

Protestant Bible Revisions From the Days of Wyckliffe

FIRST ENGLISH TRANSLATION IN 1382—TYNDALL'S EDITION OF THE NEW TESTAMENT IN 1525—COVERDALE'S WORK THE FIRST COMPLETE ENGLISH EDITION—AMERICAN VERSION FOLLOWS KING JAMES'.

Until Pope Plus X. commissioned the order of the Benedictines to revise the text of the Vulgate, a revision which is now going on, the 1598 Clementine edition of Jerome's version of the Bible, known as the Vulgate, and which is the formally authorized version of the Roman Catholic Church, had been subjected to no revision. During these three hundred years several revisions of the English Bible in use among Protestants have been made—the latest being the work authorized by the American committee of revision and completed in 1901.

This American edition, like the English Protestant Bibles, traces its ancestry back to the first English translation of the Bible, published by John Wyckliffe in 1382.

England was behind the other Christian countries in having a Bible in her own tongue. In Egypt, Armenia and Rome the people almost from the earliest days of Christianity had read the scriptures in their own tongue, but in England the Latin Bible held sway, and as the mass of the people could not read Latin, the appeal of the church was made largely through pictures, miracle plays, songs and music, while its strength lay in its ceremonial and moral discipline.

The Bible as a whole was never translated into Anglo-Saxon, though metrical paraphrases of some of its parts appeared as early as the seventh century. The first of these poetical renderings of the scriptures was made by Caedmon, a monk of Whitby, in the eighth century. In the eighth century appeared Bede's rendering of the Gospel of John and the Lord's Prayer, and other paraphrases made by different ecclesiastics. In the tenth century Alfred the Good introduced a Latin manuscript with translations of the Exodus into Anglo-Saxon and there were other renderings of different books and three Anglo-Norman translations of the gospels.

But John Wyckliffe's translation was the first complete English rendering of the Bible. He was assisted in his work by the vice chancellor of Oxford and a revision of his translation was published in 1382, just sixty-seven years before the first book printed in Europe with movable types was published.

Wyckliffe or Wiclif or Wyckliffe—it is spelled in many ways—and his assistants knew little of Hebrew or Greek. The source of his Bible was the Latin Vulgate. As the only English version before Tyndall's, which was printed nearly 150 years later, it was freely copied and irresponsibly revised. Elaborate versions were made for the monasteries and for the libraries of dukes and princes, and Fox bears witness that the common people, too, were eager to read it, some of them giving as much as \$200 to have a copy translated into English, and others giving a but also that there was no place to

do it in all England. Repulsed in his native land, he went to Worms, Germany, where in 1525 appeared his first edition of the New Testament in English. Despite ecclesiastical prohibition, it circulated widely in England and during the years which intervened between this and 1536, at which time he was taken, strangled to death and then burned in Belgium, near Brussels, he added to it, though he did not complete the Bible. His work he relied mainly on the Hebrew and Greek Testaments, though he did not discard the Latin Vulgate, and the criticism had been made that he was too strongly guided by Luther's German Bible. Tyndall did not live to complete the translation of the entire Bible.

The first complete English Bible was the work of Miles Coverdale, an Augustinian friar. He undertook the work at the suggestion of Thomas Cromwell, minister of state to Henry VIII. He did not translate from the original Hebrew and Greek as had Tyndall, but made Tyndall's work the basis of his, with the German Zurich Bible of 1529, as his chief guide. He really revised and secured circulation for Tyndall's New Testament. The first edition of his Bible appearing in 1535, was suppressed by the Government, which proved that the popular demand for the scriptures was making itself felt.

The second edition, ready in 1537, was printed with the king's previous license, being the second Bible to receive it. The first to be thus authorized by the king was the Bible edited and published by John Rogers, under the name of Thomas Matthew, in 1537. The Matthew Bible, as the publication of Tyndall's and Coverdale's translations made by Rogers, whose work was that of an editor.

The notes in the Matthew Bible did not please Cromwell, so he commissioned Richard Taverner to revise it. Taverner's task was to tone down the notes and to improve the English. His revision was the first published by the king's printer, and this, it appears to have exercised little influence on later Protestant editions.

Seven years before the council of Trent decreed that the Latin version of the Bible was to be the authentic version for the Roman Catholic Church, Cromwell authorized Coverdale to bring forth a revised English version, which, from its size, has since been known as the Great Bible. Before this the convocation of Canterbury had petitioned for an authorized version without marginal notes, which in some of the editions had proved offensive. The king had divided an existing version among the higher clergy for revision, and Coverdale introduced into the Great Bible, which had as its basis the Matthew version, corrections made by these bishops. His work, however, was not without its share of criticism. A preface by Crammer and bore the notice: "This is the Bible appointed to the use of the churches."

Even with the appearance of these many revisions of the Bible in English, the general reading of the book was not encouraged. Several restrictions were placed on Tyndall's, Wicliffe's and other Bibles which were ordered to be burned. The rigid laws account for the fact that few copies of these early Bibles and Testaments are in existence and that of those extant many are mutilated.

During the religious persecutions in the reigns of Mary and Elizabeth many English, both Catholic and Protestant, had to seek asylum in foreign lands. Some of the Protestant faith drifted to Geneva, where a company of Geneva pastors, among them John Knox, Miles Coverdale and William Whittington, brother-in-law of Calvin, published what is known as the Geneva Bible.

This Geneva Bible became the Scotch authorized version, and was superior to the Great Bible in use in the English Church that a revision of the latter was undertaken. The work of translation and correction was divided among the bishops of the English Church, but the government was known as the Bishops' Bible. It received the authorization of the southern convocation, but though the clergy used it in the churches, was never given popular approval.

No one seemed satisfied with it, and as King James was equally dissatisfied with the authorized Scotch edition, the Geneva Bible, he was ready to yield to the appeal for another version. Exacted under the king's orders, this version aimed to be non-sectarian within the limits of Protestantism. Among the conditions laid down for its preparation was that it should be made chiefly by scholars, and fifty-four men, who were to be of the Universities of Cambridge and Oxford. Forty-seven of these, all linguists, worked for several years. They worked in companies, each man translating the parts assigned to his group, and then submitting his translation to his associates. At the close of their labor the whole work was revised by members from each group. In 1611, their work, the King James version, was published. Though known as the authorized version, it has never been formally sanctioned by any authority, ecclesiastical or temporal. Westcott, in his "History of the English Bible," says: "A revision which enabled the ripe fruits of nearly a century of labor and appealed to the religious instinct of a great Christian people, gained by its own internal character a vital authority which could never be secured by any edict of sovereign rulers."

In their work the men who prepared the King James version consulted Tyndall, Matthew Coverdale, the Great Bible, and the Geneva—all of the noteworthy English versions. Never did the King James version encounter severe criticism, and was revised in 1629. There had been so many revisions in the sixteenth century that it was well that a period of inactivity should follow. In the nineteenth century growth of the scientific spirit, together with a notable advance in studies bearing on the Bible, made another revision seem advisable. A revision committee of the

convocation of Canterbury appointed two companies of English scholars, members of the Church of England, and nonconformists, to do the necessary work. One committee was to revise the Old Testament and the other the New Testament.

Of important religious bodies, only Roman Catholics had no share in the work. Cardinal Newman was invited, but declined. American scholars were invited to join in the work, and two committees were organized in the United States in connection with the American Bible Society and began work on the same lines as the English revisers in 1872. The American revisers promised to give their moral support to the Revised Version published in England, and not to issue a rival edition for fourteen years. The American and English committees exchanged suggestions. When the English Revision Company published the New Testament in 1881 and the Old Testament in 1884, it made public acknowledgment of the help given to it by the American committees. The English revision committees, having completed their work, disbanded, but the American committees continued their organization and made preparations for the publication of the American Revised Edition. The Americans kept their promise to refrain from publication for fourteen years, but in 1901 they had completed and the American Standard Edition of the Revised Edition of the King James version was published.

The American edition, as a revision of the English Revised Edition, retains the statelyness, the majesty and the simplicity of the King James version.

Ninety per cent of the words in the King James version are of Saxon origin, showing the strong influence of Wyckliffe, and of Tyndall, who fixed the standard of the literary style, determining that it should be popular, rather than academic. Save in the matter of spelling and of some repetitions, owing to the development of the language, it has so far departed from the first English Bible—that of Wyckliffe, as may be seen in the extract from a manuscript of the fourteenth century.

"In the beginning God made of nought heven and erthe, forsothe the erthe was idill and voyde; and derkenness weren on the face of deepe; and the watres. And God sayde, light be, and light was. And God saw that the light was good. And he departed the light from derkenness, and he clepide the light day, and the derkenness nyght; and the eventid and mornday was made one day."—Henry Barrett Chamberlin, in the Chicago Record-Herald.

HIGH CLASS HORSES ONLY

AN INCREASING DEMAND FOR NONE BUT THE BEST BREED.

Everyone who has intelligently watched the horse markets during the last few seasons has seen the handwriting on the wall: "None but high-class horses are in demand." To be sure, the bucksters and peddlers have tried to keep the market for the low grade horse, but the future there will be large enough to justify the substitution of automobiles, and it has never paid and never will pay to breed horses for such work. This work has been done by the derelict, the lame, the halt and the blind—the outcasts of the equine world.

Farmers, and others for that matter, as well, must breed to type. They must know what kind of horses they wish to produce and strive to that end. To do this they should know what kind of material is at hand, and how it can be used. Here is something that the United States department of agriculture should do, and the war department might also assist, for proper cavalry remounts are difficult to secure. In European countries, where the cavalry is trained and maintained, there are not only governmental breeding farms, but the farmers are encouraged to breed army horses by the giving of prizes, and by permitting government owned stallions of proper breeding to stand to approved stock at merely nominal fees.

In the United States a whole regiment of cavalry mounted on horses so true to type that it would take study and acquaintance to tell one horse from another, and the government has been breeding for the cavalry since the time of Frederick the Great, and with most satisfactory results. In these continental countries much enterprise is shown in securing the best blood that may be had in other countries, not omitting the latest of Arabia, whence comes the best and purest equine blood in the world. In this matter of horse-breeding the Italians are not the least enterprising, and the government has been by any means inferior in their horseman'ship.

The department of agriculture is conducting experiments in horse-breeding in Colorado and Vermont, and in both places with careful deliberation is producing two distinct types in an entirely haphazard fashion. My prediction is that the coach horses of Colorado when matured will be waddling and light-boned runners, and the "improved" Morgan in Vermont, the kind of semi-Hamiltonian that originally brought this invaluable little horse to a disrepute which nearly resulted in his extermination.—From an article in the Century Magazine.

BREAT TENNIS RECORD.

A. W. Gore, who at the age of 40 made history recently by winning the Olympic lawn tennis medals (covered court) and the all-England championship, possesses a record unparalleled in the sport.

For one thing he is the oldest player ever to win the blue ribbon for another no man has ever won the title of the champion of England twice with an interval of seven years between his victories, and types in his mind, no player has ever appeared in the final of the all-comers' singles on six occasions.

Mr. Gore was born on Jan. 2, 1868, and as far back as 1889, when he was only 21, was winning prizes. It was at the Dinard Club that he began his tennis. In 1880 he won his first handicap, mixed doubles, and in 1886 secured the silver cup given as championship of the Dinard Club.

AN AMUSING SHOOTING CASE

MAN WHO RENTED A SHOOTING PRESERVE SAYS BIRDS WERE NOT THERE.

Mr. Justice Lawrence heard evidence the other day at Manchester, England, in the case in which Mr. F. M. Modera, who rented a shooting in Sussex from Sir Walter B. Bartlett, alleged that there had been a misrepresentation about the number of birds on the estate, and asked for a cancellation of the agreement. Sir W. B. Bartlett counter-claimed for £210, the unpaid balance of the rent of the shooting, and £20 for electric light at the house, which was included in the arrangement.

Mr. St. Aubyn, Sir Walter Bartlett's stepfather, who acted as his agent, giving evidence on Tuesday, said he agreed that the partridge shooting was an awful failure. He was told, however, that the shooting of Mr. Modera's guests was absolutely awful. The whole strategy of the shooting was bad.—(Laughter.)

Mr. Bankes: "But it was Elliott, the keeper's strategy, I suppose?—Perhaps it was originally."

Counsel handed in a bundle of accounts, and Mr. St. Aubyn said they referred to pheasants' food supplied in connection with the Stopham estate in 1907.

The judge looked through them, and asked whether they were all for pheasants' food. For instance, he noted 200 building bricks, cactus, dahlias, twelve gooseberry trees and two packets of onions.—(Laughter.)

James Elliott, the head keeper, giving evidence on Tuesday, and yesterday, said that before the plaintiff's tenancy began he put 1,550 eggs under 99 hens, and over 1,000 birds were hatched out. "On one occasion when they were out shooting," he continued, "I counted the birds as they rose. From the start to the end we rose 46 pheasants. I would not put the exact figures, but I think over 38 shots were fired. When we got to the end of the day we collected four pheasants.—(loud laughter)—and that was about the average, I suppose."

Elliott went on to tell how he fed the pheasants on little pieces of boiled rabbit, over one hundred of these being reduced to a "tasty" for the purpose. It had been suggested that during the previous tenancy the estate was "skinned" of birds, and the witness said he often heard Mustard, who was the former tenant's keeper, and the deponent's son, say that he was shooting sparrows, added Elliott, amid laughter.

Do you suggest that a man who was entitled to shoot pheasants would shoot at sparrows for preference? asked counsel.—"I don't know," replied Elliott, "but I know I shouldn't. He wanted to shoot at something, and he may have chosen rabbits."—(Laughter.)

Elliott remembered an occasion, he said, when Mr. Modera expressed dissatisfaction at the number of birds seen, and said Mrs. Modera's dress might have accounted for their absence.—(Laughter.)

Mr. Bankes: I hope it was not too startling.—(Renewed laughter.)

The witness stated that he did not hear one of the guns (Mr. Scott) say that there were more cats than birds on the estate.

Other evidence as to the alleged bad shooting of Mr. Modera's party was given.

Mr. Lush submitted that no case of fraud or misrepresentation had been made out.

The case was adjourned.

PEN NAMES OF WOMEN WRITERS

ORIGIN OF "GEORGE ELIOT"—WHY MRS. HARRISON CHOSE "LUCAS MALET."

Miss Gregg, who is known as "Sydney C. Oriel," chose "Sydney" because it might be interpreted as either a masculine or feminine designation. "Oriel" is a Shetland name, and at that time she was much interested in those far-away isles. "C" was inserted to make the name look a natural surname.

Mrs. Harrison's reason for concealment as "Lucas Malet" was that she "did not think it right to trade on the Kingsley name," lest she should do it discredit. She therefore chose the "surnames" of her grandmother and great-grandmother, both women of remarkable intelligence and character.

The pseudonym of "George Egerton," adopted by the lady now Mary Chavell Golding-Belmont, springs from family associations. Her mother's name was Isobel George Byron, and "George" was her first disguise. But the name of Byron had been unlucky, and it was quickly dropped for that of "Egerton," the baptismal name of her second husband. Under the "distinctive combination" of George Egerton she has published nine works since 1882.

Mary Ann Evans called herself "George Eliot" because the first name was the Christian name of her husband, and "Eliot" was a "fine, short, full-sounding name that matched her style and story."

SMITH ON HIS TRAVELS.

John Smith—plain John Smith—is not very high-sounding; it does not suggest aristocracy; it is not the name of any hero in die-away novels; and yet it is good, strong and honest. Transferred to other languages it seems to climb the ladder of respectability. Thus in Latin it is Johannes Smithus; the Italian smooths it off into Giovanni Smith; the Spaniards render it Juan Smith; the Dutchman adopts it as Hans Schmidt; the French flatten it out into Jean Smet; the Russians sneeze and harks Jounoff Smithowski. When John Smith gets into the tea trade in Canton he becomes Jovan Shmitt; if he clambers about Mount Hecia the Icelanders say he is Jahnne Smithson; if he trades among the Tuscaroras he becomes Ton Qa Smittia; in the Polish version it is Jan Smitt; if of classic turn and he lingers among Greek ruins, he turns to Ion Smittion, and in Turkey he is utterly disguised as Yoo See.—Phrenological Journal.

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