

text, and the last a Hebrew Lexicon. The New Testament volume was the first to be completed in 1514, giving the Greek and Latin in parallel columns, and it enjoys the distinction of being the earliest edition of the entire Greek Testament to be struck off from the printing press. The Latin version is printed in the black letter type so much affected at that period, but the Greek type was cast specially for this volume and apparently was never used again, not even for the remaining volumes of the work. It is a large round letter of an altogether peculiar style probably copied from some manuscript that had awakened admiration, and was worthy so far as appearance goes to make this the prototype for all subsequent editions. Unfortunately for Ximenes the Pope delayed the publication of it until 1520, by which time the Cardinal had been three years in his grave. The delay was sufficient also to enable Erasmus to publish two editions at Basle, and Aldus one at Venice, though all three were set up after this had actually left the printer's hands. The field was thus preoccupied and almost all succeeding editors followed Erasmus rather than the Spanish publication.

Though the New Testament volume is the most interesting, the most laborious part of the work was that which covered the Old Testament. The Apocryphal books are given in two languages

only, like the New Testament, as no Hebrew for them exists; but the remaining books appear in three. On one side of the page stands the Hebrew, the Greek Septuagint with an interlinear Latin translation of it on the other, while the Latin Vulgate appears between the two, an arrangement which suggested to the editors the strange comparison of Christ crucified between the two thieves. The volume containing the Pentateuch gives in addition to these three the Chaldee version with a verbatim Latin translation beside it. The whole work is evidently prepared for those who knew little of any learned tongue except Latin. The other languages are all exhibited so as to show their relation to it, and the roots of the Hebrew words are even put in the margin of the page for the benefit of the learner. Considering that it was the first attempt of the kind on such a scale the work is admirably executed, and synchronizing as it did with the Reformation movement, contributed largely to the advance in Bible knowledge which characterized the sixteenth century.

2. Within a century and a half after the appearance of the Complutensian, three other great Polyglott Bibles were given to the world at different places: one at Antwerp by the Plantins, which was virtually a reprint of the earlier one with some additions; a second at Paris by Le Jay, which was a beautiful speci-