and attention to it, from its commencement to its completion, I find it impossible to assume that degree of stoicism necessary to regard with indifference its reception by my fellow-citizens.”

As the years rolled on his business prospered, and ultimately assumed extensive proportions. Bible after Bible issued from his presses, and many of the editions were embellished with engravings executed in the best style of the day.

Another name well known in the same locality was that of William Young. His first Bible was published in 1790 and was a 12mo in size. It was advertised as a school edition, and the

price was named as "five-eighths of a dollar." It had this imprint: "Printed by W. Young, Bookseller and Stationer, the corner of Second and Chestnut Streets." He published another edition of the Bible in 1791, and a third in 1792. Copies of the New Testament appeared from his press in 1791, 1792, 1802, and 1808.

Berriman & Co. were early publishers in Philadelphia. They issued a folio Bible in 1796. It was supplied with marginal references, and had a list of subscribers. It contained eighteen engravings. Some time later they published another folio, but no date was placed upon the title-page. The later book was without engravings.

The first hot-pressed edition of the Bible in America was published in 1798. It contained a patriotic device on the title-page, in which the Bible is encircled with fifteen stars, and supported by the American eagle. The imprint is as follows: "Printed for John Thompson and Abraham Small, from the Hot-press of John Thompson." This Bible follows the text of

the Cambridge edition of Baskerville. The book was published by subscription, and went through forty numbers before it was completed. It contained the Apocrypha, which is printed throughout in italics. The price to subscribers, counting each number at fifty cents, was twenty dollars. The book in size is a folio.

Kimber, Conrad & Co. 93 Market Street, later Kimber & Sharpless, were extensive publishers of Bibles. Their first Bible was printed in 1807, and was liberally supplied with Canne's notes. In 1823 a quarto Bible was published, which they continued to reissue for twenty-one years, when the plates were sold to Jasper Harding. Their first edition of the Bible in German appeared in 1827, and its publication was continued through nearly a quarter of a century.

Solomon Wiatt, 368 North Second Street, published in 1809 a 12mo New Testament, which was paid for by the gift of \$1,000 left in the will of Mr. John Hancock of Burlington,

New Jersey. The book was designed for free distribution among the poor.

The first Hebrew Bible published in the United States came from the press of Thomas Dobson of Philadelphia in 1814.

Eugene Cummiskey, in the same city, was a diligent publisher of editions of the Bible translated from the Latin Vulgate. His first publication was a Bible in folio in 1825. It was well printed and illustrated, and commanded a high price. In the same year he published a Bible in quarto. He was in business for over thirty years, and many editions of Bibles and Testaments issued from his busy presses.

Hall & Sellers published in 1815 an edition of the New Testament. This is a very rare book, and only three or four copies are known to be extant. This firm were also the printers in 1786 of the "Proposed Book of Common Prayer." Bishop Perry says, "Few persons have seen this remarkable liturgical production; and without any discussions of the principles involved in its publication, the bibliographical

fact may be stated, that a rarer book connected with American church history can hardly be named.”¹

The Collateral Bible, in which the parallel passages were printed in full, appeared in 1826, Harding being the printer. The Bible was edited by Rev. Dr. Ely, a Presbyterian minister, and Rev. G. T. Bedell, afterwards the Bishop of Ohio. The book did not get beyond one edition.

A Bible bearing the following imprint: “Philadelphia: Published and sold by Isaac M. Moss, No. 12 South Fourth Street,” is of interest to collectors, as it contains twenty full-page illustrations by Dr. Alexander Anderson, the first wood engraver of the United States. No date is on either of the title-pages. It has been conjectured that the year of publication was about 1844. Strangely enough, the publisher was a Jew. O’Callaghan does not mention this Bible.

¹ Journal of General Convention by Rt. Rev. William Stevens Perry, D.D., vol. iii., p. 125.

New York has also contributed through its publishers many and valuable editions of the Holy Scriptures. The first copy of the New Testament came from the press of Hugh Gainé, in 1790. Proposals for printing the Bible were circulated the same year. It was designated as "Brown's Self-instructing Folio Family Bible." It was to be printed "on fine paper, American manufacture, and on an excellent, large new type, cast on purpose for this work." It was to be issued in forty numbers, and a number was to be delivered every two weeks at twenty-five cents each. The first number was to be offered for examination, and it was agreed "if it should not meet with the approbation of the reader, the money shall be immediately returned." It was also agreed that those who secured subscriptions to the Bible "shall receive one copy gratis for every twelve they may obtain." The numbers appeared from time to time through two years, until the Bible was completed in 1792. The publishers were Hodge & Campbell. As the title-page indicates, the

book is supplied with explanatory notes and reflections "by the late Reverend John Brown, Minister of the Gospel at Haddington." There is a frontispiece at the head of the volume, and another before the New Testament. There are also eighteen copper-plate engravings of scenes from Scripture. Heading the printed list of subscribers is the name of George Washington.

The same year Hodge & Campbell printed a quarto edition of the Bible which received the indorsement of the State Legislature by a vote passed March 18, 1790.

Ezra Sargent, 86 Broadway, published in 1811 a quarto edition of the Bible, "with a Commentary and critical Notes, designed as a help to the better understanding of the Sacred Writings, by Adam Clarke, LL.D." Bibles with Clarke's notes multiplied in later years, but this was the first edition that appeared in the United States.

The first Bible printed in this country from stereotype plates cast in the United States,

came from the press of D. & G. Bruce, No. 27 Williams Street, in 1815.

Isaac Collins was succeeded in his business in New York by Collins & Co. They printed a Bible in quarto in 1814, and their first stereotyped edition in 1816. During many years various impressions of the Bible and New Testament have been printed, and the Collins family are still in the publishing business after the lapse of more than a hundred years.

The New York Bible and Common Prayer Book Society was organized in 1809, and was the first institution in this country, with the exception of the Bible Society of Philadelphia, for the free distribution of the Scriptures. Many missionary fields and destitute parishes have received the benefit of its publications.

The American Bible Society was founded in 1816, and has branches in nearly all the States. It has gathered a valuable Biblical library of over 3,500 volumes in more than

one hundred and fifty different languages and dialects. Since the beginning of the century it has published more than forty millions of copies of the New Testament, the Bible and portions of it.

The American and Foreign Bible Society was organized in 1837, by members of the Baptist denomination. In 1838 it issued an octavo edition of the Bible. It was a reprint of an Oxford Bible of 1833. The New Testament in duodecimo was also printed in 1838. This society for a number of years issued editions of the Scriptures, and assisted the Rev. Dr. Judson of India in publishing a Bible in the Burmese language.

In 1865 the American Bible Union, also a Baptist organization, published a revised edition of the New Testament. While there are several hundred emendations, they refer mostly to small words, such as the use of "says" for "saith." The principal and most decided changes in the translation consist in the substitution of "immerse" for baptize," and "immersing" for

“washing.” The following quotations will show the nature of the revision:—

St. Mark vii. 3. “For the Pharisees, and all the Jews, unless they wash their hands diligently, do not eat, holding the tradition of the elders;

4. And coming from the market, unless they immerse themselves they do not eat; and there are many other things which they received to hold, immersions of cups, and pots, and brazen vessels, and couches.”

St. John, i. 25. “And they asked him, and said to him, Why then dost thou immerse, if thou art not the Christ, nor Elijah, nor the Prophet?

26. John answered them, saying, I immerse in water.

28. These things took place in Bethany beyond the Jordan, where John was immersing.

32. And John testified, saying, I have beheld the Spirit descending as a dove out of heaven, and it abode upon him.

33. And I knew him not; but he who sent me to immerse in water, he said to me, Upon whomsoever thou shalt see the Spirit descending, and abiding on him, this is he who immerses in the Holy Spirit.”

St. John iii. 22. “After these things came Jesus and his disciples into the land of Judea; and there he remained with them and immersed.

23. And John also was immersing in *Ænon* near Salim because there was much water there; and they came and were immersed.”

This version of the New Testament is not as

a rule read in public services, but is used as a book of reference. There is a difference of opinion among Baptists regarding it, and one edition is printed with the word "immerse," and another with the word "baptize."

The first Bible printed in the United States from electrotyped plates came from the publishing-house of Harper & Brothers in 1846. It contained 1,600 illustrations, and was called the Illuminated Bible.

Boston also contributed early issues of the Bible. B. Green published the Gospel of St. John in Indian and English in 1707 and 1709. Portions of the Old and New Testaments were printed by S. Kneeland in 1718. "The New Hieroglyphical Bible for the amusement and instruction of children" came from the press of "W. Norman, Book and Chart Seller," in 1794.

An edition of the New Testament appeared in the same year by Alexander Young and Thomas Minns. Thomas & Andrews issued a 12mo Bible in 1801, and repeated it a number of times in after years.

The first copy of the New Testament in French, published in the United States, came from the house of J. T. Buckingham of Boston in 1810.

In 1834, in the same city, Rufus Davenport printed a Bible which has these words on the title-page:—

“The Right-Aim School Bible; comprising the Holy Bible of the Old and New Testaments, and an Annexment containing the Free-Debt-Rule Petitions, addressed, the first to the Twenty-four States, the Second, to the Congress, the Third to the President of the United States of America, and affixed Memorials; the Fourth Petition to three High Officers of the Government of England. Also the Declaration of Free-debtism.”

In 1834 Manson & Grant published a Paragraph Bible which was edited by Rev. Dr. Coit, then Rector of Christ Church, Cambridge, Mass. The title-page indicates the nature of the work, for it states that the passages of Scripture are “arranged in Paragraphs and Parallelisms with philological and explanatory Annotations.” The verbal difficulties are explained, and chronology noted in the margins. The New Testa-

ment went through several editions, and the whole work was reprinted in England in 1838. This Bible is of interest from the fact that it was the first Bible printed in America that contained "The Address of the Translators to the Reader" as it appeared in the King James version of 1611.

Dr. Coit says in his Preface, "Another accompaniment of King James's Bible was the Translators' Preface, or their Address to the Reader. How this has fallen into such desuetude and neglect as to be scarce even in England, while the Dedication, which wants in critical value as much as it abounds in panegyric, has been printed hundreds of times by king-disliking republicans, it is not easy to conjecture. For, as a document gratifying to the curious, it might be supposed worthy no infrequent repetition, and as a document for the ecclesiastical historian and the critic, it is of a species the foremost in value. What exigencies occasioned the translation in use? How and by whom was it attempted and superin-

tended? What leading objects were kept in view in the completion of the work? By what spirit were its authors prompted? Under what rules did they act, and what objections were raised against their labors? These, and questions akin to them, are full of moment to all who wish to ascertain what gave our present Bible its origin, and the standard for testing its merits." Further, Dr. Coit says, "The editor must enjoy a few grains of satisfaction, even if with many his labors are thankless, in being the first to offer his countrymen a Bible which, in some respects, is nearer the book issued by our translators, than any ever published on this side of the Atlantic. Indeed, though he has seen many American Bibles, it has never yet been his fortune to meet with *one* (except the late imperfect reprint of the Comprehensive Bible) containing the Translators' Address, with *all* their various readings."

In 1837 Otis Clapp, No. 121 Washington Street, published a 12mo Bible which contained solely those books of Scripture that

Swedenborg regarded as containing what he called "an internal sense."

The first copy of the New Testament printed in Delaware was issued by Peter Brynberg in 1802.

The first New Testament in Connecticut bore the imprint of A. Morse, New Haven, 1790.

The first Bible in the same State was printed at Hartford in 1809, by Hudson & Goodwin. In 1833 Durrie & Peck of New Haven published a Bible "with amendments of the language" by Noah Webster, LL.D. In the Preface three reasons are given for undertaking the revision. In substance, these are first, the substitution of certain words in place of "such as are wholly obsolete, or deemed below the dignity and solemnity of the subject;" second, "the correction of errors in grammar;" and third, "the insertion of euphemisms, words and phrases which are not very offensive to delicacy." The amended Bible reached a second edition in 1841, but has not been repeated since. There

were editions of the New Testament in 1839 and 1841. The revision did not meet with the favor that Dr. Webster had anticipated, and was as signal a failure as his Dictionary was a success. Mr. Scudder says of the revision that it was "sufficient to annoy those who had an ear for the old version, and really offering only such positive helps in interpretation as were generally in the possession of fairly educated men. That he should have done the work at all, and have done it so faintly, is what surprises the reader."¹ Further Mr. Scudder says of Dr. Webster, "he was ignorant of what he was undertaking, and his independent revision of the Bible failed to win attention, not because it was audacious, but because it was not bold enough; it offered no real contribution to Biblical criticism."

The American Publishing Company of Hartford issued in 1876 a translation of the Bible made by Miss Julia E. Smith of Glastonbury,

¹ Horace E. Scudder's *Biography of Noah Webster*, pp. 176, 177.

Conn. She learned the Hebrew, but had previously a knowledge of the Greek and Latin. She was seven years making the translation, having attempted it at first for her own satisfaction and instruction, and without any thought of publication. She says, "I continued my labors and wrote out the Bible five times, twice from the Greek, twice from the Hebrew, and once from the Latin—the Vulgate." While this translation has had but little if any effect upon sacred literature, the persistency, patience, and study which resulted in the acquisition of the ancient languages of Scripture must be commended. The rendering of the Lord's Prayer in this version is as follows:—

St. Matthew vi. 9. "Therefore so do ye pray : Our Father which in the heavens, Let thy name be declared holy.

10. Let thy kingdom come. Let thy will be as in heaven also upon the earth.

11. Give us this day our bread sufficient for sustenance.

12. And let go to us our debts, as we let go to our debtors.

13. And thou shouldst not lead us into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen."

In the colonial times, and the early days of the American States, there were notable editions of the Bible and New Testament printed in small towns, and especially in the State of Pennsylvania. Ephrata in Lancaster County was settled in 1733 by German Baptists. They devoted themselves to printing with industry and enterprise, and published books and newspapers in their own tongue. The noted Martyr Books and editions of the New Testament were printed on excellent paper made in the town. An edition of the New Testament in German appeared at this place in 1787, and was probably the first edition. It is printed in bold, clear-faced type, and is a most admirable example of early book-making. It is greatly prized by collectors and brings a high price. The title-page does not contain the name of any printer, but there is a note at the end of the Book of Revelation which explains that the work was done by the Dunker Community. The note reads: "N. B. Formerly printed several times, at Zurich, Basle, and Frankfort and Leipsic; now

however, at Ephrata, at the expense of the Brethren, in the year 1787." At the end of the book are "Four beautiful spiritual hymns." A 16mo edition of the Psalms was printed in 1793. O'Callaghan makes no reference to the publications at Ephrata, which is a remarkable omission.

Michael Billmeyer was an industrious printer of New Testaments at Germantown through a number of years. His German Testaments bear the following dates: 1787, 1795, 1803, 1807, 1808, 1810, 1815, 1819, and 1822. He also published a 12mo edition of the Psalms in 1815 and again in 1828. In 1824 Moser & Peters of Carlisle issued a German New Testament illustrated with twelve rude wood-cuts.

In 1819 Johann Bär published at Lancaster a German Bible in folio. The Old Testament has a frontispiece representing Moses with the Tables of the Law, and the New Testament another frontispiece, being an engraving of the Adoration of the Shepherds. This was probably the first *folio* edition of the Bible in German printed in the United States.

Small towns in other parts of the Union have multiplied editions of the Scriptures.

Merriam & Company published in 1815 at Brookfield, Mass., an edition of the Bible of 12,000 copies. H. & E. Phinney of Coopers-town, N.Y., published their first edition of the Bible in 1822. Their work was well and carefully done, and for over twenty-five years edition followed edition, and their imprint became familiar to Bible readers.

As we have been dealing with early versions and editions, this is not the place to speak of the magnificent editions of the Bible issued by the great publishing houses of our day, with their splendid facilities for printing and illustrating. While many of the early Bibles were rude and unadorned, we must respect them, for they represent conscientious work and the best art of their time.

In the consideration of our subject no attempt has been made to be inclusive, as the theme is so large that only leading editions of the Bible could be noticed. O'Callaghan numbers the

titles of Bibles or portions thereof, published in America from 1661 to 1860, at fifteen hundred. Such facts are evidences of the enduring hold that the Book of books has upon the heart of man.



APPENDICES.

APPENDIX A.

DEDICATION IN THE ELIOT NEW TESTAMENT
OF 1661.

To the High and Mighty Prince, Charles the Second, by the Grace of God, King of England, Scotland, France and Ireland, Defender of the Faith, &c.

The Commissioners of the United Colonies in New England, wish increase of all happiness, &c.

Most Dread Sovereign, — If our weak apprehensions have not misled us, this Work will be no unacceptable Present to Your Majesty, as having a greater Interest therein, than we believe is generally understood: which (upon this Occasion) we conceive it our duty to declare.

The People of these four Colonies (Confederated for Mutual Defence, in the time of the late Distractions of our dear Native Country)

Your Majesties natural born Subjects, by the Favour and Grant of Your Royal Father and Grandfather of Famous Memory, put themselves upon this great and hazardous Undertaking, of Planting themselves at their own Charge in these remote ends of the Earth, that without offence or provocation to our dear Brethren and Countrymen, we might enjoy that liberty to Worship God, which our own Consciences informed us, was not onely our Right, but Duty: As also that we might (if it so pleased God) be instrumental to spread the light of the Gospel, the knowledg of the Son of God our Saviour, to the poor barbarous Heathen, which by His late Majesty, in some of our Patents, is declared to be His principal aim.

These honest and Pious Intentions, have, through the grace and goodness of God and our Kings, been seconded with proportionable success: for, omitting the Immunities indulged us by Your Highness Royal Predecessors, we have been greatly encouraged by Your Majesties gracious expressions of Favour and Approba-

tion signified, unto the *Address* made by the principal of our Colonies, to which the rest do most cordially Subscribe, though wanting the like seasonable opportunity, they have been (till now) deprived of the means to Congratulate your Majesties happy Restitution, after Your long suffering, which we implore may yet be graciously accepted, that we may be equal partakers of Your Royal Favour and Moderation; which hath been so Illustrious that (to admiration) the animosities and different Perswasions of men have been so soon Composed, and so much cause of hope, that (unless the signs of the nation prevent) a blessed calm will succeed the late horrid Confusions of Church and State. And shall not we (*Dread Sovereign*) your Subjects of these Colonies, of the same Faith and Belief in all Points of Doctrine with our Countrymen, and the other Reformed Churches, (though perhaps not all alike perswaded in some matters of Order, which in outward respects hath been unhappy for us) promise and assure ourselves of all just favour and

indulgence from a Prince so happily and graciously endowed?

The other part of our Errand hither, hath been attended with Endeavours and Blessing; many of the wilde *Indians* being taught, and understanding the Doctrine of the Christian Religion, and with much affection attending such Preachers as are sent to teach them, many of their Children are instructed to Write and Reade, and some of them have proceeded further, to attain the knowledge of the Latine and Greek Tongues, and are brought up with our English youth in University-learning: There are divers of them that can and do reade some parts of the Scripture, and some Catechisms, which formerly have been Translated into their own Language, which hath occasioned the undertaking of a greater Work, *viz*: The Printing of the whole Bible, which (being Translated by a painful Labourer amongst them, who was desirous to see the Work accomplished in his dayes) hath already proceeded to the finishing of the New Testament, which we here

humbly present to Your Majesty, as the first fruits and accomplishment of the Pious Design of your Royal Ancestors. The Old Testament is now under the Press, wanting and craving your Royal Favour and Assistance for the perfecting thereof.

We may not conceal, that though this Work hath been begun and prosecuted by such Instruments as God hath raised up here, yet the chief Charge and Cost, which hath supported and carried it thus far, hath been from the Charity and Piety of divers of our well-affected Countrymen in *England*; who being sensible of our inability in that respect, and studious to promote so good a Work, contributed large Sums of Money, which were to be improved according to the Direction and Order of the then prevailing Powers, which hath been faithfully and religiously attended both there and here, according to the pious intentions of the Benefactors. And we do most humbly beseech your Majesty, that a matter of so much Devotion and Piety, tending so much to the Honour of God, may suffer

no disappointment through any Legal defect (without the fault of the Donors, or the poor *Indians*, who onely receive the benefit) but that your Majesty be graciously pleased to Establish and Confirm the same, being contrived and done (as we conceive) in the first year of your Majesties Reign, as this Book was begun and now finished in the first year of your Establishment; which doth not onely presage the happy success of your Highness Government, but will be a perpetual monument, that by your Majesties Favour the Gospel of our Lord and Saviour *Jesus Christ*, was first made known to the *Indians*: An Honour whereof (we are assured) your Majesty will not a little esteem.

Sir, The shines of Your Royal Favour upon these Vndertakings, will make these tender Plants to flourish, notwithstanding any malevolent Aspect from those that bear evil will to this Sion, and render Your Majesty more Illustrious and Glorious to after Generations.

The God of Heaven long preserve and bless Your Majesty with many happy Dayes, to his Glory, the good and comfort of his Church and People. Amen.

APPENDIX B.

DEDICATION IN THE ELIOT BIBLE OF 1663.

To the High and Mighty Prince, Charles the Second, by the Grace of God, King of England, Scotland, France and Ireland, Defender of the Faith, &c.

The Commissioners of the United Colonies in New-England, wish all happiness, &c.

MOST DREAD SOVERAIGN, — As our former Presentation of the New Testament was Graciously Accepted by Your Majesty; so with all Humble Thankfulness for that Royal Favour, and with the like hope, We are bold now to Present the *WHOLE BIBLE*, Translated into the Language of the Natives of this Country, by *A Painful Labourer in that Work*, and now *Printed and Finished*, by means of the Pious Beneficence of Your Majesties Subjects in *England*: which also by Your Special Favour have been Continued and Confirmed to the intended Use and Advancement of so Great and Good a Work, as is the *Propagation of the Gospel to*

these poor Barbarians in this (Erewhile) Unknown World.

Translations of Holy Scripture, *The Word of the King of Kings*, have ever been deemed not unworthy of the most Princely Dedications: Examples whereof are extant in divers Languages. But Your Majesty is the First that hath Received one in this Language, or from this *American World*, or from any Parts so Remote from *Europe* as these are, for ought that ever we heard of.

Publications of these Sacred Writings to the Sons of Men (who here, and here onely, have the Mysteries of their Eternal Salvation revealed to them by the God of Heaven) is a Work that the Greatest Princes have Honoured themselves by. But to Publish and Communicate the same to a Lost People, as remote from Knowledge and Civility, much more from Christianity, as they were from all Knowing, Civil and Christian Nations; a People without Law, without Letters, without Riches, or Means to procure any such thing; a people that

sate as deep in Darkness, and in the Shadow of Death, as (we think) any since the Creation: This puts a Lustre upon it that is Superlative; and to have given Royal Patronage and Countenance to such a Publication, or to the Means thereof, will stand among the Marks of Lasting Honour in the eyes of all that are Considerate, even unto After-Generations.

And though there be in this Western World many Colonies of other Europæan Nations, yet we humbly conceive, no Prince hath had a Return of such a Work as this; which may be some Token of the Success of Your Majesties Plantation of *New-England*, Undertaken and Setled under the Encouragement and Security of Grants from Your Royal Father and Grandfather, of Famous Memory, and Cherished with late Gracious Aspects from Your Majesty. Though indeed, the present Poverty of these Plantations could not have Accomplished this Work, had not the forementioned Bounty of *England* lent Relief; Nor could that have Continued to stand us in stead,

without the Influence of Your Royal Favour and Authority, whereby the *Corporation there, for Propagating the Gospel among these Natives*, hath been Established and Encouraged (whose Labour of Love, Care and Faithfulness in that Trust, must ever be remembered with Honour.) Yea, when private persons, for their private Ends, have of late sought Advantages to deprive the said Corporation of Half the Possessions that had been, by Liberal Contributions, obtained for so Religious Ends; We understand, That by an Honourable and Righteous Decision in Your Majesties *Court of Chancery*, their Hopes have been defeated, and the Thing Settled where it was and is. For which great Favour and Illustrious Fruit of Your Majesties Government, we cannot but return our most Humble Thanks in this Publick Manner: And, as the Result, of the joynt Endeavours of Your Majesties Subjects there and here, acting under Your Royal Influence, We Present *You* with this Work, which upon sundry accounts is to be called *Yours*.

The Southern Colonies of the *Spanish Nation* have sent home from this *American Continent*, much Gold and Silver, as the Fruit and End of their Discoveries and Transplantations: That (we confess is a scarce Commodity in this Colder Climate. But (sutable to the Ends of our Undertaking) we Present this, and other Concomitant Fruits of our poor Endeavours to Plant and Propagate the Gospel here; which, upon a true account, is as much better than Gold, as the Souls of men are more worth than the whole World. This is a Nobler Fruit (and indeed, in the Counsels of All-Disposing Providence, was an higher intended End) of *Columbus* his adventure. And though by his Brother's being hindred from a seasonable Application, your Famous Predecessour and Ancestor, King *Henry* the Seventh, missed of being sole owner of that first Discovery, and of the Riches thereof; yet, if the Honour of first Discovering the True and Saving Knowledge of the Gospel unto the poor *Americans*, and of Erecting the Kingdom of *JESUS CHRIST*

among them, be Reserved for, and do Redound unto your Majesty, and the English Nation, After-ages Will not reckon this Inferiour to the other. Religion is the End and Glory of Mankind ; and as it was the Professed End of this Plantation ; so we desire ever to keep it in our Eye as our main design (both as to our selves, and the Natives about us) and that our Products may be answerable thereunto. Give us therefore leave (*Dread Sovereign*) yet again humbly to Beg the Continuance of your Royal Favour, and of the Influences thereof, upon this poor Plantation, *The United Colonies of NEW ENGLAND*, for the Securing and Establishment of our Civil Priviledges, and Religious Liberties hitherto Enjoyed ; and, upon this Good Work of Propagating Religion to these Natives, that the Supports and Encouragements thereof from *England* may be still countenanced and Confirmed. May this Nursling still suck the Breast of Kings, and be fostered by your Majesty, as it hath been by your Royal Predecessors, unto the Preservation

of its main Concernments ; It shall thrive and prosper to the Glory of God, and the Honour of your Majesty : Neither will it be any loss or grief unto our Lord the King, to have the Blessings of the Poor to come upon Him, and that from these Ends of the Earth.

The God by whom Kings Reign, and Princes Decree Justice, Bless Your Majesty, and Establish your Throne in Righteousness, in Mercy and in Truth, to the Glory of His Name, the Good of his People, and to your own Comfort and Rejoycing, not in this onely, but in another World.

APPENDIX C.

To the Honourable ROBERT BOYLE, *Esq*:
*Governour, And to the Company, for the
Propagation of The Gospel to the Indians
in New England, and Parts adjacent in
America.*

HONOURABLE S^{RS},—There are more than thirty years passed since the Charitable and Pious Collections were made throughout the Kingdom of *England*, for the Propagation of the Gospel to the *Indians*, Natives of His MAJESTIES Territories in *America*; and near the same time: since by His late MAJESTIES favour of ever blessed Memory, the Affair was erected into an Honourable Corporation by Charter under the Broad Seal of *England*; in all which time our selves and those that were before us, that have been Your Stewards, and managed Your Trust here, are witnesses of Your earnest and sincere endeavours, that that good Work might prosper and flourish, not only by the good management of the Estate committed to

You, but by Your own Charitable and Honourable Additions thereto; whereof this second Edition of the HOLY BIBLE in their own Language, much corrected and amended, we hope will be an everlasting witness; for where-soever this Gospel shall be Preached, this also that you have done, shall be spoken of for a Memorial of you; and as it hath, so it shall be our studious desire and endeavour, that the success amongst the *Indians* here, in reducing them into a civil and holy life, may in some measure answer the great and necessary Expences thereabouts: And our humble Prayer to Almighty God, that You may have the glorious Reward of your Service, both in this and in a better World.

We are Your Honours most Humble and Faithful Servants,

WILLIAM STOUGHTON.

JOSEPH DUDLEY.

PETER BULKLEY.

THOMAS HINCKLEY.

Boston, Octob. 23, 1685.

APPENDIX D.

List of owners of Eliot New Testaments and Bibles, as far as known.

New Testaments of 1661.

British Museum (2),	London, Eng.
British and Foreign Bible Society,	London, Eng.
Bodleian Library,	Oxford, Eng.
Town Library,	Leicester, Eng.
Edinburgh Library,	Edinburgh, Scot.
University Library,	Glasgow, Scot.
Trinity College,	Dublin, Ire.
Harvard University,	Cambridge, Mass.
Lenox Library (2),	New York, N. Y.
Boston Athenæum,	Boston, Mass.
Library of the late John Carter Brown (2),	Providence, R. I.
Library of the late George Livermore,	Cambridge, Mass.
Mr. Clarence S. Bement,	Philadelphia, Penn.
Mr. C. F. Gunther,	Chicago, Ill.
Mr. Frederick F. Thompson,	New York, N. Y.
Mitchell's Book Store,	New York, N. Y.

Bible of 1663.

British Museum,	London, Eng.
Bodleian Library,	Oxford, Eng.
University Library,	Cambridge, Eng.
Library of Duke of Devonshire,	Chatsworth, Eng.
Library of Earl of Spencer,	Althorp, Eng.
Glasgow University,	Glasgow, Scot.
Trinity College,	Dublin, Ire.
Royal Library,	Stuttgart, Ger.
Royal Library,	Berlin, Ger.
Royal Library,	Copenhagen, Den.

Zealand Academy of Science,	Middleburg, Holl.
University of Virginia,	Charlottesville, Va.
Brown University,	Providence, R. I.
Harvard University,	Cambridge, Mass.
Bowdoin College,	Brunswick, Me.
Library of Congress (2),	Washington, D.C.
Lenox Library (2),	New York, N. Y.
Andover Theological Seminary,	Andover, Mass.
Astor Library,	New York, N. Y.
American Antiquarian Society,	Worcester, Mass.
Boston Athenæum,	Boston, Mass.
Boston Public Library,	Boston, Mass.
Massachusetts Historical Society,	Boston, Mass.
Philadelphia Library Company,	Philadelphia, Penn.
Congregational Church,	Newport, R. I.
William Everett, Ph. D.,	Quincy, Mass.
Library of the late George Livermore,	Cambridge, Mass.
J. Hammond Trumbull, LL.D.,	Hartford, Conn.
Library of the late Joseph W. Drexel,	New York, N. Y.
Mr. Theodore Irwin,	Oswego, N. Y.
Mr. John Lyon Gardner,	Gardner's Island, N. Y.
Mrs. Laura Eliot Cutter,	Brooklyn, N. Y.
Library of the late Charles H. Kalbfleisch,	New York, N. Y.
Mr. J. Pierpont Morgan,	New York, N. Y.
Library of the late John Carter Brown,	Providence, R. I.
Mr. E. P. Vining,	St. Louis, Mo.
Mr. C. F. Gunther,	Chicago, Ill.
Mr. Frederick F. Thompson,	New York, N. Y.
Mr. Sumner Hollingsworth,	Boston, Mass.
Mr. Charles R. Hildeburn,	Philadelphia, Penn.

New Testament of 1680.

Mr. W. B. Shillaber,	Boston, Mass.
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Bible of 1685.

* British Museum,	London, Eng.
British and Foreign Bible Society,	London, Eng.
Bodleian Library,	Oxford, Eng.
* Trinity College,	Cambridge, Eng.
Library of Advocates,	Edinburgh, Scot.
Edinburgh University,	Edinburgh, Scot.
Glasgow University,	Glasgow, Scot.
Royal Library,	Stuttgart, Ger.
* Leyden University,	Leyden, Holl.
Prince Stolberg Library,	Wernigerode, Ger.
* Utrecht University,	Utrecht, Holl.
Royal Library,	Copenhagen, Den.
* University Library,	Copenhagen, Den.
Library of the Earl of Spencer,	Althorp, Eng.
Harvard University,	Cambridge, Mass.
University of South Carolina,	Columbia, S. C.
Yale College,	New Haven, Conn.
Trinity College,	Hartford, Conn.
Morse Institute,	Natick, Mass.
Bowdoin College,	Brunswick, Me.
Dartmouth College (2),	Hanover, N. H.
Pilgrim Society,	Plymouth, Mass.
Philadelphia Library Co. (2),	Philadelphia, Penn.
* Andover Theological Seminary,	Andover, Mass.
* Lenox Library (2),	New York, N. Y.
Long Island Historical Society,	Brooklyn, N. Y.
* Massachusetts Historical Society,	Boston, Mass.
New York Historical Society,	New York, N. Y.
Historical Society Pennsylvania,	Philadelphia, Penn.
New York State Library,	Albany, N. Y.
American Antiquarian Society (2),	Worcester, Mass.
American Philosophical Society (2),	Philadelphia, Penn.

* Contains the original dedication to Hon. Robert Boyle.

Boston Athenæum (2),	Boston, Mass.
* Boston Public Library,	Boston, Mass.
Library of Congress,	Washington, D. C.
Congregational Library,	Boston, Mass.
Connecticut Historical Society (2),	Hartford, Conn.
Rev. John F. Hurst, D.D., LL.D.,	Washington, D. C.
* Dr. Charles R. King,	Andalusia, Penn.
Mr. Levi Z. Leiter,	Chicago, Ill.
Library of the late George Livermore,	Cambridge, Mass.
Dr. Ellsworth Eliot,	New York, N. Y.
* Library of the late Col. Geo. W. Pratt,	New York, N. Y.
J. Hammond Trumbull, LL.D.,	Hartford, Conn.
Mr. Lucius L. Hubbard (2),	Cambridge, Mass.
Library of the late George Brinley,	Hartford, Conn.
Mr. Wilberforce Eames,	Brooklyn, N. Y.
* Library of the late John Carter Brown (2),	Providence, R. I.
Rev. Henry M. Dexter,	Boston, Mass.
Mr. Cornelius Vanderbilt,	New York, N. Y.
Mr. C. F. Gunther,	Chicago, Ill.

RECAPITULATION.

Copies owned in Europe,	33
Copies owned in the United States,	89
Total,	<u>122</u>

APPENDIX E.

Some of the prices paid for Eliot New Testaments and Bibles.

New Testament of 1661.

Thompson copy	\$340.00
Bement copy	610.00
Lenox Library copy	700.00

Bible of 1663.

Gunther copy	\$250.00
Drexel copy	550.00
Cutter copy	900.00
Morgan copy	1,000.00
Astor Library copy	1,125.00
Hildeburn copy	1,600.00
Kalbfleisch copy	2,900.00

Bible of 1685.

Eames copy	\$140.00
Eliot copy	230.00
Trumbull copy	325.00
Leiter copy	500.00
Vanderbilt copy	550.00
Penn. Historical Society copy	590.00
Brown copy	950.00

APPENDIX F.

List of owners of the Saur Bibles as far as known.

Bible of 1743.

* Ducal Library,	Wolfenbüttel, Ger.
* Royal Library,	Frankfort-on-the Main, Ger.
* Royal Library,	Dresden, Ger.
* Royal Library,	Stuttgart, Ger.
* Prince Stolberg Library,	Wernigerode, Ger.
† Dr. J. Haeberlin,	Frankfort-on-the Main, Ger.
* Landes Bibliothek,	Cassel, Ger.
* Ducal Library,	Gotha, Ger.
Royal Library,	Copenhagen, Den.
Harvard University,	Cambridge, Mass.
Lafayette College,	Easton, Penn.
Yale College,	New Haven Conn.
Library of Congress,	Washington, D. C.
Newberry Library,	Chicago, Ill.
Germania Society,	Chicago, Ill.
Historical Society (3),	Philadelphia, Penn.
Lenox Library,	New York, N. Y.
Mr. Theodore Irwin,	Oswego, N. Y.
Mr. C. F. Gunther,	Chicago, Ill.
Rev. John F. Hurst, D.D., LL.D.,	Washington, D. C.
Mr. Howard Edwards,	Philadelphia, Penn.
Mr. Abraham Cassel,	Harleysville, Penn.
Samuel W. Pennypacker, LL.D.,	Philadelphia, Penn.
* Dr. Ruppensburg,	In United States, but place unknown.

Bible of 1763.

Lenox Library,	New York, N. Y.
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* Presentation copy from Mr. H. E. Luther.

† Mr. H. E. Luther's own copy.

State Library,	Harrisburg, Penn.
Historical Society (2),	Philadelphia, Penn.
Mr. Howard Edwards,	Philadelphia, Penn.
Rev. John F. Hurst, D.D., LL.D.,	Washington, D. C.
Mr. C. F. Gunther,	Chicago, Ill.
Samuel W. Pennypacker, LL.D.,	Philadelphia, Penn.
Mr. Abraham Cassel,	Harleysville, Penn.
Rev. John Wright, D.D.,	St. Paul, Minn.

Bible of 1776.

Union College,	Schenectady, N. Y.
Harvard University,	Cambridge, Mass.
Historical Society (3),	Philadelphia, Penn.
Historical Society,	New York, N. Y.
Long Island Historical Society,	Brooklyn, N. Y.
Minnesota Historical Society,	St. Paul, Minn.
Lenox Library,	New York, N. Y.
Philadelphia Library Company,	Philadelphia, Penn.
American Bible Society,	New York, N. Y.
Friends' Free Library,	Germantown, Penn.
Rev. John F. Hurst, D.D., LL.D. (3),	Washington, D. C.
Samuel W. Pennypacker, LL.D.,	Philadelphia, Penn.
Mr. C. F. Gunther,	Chicago, Ill.
Mr. Howard Edwards,	Philadelphia, Penn.
Mr. Theodore Irwin,	Oswego, N. Y.
Mr. Abraham Cassel,	Harleysville, Penn.
Rev. John Wright, D.D.,	St. Paul, Minn.
The Sower families, 40 copies of the various editions,	Philadelphia, Penn.

RECAPITULATION.

Copies owned in Europe,	9
Copies owned in the United States,	88
Total,	<u>97</u>

APPENDIX G.

List of owners of the Aitken Bible as far as known.

British Museum,	London, Eng.
Massachusetts Historical Society,	Boston, Mass.
New York State Library,	Albany, N. Y.
Library of Congress,	Washington, D. C.
American Antiquarian Society,	Worcester, Mass.
American Bible Society,	New York, N. Y.
Lenox Library (2),	New York, N. Y.
Maryland Episcopal Library,	Baltimore, Md.
Connecticut Historical Society,	Hartford, Conn.
Philadelphia Library Company (2),	Philadelphia, Penn.
Pennsylvania Historical Society,	Philadelphia, Penn.
Mr. Abraham Cassel,	Harleysville, Penn.
Mr. Howard Edwards,	Philadelphia, Penn.
Mr. William Y. McAllister,	Philadelphia, Penn.
Samuel W. Pennypacker, LL.D.,	Philadelphia, Penn.
Mr. C. F. Gunther,	Chicago, Ill.
Rev. John F. Hurst, D.D., LL.D.,	Washington, D. C.

RECAPITULATION.

Copy owned in England,	1
Copies owned in the United States,	18
Total,	19



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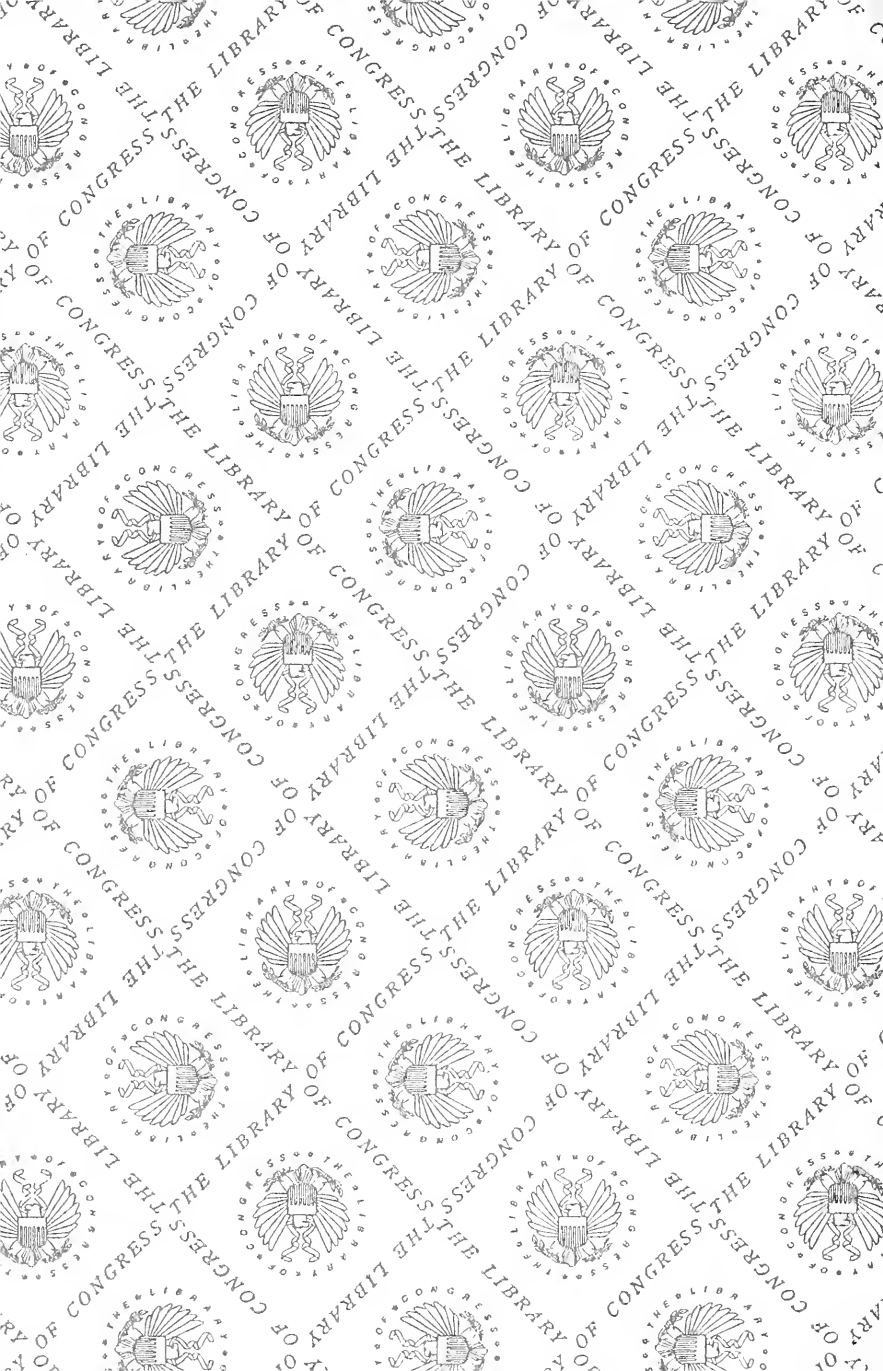
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