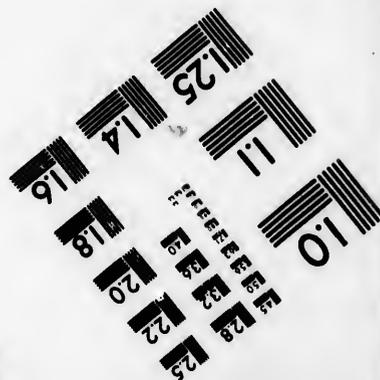
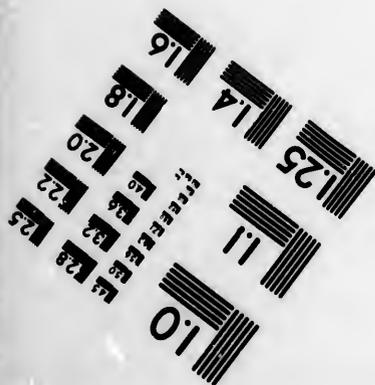
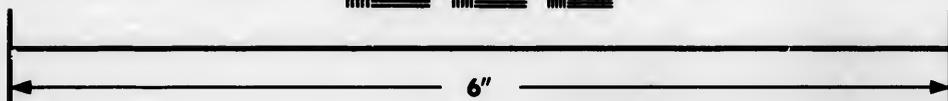
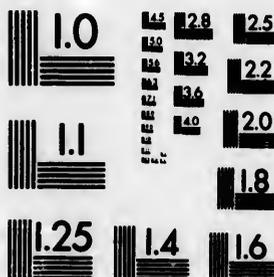


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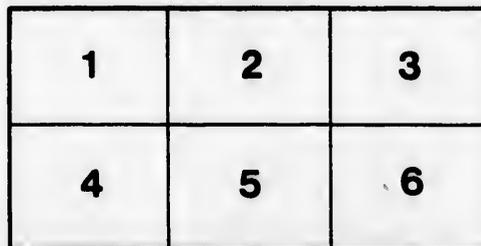
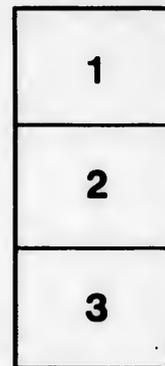
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CONTAINING THE
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AND THE NEW.

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.*

CAMBRIDGE:

Printed by Samuel Green and Marmaduke Johnson,

MDCLXIII.

Early Bibles of America;

WITH A COMPLETE ARGUMENT OF BIBLES PUBLISHED IN
THE UNITED STATES, MEXICO AND CANADA.

REV. JOHN WICKES

Reverend of St. Paul's Church, New York

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THOMAS BAKER, 100 NASSAU ST. N.Y.

THE
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CONTAINING THE
OLD TESTAMENT
AND THE NEW

IN THE
INDIAN LANGUAGE

Ordered to be Printed by the Trustees of the Corporation of the
in

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Printed by Samuel Green and Marmaduke Johnson,

MDCCLXIII.

Early Bibles
of America;

BEING A DESCRIPTIVE ACCOUNT OF BIBLES PUBLISHED IN
THE UNITED STATES, MEXICO AND CANADA.

BY

REV. JOHN WRIGHT, D. D.

Rector of St. Paul's Church, St. Paul, Minn.

THIRD EDITION, REVISED AND ENLARGED

New York

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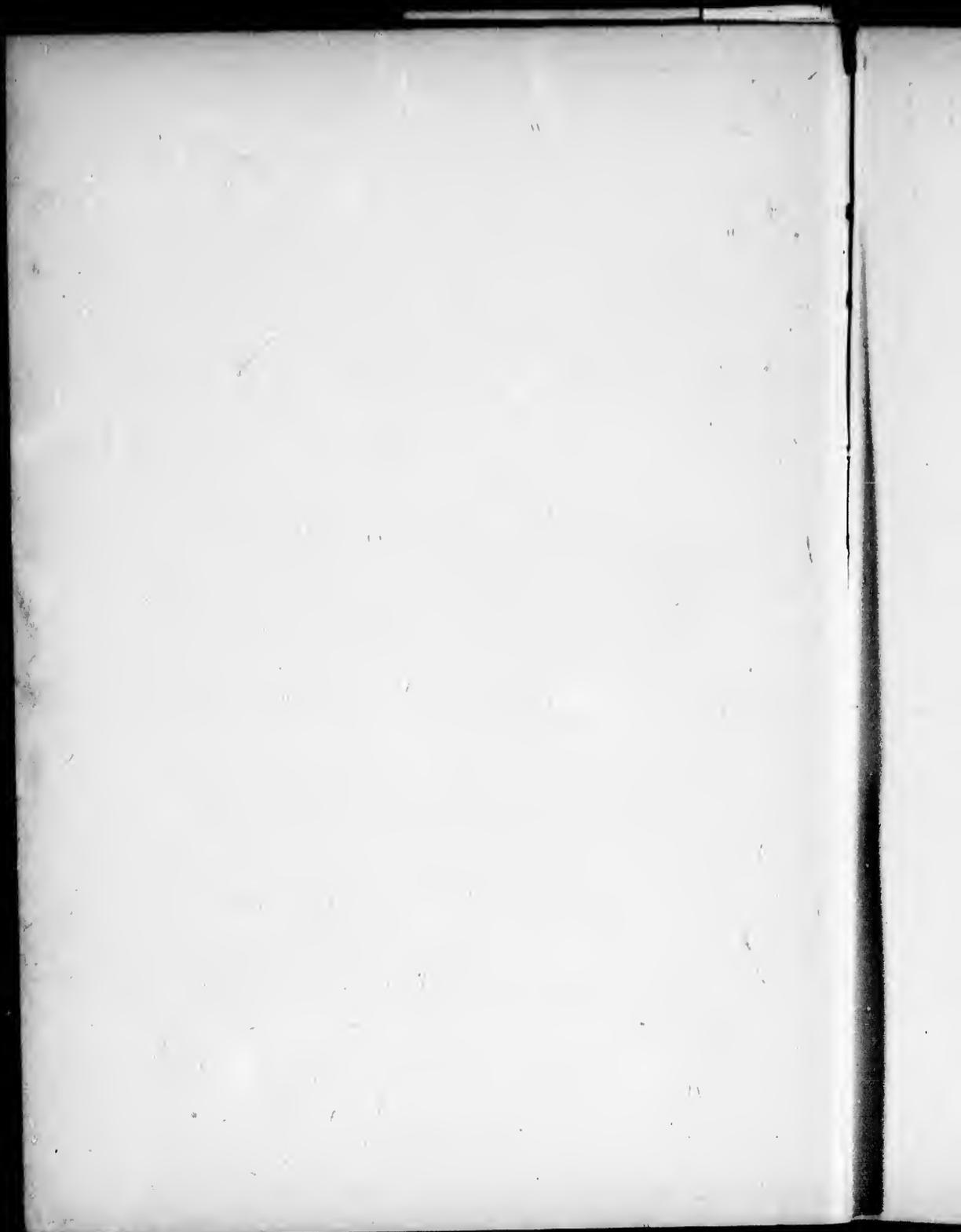
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VICE-PRESIDENT AND HONORARY SECRETARY
FOR AMERICA OF THE
EGYPT EXPLORATION FUND.

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PREFACE TO THE THIRD EDITION.

SINCE the first edition of this book appeared, much valuable material has come into my possession. As a result, the original chapters have been expanded, and sixteen new ones have been added. Several more of the twelve presentation Bibles sent to Germany by Christopher Saur have been located, and probably all the information obtainable on this subject has come to hand.

I have visited and inspected nearly all the collections of Bibles—public and private—in this country, and in the National Library in the City of Mexico, and consequently the descriptions given in this book are not second-hand, but the result, for the most part, of personal observation. If in some cases the accounts of the various editions are little better than an array of dates and dry facts, it must be remembered that this was unavoidable, as of many of the early issues we know but little, and almost nothing of their printers and publishers.

It may seem in some instances that the history of certain Bibles has been brought down to a too recent date, but this has only been done where the interest of the subject has required it. The title and contents of the book have been brought more into accord by the addition of chapters on the Bible in Mexico and Canada.

In the preparation of the volume I have received generous help from others. For suggestions in the early stages of the work I owe much to Mr. J. R. Dore of Huddersfield, England, the author of "Old Bibles." I especially record my indebtedness in tracing the Saur Bibles, and in gathering historic material concerning the part which Germany took in aiding the distribution of the Holy Scriptures in the early days of America, to Dr. von Gebhardt of the Royal Library, Berlin, Dr. Hartwig of the University Library, Halle, Dr. Jacobs of the Prince Stolberg Library, Wernigerode, Dr. C. Ruland of the Grand Ducal Museum, Weimar, Dr. T. Schott of the Royal Library, Stuttgart, Dr. O. von Heine-
mann of the Ducal Library, Wolfenbüttel, Dr. Edward Lohmeyer of the Landes Bibliothek, Cassel, Dr. J. Haeberlin of Frankfort-on-the-Main, and Mr. Ludwig Rosenthal, the eminent bibliophile of Munich.

Mr. James C. Pilling, of the Bureau of Ethnology, Washington, D. C., and the Rt. Rev. Henry B. Whip-

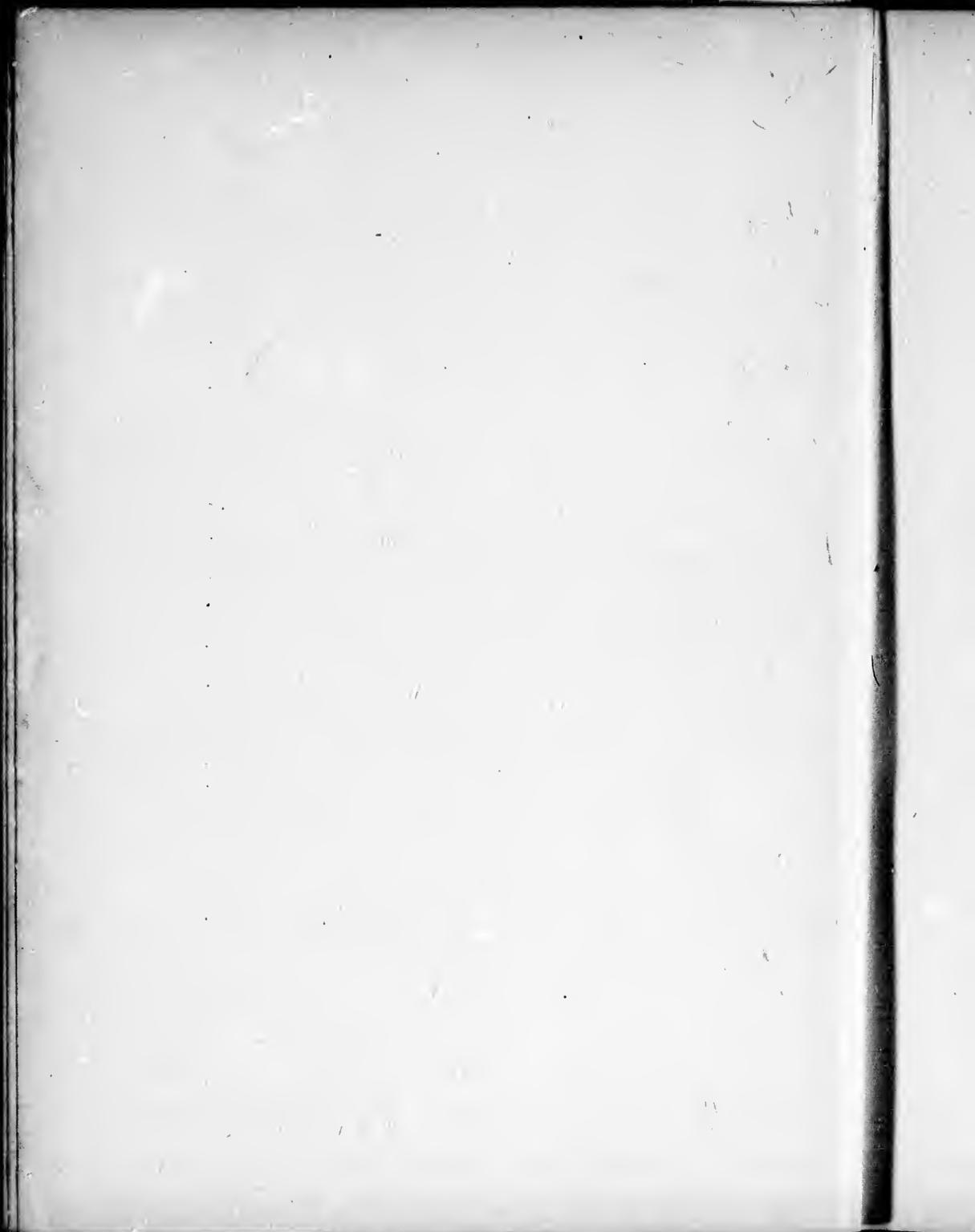
ple, D.D., LL.D., the Bishop of Minnesota, have aided me in treating of the Bibles printed in the languages of the Indian tribes of America.

Mr. Wilberforce Eames, librarian of the Lenox Library, New York City, has assisted me several times, and to his courtesy I owe it that nearly all the facsimile title-pages used as illustrations were made from Bibles in the institution he represents. For information in regard to various parts of the book I return my thanks to Mr. Howard Edwards, and the Rev. Samuel F. Hotchkin, of Philadelphia, Mr. Edmund M. Barton of the American Antiquarian Society, Worcester, Mass., and Mr. J. Fletcher Williams, the former librarian of the Historical Society, St. Paul, Minn.

The book in its enlarged condition I trust will not only be of interest to the general reader, but of service to the specialist and Bible collector.

J. W.

ST. PAUL, MINN., June 18, 1894.



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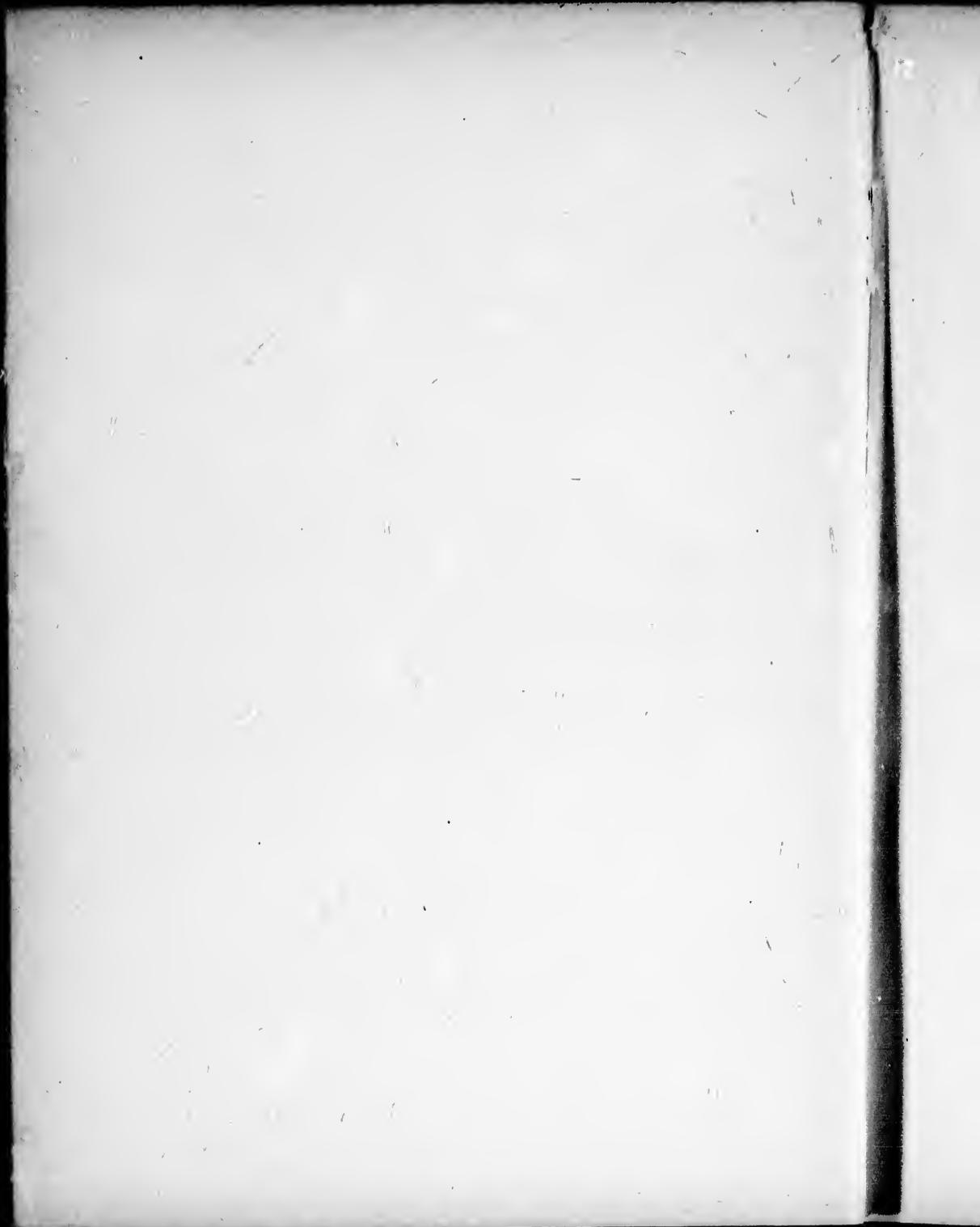
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EARLY BIBLES.

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 meter were added in 1658. The printing of these early productions was executed by Samuel Green at Cambridge. The first press¹ 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 December 28, 1658, Mr. Eliot with evident joy writes: "Bless the Lord, that the whole Book of God is translated into their own language; it want-

¹ This press is now in the possession of the Historical Society of Vermont.

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

¹ Appendix A.

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 Holy Bible: Containing the Old Testament

and the New. 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. Cambridge: Printed by Samuel Green and Marmaduke Johnson. MDCLXIII."

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

"Mamusse Wunneetupanatamwe Up-Biblum God Naneeswe Nukkone Testament kah wonk Wusku Testament. Ne quoshkinnumuk nashpe Wuttinneumoh 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."

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 meter fill 50 leaves, and the total number of printed pages in the Bible is 600. There is a dedication¹ to Charles II. 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 to Charles II.

¹ Appendix B.

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. J. C. Pilling, in the "Bibliography of the Algonquian Languages," printed at Washington by the Government in 1891, 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."

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 second chapter of 2 Kings, "Go up, thou bald head," to which Dr. Trumbull has called atten-

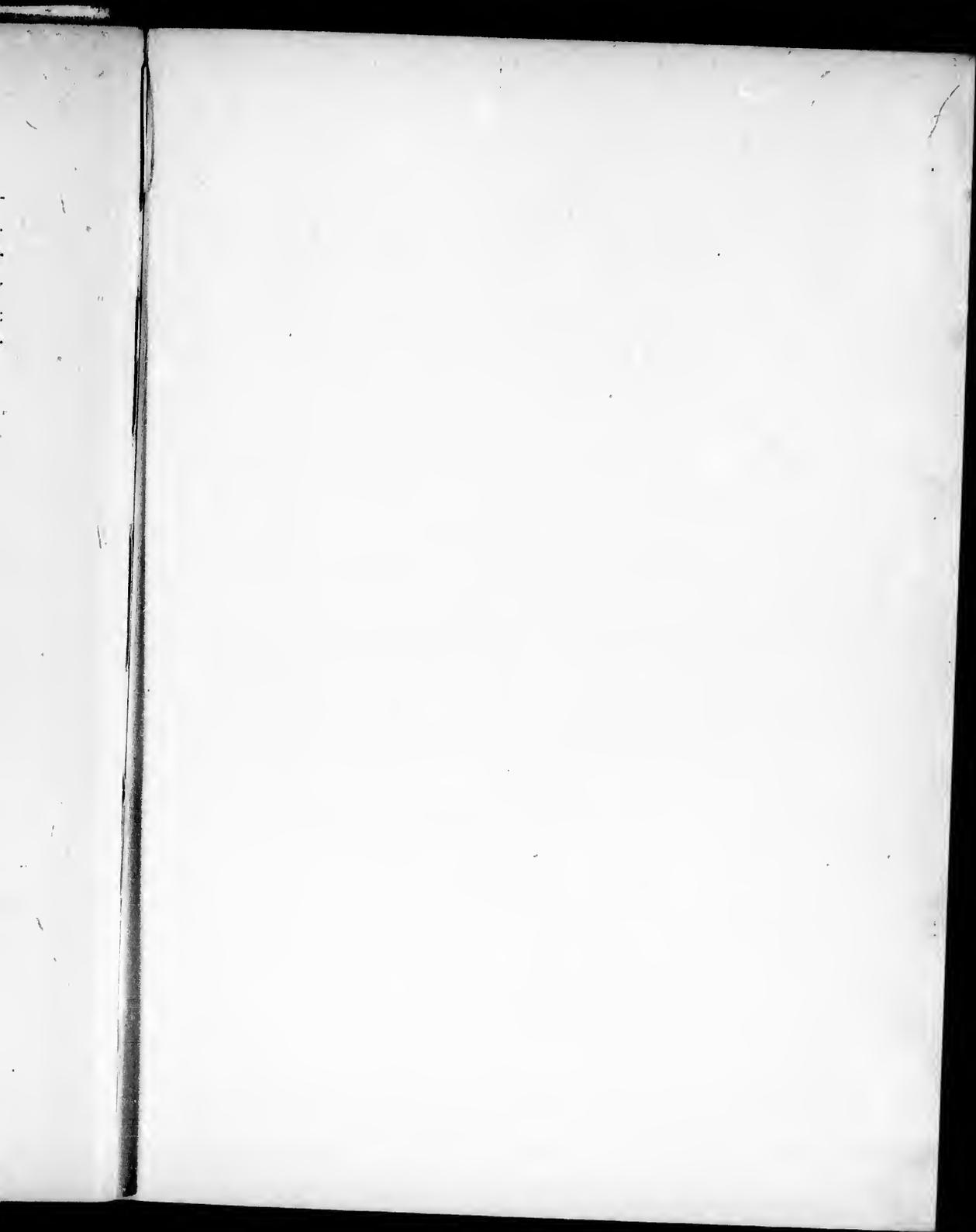
¹ "Bibliography of the Algonquian Languages," p. 142.

tion. 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 Algonquian² 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 Cotton Mather thought they must have been stretching themselves out from the time of the confusion of tongues at Babel. Rev. Dr.

¹ "Memorial History of Boston," vol. i., p. 473.

² There are three ways in which this word is spelled, namely, "Algonkin," "Algonquin," and "Algonquian." The last way is used in the documents concerning the Indian tribes as printed by the Bureau of Ethnology of the Smithsonian Institution, Washington. As these documents are quoted several times in this book this third form of spelling is followed.



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

Ne quoshkinnumuk nashpe Wurtinneumoh *CHRIST*
noh ascowelit

JOHN ELIOT.

CAMBRIDGE:

Printeucoop nashpe *Samuel Green* kuh *Marmaduke Johnson*.

1 6 6 3.

Ellis playfully says:¹ "To us it seems as if an Indian root-word started little and compact, like one of their own papooses, 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. Peyaumoutch kukketassootamoonk, kuttentamoonk ne n nach ohkeit neane kesukqut. Nummeetsuonqash asekesukokish assamainnean yeyeu 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 printing, 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

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

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 Honourable 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

¹ Francis, "Life of Eliot," p. 227.

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 Printeuoomuk;" 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 meter, 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 influenced 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

¹ Appendix C.

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 publication of the Eliot Bible was an event that was noted not only in the New World but throughout Europe. The late John G. Shea, a well-known writer of the *Latin Church*, says: "The volume excited interest in Rome, and a brief of Pope Clement XI. to the Archbishop of Saragossa, August 31, 1709, written to excite him to prevent the introduction into Spanish America of a Bible recently translated into an American language by Protestants, evidently refers to this, although it is spoken of as printed in London."

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 i. 26. In the second edition the error is corrected in a footnote. 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:¹ "While the first edition of Eliot's Bible is the more attractive to collectors of rare Americana, and deserves the preëminence 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.² 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 \$1000. 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. Kalbfleisch of New York an Eliot Bible of 1663, containing the English title-pages, and dedication to Charles II., for £580; that is, about \$2900. The Bement copy of the Eliot Testament of 1661 sold in

¹ Note in the Brinley Catalogue.

² Appendix E.

London in 1820 for less than a dollar. It brought at its last sale, in New York, in 1890, the sum of \$610. The Cutter copy of the Eliot Bible of 1663 was bought by John Allan of New York for \$10. In 1864 it was resold and reached \$825, and again in 1881 it was purchased for \$900. The Eames copy, somewhat imperfect, sold in 1846 for \$11, in 1868 for \$95, in 1870 for \$120, and in 1882 for \$140. The Trumbull copy sold in 1862 for \$115 and in 1876 for \$325. Twenty-one 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 one hundred and twenty-five.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 Ralph Freke in 1668. The year be-

¹ Appendix D.

fore he had received it from Harvard College. It contains the following inscription:

By order of the overseers of Harvard Colleg in Cambridg in New Engld, To the Right worshoppl 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 Thordike 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 T^{ow} Natick translata a Johanne Eliot Missionario Anglicano. Impressa Cantabrigiæ Novæ Angliæ oppido. Liber summae raritatis. V. Clement. Bibl. cur. T. iv. Freytag Analecta.

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 University, Providence, R. I., has a copy of the Indian Bible of 1663 that belonged to Roger Williams and has notes in the margin in his own handwriting. On one of the pages are the words "College Library," written by James Manning, the first president of the University. The catalogue of the institution has this note: "During the War of the Revolution the book was one of five hundred in the library which were removed to Wrentham, Mass., for safety, in the care of the Rev. William Williams, a member of the first graduating class."

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. Pierpont 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 II. 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. In the same library there is a very historic copy of the Algonquian Testament of 1661 in the original binding of blue morocco. This book was taken from the palace of the Prince of Orange when the French invaded Holland in December and January, 1794-95. Mr. C. F. Gunther of Chicago has an Indian Bible of 1685 that contains the autograph of "Josiah Cotton," who was for many years a missionary among the

Indians and wrote a vocabulary in their language. Mr. Cornelius Vanderbilt of New York is the owner of an Eliot Bible that was once the property of Jonathan Edwards. Boston Athenæum has the Indian Bible that was presented to Dr. John Fell, dean of Christ Church, and Bishop of Oxford, a well-known biblical scholar and the editor of a critical Greek Testament. Mr. W. B. Shillaber of Boston has the Bible of 1685 that was the property of Dr. John Pickering the philologist, and the United Congregational Church of Newport, R. I., is in possession of the Bible that belonged to Rev. Ezra Stiles, who was president of Yale College from 1778 to 1795. Mr. Theodore Irwin of Oswego, N. Y., is the fortunate possessor of an Indian Bible of 1663 which was a presentation copy from John Eliot to Thomas Shepard in 1666. It contains the line "Ye gift of ye Rev^d Translator." This is the only Bible that can be directly traced as having been the property of the "Apostle to the Indians." In the Lenox Library, New York City, may be seen an Indian Bible that once belonged to the late George Chalmers, the historian of Scotland. Another copy, that belonged to Mr. Henry R. Schoolcraft, the ethnologist and Indian writer, is in the library of Mr. Lucius L. Hubbard of Cambridge, Mass.

The Pilgrim Society of Plymouth, Mass., has the

Eliot of 1685 that was the property of Hon. William Cushing, Chief-Justice of the Supreme Court in 1780. The Library Company of Philadelphia has a copy of the edition of 1663 that contains the autograph of "J. Logan," who was the secretary of William Penn in 1699. There are scores of others of historic interest. 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.

The primers, grammars, and every other publication known to have appeared in the Massachusetts dialect are described at length in the "Bibliography of the Algonquian Language," by Mr. James C. Pilling, assisted by Mr. Wilberforce Eames.

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. Duponceau 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. Leusden, 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 lifelong 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 Wittgenstein, Germany, in 1693. He received his education at the University of Marburg, and after his graduation went to Halle, where he studied medicine for several years. He came to this country in 1724, and settled at Germantown, 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

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 title-page 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,

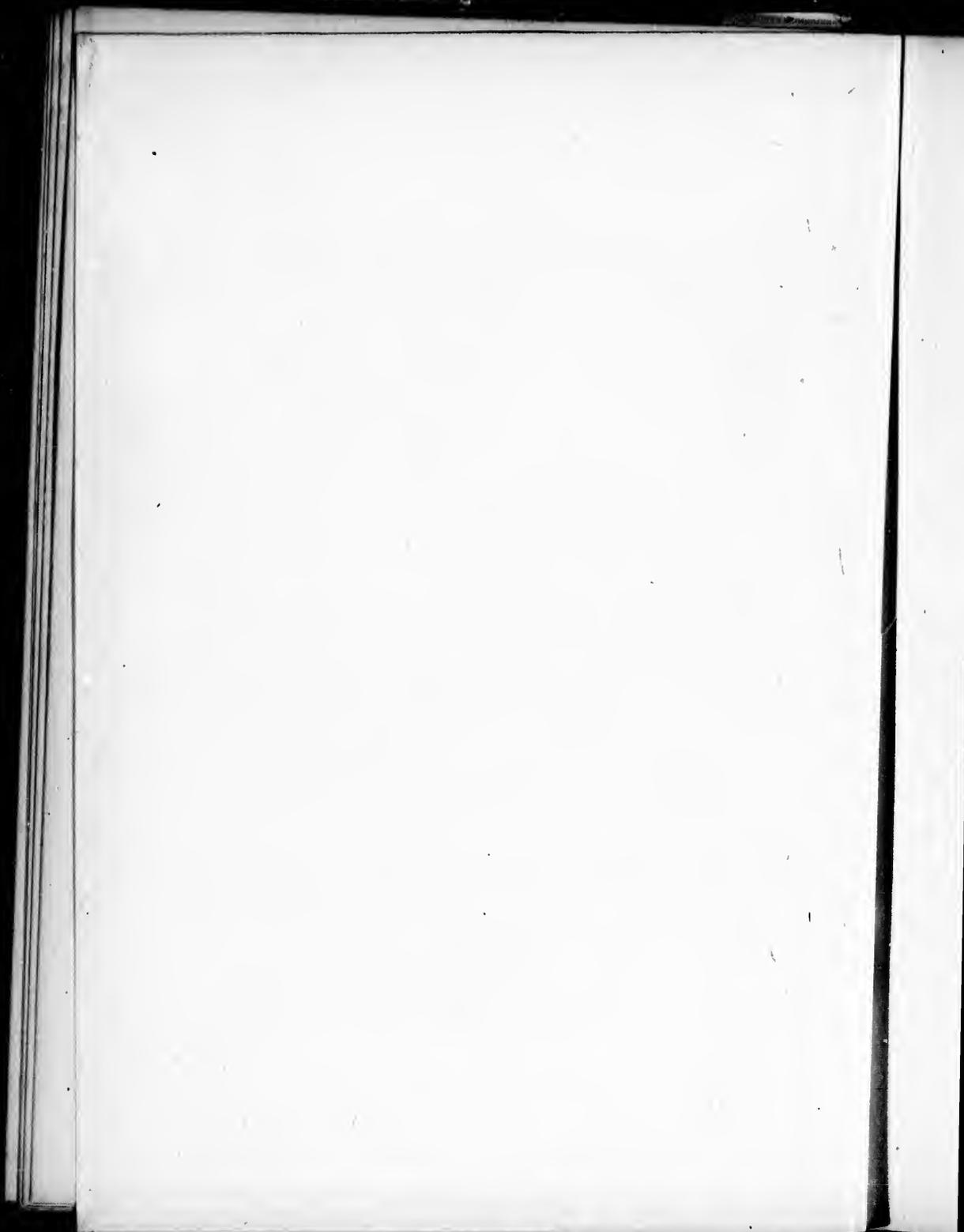
Mit jedes Capitels kurzen Sumarien, auch
beygefüget vieler und richtigen Parallelen;

Nebst einem Anhang

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

Bernantown:

Gedruckt bey Christoph Saur, 1743.



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. Nothing can illustrate this better than the following remarkable statement made by Mr. Abraham G. Cassel, a great-grandson of Christopher Saur. In a letter to the author of this book he writes: "In those early days Bibles had to come by the way of England, and they were weighed and sixpence per ounce was charged as duty or tariff, and as there were no regular importers in the colony at that time the order had to be filled by the captain of the vessel, who sometimes charged as high as one hundred percent for commission, which brought up the Bibles to an enormous price." As many of the people were poor, Saur 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 subscription 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 useles 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, which was the first one in German printed in this country. It was very small at first, consisting of twenty-four pages. It was enlarged in 1743 to

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

thirty-six 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.

In 1739 Saur published a book known as the "Weyrauchs Hügel," which is a collection of 691 hymns, which was designed for the use of the Ephrata Community. Conrad Beissel contributed 441 hymns, while other members of the Brotherhood added a few. The book is a small octavo of 800

pages, bound in the old Dutch style, that is, in oak boards covered with leather, with brass guards for the back and sides. The edition was a small one, and the book is very rare. Its present market value to collectors is fifty dollars. A great deal of interest is attached to this publication, as it was the first book printed in the German language in the United States.

Through his 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. Dr. 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.

Dr. 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 Councilor 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.

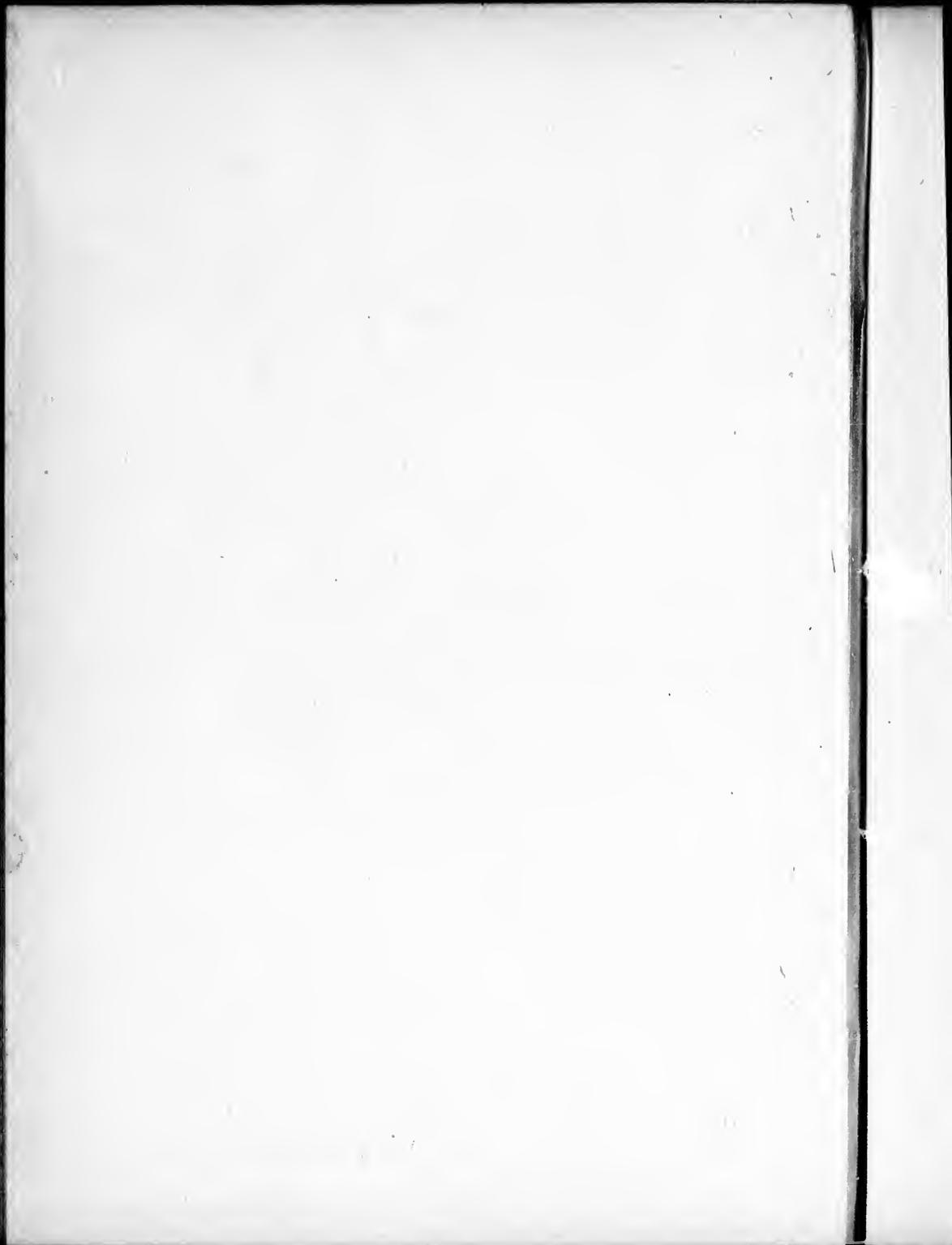
It was the first Bible printed in America in a European language.

The title-page:

“Biblia, Das ist: Die Heilige Schrift Altes und Neues Testaments, Nach der Deutschen Uebersetzung D. Martin Luthers, Mit jedes Capitels kurtzen Summarien, auch beygefügtten vielen und richtigen Parallelen; Nebst einem Anhang Des dritten und vierten Buchs Esrä und des dritten Buchs der Maccabäer. Germantown: Gedruckt bey Christoph Saur, 1743.”



Fac-simile of the armorial ensign of Dr. Heinrich Ehrenfried Luther of Frankfort-on-the-Main. Exact size.



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. In some copies this history is placed between the title-page and the Preface. Copies of this kind are few.

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, because 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 beveled 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 Dr. 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. Malo, was attacked by French and Spanish pirates, and all the cargo was captured. At the expiration of two years the Bibles

reached their destination, and came into the possession of Dr. Luther. There are persons who regard this account as highly romantic, and quite improbable, but there can be no doubt of its truthfulness, for it is placed beyond all question by the direct confirmation of it by Dr. 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 8, 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 Dr. 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 inher-

itor 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 language, 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 headland of the Isle Maclovius, known under the name of St. Malo, 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. Depart, 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 fulfilment 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 Dr. 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."

Dr. Luther presented a second 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 8, 1892, writes:

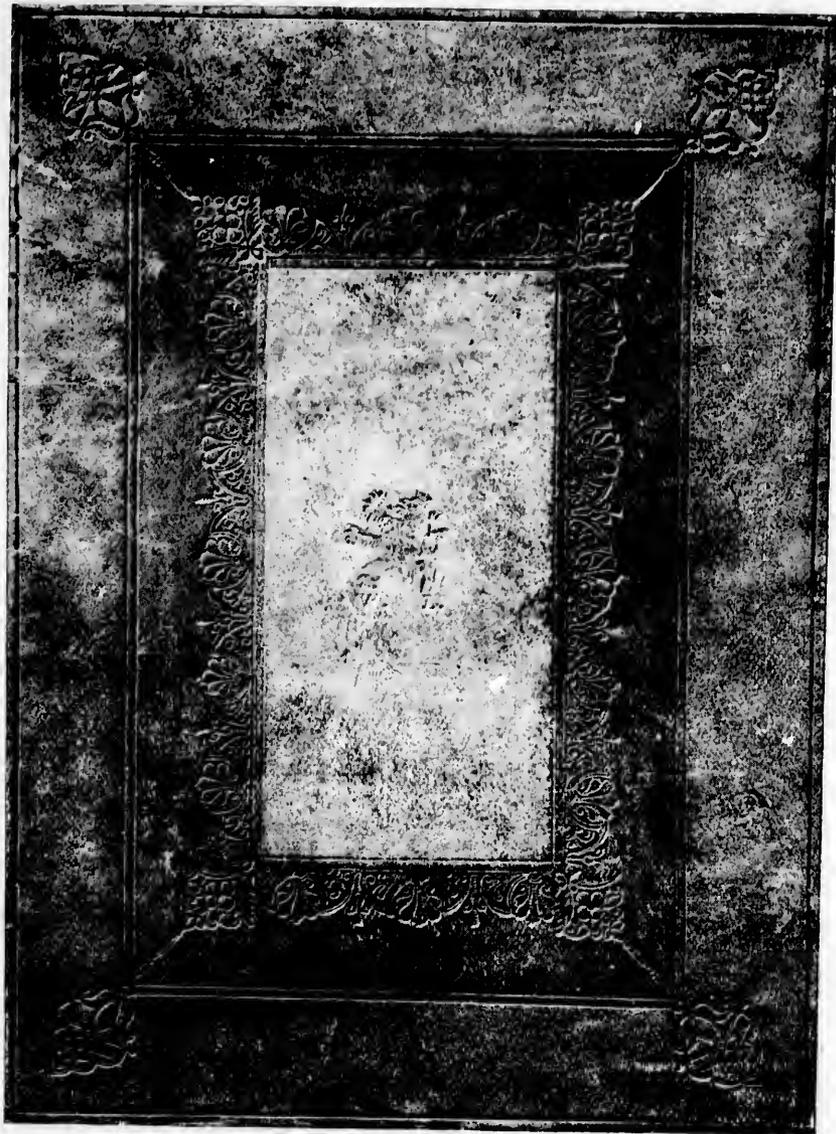
The copy is evidently in its original binding of English leather. The sections of the back are ornamented with small gold toolings, and the front and back covers have prettily shaped designs in leather. There is a middle field, or centre-piece. On the inside of the front cover is a printed dedication from H. E. Luther to Count Hermann Karl Keyserlingk, Councilor of the Empress Elizabeth of Russia.

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Fac-simile of the Saur Bible presented William VIII, the landgrave of Hesse-Cassel. Size reduced.

According to the Latin inscription, the Count lived for several years in Luther's house. 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 third copy is now preserved in the Prince Stolberg Library at Wernigerode. The librarian, Dr. Jacobs, says: "Our copy is well preserved and in the original binding, that is, the pig-skin binding in which Count Christian Ernest of Stolberg had the book bound." A fourth copy was given by 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 fifth copy was given to the Landes Bibliothek at Cassel. This Bible was originally presented to William VIII., the Landgrave of Hesse-Cassel. It is ornamented on the cover with a gilt representation of the Hessian lion, with these initials below the lion, "W. L."

William VIII., a son of the Landgrave Karl of

Hesse-Cassel, was born on the 10th of March, 1682, and died on the 1st of February, 1760. Upon the death of his brother Frederick, in 1751, he himself became Landgrave of Hesse-Cassel. As his brother Frederick—Landgrave of Hesse-Cassel from 1730 to 1751—was also King of Sweden from 1720 until the time of his death and lived in that country, William VIII. carried on the government as regent in his behalf during the entire period from 1730 to 1751.

A sixth copy from Mr. Saur was presented to the Ducal Library at Gotha, where it is preserved. Dr. W. Pertsch says the copy has the usual Latin inscription with the signature of Dr. Luther. The date is 1747.

A seventh copy was sent by 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 illus-

trious Heinrich de Bunan, Count of the Holy Roman Empire, Privy Councilor 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."

An eighth Bible was presented to the City Library at Frankfort-on-the-Main. The translated Latin inscription is in these words:

"This Holy Book, never before printed in the Western World, either in 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 to the library of this noble city by H. E. Luther, J.N.D. & C.W.A. Frankfort-on-the-Main, June, 1744."

The letters "J.N.D." are equivalent to the honorary title represented by LL.D., and the initials "C.W.A." indicate "Court Councilor of Würtemberg." This Bible is beautifully bound in brown leather, and ornamented with gilt edges. On the rear cover it bears in gilt letters the words "Biblia Germantown. 1743."

A ninth presentation copy is in the Grand Ducal Museum at Weimar. The inscription, like the other copies, is in Latin, and similarly worded and printed.

The librarian, Dr. C. Ruland, says: "The signature of Dr. Luther and the date, January, 1747, are written, and at the back of the title-page the donor has written once more his name. The book is in a perfect state of preservation—full calf binding."

A tenth copy is in the Royal Library at Hanover, but a detailed account has not been received of it. An eleventh copy is in the Royal Library at Berlin. The librarian, Dr. von Gebhardt, says: "It has the printed Latin inscription, with an account of the fortunes of the twelve Bibles sent to Europe. A portion of the text as well as the date and the signature of Dr. Luther are in writing." This Berlin copy is a most interesting and valuable one, as on a leaf before the title-page there is a history of the manner in which the twelve Bibles came into Dr. Luther's possession after they left the hands of the pirates. The account is not printed, but is written, and is in the following words: "This Dr. Luther was the agent of the Duke of Würtemberg in Frankfort-on-the-Main. He learned that some person had bought the package of twelve Bibles, that had been captured at St. Malo, for four rix-dollars,¹ and wrote to the purchaser, who at once declared himself willing to deliver up the package on consideration that he received the sum he paid for it."

¹ Literally in German, "dollars of the Empire."

These eleven copies with Luther's own copy complete the twelve. The date in the inscription of the copy in the City Library at Frankfort-on-the-Main is 1744, and the date of the Count Keyserlingk copy is 1745. It is difficult to reconcile these dates with the statement that the Bibles were two years in reaching Germany. Dr. Haeberlin advances the opinion that as these copies contain no account of the sea robbery they may constitute a part of an earlier shipment made by Saur to Dr. Luther. This may or may not be a correct conjecture.

Dr. Haeberlin states that in Luther's copy, which he retained for himself, there is a memorandum in his own handwriting 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 City Library at Frankfort-on-the-Main, or of the Prince Stolberg copy at Wernigerode. 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, and Copenhagen, no information has been received, though it has been

solicited. The most determined correspondence has brought to light no Saur Bibles in these places. It seems almost certain that Luther did not send copies to these three cities; or, if sent, they found their way into the possession of other owners. He may have changed his mind about the destination of his gifts.

The encouragement and support that Dr. 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: "Dr. 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 rendering 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. It 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.

May God then bless and accompany this edition unto the hearts of its readers; yea, may He awaken in all hearts such a holy desire and pure motive in the perusal of this holy work, accompanying that perusal with the knowledge and understanding of His Spirit, that no one may venture to call such written and printed Word a dead letter; but may, on the contrary, be able to say, with Peter (John vi. 68), "Lord, to whom shall we go? Thou hast the words of eternal life," and, as given forth by Jesus, a few verses preceding, "The words that I speak unto you, they are spirit and they are life." Now we observe that these were the same words at which many took offence, and forthwith ceased to accompany Jesus; of which person Peter could say, "Thou hast the words of eternal life."

Should any one read the Holy Scriptures and find no attraction nor insight therein, let him ascribe the fault, not to the Scriptures, but to his own dead heart. Let him inwardly sigh and pray God to renew and change his heart, through the Holy Ghost, who is the Producer of the Holy Scriptures (2 Pet. i. 20, 21). So shall God give him that same Holy Spirit, which "will guide you into all truth," according to John xvi. 13, and "bring all things to your remembrance, whatsoever Jesus hath said unto you" (John xiv. 26). "If our gospel be hid, it is hid to them that are lost. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ . . . should shine unto them" (2 Cor. iv. 3, 4). And so, if the Scriptures be obscure unto us, it is

because of the blinding of our minds, and if the Scriptures be a dead letter unto us, it is because of the death that dwelleth within us (Rom. v. 12).

The Holy Scriptures can be well likened to a good and well-prepared article of food, which, to a sick person, who hath a distaste for all food and desireth not to partake thereof, is a tasteless and strengthless dish, from which he deriveth not the slightest nourishment; but if the same be placed before a hungry man and he eat thereof, the apparently lifeless food strengtheneth him materially, and he enjoyeth the life-giving power that God hath imparted to it, by virtue of which he becometh strong for the performance of his natural tasks: Even so is a heart that longeth for the salvation of its soul exceedingly strengthened by an attentive perusal of the divine testimonials in the Holy Scriptures.

As, however, the Holy Scriptures of the Old and New Testament are in themselves so glorious, majestic, mighty and perfect, that they need no human praise, likewise are not made more effective by the testimony of man, I am not inclined to burden them with a long preface. That God may himself speak a powerful Ephphatha in all hearts and ears that read this Bible, yea (where possible) in all mankind, is the earnest desire of your faithful friend and well-wisher.

CHR. SAUR.

GERMANTOWN, the 8th December, 1763.

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 title-pages are the same, with a similar reduction of the type in the middle of the book. Substantially, the editions of 1763 and 1776 are one and the same.

At the battle of Germantown in 1777 Saur fled to Philadelphia, which was then held by British soldiers. As he had not expressed himself as in sympathy with the colonies, he was suspected of being disloyal to the country, and his property was confiscated, and his types, paper, books, printing material, and other possessions were sold under the hammer. The harsh estimate with which he was regarded by many was greatly softened by time, and his opposition to the struggle for independence is supposed to have arisen from his conscientious dislike of war and revolution.

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 came from the presses of this family. 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 Saur Testament of 1745 is an octavo volume of 592 pages. The title-page is printed in red and black, and the text is in double columns. The references are numerous. It is without preface. The New Testament of 1755 is also an octavo, but that of 1760 and the five following it are duodecimos. The prices vary according to date and scarcity.¹ 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. This is the highest price ever paid for a Saur Bible.² The editions of 1763 and 1776 are not considered as valuable. A copy of the latter date brought

¹ Appendix H.

² Appendix G.

at the Brinley sale \$25. The last issue—that of 1776—is usually sold for \$10. 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 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 de-

¹ Appendix F.

scendants 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.

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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.



PHILADELPHIA:
PRINTED AND SOLD BY R. AITKEN, AT POPP'S
HEAD, THREE DOORS ABOVE THE COFFEE
HOUSE, IN MARKET STREET.
M.DCC.LXXXII.

Fac-simile of the title page of the Aitken Bible, 1782. Exact size.

THE AITKEN BIBLE.

THE story of the effort to publish the Bible in English in America is a record through long years of well-laid plans, earnest appeals, many disappointments, deferred hopes, and final success. The man who was the leader in this movement was Cotton Mather. He spent fifteen years in the preparation of his "Biblia Americana." In 1710 he announced its completion and urged its publication. Had it seen the light of day in printed form, it would have filled with its numerous notes and comments two folio volumes. But in those early days of narrow resources no publisher was willing to undertake the work. In 1713 Mr. Mather issued a second prospectus, which was distributed largely in London with the hope that assistance might be had from English printers, but this was attended only with failure and disappointment. A third and last effort to get Mr. Mather's work into print was made in 1728, but with the same lack of success. The manuscript of the "Biblia Americana" is in the archives of the His-

torical Society of Massachusetts, where it remains as evidence of fifteen years of fruitless labor. Mr. Mather rejoiced at the publication of Eliot's Indian Bible, and his heart would have been gladdened by seeing an English Bible from an American press, but he died without the sight. The dream of his life was never realized, and that, too, after patient labor and years of waiting.

The next effort to print a Bible in English came from John Fleming, a Scotchman by birth and a resident of Boston. He was a printer by trade, and seems at the beginning to have had strong hopes of accomplishing his object. What his publication might have been can be judged from the prospectus which was issued in 1770. Here are its words:

The first Bible ever printed in America. Proposals for Printing by Subscription in a most beautiful and elegant manner in two large Volumes Folio, the Holy Bible, containing the Old and New Testaments: or a Family Bible, with Annotations and Parallel Scriptures. Containing:

I. An Interpretation of all the difficult Phrases and Words.

II. Parallel Scriptures both as to Matter and Words, with an Analysis, thereby shewing the Frame and Contexture of the Whole.

To which is annexed the Reduction of Jewish Weights, Coins and Measures to our English Standards; and a Table of the Scripture Promises. By the late Rev. Samuel Clark, M.A.

. This Work is recommended in the strongest Manner to every serious Christian as best calculated for Universal Edification, of any Book of this kind ever yet published. By the late Worthy and Rev. George Whitefield, A.M. Subscriptions are taken in by John Flem-

ing, at his Printing-Office in Newbury Street, nearly opposite the White-Horse Tavern, Boston.

CONDITIONS.

I. The Text of this Bible will be printed on a *very fine new* Type, which by good Judges, has been pronounced preferable, both as to Size and Elegance, to that on which Mr. Baskervill's *Celebrated Bible* is printed. (*Baskervill's Bible without Annotations costs the Subscribers four Guineas.*) The Notes will be printed on a Type somewhat smaller than the Text, though considerably larger than the Notes to *any* Bible ever yet Published. Of both these Types the annexed two Pages are Specimens.

II. The paper (which is to be the *Manufacture of this Country*;) shall be the same with that on which these Proposals are printed.

N. B. A few Copies will be printed on superfine Imperial Paper, if Subscribed for.

III. In order to render the above work *easy* to the *Buyer*, it is proposed, that a Number containing Five Sheets, or Twenty Pages, of the same size with the annexed Specimen (sewed in a Cover) be ready to be delivered to Subscribers every Fortnight, at the Price of One Shilling Sterling each Number. The superfine Imperial Paper, double Price.

IV. From the *splendid* Manner in which it is intended to execute this Work, it is computed it will extend to THREE HUNDRED AND FIFTY SHEETS, OR SEVENTY NUMBERS:—Should it exceed, the Overplus will be delivered *gratis* to the Subscribers.—If it be comprised in fewer Numbers, our Author's *much admired* Harmony of the Gospel, will be added to this Work.

V. In order to encourage Booksellers, Country Traders, and all others to promote Subscriptions for this grand and useful Work, the Publisher will give Two Copies, *gratis*, to such as shall collect One Dozen of Subscribers, receiving the Money from them.—Booksellers, Country Traders, &c., may be supplied with Proposals, by applying to John Fleming at his Printing Office, Newbury-Street, nearly opposite the White-Horse Tavern, Boston; where Subscriptions are taken in.

VI. The Subscribers' names will be printed.

N. B. The great expence with which this Work will necessarily be attended, renders it imprudent for the publisher to venture on it without the Assistance of a Subscription.—He hopes, that as it is the *first* Undertaking of the kind EVER attempted in AMERICA, he will meet with such Encouragement as will enable him to render this Work as correct, elegant, and perfect, as the Importance of it demands. Should his Expectations in this respect be answered, no *care, pains* nor *expence* shall be spared. And he flatters himself, he shall, at the Close of the Publication have the Honour to present to this Country, as *correct* and *beautiful* an Edition of the Sacred Writings, with Annotations, as has hitherto appeared in Any Part of the World.

* * This Work will be put to the Press as soon as THREE HUNDRED are subscribed for, and a Number, containing Five Sheets, will be regularly published every Fortnight, till the whole is completed.

Every detail seems to have been anticipated in these proposals, and so attractive a Bible to be printed on American soil should easily have secured the required number of subscribers. Nevertheless they did not respond, and the enterprise dropped out of sight. In the case of Mather the manuscript went begging for a printer, while in the case of Fleming the printer went begging for patrons for his book, and both men had to face failure.

The urgency of the situation became more pronounced when the rupture took place between the colonies and Great Britain. The people had depended chiefly upon importations for their literature, and when these were cut off there was a general destitution in the way of Bibles as well as of other books. The situation was grave and a remedy

needed. It was thought wise to bring the matter before the Government, and the Rev. Patrick Allison, D.D., chaplain to Congress, with others whose names have not come down to us, presented a memorial to that body. It was referred to a committee, who submitted a report to Congress on September 11, 1777. This document and the action taken concerning it are recorded in the Journal of Congress for 1777-78. The minute is as follows:

The Committee to whom the Memorial of Doctor Allison and others was referred, report, that they have conferred fully with the printers, &c., in this city, and are of the opinion that the proper types for printing the Bible are not to be had in this country, and that the paper cannot be procured, but with such difficulties and subject to such casualties as to render any dependence on it altogether improper: that to import types for the purpose of setting up an entire edition of the Bible, and to strike off 30,000 copies, with paper, binding, &c., will cost 10.272*l.* 10*s.* 0*d.*, which must be advanced by Congress to be reimbursed by the sale of the books: that in the opinion of the Committee considerable difficulties will attend the procuring the types and paper, that afterwards the risque of importing them will considerably enhance the cost, and that the calculations are subject to such uncertainty in the present state of affairs, that Congress cannot much rely on them: that the use of the Bible is so universal and its importance so great, that your Committee refer the above to the consideration of Congress, and if Congress shall not think it expedient to order the importation of types and paper, the Committee recommend that Congress will order the Committee of Congress to import 20,000 Bibles from Holland, Scotland, or elsewhere, into the different parts of the States of the Union.

Whereupon it was resolved accordingly to direct said Committee to import 20,000 copies of the Bible.

On this motion, New Hampshire, Massachusetts, Rhode Island,

Connecticut, New Jersey, Pennsylvania and Georgia, voted in the affirmative; New York, Delaware, Maryland, Virginia, North Carolina, and South Carolina in the negative.

During the agitation of this subject Mr. Robert Aitken of Philadelphia was encouraged to issue an edition of the New Testament, which appeared from his press 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. *Spectamus agendo.*”

These last words form a motto and are placed on 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 the fourth in 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, who on September 21, 1782, made the following report:

That Mr. Aitken has at a great expence now finished an American edition of the Holy Scriptures in English; that the Committee have, from time to time, attended to his progress in the work; that they also recommended it to the Two Chaplains of Congress to examine and give their opinion of the execution, who have accordingly reported thereon, the recommendation and report being as follows:

“PHILADELPHIA, September 1st, 1782.

“REVEREND GENTLEMEN: Our knowledge of your piety and public spirit leads us without apology to recommend to your particular attention the edition of the Holy Scriptures publishing by Mr. Aitken. He undertook this expensive work at a time when from the circumstances of the War, an English edition of the Bible could not be imported, nor any opinion formed how long the obstruction might continue. On this account particularly he deserves applause and encouragement. We therefore wish you, reverend gentlemen, to examine the execution of the work, and if approved to give it the sanction of your judgment and the weight of your recommendation.

"We are, with very great respect, your most obedient humble servants,

"(Signed) JAMES DUANE, *Chairman*,
in behalf of a Committee of Congress,
on Mr. Aitken's Memorial.

"REVEREND DOCTOR WHITE AND
REVEREND MR. DUFFIELD, Chap-
lains of the United States in Con-
gress Assembled." }

"Report.

"GENTLEMEN: 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 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 witness of the demand for the invaluable book we rejoice in the present prospect of a supply, hoping that it will prove as advantageous as it is honorable to the gentleman, who has exerted himself to furnish it at the evident risk of his private fortune.

"We are, gentlemen, your very respectful and humble servants,

"(Signed) WILLIAM WHITE,
GEORGE DUFFIELD.

"Honorable JAMES DUANE, Esquire, *Chairman*,
and the other honorable gentlemen of the Com-
mittee of Congress on Mr. Aitken's Memorial.

"PHILADELPHIA, September 10, 1782."

Whereupon,

Resolved, That the United States in Congress assembled, highly approve the pious and laudable undertaking of Mr. Aitken, as subservient to the interest of religion as well as the progress of the 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. M.DCC.LXXXII."

The title-page also contains the State arms of Pennsylvania, which consist of an escutcheon with representations of ship, plow, 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. M.DCC.LXXXI.”

The title-page also contains a woodcut 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



Was Mr. Aitken's Bible the very *first* printed in America in the *English* language? This question was vigorously discussed for many years, but with the light we now have, it should be considered settled.

Mr. Isaiah Thomas, in his "History of Printing in America," when referring to the booksellers of Boston, says:¹ "Kneeland & Green printed, principally for Daniel Henchman, an edition of the Bible

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

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 apprentice, 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 Henschman, 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 & 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

¹ Bancroft’s “History of the United States,” vol. v., p. 266.

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 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, Dr. 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 lan-

guage, is presented to Ebenezer 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,

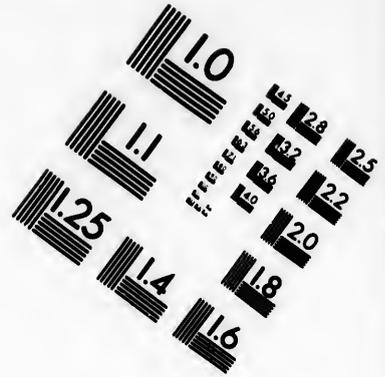
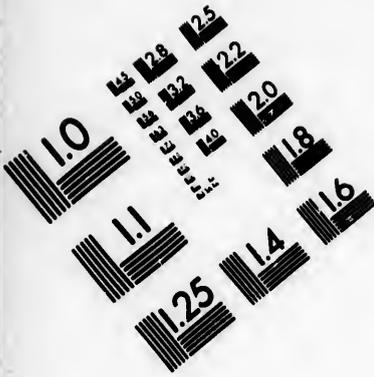
SAM HAZARD.

CHAS. MARSHALL, Esq.

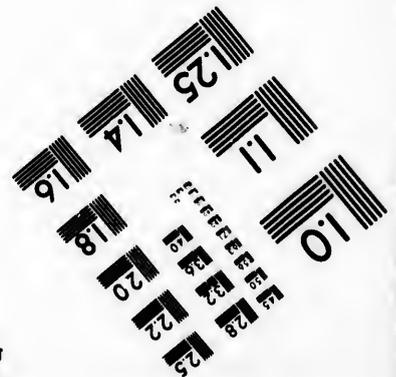
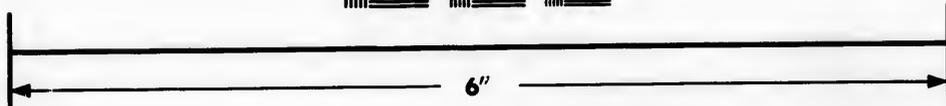
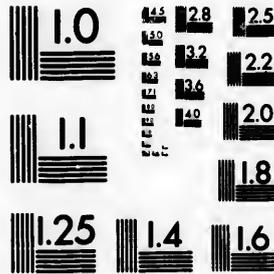
This Bible was formerly in the collection of Mr. Lea Wilson, and was bought by the British Museum in 1849. The books are in the original binding of olive-green leather. The two volumes are divided at the end of Ecclesiastes, a division peculiar to this set, as in most other copies the second volume begins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

The publication of the Aitken 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





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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." In 1789 Mr. Aitken sent a memorial to Congress asking for "a Patent, authorizing him, his heirs and assigns, exclusively, to print the Holy Scriptures of the Old and New Testaments, for the term of fourteen years, within the United States." This was not granted him. In this memorial he states that in the publication of his Bible he had lost "more than three thousand pounds in specie."

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 fifty 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 genera-

¹ Appendix I.

tion that a copy is offered for sale, and consequently it commands a high price. In the Baker sale at Philadelphia, February 12, 1891, there was an Aitken Bible in two volumes that brought \$650, and was purchased for the Library of Congress. Aitken had presented the books to his daughter. This sum of \$650 is the largest known to have been paid for this Bible of 1782.¹ Mrs. Mary A. Bradbury of Germantown, Pa., who is a great-granddaughter of the publisher, has two copies of the Aitken Bible. Mr. William Y. McAllister of Philadelphia has another copy, which was given his father in 1838 by Mrs. Campbell, the daughter of Robert Aitken. Hon. George F. Hoar of Worcester, Mass., has an Aitken Bible which was originally the property of Roger Sherman. It contains the autograph of this colonial hero and the date "1783." Senator Hoar writes of his grandfather: "It was his custom when he went to Congress every year to buy a new Bible, and bring it home and give it to one of his children at the end of the session."

The editions of the New Testament by Aitken are now rare books, especially those of 1777, 1778, and 1781. The one printed in 1779 was a school edition. They differ somewhat in the wording of the title-pages, and some of them were paged and

¹ Appendix J.

others were not. These books command generous prices.¹

The new Testament of 1781 is especially sought for, as this edition was bound with the Old Testament, and is valuable for replacing torn or defective copies.

Of the copies of the Aitken Bible in existence but few of them are in a perfect condition. Most of them are more or less defective from excessive use or abuse. In some cases the general title-page is gone or portions of the text, and only a limited number have the resolutions of Congress. This difference in condition accounts for the wide range of prices paid for the books.

The publisher of the Bible of 1782 had to encounter many difficulties in printing the book, on account of the disordered condition of the country in time of war. Another has said that "Mr. Aitken, in the midst of his work, was obliged, upon one occasion, to remove his type and materials hastily out of the city, and *bury them under a barn*, in order to save them from destruction by the British soldiers." But failure was not in Aitken's composition. A writer in *Freeman's Journal*, published in Philadelphia in 1781, says: "Under all these disadvantages, a complete, an accurate, and elegant edition

¹ Appendix K.

of the Bible was published in this very city, in four years from the time of the evacuation by the British. The very *paper* that has received the impression of these sacred books was manufactured in Pennsylvania; the whole work is, therefore, purely American, and has risen, like the fabled Phoenix, from the ashes of that pile in which our enemies supposed they had consumed the liberties of America."

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.

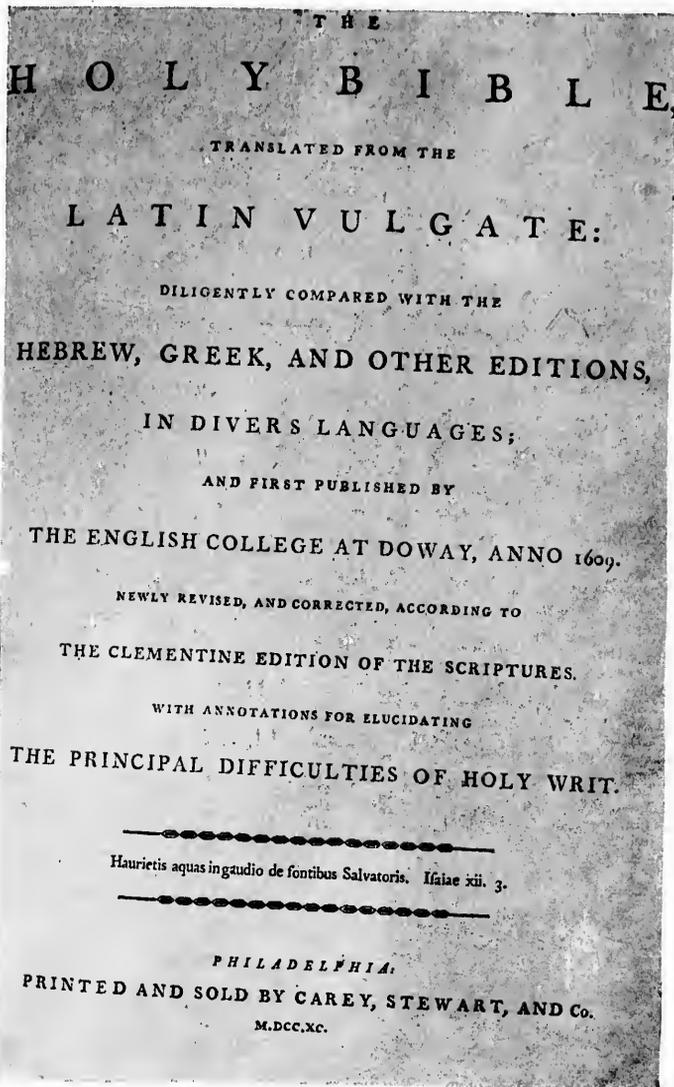
The Aitken Bible should animate the interest of Americans, inasmuch as it was the first Bible printed in the English language in America, and also because of the association of Congress with it. It is a part of our national history, for which we should be grateful, because it sets forth the fact that 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 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.

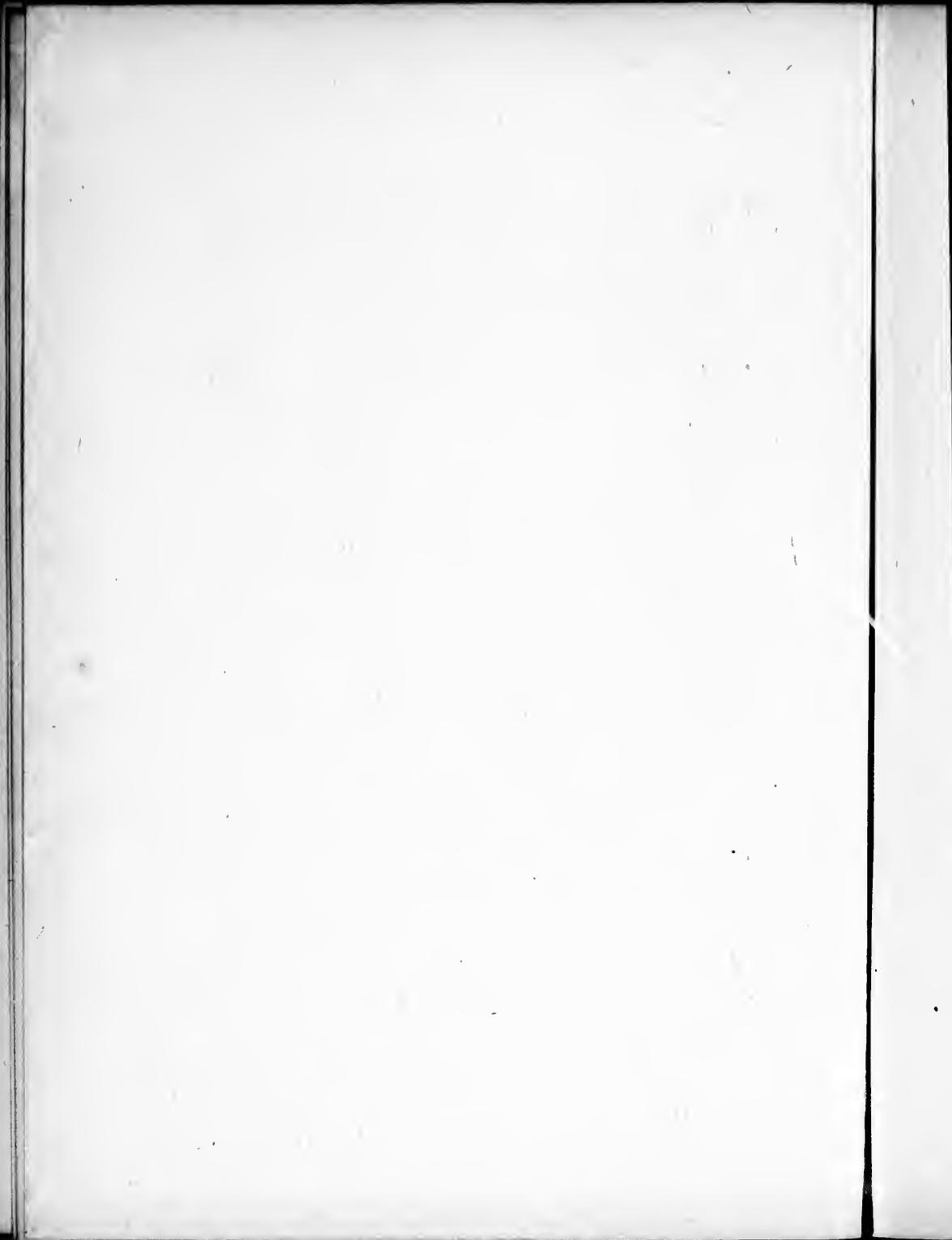
THE first *quarto* edition of the Bible *in English* printed in America was published in Philadelphia in 1790. It was the Douay version made from the Latin Vulgate. The work was undertaken by Mathew Carey, who had for political reasons come to this country.

Mr. Frazer Kirkland writes:¹ "After passing through many striking experiences as a politician and journalist abroad, Mathew Carey landed in Philadelphia on the 1st of November, 1784; and, while he was yet contemplating a removal to the country, until sufficient funds should be received from the sale of his newspaper in Dublin—which place he found it prudent to leave, in view of the government prosecution for libel which hung like a drawn sword over his head—to enable him to engage in business, the Marquis de Lafayette, having heard of his arrival, desired that he should call upon him. The Marquis,

¹ "Cyclopædia of Commercial and Business Anecdotes," vol. ii., p. 459.



Fac-simile of the title page of the first Douay Bible published in America.
Reduced size.



previously aware of the persecutions he had suffered, and admiring his noble spirit, made inquiries of him as to his future plans and prospects. On stating that it was his intention, at as early a day as possible, to establish a newspaper, Lafayette entered fully into the project, and promised him such influence as he could command with Robert Morris, Thomas Fitzsimmons, and other leading men in that region. On the following morning Mr. Carey was surprised at receiving a letter from Lafayette, containing the sum of four hundred dollars. This was the more remarkable from his not having said a word about desiring to borrow, or in any way to receive money from the Marquis, no such thought having entered his mind. This sum of money—the fabric upon which it may be said Mr. Carey built his fortune, first as a journalist and then as a printer and bookseller—he considered it a solemn duty to repay, in assisting Frenchmen in distress; which he did, fully and amply. While it was not the desire of Lafayette that it should be regarded in the light of a loan, but as a free gift, Mr. Carey in after years consigned to him an invoice of tobacco, besides on his arrival in New York, in 1824, repaying him the entire amount.”

On the 26th of January, 1789, Mr. Carey issued proposals for publishing a Douay Version of the Bible. The conditions of subscription were:

1. This Edition will follow verbatim the Translation executed at Doway.

2. It will be printed in large Quarto on the same kind of Type, as fine Paper, and with the same number of Pages as in the Oxford Edition of the Bible.

3. The price to Subscribers will be Six Spanish Milled Dollars; one half to be paid at the time of Subscribing; the other on the delivery of the Book neatly bound.

4. As soon as 400 copies are Subscribed for, it will be put to press and completed without delay.

5. The Subscribers' names will be prefixed as Patrons of the Work.

It was proposed to issue the book in forty-eight weekly numbers. It was to be in one 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 inducement, 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."

LADIES AND GENTLEMEN: 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.

Toward 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

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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.* Isaiæ 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 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 Douay Bible of 1790 is becoming a rare book, and even in Philadelphia only a few copies are preserved. A copy in good condition is worth fifty dollars.

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

Mr. Carey 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. Mr. Carey died in 1839. His business was continued by his son and a partner under the name of Carey & Lea. It was changed in 1846 to Lea & Blanchard. This extensive publishing house is now known as Lea Brothers & Co.

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

THE

the
Holy Bible

CONTAINING THE
OLD AND NEW
TESTAMENTS:
WITH THE
A P O C R Y P H A.
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
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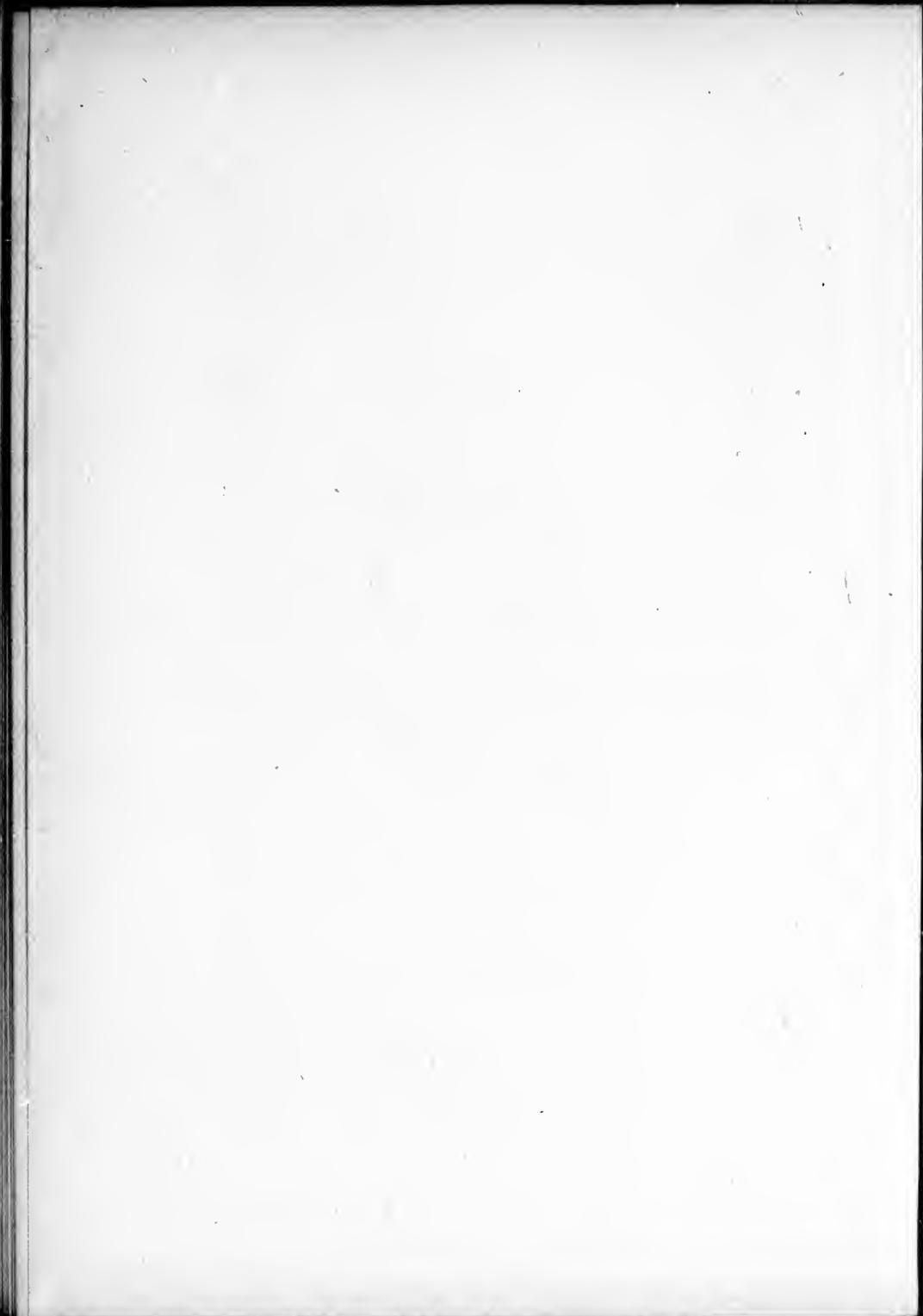
Appointed to be read in Churches.

VOL. I.

United States of America.
PRINTED AT THE PRESS IN WORCESTER, MASSACHUSETTS,
BY ISAAH THOMAS.
Sold by him in *Gloucester* and by him and Company, at FAIR'S STAIRS, No. 45, NEWBURY STREET, Boston.

MDCXCII.

Fac-simile of the title page of the folio Bible published at Worcester by Isalah Thomas in 1791. Reduced size.



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 operated, 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 issued for the quarto, which was worded as follows:

Large Family Bible. Search the Scriptures for therein are contained the Words of Eternal Life!—They have God for their Author! Salvation for their End!—And Truth unmixed with Error for their Matter.

Proposal of Isaiah Thomas of Worcester, Massachusetts, for Printing and Publishing by Subscription, an **American** Edition, in Large Royal Quarto, (Ornamented with an Elegant COPPERPLATE Frontispiece) of the Holy Bible, containing the Old and New Testaments, with the Apocrypha, an Index, Marginal Notes and References.

CONDITIONS.

I. It shall be printed with elegant new Types, already made and completed, particularly for the purpose—types large, beautiful, and suited for the accommodation of the eyes of all, especially those of the aged and infirm.

See the Specimen annexed.

II. The Paper shall be fully equal in goodness, if not of a superior quality, to the (English) Cambridge, Oxford, or London, Royal Quarto Edition.

III. The Price to Subscribers, handsomely bound, shall be only *Seven Dollars*, although the English Editions of the same size, and of an inferior quality, are sold for eight and nine Dollars.

IV. 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 20th 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.

V. The work will be committed to the Press as soon as a sufficient number of Bibles are subscribed for, barely to defray half the expense

of the undertaking. Notice will be given in the Newspapers, when the Bible will be put to the Press, on or before the first day of June next, and the time when it will be completed will then be mentioned.

☞ The Booksellers in the United States, who subscribe for *twelve* or more copies in sheets, shall have them on full as generous terms as the Booksellers in England are supplied with English Editions.

To the Reverend Clergy.

The assistance of the Reverend Clergy, of all persuasions, in this and the neighbouring States, is earnestly requested, to forward and complete so large, important and expensive an undertaking—The weight now rests entirely on the publisher of this proposal, who has already expended a very large sum for types, and other matters preparatory for the business; but he doubts not, should he be speedily favoured by having a generous number of Bibles subscribed for, to complete the work to the satisfaction of the Publick.

In order in some measure to recompense the Reverend Clergy, and all, whose piety, goodness of heart, and regard for the manufactures of their country, may induce them to help forward so great and useful an undertaking as the one now proposed, 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.

To Christians of Every Denomination.

At a time when all descriptions of men are united to promote the political welfare of our country, by the encouragement of Agriculture and all the Arts and Sciences, printing the Bible, that sacred Book which has a nobler object—the supreme and ultimate happiness of man—cannot be thought unimportant, or uninteresting, especially as it tends to promote that Morality without which Industry, Arts and Sciences are vain. The Proposal, therefore, to publish a large quarto Bible, must be pleasing to all, more especially to the Christian citizen, to whom nothing need be said as a stimulus for him to promote the good work by subscribing for one or more copies, but his being as-

ured that due care shall be taken to have it correct and well executed—that this shall be the case, no labor or cost, within the subscriber's reach, will be wanting; for it is his ambition, should he proceed with the work, to have it completed in such a manner as shall disgrace neither himself nor his country.

It cannot be presumed that anything need be said to recommend the Bible, that ground work of our holy Religion, to any class of citizens whatever—if there should, nothing new can be given on the subject—we must republish the ideas of those who have gone before us.—Books are addressed to the Judgment or the Imagination—intended to touch the Passions, or please the Fancy.—The Holy Bible addresses the Soul, directs to the paths of peace and happiness here, and brings to view a beautiful prospect of an hereafter—in its pages may be viewed, with awful surprise, the great and glorious works of Creation—and with pleasing admiration may be seen the Rise and Fall of Empires—the Revolutions of Kingdoms and States—the various Vicissitudes of Life in all stations—the Depravity of Human Nature, when Man is forsaken by his God—the easy transitions from Innocence to Guilt, from Virtue to Vice—the Policy of Courts, and Simplicity of Cottages—the Rage of Lust—Folly of Pride—Fate of Tyranny, and Madness of Ambition.—Here may be found Patterns for all who wish to practice the Christian and Moral Duties. St. Gregory says. “From the Patriarchs we may take the model of all virtues—Abel teaches us Innocence—Enoch, Purity of Heart—Noah, a firm Perseverance in Righteousness—Abraham, the Perfection of Piety and Faithfulness—Joseph, Chastity—Jacob, Constancy in Labour—Moses, Meekness—and Job, Invincible Patience.—Salvation, the most glorious prize that man can obtain, may be perused with pleasure, and it may with ease be acquired, if Piety is the guide, and Faith the intercessor—the mercy of God is greater than our delinquency, and happiness eternal within our reach, if we suppress the gratification of our passions to seek it: Read, therefore, and be informed—look for, and find.”

To the Publick at large.

As it is presumed that every denomination of Christians will be pleased with the intention of the proposer, so he rests assured that all

will cheerfully contribute in aiding him to carry on and complete this first American Edition of a Royal Quarto Bible. He begs permission to subscribe himself,

With the greatest respect, &c.

ISAIAH THOMAS.

WORCESTER, November, 1789.

☞ All who may have Subscription Papers, are requested to return them by the first day of May next, to the Publisher, in Worcester, or to the Bookstore of himself and Company in Boston.

The two editions of the Thomas Bible appeared in December, 1791. In the *Massachusetts Spy* of December 15, 1791, appeared an advertisement which reads: "The Royal Quarto Bible (and the only one of so large a typed Quarto ever attempted in America) is this day completed from the Press of the undersigned." In the same paper of the same date we find the following: "Folio Bible. The first volume of this large work is this day completed and will be put in boards with all speed. Subscribers may be supplied with this volume at the book-store of the publisher in Worcester fourteen days from this date. The second volume is in great forwardness; both the letter press and plate are nearly completed." 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 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 1012 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 woodcuts 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 Bibles appeared fifteen years after the Declaration of Independence. What the publisher in the quarto and folio says in the address "To Christians of every Denomination" 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 its 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 Publick Good.

The civil and religious Rights of Men are generally understood, and are 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 the General and State 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 honour, dignity and happiness, Can any be indiffer-

ent 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 patriotick, 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.

The Editor, desirous to assist in the improvement of the most useful of all Arts, has carried through his Press *two* editions of the Holy Bible—(this Folio, illustrated with fifty Copperplate Engravings of Scripture History, and one in Royal Quarto).—No cost, care or labour hath he spared to render these Editions correct, neat and elegant. He thinks he may venture to assure you that, in respect to Correctness, no copies of the Bible, now extant, have had more attention paid to them. The Editor furnished himself with nearly thirty copies, printed at different times and places—from these he selected the most correct, by which to revise the whole of this work.—The Marginal Notes and References to the Quarto Edition were all previously examined and compared with the Text by the Minister of Holden.—Every sheet of the Text, before its commitment to the Press, was carefully examined by the Clergymen of Worcester, and by other capable persons—and compared by not less than eight different Copies—six of them the most correct British Modern Editions from the Presses of the Universities of Oxford and Cambridge, and two of them Ancient British Copies of the present translation—one printed in London, 1626, by Benham Norton and John Bill, only sixteen years after the first publication of this translation—the other at the University Press at Cambridge in 1637.—The Editor had also among his collection of Bibles, the celebrated Bishop Cranmer's, by supposition the first complete translation of the Bible into English, printed at London in the Reign of Henry VIII, 1540—a British translation sup-

posed to have been made in the Reign of Queen Elizabeth, and at a subsequent period revised by the most learned of the Bishops—and also the one in general use immediately preceding the translation of King James.—In instances in which the copies of the translation now in use differed, these most ancient English Editions helped to determine which was the most correct; and no other use was made of them.—All the above mentioned copies have occasionally been referred to—and in case of difference, the preference has been given to the most ancient British copies of the present translation, when there was good evidence that these were correct.

Though many difficulties impeded this work in the press, yet both Editions were executed in a little more than twelve months, solely at the expense of the Editor.—How far he has succeeded in his endeavour, you will judge by a comparison of his copies with those printed in Europe of the quality which his are done to imitate. If on inspection, the execution of the work should be satisfactory, he flatters himself that he may rely on all the Friends of Revelation and on all the Patrons of the Arts, to succeed his endeavours, and reward his exertions, by giving his Editions a preference to those imported from abroad.

With esteem and respect,

your obedient, and very humble Servant,

ISAIAH THOMAS.

WORCESTER, *Massachusetts*, December, 1791.

Preceding the Address of the Translators are the following paragraphs:

VARIOUS English Translations of the Bible were extant at the close of the sixteenth century: In some of them the Old Testament was made from the Septuagint, (that is, from a Greek translation of the Hebrew executed by order of Ptolemy Philadelphus, 284 years before the Christian Æra) in others, immediately from the Hebrew Text, except a few passages which were rendered from the Septuagint—and in others, both the Old and New Testament were made from the Latin of the Vulgate. These translations in several instances differed from each other, which induced King James I, to select fifty four men, eminent for their piety and learning, and particularly skilled in the origi-

nal Languages of the Scriptures, to make an entire new translation of the Bible—the Old Testament from the original Hebrew Text, and the New from the original Greek. Forty seven of these eminent men commenced the important business in the beginning of the year 1607.—They arranged themselves into separate classes, and to expedite the work, each class took a separate portion of the Bible. After three Years close application, the several classes had completed the parts assigned them.—The whole number then assembled in a body, and critically compared the copies of each class with the original, and with other translations—and no sentence was finally accepted till, in the general opinion, it expressed the sense of the inspired original: Nearly another year, it is said, was spent in this business: And in the Year 1611, this translation was by Authority first published. As it was executed by the order, and at the expense of the Crown, the Copyright became the property of the King, whose it has ever since continued.

This is universally acknowledged to be the most correct English translation of the Bible that has yet been published to the World—and it is generally used in Churches and private Families throughout Greatbritain and America.

With their copy the Translators presented to King James the following ADDRESS which has ever since been prefixed to all British Editions of the Holy Scriptures, viz ;

An octavo edition of the Bible was published by Mr. Thomas in 1793 with this title-page:

“The Holy Bible, containing the Old and New Testaments: Together 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. United States of America. Printed in Worcester, Massachusetts, By Isaiah Thomas. Sold by him in Worcester. Sold also by said Thomas

and Andrews at Faust's Statue, No. 45, Newbury Street, Boston; and by said Thomas and Co. in Walpole, Newhampshire. MDCXCIII.

This edition claims to be "carefully copied from the Folio and Quarto" Bibles which had preceded it. Some of the copies were published without the Apocrypha. Another octavo edition was issued in 1802, but in title-page and arrangement of contents it differs from that of 1793.

In 1797 the same publisher issued his Common School Bible, known as "Thomas's Standing 12mo Edition." The title-page is worth quoting:

"The Holy Bible, containing the Old and New Testaments: 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. Gen. 11: 7 in Hebrew. United States of Columbia. Printed at Worcester, Massachusetts, By Isaiah Thomas. Sold by him in Worcester by Wholesale, Bound or in Sheets. Sold also by said Thomas and Andrews in Boston, and by the Booksellers in the United States of Columbia." 1797.

The same book reappeared with fresh dates in 1798 and 1799. In each case the title-page contained the line "United States of Columbia." The successors of the publisher issued the 12mo edition with differently worded title-pages through many years.

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 reelected 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

The American Antiquarian Society, which was the object of so much interest to Dr. Thomas, has be-

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

come one of the strongest institutions of the land. It has a new building with a library of ninety thousand volumes, containing 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.

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

T R E N T O N:
P R I N T E D A N D S O L D B Y I S A A C C O L L I N S.
M. D C C . X C I .

Fac-simile of the title page of the quarto Bible printed by Isaac Collins at Trenton in 1791.
Reduced size.

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., February 16, 1746. He learned the printing trade, part of the time with James Adams of Wilmington, Del., and completed it at Williamsburg, Va., in the office of William Rind. When he was of age he went in 1766 to Philadelphia and worked with William Goddard and other 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 to George III. for the Province of New Jersey. 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."

He for twenty-six years published the "New Jersey Almanack," the first number appearing in 1771. He also printed several books, among which were

the "Laws of New Jersey," Ramsey's "History of South Carolina," Sewell's "History of the Quakers," and Baxter's "Saint's Rest."

From Burlington Mr. Collins removed his business to Trenton, where in 1788 he published an edition of the New Testament. It is an octavo in size, and without preface and pagination. In 1789 a proposal was issued for the publication of a quarto Bible. The document reads as follows:

Proposals for publishing by Subscriptions, by Isaac Collins in Trenton, The Holy Bible, containing the Old and New Testaments; with the Apocrypha and Marginal Notes.

CONDITIONS.

I. This Work, to be contained in one large volume, quarto, of nine hundred and eighty-four pages, will be reprinted, page for page, with the Oxford edition on a beautiful new type and good paper. An Index and a Concordance will be added; and also the Scripture measures, weights, and coins.

II. The price to Subscribers for the Volume, well bound, Four Spanish Dollars; One Dollar to be paid at the time of subscribing, the remainder on the delivery of the book.

III. The Work to be put to press as soon as three thousand copies shall be subscribed for and to be finished without delay.

The undertaking received the indorsement of the Governor of New Jersey in these words:

To all whom it may concern:

Mr. Isaac Collins has for many years last past, been and still is, Printer to the State of New Jersey: Having by this means had the more frequent opportunities to see his Work, I have had abundant

proof of the accuracy and correctness of his publications, as well as of his remarkable attention to business.

WIL. LIVINGSTON.

TRENTON, 11th Sept. 1788.

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 on March 19, 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 appearing 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.

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. The minutes in addition read:

The General Assembly also confirm the appointment made by the Synod of New York and New Jersey, that Dr. John Witherspoon, Dr. Samuel S. Smith, and Mr. James F. Armstrong be a Committee to confer with any such Committee as may be appointed, whether

from any other denomination, or from any other Synod of our denomination, to revise and correct the proof sheets, and, if necessary, to fix upon the most correct edition of the Scriptures to be recommended to the printer from which to make his impression, and that the said Committee be ordered to agree with the printer, that Ostervald's Notes, if not inconsistent with the views of other denominations of Christians engaged in this undertaking, be printed with it, in such a manner as may best promote the publication. The General Assembly, desirous to spread the knowledge of eternal life contained in Holy Scriptures, earnestly recommend to all the congregations under their care to encourage this undertaking.

The Journal of the Convention of the Protestant Episcopal Church held in Philadelphia August 8, 1789, records the action taken by that body in these words:

Proposals for an edition of the Holy Bible, by Mr. Isaac Collins, of Trenton, were laid before this Convention, and satisfactory information was given them as to the proposer's abilities for the execution of the work: Whereupon, Resolved on Motion of Mr. Jones, That the members of this Convention will assist Mr. Collins in the procuring of subscriptions.

The Baptist Association at a meeting held in Philadelphia October 6, 1789, passed the following resolution:

This Association taking under consideration the proposals of Mr. Isaac Collins, of Trenton, New Jersey, to print an edition of the Holy Bible in quarto after the Oxford Edition; and his request to this Association to patronize the work; Being desirous to encourage so laudable a design, do appoint our brethren the Rev. Oliver Hart, Dr. Samuel Jones, Rev. Benjamin Foster, and Rev. Burgiss Allison, to concur with any Committee appointed by any other denomination to

revise and correct the proof-sheets, and, if necessary, to fix upon the most correct edition of the Scriptures to be recommended to the Printer, from which to make his impression. And that the same Committee be 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 sacred Scriptures, by being thus intimately associated with them; and, particularly, as being incompatible with the union of people of different religious sentiments in promoting the work. And, moreover, the Association recommend to all the churches and congregations in their bounds to encourage the undertaking.

The work of the publisher received the following indorsement:

August, 1790.

The underwritten have examined the edition of the Holy Scriptures which Mr. Isaac Collins of Trenton is publishing as far as he has proceeded, are highly satisfied with the neatness and accuracy of the work, and believe that in the critical attention paid to the different editions of England and Scotland, to the difference of words which are to be found in these editions, and to the care bestowed upon the execution of the whole, the work will be equal to any in the English language.

Signed, JNO WITHERSPOON
SAM S. SMITH
JAMES F. ARMSTRONG
OLIVER HART.

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."

While the printing of the Bible was in progress, Mr. Collins's establishment was visited by Mr. Caleb Cressons, who made this note in his diary:

8th mo. 1791. 5th day, 25th.

Was out of bed about 4. . . . Reached Isaac Collins' at Trenton about 7, and took a second breakfast. Went up into his printing-room where his hands were busily employed on a quarto edition of the Holy Bible which they were near finishing. . . .

He told me that he meant to strike off 5,000 impressions, which would occasion him to advance, in paper and workmanship, at least £4,000 to £5,000 before he could receive any advantage. But, as our society in the United States, and particularly in Pennsylvania, have encouraged the work by subscription and otherwise, I hope his laudable and industrious endeavours may be finally blessed and prospered.

The work having received the requisite support, the Bible was issued from the Collins press in Trenton in the year 1791. Though diligently sought for, no particulars have been found by which to determine what month in the year 1791 this publication appeared. In the *New Jersey Journal* of May 25th is found the following advertisement: "Notice is hereby given to the public in general, and in particular to the subscribers to the edition of the Holy Scriptures now printing by Isaac Collins at Trenton, that he has proceeded in the work as far as the book of John," etc. All that can be said is that it was issued after the month of May. 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 Trans-

lations 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 Reader," by Rev. Dr. Witherspoon, was substituted for the dedication to King James. This production became very popular, and was published over and over again in various editions of the Bible by different printers, for thirty or more years. As it appeared first in the Collins Bible it is well to quote it here :

To the Reader.

As the DEDICATION of the English translation of the BIBLE to king James the first of England seems to be wholly unnecessary for the purposes of edification, and perhaps on some accounts improper to be continued in an American edition, the Editor has been advised by some judicious friends to omit it, and to prefix to this edition a short account of the translations of the Old and New Testaments from the original Hebrew and Greek in which they were written.

To the Jews were first committed the care of the sacred Writings, and for many ages they were in a manner confined to that chosen people. There was then no need of translations into other languages ; yet was the providence of God particularly manifest in their preservation and purity. The Jews were so faithful to their important trust, that, when copies of the law or the prophets were transcribed, they observed the most scrupulous exactness : they not only diligently compared the one with the other, but even counted the number of letters in each book, and compared and recorded the numbers.

The first translations that were made of the Old Testament were after the Babylonish captivity. They are called the Targums, which word in the Chaldean language signifies Translations. They are also often

called the Chaldee Paraphrases ; some of them are exact translations of different parts of Scripture ; others are properly paraphrases, containing enlargements, explanations, and even additions. Several of them are yet extant, and they are often mentioned by the ancient fathers of the Christian church. Some have affirmed that the five books of Moses and that of Joshua were translated into Greek before the days of Alexander the Great. But the most remarkable translation of the Old Testament into Greek is called the Septuagint, which, if the opinion of some eminent writers is to be credited, was made in the reign of Ptolemy Philadelphus, about 260 years before the Christian era. At any rate it is undoubtedly the most ancient that is now extant, and on many accounts deserving notice, though not to be put on a level with the Hebrew text, as has been sometimes done.

The New Testament was originally written in Greek, and no sooner was the gospel spread through the nations than it was found necessary to translate the inspired Writings for each into its proper tongue. Some translations of the Old Testament, different from the Septuagint, were made into Greek from the year of Christ's birth 128 to 200. It is generally believed that the church of Antioch was favoured with a Syrian translation of the Bible as early as the year 100. The Ethiopians of Abyssinia have a version of the Bible, which they ascribe to Frumentius, of the fourth century. Chrysostom, who lived in the end of the fourth, and Theodoret, who lived in the middle of the fifth century, both inform us that they had the Syrian, Indian, Persian, Armenian, Ethiopic, and Scythian versions. The ancient Egyptians had the Scriptures translated into their language. The Georgians have a version in their ancient language. The most ancient German translation is supposed to have been made by Ulphilas, A.D. 360. The Old Testament of all these translations, except the Syrian, is taken from the Septuagint, and not immediately from the Hebrew text.

We will now give some account of the translations of the Bible into the English language. There have been some who have affirmed that Adelme, Bishop of Sherburn, who lived in the beginning of the eighth century, translated the Psalms into the Saxon tongue. That however is uncertain, as some of the best historians make no mention of it ; yet it is possible, as he was a man of great parts, and of great

learning for those times, and said to be the first Englishman who wrote in the Latin language. About the same time, or a little after, Bede, commonly called the venerable Bede, translated some parts of the New Testament, some say the whole Bible, but that is not probable. Near 200 years later king Alfred translated the Psalms into the same language. In 1382 Wickliff finished his translation of the Bible, which is yet extant; that is to say, there are copies of it in some publick and private libraries. All these translations were made from the Vulgate. In the reign of Henry the eighth several editions of the Old and New Testaments were published in English; one of the most remarkable is that of William Tyndal in 1530. The translation of the New Testament was made from the original Greek, but probably the Old Testament either from the Latin of the Vulgate, or the Greek of the Septuagint. This was soon followed by the improvements of Coverdale and Mathews. By order of the king, Toustal, Bishop of Durham, and Heath, Bishop of Rochester, made a new translation, which was published in 1541: but, not pleasing Henry, was suppressed by authority. In the reign of king Edward the sixth another translation was made, two editions of which were published, one in 1549, and the other in 1551. In the reign of queen Elizabeth another translation was made, which, being revised by some of the most learned of the Bishops, went by the name of the Bishops' Bible. This professed to be translated from the Hebrew of the Old Testament, and the Greek of the New, though in some instances, when there was a difference, it preferred the Septuagint to the Hebrew.

This last circumstance, with some others, induced king James the first to select fifty-four persons, eminent in learning, and particularly well acquainted with the original languages in which the Old and New Testaments were written, to make a new translation of the whole Bible. In the year 1607, forty-seven of those persons, the other seven probably having died, assembled together, and arranged themselves into committees, to each of which a portion was given to translate. They were favoured not only with the best translations, but with the most accurate copies, and the various readings of the original text. After about three years assiduous labour, they severally completed the parts assigned them. They then met together, and while one read the translation newly formed, the rest had each a copy of the

original text in his hand, or some one of the ancient versions, and when any difficulty occurred they stopped, till by common consultation it was determined what was most agreeable to the inspired Original. This translation was first published A.D. 1610, and is the one which has been ever since that time printed by publick authority, and generally used in the British dominions. It may be added with safety, that it has been generally approved by men of learning and piety of all denominations, of which its having never been superseded by any other, for one hundred and eighty years, is a sufficient proof.

The Publisher has only further to add, that he has made the following impression from the Oxford edition of 1784 by Jackson and Hamilton—and has been particularly attentive in the revisal and correction of the proof-sheets with the Cambridge edition of 1668 by John Field—with the Edinburgh edition of 1775 by Kincaid, and, in all variations, with the London edition of 1772 by Eyre and Strahan—that where there was any difference in words, or in the omission or addition of words, among these, he followed that which appeared to be most agreeable to the Hebrew of Arias Montanus, and to the Greek of Arias Montanus and Leufden, without permitting himself to depart from some one of the above-mentioned English copies, unless in the mode of spelling, in which he has generally followed Johnson.

During the lapse of years since this Address was written there has been a great advance all along the line of biblical investigation, and if rewritten to-day some of the statements made to the reader would require modification; but in the main the account is correct.

This Bible of 1791 was printed with great care.

“Isaac Collins,” says another,¹ “greatly desired, in undertaking the work, to present to those who

¹ “History of the Collins Family,” p. 19.

had subscribed for it a Bible free from typographical errors, and therefore secured the services of a number of persons who had had long practice in correcting proofs, and who would conscientiously fulfil the arduous task. In revising the proof-sheets, as well as in the examination of various editions of the Bible, several learned and distinguished ministers of different religious denominations gave their aid, while a number of his children assisted in reading the proofs eleven times, the last examination being intrusted to the eldest daughter. A reward of one pound sterling was offered by their father for the detection of any error."

The work was two years in passing through the press, and it said only two errors were ever discovered in it, the one being a broken letter, and the other a punctuation mark. In 1793 Mr. Collins printed a Bible in octavo. He removed his business in 1796 to New York City, and in 1802 took his son Thomas into partnership. In 1805 Benjamin W. Perkins, Jr., joined the firm, and it became known as Collins, Perkins & Co. In 1808 Isaac Collins retired, and the firm became Collins & Perkins. In 1810 Perkins left the business, which was carried on by Thomas and Isaac, Jr., as Collins & Co.

Isaac Collins died at Burlington, N. J., in the year 1817, in the seventy-second year of his age. It has

been recorded of him that¹ "it was a cause of great satisfaction to him in his latter years that he had never published any works detrimental to the moral or religious education of the community, and that he had instilled such a principle in those of his sons who succeeded him in the printing and publishing business."

Collins & Co. 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.

¹ "History of the Collins Family," p. 58.

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THE
SELF-INTERPRETING BIBLE,
CONTAINING
THE SACRED TEXT
OF THE
OLD AND NEW
TESTAMENTS.

Translated from the Original, Tongues, and various former Translations,
Diligently Compared and Revised.

IN WHICH ARE GIVEN,

MARGINAL REFERENCES AND ILLUSTRATIONS,
AN EXACT SUMMARY OF THE SEVERAL BOOKS,
A PARAPHRASE ON THE MOST OBFUSCATE OR IMPORTANT PARTS,
AN ANALYSIS OF THE CONTENTS OF EACH CHAPTER,
EXPLANATORY NOTES,
AND EVANGELICAL REFLECTIONS.

BY THE LATE

REVEREND JOHN BROWN,

MINISTER OF THE GOSPEL AT HADDINGTON.

*Search the scriptures; for in them ye shall ye have eternal life, and these are they which testify of me. John vi. 45.
To him that overcometh the tempter, I will give him the crown of life, which he shall never receive carnally.
Rev. xlii. 1.*

Where a testimony is, there is a sign of strength in the death of the witness; Heb. ix. 16.

The Lamb slain from the foundation of the world; Rev. xlii. 9.

NEW-YORK,

PRINTED BY HODGE AND CAMPBELL,

AND SOLD AT THEIR RESPECTIVE BOOK STORES.

M. DCC. XXXII.

Fac-simile of the title page of the first Bible published in New York.
Reduced size.

THE FIRST BIBLE PUBLISHED IN NEW YORK.

HUGH GAINÉ was a successful and enterprising printer and publisher in New York City for more than forty years, his place of business during these years being in Hanover Square. It is stated that his press was first set up in 1750. The year following he started the *New York Mercury*, which he edited for thirty-one years. He also published books and pamphlets, and did the Government printing. In 1790 he issued a 12mo edition of the New Testament. This is the wording of the title-page:

“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. H. G. New York: Printed and Sold by Hugh Gainé, at his book-store and Printing Office, at the Bible, in Hanover Square. M.DCC.XC.”

There are headings to chapters and columns, and the book is not paged. This was the first Testament printed in New York. It is considered rare by Bible collectors.

In the same year (1790) Hodge, Allen & Campbell of New York started a movement to publish two editions of the Bible, the one a folio and the other a quarto. The sanction and approval of the State authorities was deemed advisable, and as the result of a petition sent to the legislature the following resolution was passed by the State Senate and concurred in by the House of Assembly on the 6th of April, 1790:

Resolved (if the House of Assembly concur herein), That the Legislature highly approve the laudable exertions of Messrs. Hodge, Allen and Campbell, booksellers in New York, to promote the Industry and Manufactures of America by printing a correct and neat Edition of Doctor John Brown's Folio Family Bible; illustrated with short Notes and Annotations, so cautiously expressed as not to give offence to any denominations of Christians; and hope they may meet sufficient encouragement to complete their undertaking agreeably to their Memorial to the Legislature, whereby the people may be supplied with this edition much cheaper than can be imported.

For some reason Mr. Allen dropped out of the enterprise, as the Bible that was published contains only the imprint of Hodge & Campbell. The work was done by subscription, and was two years in passing through the press. The proposals for the folio Bible are still extant, and a copy is here reproduced:

NEW YORK, May 4th, 1790.

Brown's Self-Instructing Folio Family Bible. Embellished with a variety of elegant Copper Plates, being a genuine American Edition. The largest and cheapest ever proposed to be printed in the United States.

Proposals, for Printing by Subscription, by Hodge and Campbell of New York; and will be put to Press on the 1st day of June next, The Holy Bible, containing the old and New Testaments with the books of the Apocrypha. Illustrated with Notes and Annotations comprehending a most valuable Treasury of Divine Knowledge, With Practical References at the end of each Chapter, calculated to improve the understanding, purify the heart, promote the cause of virtue, and guide the reader to the Mansions of Eternal Bliss.

By JOHN BROWN, D.D.

Late Minister of the Gospel at Haddington.

CONDITIONS OF PUBLICATION.

I. The whole of this extensive and valuable work, will be printed in large folio on fine paper, American manufacture, and on an excellent, large and new type, cast on purpose for this work.

II. It will be completed in forty numbers, one of which will be printed and delivered regularly every two weeks—price one Quarter of a Dollar or Twenty-five Cents.

III. Every other number will be embellished with a beautiful and elegant engraving, executed by an ingenious American Artist illustrating some remarkable transaction or incident recorded in the Holy Scriptures.

IV. That every reader may be enabled to form a proper judgment of the superiority of this work over any other Bible, the first number may be had for perusal; and if it should not meet with the approbation of the Reader, the money shall be immediately returned.

V. A correct list of the Subscribers' names shall be printed and given in the last number.

VI. Gentlemen who will interest themselves in procuring Subscribers, shall receive one copy gratis, for every twelve they may obtain, and Booksellers and Printers the usual allowance.

☞ The Public may be assured, that the Editors will spare neither expense nor attention in having the work carefully and correctly printed. The proof sheets shall not only be diligently revised and compared with various editions of the Holy Scriptures, but also read and corrected by clergymen of different denominations.

☞ Subscriptions received by the Publishers in New York, and by the Printers and Booksellers on the Continent.

The folio Bible appeared in 1792. The Old and New Testaments are liberally supplied with references in the margins. The Apocrypha is printed in reduced type, and is without notes or explanations. The frontispiece is a patriotic device in which at the head of the page is a representation of the arms of the State of New York. Under this is America holding the constitution and receiving a copy of the Bible. The goddess of Liberty is on one side, and behind America a pedestal with the names on it of Washington, Montgomery, Greene, Franklin, Warren, Adams, Mercer, Putnam, Jay, Clinton, Gates, Morris, and Lafayette. The engraver was Dunlap. There are eighteen other engravings, twelve in the Old Testament and six in the New. Fronting the title-page of the latter is a map of the Holy Land. The engravings are all signed except one, that of "Queen Esther fainting."

The general title-page reads: "The Self-Interpreting Bible: Containing, The Sacred Text of the Old and New Testaments. Translated from the Original Tongues, and with the former Translations Diligently Compared and Revised. To which are annexed, Marginal References and Illustrations, An exact Summary of the several Books, A Paraphrase on the most obscure or important Parts, An Analysis of the Contents of each Chapter, Explanatory Notes,

and Evangelical Reflections. By the late Reverend John Brown, Minister of the Gospel at Haddington.

Search the scriptures, for in them ye think ye have eternal life, and these are they which testify of me, JOHN v. 39.

To him give all the prophets witness, that, through his name, whosoever believeth in him shall receive remission of sins, ACTS x. 43.

Where a testament is, there must also of necessity be the death of the testator, HEB. ix. 16.

The Lamb slain from the foundation of the world, REV. xiii. 8.

New York: Printed by Hodgson and Campbell, And Sold at their respective Book Stores. M.DCC.XCII."

The back of the title-page is blank, and on the next leaf is:

THE AUTHOR'S ADDRESS.

Not to depreciate the valuable commentaries of *Pool, Patrick, Clark, Henry, Burkitt, Gill, Doddridge, Guyse, &c. &c.* but to exhibit their principal substance with all possible advantage, in a manner that might best comport with the ability and leisure of the poorer and labouring part of mankind; and especially to render the oracles of GOD their own interpreter, and enable every serious reader to judge for himself what doctrines ought to be believed and what duties practised by the Christian; are the avowed aims of this publication.

In the copious INTRODUCTION, the principal PROOFS of the DIVINE AUTHORITY of the Old and New Testaments, and the RULES necessary to promote the profitable perusal of the oracles of GOD therein contained, are largely exhibited. The connected scheme of the HEBREW LAWS, and their evangelical signification,—and of the FATE of nations, narrated or predicted in scripture, as subservient to the glorious work of our redemption,—together with the large CHRONOLOGICAL INDEX,—form a summary of the most celebrated labours of

the learned world on these diversified subjects. An accurate attention thereto will, through the blessing of GOD, greatly assist in searching the scriptures with success.

The CONTENTS of the sacred books, and their respective chapters, are an accurate, full, and explicatory, representation of their subject.—Properly attending to these, the reader must discern of whom, or of what, the HOLY GHOST there speaks, and understand the passage accordingly. He may easily fix in his mind a general, but distinct, view of the whole system of inspiration; and thus be capable, with the utmost readiness, to find out or compare whatever passages of scripture he may desire.

The EXPLANATORY NOTES are chiefly confined to the *figurative*, the *prophetic*, and the *practical*, parts. Here the obscurity of scripture, or the importance of faith and holiness, chiefly required them.

In our SAVIOUR'S delightful discourses, and the epistles of his inspired messengers, our holy religion is most fully delineated; and there the explication is peculiarly extensive, and attempts to exhibit the substance of many learned and expensive commentaries, in a manner which, attending to the beautiful connection, clearly unfolds the scope and meaning of the SPIRIT OF GOD.

A particular and lively application of divine truth to the heart, and an unspotted holiness of conversation, being the immediate end of GOD'S revelations to men, the contents of each chapter, which are often in an explicatory manner, are in the REFLECTIONS practically summed up, and directed home to the reader himself, for enlightening his understanding, awakening his conscience, warming his heart, and for directing and animating his practice.

An exact knowledge of the SEASONS in which the oracles of GOD were delivered, or the events mentioned in them took place, being of no small importance for obtaining a distinct perception of their meaning, the dates before and after our SAVIOUR'S incarnation have been adjusted from the best chronologers, and marked in the margin.

But as every Protestant must allow the scripture itself to be its own interpreter—as GOD, to oblige men to a diligent search of his word, comparing spiritual things with spiritual, has seldom fully unfolded any of his more important truths in one particular passage—the uncommon collection of PARALLEL SCRIPTURES, such as is not to be

found any where else that I know of, has formed the most laborious, and will, to the diligent peruser, be found *by far* the most valuable part, of the work. Some of these are similar in phrase, others in meaning, and, in fine, others in their scope and design. In these, and others which may be added, we have a delightful view of the HARMONY of the scripture, and multiplied PROOFS of every article of our Christian faith; we have a real CONCORDANCE, which may abundantly furnish preachers and others with their desired quotations; we have, in little room, a large COMMENTARY, infinitely more certain than any dictates of men; and of which the very words are, as nails and as goads, pointed and fastened by the great Master of assemblies. In a truly diligent comparison of them, many texts all at once explain, and are explained by, each other. Nor, unless at first, will the careful reader find much trouble in comparing the texts: but the mere view of the marginal quotations will direct his memory to that part of them which corresponds with the sentence to which they are annexed for explication. And, for his encouragement, I can truly say, that my labour, in collecting the parallel texts in this work, has afforded me much more PLEASANT INSIGHT into the oracles of GOD than all the numerous commentaries which I ever perused.

Thus we may listen to and converse with GOD, and lay our consciences open to the inspired arrows of our all-conquering REDEEMER; —we find his words, and eat them, to the joy and health of our soul; we hide them in our heart, that we may not sin against him; we become mighty in the scriptures, and expert in handling this sword of the SPIRIT, in opposition to every enemy of our soul: in fine, we are made wise unto salvation; are reprov'd, corrected, and instructed in righteousness, and perfectly furnished for every good work. May the LORD himself prosper it for these ends!

J. BROWN.

The next page is occupied with an address "To the Reader." This is in substance the same as that found in the Collins Bible of 1791, which is quoted in full in the Collins chapter. There is a variation

in the opening paragraph, and here and there in the language that follows. After this is "An Introduction to The Right Understanding of the Oracles of God." This covers 36 pages, closely printed, and is divided into five chapters, dealing with the following subjects: Chapter I., Of the Divine Authority of the Scriptures of the Old and New Testaments; Chapter II., Of Rules for Understanding the Scriptures of the Old and New Testaments; Chapter III., Of the Jewish Laws and Types; Chapter IV., A Short View of the Geography and History of Nations; Chapter V., A Chronological Harmony of the Scripture Histories, and of the Fulfilment of its Predictions. Besides this Introduction it has an "Appendix of Weights, Monies, Measures, and Times, mentioned in Scripture"; a "Table of Scripture Measures, Weights, and Coins: With an Appendix, containing the Method of calculating its Measures of Surface, hitherto wanting in Treatises on this Subject. By the Right Reverend Richard Lord Bishop of Peterborough."

Following these comes "A Table of Offices and Conditions of Men," covering a half-page; then the "Names and Order of all the Books of the Old and New Testaments, and the Apocrypha, with the Number of their Chapters."

Next the "Days of the Week" and the "Watches"

(referring to the division of time), followed by a "Table of Kindred and Affinity."

A List of Subscribers is printed at the end of the New Testament, while in other copies it is placed between the address "To the Reader" and the "Introduction." The first name on the list is that of "George Washington, Esq. President of the United States of America." On the last page is an expression of thanks from the publishers for the support they received in printing the Bible. This is signed by them and dated "New-York, 1st April, 1792."

In the same year Hodge & Campbell issued their quarto edition of the Bible. It differs throughout from the folio, and is not supplied with Brown's Notes.

Title-page: "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. Search the Scriptures, &c. To Him give all the Prophets, &c. Where a testament is, &c. The Lamb slain, &c. New York: Printed by Hodge and Campbell, and Sold at their respective Bookstores. M.DCC.XCII."

At the end of the volume are the Psalms in meter after the Scotch version. While well printed and a creditable book, it never excited the interest nor commanded the sale of the folio edition.

Hugh Gaine also issued a Bible in New York in 1792. It is a 12mo book, printed in Ruby type.

Title-page: "The Holy Bible, containing the Old and New Testaments: Translated out of the Original Tongues; And with the former Translations diligently compared and revised. H. G. New York: Printed and Sold by Hugh Gaine at his Book-Store and Printing Office, at the Bible, in Hanover-Square. M.DCC.XCII."

This Bible is without preface, and is not paged. Following the general title-page is a line running "The Names and Order of all the Books of the O. and N. Test." A second page is devoted to an "Account of the Dates or Time of writing the Books of the New Testament." The book ends with "A Table of Offices and Conditions of Men." This Bible cannot be considered strictly an American production, as the types it is believed were set up in Scotland, and the plates then imported to this country, and the printing executed in New York. Eleven years after the publication of the first edition, the plates were sold to Carey of Philadelphia.

Browne's Self-Interpreting Bible of 1792 reappeared in New York in 1806 as "Printed by Sage & Clough, for Robt. McDermut, No. 248, and J. & T. Ronalds, No. 188 Pearl Street." The text is the same as in the first edition, but the engravings are

taken from the Thomas Bible of 1791. A third issue bears the date of 1820 and the imprint of S. Walker, 148 Cherry Street, New York. From the same place of business, T. Kinnersley, in 1822, published the fourth edition. It came out in 162 numbers, embellished with twenty-eight copper-plate engravings. After the address "To the Reader" is printed "A Calculation of the number of books, chapters, verses, words, letters, &c., in the Old and New Testaments and the Apocrypha," which some curious person had worked out. This "Calculation"¹ has since become very familiar, but this was probably its first appearance in an American Bible. A fifth edition of Browne's Bible was published by Mr. Kinnersley in New York in 1826, and the sixth in 1833. The stereotyped plates found their way to Baltimore, where they did their last service in an edition of the Self-Interpreting Bible printed by Joseph Neal of that city in 1851. There is no date on the title-page, but on the printed numbers or parts in which it was issued the year 1851 is given.

In 1859 Johnson, Fry & Co., 27 Beekman Street, New York, issued an edition of the Self-Interpreting Bible, from entirely new plates. This is expressly stated as "A New Edition." It draws from a number of commentaries, and claims to have "upward

¹ Appendix L.

of eight thousand explanatory and critical notes." The new material was edited by the Rev. Henry Cooke, D.D., LL.D. The book was issued in numbers, and many of the engravings are repeated from Rutter's "Life of Christ."

The Self-Interpreting Bible had a long popularity. During the years of its publication the wording of the title-page was changed, different engravings were used, and several printers had it in hand, but the body of the book remained the same, and the folio form was continued.

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THE
OLD COVENANT,
COMMONLY CALLED
THE OLD TESTAMENT:
TRANSLATED FROM
THE SEPTUAGINT.

By CHARLES THOMSON,
Late Secretary to the Congress of the United States.

VOL. I.

PHILADELPHIA:
PRINTED BY JANE AITKEN, No. 71,
NORTH THIRD STREET.
1808.

Fac-simile of the title page of the Bible translated from the Septuagint
by Charles Thomson and published at Philadelphia in 1808.
Reduced size.

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, 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

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

translation which he afterward 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 is still valued for its vigor and perspicuity. Orme speaks of it in commendable terms in his "Bibliotheca Biblica" of 1824, where he says:¹ "This transatlantic work is creditable to America and to the learned author. It is the only English version of the Septuagint, and is therefore worthy of attention, as well as for the fidelity with which it is executed. The New Testament contains many improved renderings and improvements." Horne follows in like terms in his "Manual of Biblical Bibliography," published in 1839. He writes:² "The translation is, upon the

¹ "Bibliotheca Biblica," p. 429.

² "Manual of Biblical Bibliography," p. 263.

whole, faithfully executed, though that of the Old Testament, being a version of a version, can hardly afford much assistance to the biblical student. The translation of the New Testament is much improved in the punctuation, and also in the arrangement of the objections and replies that occasion such frequent transitions in St. Paul's Epistles. The notes which accompany this work are very brief, but satisfactory as far as they go."

As the years have gone by Thomson's translation has not lost its place in the minds of critical students. As one evidence of this, it need only be stated that it was consulted by the Revision Committee in their version of 1881. The following quotations will give the reader some impression of this translation :

ST. MATT. v.

On seeing these multitudes he went up to the mount and sat down, and his disciples came to him, and he opened his mouth and taught them, saying,

3. Happy the poor in spirit; for the kingdom of the heavens is theirs.
4. Happy they who mourn; for they shall be comforted.
5. Happy the meek; for they shall inherit the land.
6. Happy they who hunger and thirst for righteousness; for they shall be satisfied.
7. Happy the merciful; for they shall obtain mercy.
8. Happy the pure in heart; for they shall see God.
9. Happy the peacemakers; for they shall be called children of God.
10. Happy they who are persecuted for righteousness' sake; for the kingdom of the heavens is theirs.

11. Happy are ye when men will revile and persecute you, and accuse you falsely of every evil thing on my account.

12. Rejoice and exult triumphantly; for great will be your reward in heaven; for thus they persecuted the prophets who were before you.

13. You are the salt of the earth. Now if the salt become insipid, with what can it be made salt? It is no longer fit for anything, but to be thrown out of doors, and trampled under foot by men.

v. 37—Let your word yes be yes, and your no, no; for whatever exceedeth these proceedeth from that which is evil.

ST. JOHN xvi.

1. These things I have spoken to you that you may not be stumbled.

2. They will excommunicate you. Indeed a time is coming, when whosoever killeth you will think he doth an act of religious worship to God.

7. But, I tell you this truth, it is to your advantage that I go away; for if I do not go, the monitor will not come to you; but when I go I will send him to you.

8. And when he is come he will convince the world in respect to sin, and in respect to righteousness, and in respect to judgment—

9. in respect to sin, because they do

10. not believe in me; and in respect to righteousness because I go to my Father and you see

11. me no more; and in respect to judgment, because the prince of this world is judged.

I COR. xv.

v. 35. But a certain person will say, How are the dead raised and with what sort of a body do they come? Simpleton! that which thou thyself sowest is not quickened except it dieth. And as to what thou sowest, thou sowest not the body which is to be, but a bare grain, for instance, of wheat, or of any other seeds; and God giveth it a body as it hath pleased him and to every of the seeds its own peculiar body.

In the fifth chapter of the First Epistle of St. John the translator omits the verse about the three heavenly witnesses.

Charles Thomson was born at Maghera, Ireland, on November 29, 1729. He and his father sailed for America in 1741, but the father died at sea, and the son landed at New Castle, Del. The lad was but eleven years old and in destitute circumstances. He fell into the hands of a family at New Castle, but as they desired to apprentice him to a blacksmith he ran away. On the road he met a kind-hearted lady who offered him a seat in her carriage. She asked him, "What would you like to be?" His ready reply was, "A scholar." His wish was splendidly realized, for she took him under her care and gave him an education. In the war with Great Britain, Thomson gave his sympathy and influence to the side of the colonies. In 1774 John Adams wrote: "Charles Thomson is the Sam Adams of Philadelphia, the life of the cause of liberty." 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. He filled other positions of honor and responsibility, and was appointed to announce to Washington his election as President of the United States. Each year he was reelected 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. His intellectual ability was widely recognized, for John Jay desired him to write the history of the American Revolution, saying, "You are the most competent man for the work." 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, Pa. 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 twenty years of patient investigation, persistent study, and an intense love for his work. Before the manuscript was given to the press it was transcribed four times. Dr. Francis Bowen, Professor of Philosophy in Harvard College, speaks thus of Thomson: "This solitary and unaided scholar, over three quarters of a century ago, living in what might have been viewed from the English standpoint as a small provincial city, having at his disposal none of the rich means and appliances of scholarship which were collected in the Jerusalem chamber of Westminster Abbey, and in fact probably possessing hardly any books available for his purpose except an English Bible and a copy of the Textus Receptus of the Greek New Testament and Septuagint, has yet produced a work which may well challenge comparison with the best results of the united labors, during the last ten years, of two companies containing thirty or forty of the best scholars in England and America."

Mr. Albert J. Edmunds 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 reëdited 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

The Rev. Henry G. Weston, writing in the *Christian Index*, says of the New Testament part of Thomson's work: "Taking into consideration all the circumstances in which it was produced, the time, the author, the state of biblical learning, this is a marvelous production. Felicitous in its language, not so much translating words as transferring ideas, conveying the thought of the Greek into expressive

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

English, a chapter can hardly be read in the hearing of any person fond of the New Testament study without awakening curiosity and interest. I sometimes use it at family prayers, and frequently in the seminary chapel; never, if strangers are present, without eliciting inquiries as to the author, and rarely without hearing the desire expressed to possess the work. Indeed, I have had for years orders at second-hand book-stores for every copy offered for sale, and there are always friends awaiting to take it from me. Those who wish a version which translates words in the order in which they occur in the Greek will consider it inferior to the Canterbury version. In idiomatic expression, in simplicity and grade, in rhythm and cadence, it need not be said that it is inferior, as all English versions must be, to the Authorized Version; but for 'clearness, accuracy, and force,' it would be hard to surpass it."

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.

THE FIRST HEBREW BIBLE.

WE have seen that from the press of Harvard College came the earliest publications of this country. From the same source issued the first book printed in America in the Hebrew language. It is an edition of the Psalms, edited by Professor Francis Hare, and printed by Hilliard & Metcalf in 1809. It is a 12mo book of 495 pages, and is very rare. Under the Hebrew text are various readings, and below this the Latin translation.

In 1810 Mills Day of New Haven, Conn., circulated a prospectus in which he promised to publish an octavo Hebrew Bible. At the same time he sent out two sample pages in Hebrew of the first chapter and part of the second chapter of Genesis. The project evidently failed, for no Hebrew Bible has ever been seen with Day's imprint.

In 1812 Mr. Horwitz formulated his plans for publishing a Bible in Hebrew and secured a number of subscribers, but in 1813 he transferred the business to Mr. Thomas Dobson of Philadelphia. The

תורה נביאים וכתובים

BIBLIA HEBRAICA,

SECUNDUM ULTIMAM EDITIONEM

JOS. ATHLÆ,

A

JOHANNE LEUSDEN

DENUO RECOGNITAM,

RECENSITA VARIISQUE NOTIS LATINIS ILLUSTRATA

AB

EVERARDO VAN DER HOOHT,

V. D. M.

EDITIO PRIMA AMERICANA, SINE PUNCTIS
MASORETHICIS.

TOM. I.

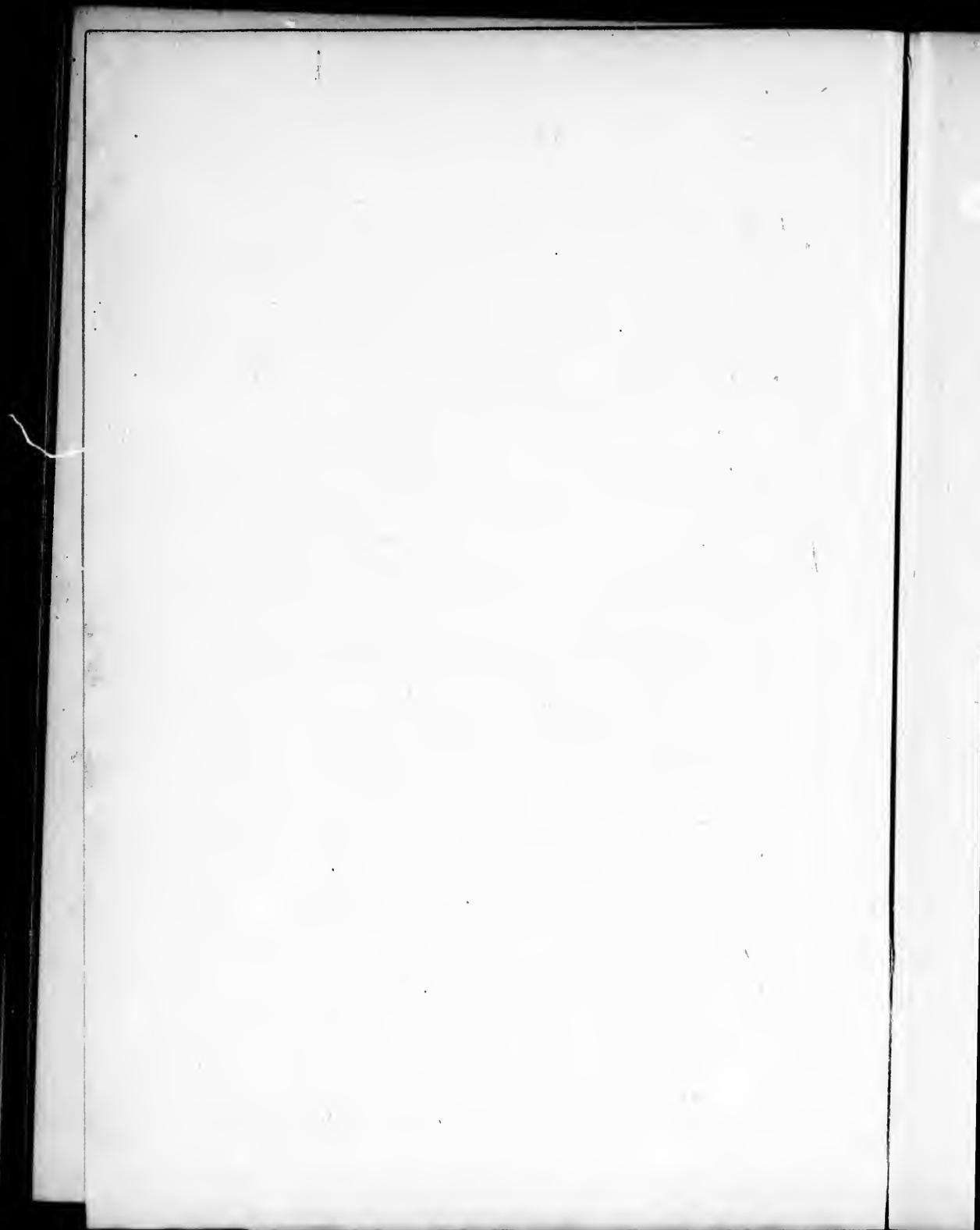
PHILADELPHIÆ:

CURA ET IMPENSIS THOMÆ DORSON EDITA EX AEDIBUS LAPIDEIS.

TYPIS GULIELMI FRY.

MDCCCXIV.

Fac-simile of the title page of the first Hebrew Bible published in America.
Reduced size.



work was issued in 1814 in two octavo volumes, the printer being William Fry, of the same city. The preface is in Latin and covers eight pages. It was written by Van der Hooght, and refers to the division of the Hebrew Scriptures, to their names, to the separation of numerous paragraphs in the Pentateuch, to the sections of each week, to the number of verses in each book, and to certain grammatical rules.

The Old Testament according to the computation of the Jews is made up of twenty-four books. The twelve minor prophets are considered as one book, and Ezra and Nehemiah also as one book. There is a threefold division of the whole book: first, Torah, which comprises the Pentateuch; second, Neviim, which contains the books of the former and latter prophets as they are denominated; and third, Kethurim, containing the Psalms, Proverbs, and nine other books. Of this first issue of the Hebrew Bible in the United States the Rev. S. Morais, LL.D., the well-known rabbi of Philadelphia, in a letter to me writes: "The edition is good, and I think as correct as others. The marginal annotations are helpful and copious. They occur more frequently in the Pentateuch and historical books than in the prophets and Hagiographa, where they are found only on each chapter or psalm." In 1846 an edition of the Pen-

tateuch in Hebrew in five octavo volumes was printed by C. Sherman of Philadelphia. A resident of the city, the Rêv. Isaac Leeser, the rabbi of the Hope of Israel congregation, edited the work. He designed it to be so strictly Jewish that he consulted no English authorities, but drew from the writings of eminent Jews, such as Arnheim, Zung, Hochstratter, Johlson, Mendelssohn, and Heineman.

Rabbi Leeser in 1849, in conjunction with Joseph Jaquett, edited a Hebrew Bible, which was published in Philadelphia. It is an octavo of 1416 pages, and typographically well done. At the end the reader is informed in what volume of the prophets each Haftarah or prophetic section of each Sabbath can be found, so likewise that read on a holiday. This is the first Hebrew Bible printed in this country with Masoretic points.

In 1853 a quarto edition of the Old Testament was published in Philadelphia, which is in English in double columns. The translation was made especially for the Jews by Rabbi Leeser. He devoted fifteen years to the work, and consulted no English book except Bagster's Bible.

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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.

Fac-simile of the title page of the first Translation made in the United States of
the New Testament from the Syriac-Peshito Version. Reduced size.

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" has been variously defined. Some writers give it the meaning of "simple," as having reference to the simplicity and clearness of style that characterize this ancient version. Others think the word means "literal," as indicating exactness and correctness. Still others are of the opinion that it conveys the idea of the word "common" in the sense of comprehensive, just as we speak of the Book of Common Prayer. Any of these meanings is a tribute to the value of the Peshito. "Its language," writes Michaelis, "is elegant and pure. It is not loaded with foreign idioms, and it discovers the hand of a master in rendering those passages where the idioms of the two languages deviate from each other. It has no marks of the stiffness of a translation, but is written with the ease and fluency of an original." Wolfgang

Francius says:¹ " Among all the versions of the New Testament, that which holds the first rank, and is the most exact, felicitous and divine, is certainly the Syriac, which undoubtedly was most faithfully handed down by apostolical men, who remembered well the recently uttered words of Christ and his apostles, and understood their meaning, for Christ himself used this language." To this testimony may be added the words of Dr. Murdock, who says:² " The great value of this translation depends on its high antiquity, on the competence and fidelity of the translators, and on the affinity of its language to that spoken by our Lord and his Apostles. In all these respects it stands preëminent among the numerous versions of the New Testament."

While there is no doubt concerning the antiquity of this version, 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

¹ " Treatise on Hermeneutics," p. 38.

² Murdock's " Translation of the Syriac New Testament," Appendix II., p. 497.

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 Hierosolymitian 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

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

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, LL.D., who published the first Four Gospels, and later the remainder of the New Testament. 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."

A portion of the first chapter of the Gospel according to St. John is quoted, as giving some idea of this version from the Syriac. The words in brackets are supplied:

ST. JOHN i.

1. In the beginning, was the Word; and the Word was with God; and the Word was God.
2. He was in the beginning with God.

3. Every thing was by his hand; and without him, was not any thing whatever that existed.

4. In him was life; and the life was the light of man.

5. And this light shineth in the darkness; and the darkness apprehended it not.

6. There was a man sent from God, whose name was John.

7. He came for testimony, to bear witness concerning the light.

8. He was not himself the light, but (came) to bear witness concerning the light.

9. The true light was that, which enlighteneth every man who cometh into the world.

10. He was in the world; and the world was by his hand; and the world did not know him.

11. He came to his own [people]; and his own [people] received him not.

12. But such as received him, to them gave he the prerogative to be children of God; [even] to them that believe on his name;

13. Who are born, not of blood nor of the pleasure of the flesh, nor of the pleasure of man, but of God.

14. And the Word became flesh, and tabernacled with us: and we saw his glory, a glory as of the only begotten from the Father, that he was full of grace and truth.

15. John testified of him, and cried, and said: This is he, of whom I said, That he cometh after me, and is before me; for he was prior to me.

16. And of his plenitude have we all received, and grace for grace.

17. For the law was given by the hand of Moses; but the reality and grace was by the hand of Jesus Messiah.

18. No man hath ever seen God; the only begotten God, he who is in the bosom of his Father, he hath declared [him].

The early Syriac manuscripts were not divided into chapters and verses, but into lessons of about the same length, that were appointed to be read in public worship. In printed copies the chapters and

verses are indicated in the margins. One lesson was taken from the Epistles, and the other from the Gospels, so that the congregation heard the greater part of the New Testament in the course of twelve months.

Lessons were assigned for each Sunday and each festival from Advent onward, thus showing from an early date an orderly and systematic keeping of the ecclesiastical year. Dr. Murdock says:¹ "The Peshito Canon embraces all the books which were universally admitted to be genuine in the early ages of the Church; and it excludes all but one of the books concerning which there was for a time doubt and uncertainty. It is almost precisely the same with the Canon derived from the writings of Irenæus, Tertullian, and others in the first ages of the Church. And this may be considered as evidence of the high antiquity of the version. It was made before the New Testament Canon was fully settled."

Dr. Murdock was born in Westbrook, Conn., February 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,

¹ Murdock's "Translation of the Syriac New Testament," Appendix II., p. 490.

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. A second edition appeared in 1855, and the third was published by Robert Carter & Brothers of New York in 1858.

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Η ΚΑΙΝΗ
ΔΙΑΘΗΚΗ.
NOVUM
TESTAMENTUM.
JUXTA EXEMPLAR JOANNIS MILLII AC-
CURATISSIME IMPRESSUM.



EDITIO PRIMA AMERICANA.

WIGORNIA, MASSACHUSETTENSIS:
Excudebat ISAIAS THOMAS, JUN.
SINGULATIM ET NUMEROSE EO VENDITA OFFICINÆ SUÆ
APRIL—1800.

Fac-simile of the title page of the first Greek Testament printed in America.
Exact size.

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. It is worthy of a passing notice that in the year 1800 Thomas published the first Greek grammar in this country. It is a duodecimo of 224 pages. The title-page states that the book was "originally composed for the College-School at Gloucester." Another line reads "Recommended by the University at Cambridge, Mass.,

to be used by those who are intended for that Seminary."

An edition of the New Testament in Greek and Latin arranged in parallel columns appeared in Philadelphia in 1806. It was edited by John Watts, and printed by S. F. Bradford, and was a reprint of the edition of John Leusden which was published at Utrecht in 1675. It is a 12mo of 561 pages, and was the first Leusden issued in this country. Another edition by the same printer was published under like date wholly in Greek, and containing 286 pages.

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 names of W. Wells and A. Hilliard appear, though the former was likely both editor and publisher. This edition of the Greek Testament is a reprint of Griesbach's Manual, published at Leipzig in 1805. This was the first of this text appearing in America. Dr. Hall says:¹ "At the time of its publication, this book is said to have been hailed by one party with joy—'with an *Io triumphe*,' as one of the old-school biblical scholars informs me—as a denominational weapon, and the annihilator of their opponents; while by the latter it

¹ "American Greek Testaments," p. 28.

was looked upon with timidity, not only as the destroyer of proof-texts and the discloser of the sandy foundation of innumerable sermons, but as a would-be unsettler of the New Testament itself. But the telegraph did not exist in those days, and those hopes and fears and antagonisms remained local and temporary. It was impossible to make a critical edition of the New Testament a badge of orthodoxy or heresy on either side; and the book came speedily into use and preference among the more enlightened clergymen of that generation in all denominations. Andover Theological Seminary appears to have taken the lead in this favorable movement, among representatives of the timid side. At all events, a 'Harmony of the Gospels' with this text was soon prepared for that institution. From that day onward, America has not ceased to possess critical texts of native print, although she cannot say, like Germany, that her scholars have issued no Elzevir text since 1775. The publication of this Griesbach in America was no common event."

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 small 12mo New Testament in Greek and Latin which followed the rendering of Leusden, covering 699 pages. It contains a number of misprints evidently copied from the foreign edition of 1804. It has a Latin preface of a little over three 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. Some editions of the latter bear the date of 1823. 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 were published in Philadelphia for a number of years. Dr. Hall says:¹

¹ "American Greek Testaments," p. 36.

“Wilson’s New Testament has had an enormous circulation, and is still in use by very many. Probably no edition was more commonly used by the mass of clergymen and students from 1823 to 1840.”

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 Perkins. 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 academic 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 October 1, 1836. The two volumes include 1261 pages of printed matter.

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

The English notes of Bloomfield's work are thoughtful and strong, and clearly teach that the Apostolic Church was governed by bishops, priests, and deacons.

In 1838 an American reprint of the Polymicrian Greek Testament was issued in Philadelphia by Henry Perkins, Joseph P. Engles, A.M., being the editor. 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 marvelous 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's Leipzig edition of 1840. The marginal notes are retained, with the parallel references of Scripture, and the readings of different editors. It had a wide circulation, but has been superseded by recent and more critical works. The book is a 12mo of 508 pages, issued by Leavitt & Trow, New York, other editions appearing in 1845.

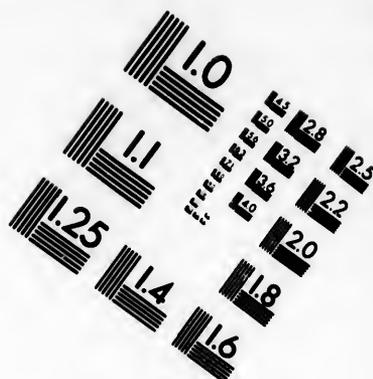
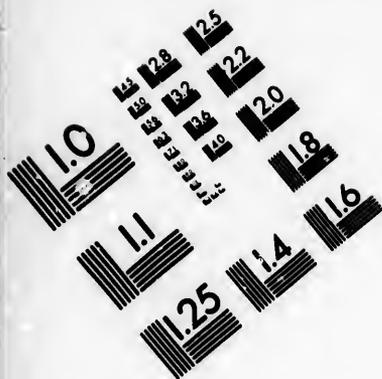
Leavitt & Allen, New York, printed editions in 1854, 1855, and 1857, and Appleton's imprint appears on the book in seven editions from 1866 to 1880.

In 1847 editions of a book bearing the title of "Collectanea Evangelica" appeared in Baltimore, Philadelphia, New York, and Cincinnati, in a 16mo of 210 pages. It consisted of selections from the Gospels so grouped together as to form a history of Christ. Two of the editions contained a recommendation by Edgar A. Poe, who was at the time editor in New York City of the *Broadway Journal*. The book was intended for colleges and schools.

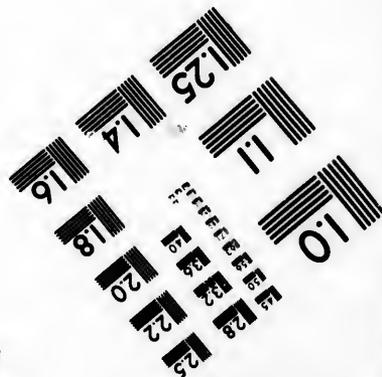
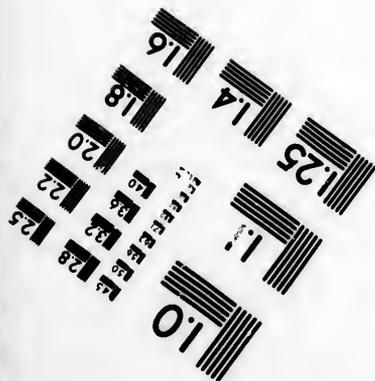
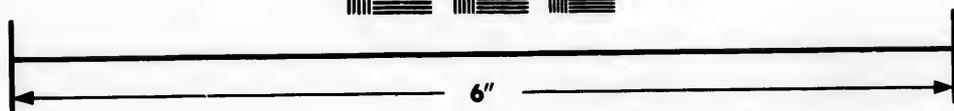
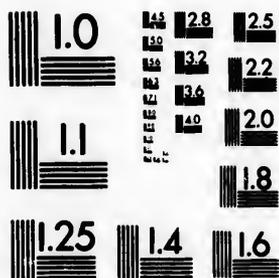
In later years many editions of the Greek Testament have been issued by leading publishers in the United States, but it does not fall within the province of this book to speak of these recent volumes. Suffice it to say that fifty-two editions of the whole New Testament in Greek were printed during the 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.

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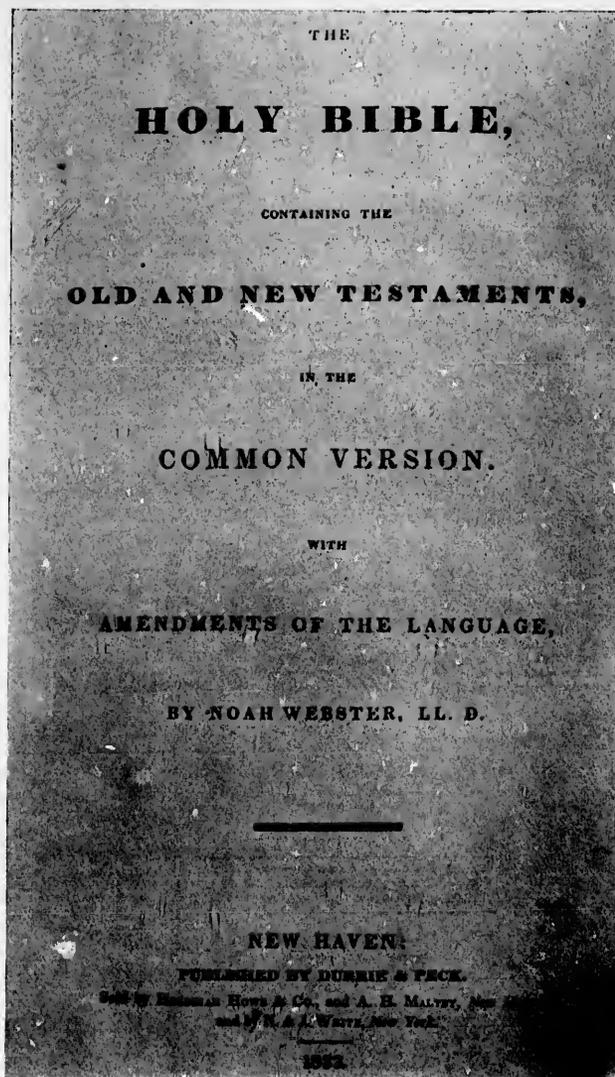


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Fac-simile of the title page of the Bible amended by Dr. Webster.
Reduced size.

THE WEBSTER AMENDED BIBLE.

IN 1833 Durrie & Peck of New Haven, Conn., issued a Bible "With Amendments of the Language," by Noah Webster, LL.D. The volume is an octavo of 907 pages. The high position in the literary world held by Dr. Webster naturally drew attention to and interest in his version, but unfortunately for his reputation, this attention and interest were short lived. The reasons that led him to make these "Amendments" are given in his own words in the preface, which reads:

The English version of the sacred Scriptures, now in general use, was first published in the year 1611, in the reign of James I. Although the translators made many alterations in the language of former versions, yet no small part of the language is the same as that of the versions made in the reign of Queen Elizabeth.

In the present version, the language is, in general, correct and perspicuous; the genuine popular English of Saxon origin; peculiarly adapted to the subjects, and in many passages, uniting simplicity with beautiful simplicity. In my view, the general style of the version ought not to be altered.

But in the lapse of two or three centuries, changes have taken place, which, in particular passages, impair the beauty, in others, obscure the sense, of the original languages. Some words have fallen

into disuse; and the signification of others in current popular use, is not the same now as it was when they were introduced into the version. The effect of these changes is, that some words are not understood by common readers, who have no access to commentaries, and who will always compose a great proportion of readers; while other words, being now used in a sense different from that which they had when the translation was made, present a wrong signification, or false ideas. Whenever words are understood in a sense different from that which they had when introduced, and different from that of the original languages, they do not present to the reader the **Word of God.** This circumstance is very important, even in things not the most essential; and in essential points, mistakes may be very injurious.

In my own view of this subject, a version of the Scriptures for popular use should consist of words expressing the sense which is most common, in popular usage, so that the *first ideas* suggested to the reader should be the true meaning of such words, according to the original languages. That many words in the present version fail to do this, is certain. My principal aim is to remedy this evil.

The inaccuracies in grammar, such as *which* for *who*, *his* for *its*, *shall* for *will*, *should* for *would*, and others, are very numerous in the present version.

There are, also, some quaint and vulgar phrases which are not relished by those who love a pure style, and which are not in accordance with the general tenor of the language. To these may be added many words and phrases very offensive to delicacy, and even to decency. In the opinion of all persons with whom I have conversed on this subject such words and phrases should not be retained in the version. Language that cannot be uttered in company without a violation of decorum, or the rules of good breeding, exposes the Scriptures to the scoffs of unbelievers, impairs their authority, and multiplies or confirms the enemies of our holy religion.

These considerations, with the approbation of respectable men, the friends of religion and good judges of this subject, have induced me to undertake the task of revising the language of the common version of the Scriptures, and of presenting to the public an edition, with such amendments as will better express the true sense of the original languages, and remove objections to particular parts of the phraseology.

In performing this task, I have been careful to avoid unnecessary innovations, and to retain the general character of the style. The principal alterations are comprised in three classes :—

1. The substitution of words and phrases now in good use, for such as are wholly obsolete, or deemed below the dignity and solemnity of the subject.

2. The correction of errors in grammar.

3. The insertion of euphemisms, words and phrases which are not very offensive to delicacy, in the place of such as cannot, with propriety, be uttered before a promiscuous audience.

A few errors in the translation, which are admitted on all hands to be obvious, have been corrected, and some obscure passages illustrated. In making these amendments, I have consulted the original languages, and also several translations and commentaries. In the body of the work, my aim has been to *preserve*, but in certain passages, more clearly to *express*, the sense of the present version.

The language of the Bible has no inconsiderable influence in forming and preserving our national language. On this account, the language of the common version ought to be correct in grammatical construction, and in the use of appropriate words. This is the more important, as men who are accustomed to read the Bible with veneration, are apt to contract a predilection for its phraseology, and thus to become attached to phrases which are quaint or obsolete. This may be a real misfortune; for the use of words and phrases, when they have ceased to be a part of the living language, and appear odd and singular, impairs the purity of the language, and is apt to create a disrelish for it in those who have not, by long practice, contracted a like predilection. It may require some effort to subdue this predilection, but it may be done, and for the sake of the rising generation it is desirable. The language of the Scriptures ought to be pure, chaste, simple and perspicuous, free from any words or phrases which may excite observation by their singularity, and neither debased by vulgarisms, nor tricked out with the ornaments of affected elegance.

As there are diversities of taste among men, it is not to be expected that the alterations I have made in the language of the version will please all classes of readers. Some persons will think I have done too little, others too much. And probably the result would be the

same, were a revision to be executed by any other hand, or even by the joint labors of many hands. All I can say is, that I have executed this work in the manner which, in my judgment, appeared to be the best.

To avoid giving offense to any denomination of Christians, I have not knowingly made any alteration in the passages of the present version on which the different denominations rely for the support of their peculiar tenets.

In this country there is no legislative power which claims to have the right to prescribe what version of the Scriptures shall be used in the churches or by the people. And as all human opinions are fallible, it is doubtless for the interest of religion that no authority should be exerted in this case, except by commendation.

At the same time, it is very important that all denominations of Christians should use the same version, that in all public discourses, treatises, and controversies, the passages cited as authorities should be uniform. Alterations in the popular version should not be frequent; but the changes incident to all living languages render it not merely expedient, but necessary, at times, to introduce such alterations as will express the true sense of the original languages in the current language of the age. A version thus amended may require no alteration for two or three centuries to come.

In this undertaking, I subject myself to the charge of arrogance; but I am not conscious of being actuated by any improper motive. I am aware of the sensitiveness of the religious public on this subject, and of the difficulties which attend the performance. But all men whom I have consulted if they have thought much on the subject, seem to be agreed in the opinion, that it is high time to have a revision of the common version of the Scriptures, although no person appears to know how, or by whom, such revision is to be executed. In my own view, such revision is not merely a matter of expedience, but of moral duty; and as I have been encouraged to undertake this work by respectable literary and religious characters, I have ventured to attempt a revision, on my own responsibility. If the work should fail to be well received, the loss will be my own, and I hope no injury will be done. I have been painfully solicitous that no error should

escape me. The reasons for the principal alterations introduced will be found in the explanatory notes.

The Bible is the chief moral cause of all that is *good* and the best correcter of all that is *evil* in human society; the *best* book for regulating the temporal concerns of men, and the *only book* that can serve as an infallible guide to future felicity. With this estimate of its value, I have attempted to render the English version more useful, by correcting a few obvious errors, and removing some obscurities, with objectionable words and phrases; and my earnest prayer is, that my labors may not be wholly unsuccessful.

N. W.

NEW HAVEN, September, 1833.

After this elaborate preface much was to be expected of the new version. The extent and character of the "Amendments" may be judged somewhat from the verses that follow:

Old Text.

Amended Text.

GEN. xxiv. 63. And Isaac went out to meditate in the field at the eventide.

GEN. xxiv. 63. And Isaac went out to meditate in the field at evening.

EXODUS vii. 7. And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

EXODUS vii. 7. And Moses was eighty years old, and Aaron eighty and three years old, when they spoke to Pharaoh.

I SAM. ix. 14. And they went up into the city: and when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

I SAM. ix. 14. And they went up into the city: and when they had come into the city, behold, Samuel came out meeting them, to go up to the high place.

JOB i. 1. There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

JOB i. 1. There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and shunned evil.

Old Text.

PSALMS xviii. 26. With the pure thou wilt show thyself pure; and with the froward thou wilt show thyself froward.

PROVERBS xxvii. 25. The hay appeareth, and the tender grass showeth itself, and herbs of the mountains are gathered.

DANIEL iii. 22. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego.

MATT. iii. 4. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

v. 41. And whosoever shall compel thee to go a mile, go with him twain.

LUKE ii. 44. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

xv. 27. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

xvii. 9. Doth he thank that servant because he did the things that were commanded him? I trow not.

Amended Text.

PSALMS xviii. 26. With the pure thou wilt show thyself pure; and with the froward thou wilt contend.

PROVERBS xxvii. 25. The plant appeareth, and the tender grass showeth itself, and herbs of the mountains are gathered.

DANIEL iii. 22. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire killed those men that took up Shadrach, Meshach, and Abednego.

MATT. iii. 4. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey.

v. 41. And whoever shall constrain thee to go one mile, go with him two.

LUKE ii. 44. But they supposing him to be in the company, went a day's journey; and they sought him among their relations and acquaintance.

xv. 27. And he said to him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him in health.

xvii. 9. Doth he thank that servant because he did the things that were commanded him? I suppose not.

Old Text.

HEB. xi. 9. By faith he so-
journed in the land of promise, as
in a strange country, dwelling in
tabernacles with Isaac and Jacob,
the heirs with him of the same
promise.

2 JOHN II. He that biddeth him
God speed is partaker of his evil
deeds.

Amended Text.

HEB. xi. 9. By faith he so-
journed in the land of promise, as
in a foreign country, dwelling in
tabernacles with Isaac and Jacob,
the heirs with him of the same
promise.

2 JOHN II. He that wisheth
him happiness, is partaker of his
evil deeds.

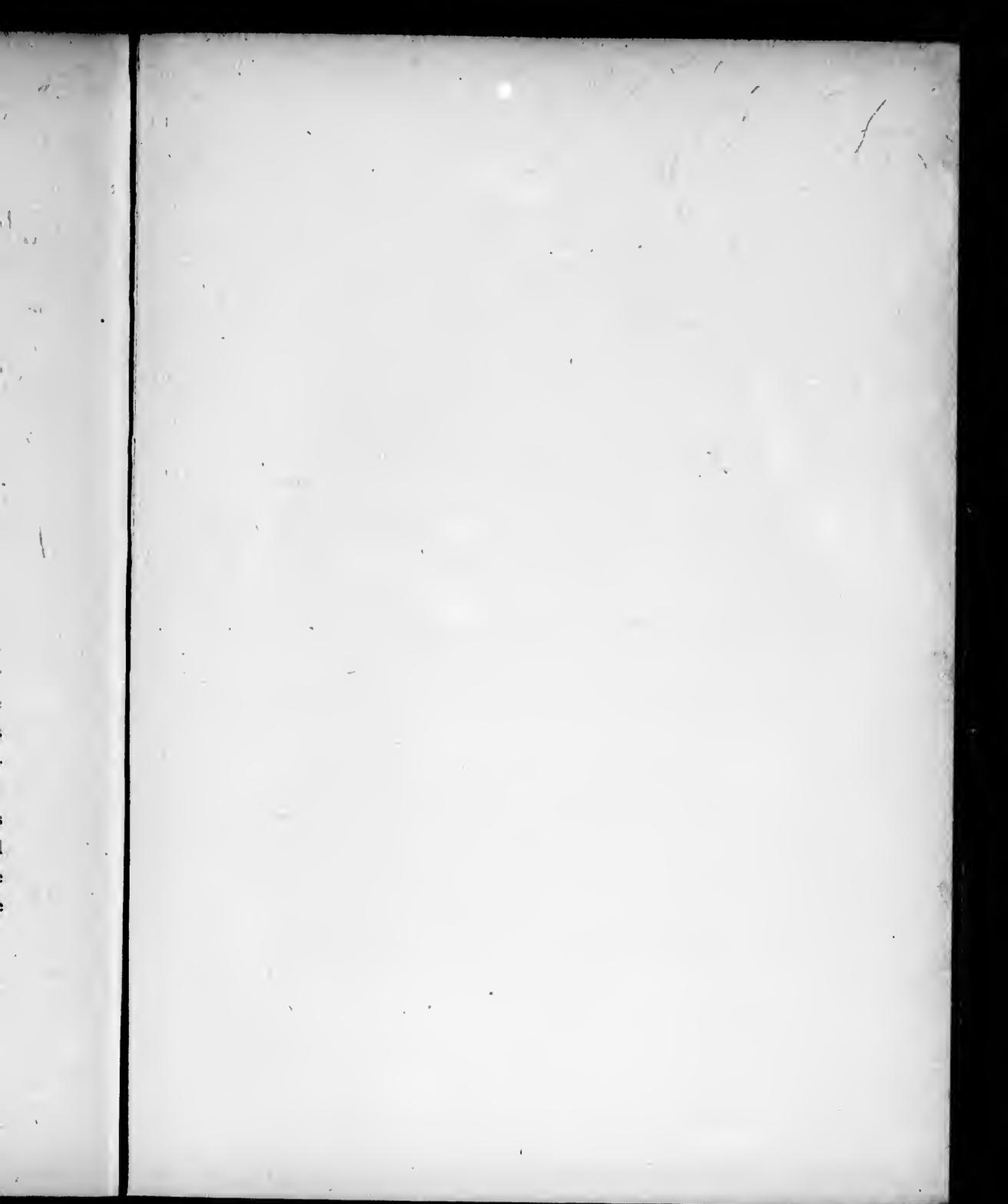
It will be seen at once that the changes made were unimportant, that they had to do with minor things, and that they added nothing to a smoother or clearer rendering of Scripture. The whole work shows an inability to grasp the subject. Mr. Scudder says: "It was in general a picayune revision sufficient 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 had unlimited confidence in himself, an almost childish ignorance of obstacles, a persistence which was unembarrassed by the indifference of others, and from his long-continued occupation, a habit of magnifying the trivial. He had not in such a work as this the qualifications of a scholar; he had

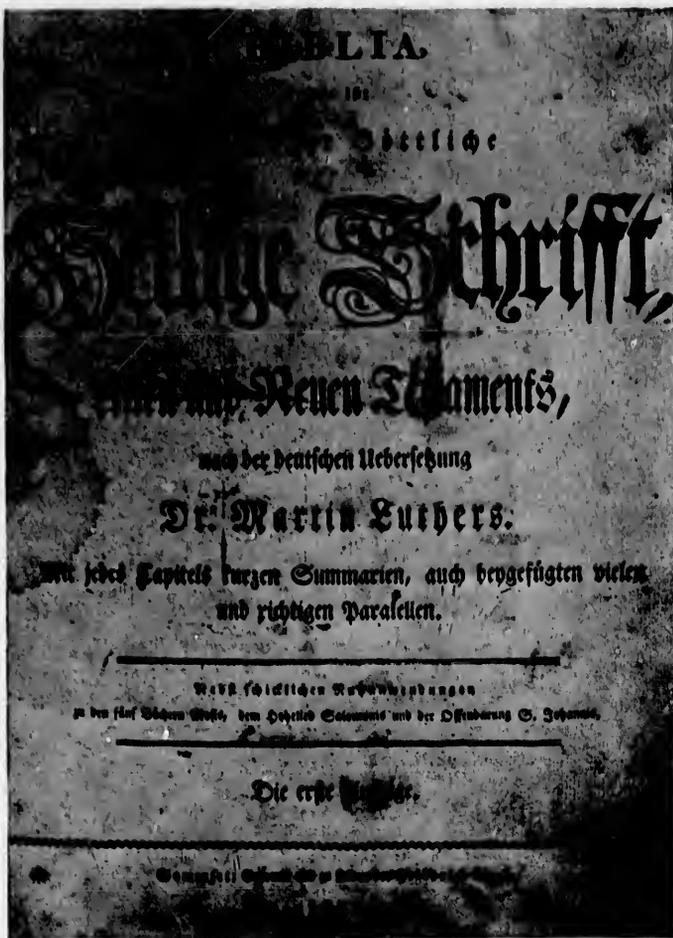
¹ Horace E. Scudder's "Biography of Noah Webster," pp. 176, 177.

simply the training of a schoolmaster; 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."

This criticism may seem slightly severe, yet the fact stands out that the amended Bible was not a success, and its circulation was limited. It reached a second edition in 1841, but has not been repeated since. There were editions of the New Testament in 1839 and 1841.

Dr. Webster, though eminently fitted to make a lexicon, was equally unfitted to improve the Bible. He was greatly disappointed that his effort did not meet with favor, and even to the end of his life clung to the hope that his amended Bible would supersede the King James translation. Individual revisions of Holy Writ have been—with a few exceptions—failures, and he added one more to the number. The Bible includes such a wide range of subjects that no one mind is sufficiently equipped to deal with them. The translations that have received the widest circulation and acceptance have been those that were the result of combined scholarship.





Fac-simile of the title page of the first Bible printed in Western Pennsylvania, being the German quarto Bible published by Friedric Goeb at Somerset in 1813. Reduced size.

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EARLY EDITIONS OF THE BIBLE AND NEW TESTAMENT IN GERMAN.

THE early German settlers of this country believed in the power of the press. While Christopher Saur and those who succeeded him of the same name were the pioneers in disseminating German literature, they by no means stood alone. While nearly thirty years passed between the Saur Bible of 1776 and the quarto Bible of Gottlob Yungmann published at Reading, Pa., in 1805, other German presses were not idle, for several editions of the New Testament were published as well as separate books of the Bible.

Sherman Day writes:¹ "The upper parts of Germany at the commencement of the last century contained many Protestant communities, Moravians, Schwenckfelders, Mennonists or German Baptists, Dunkers or Seventh-Day Baptists, and Lutherans, who, after fleeing in vain from one principality to another to avoid persecution, at last, listening to William Penn's offer of free toleration, found a per-

¹ "Historical Collections of the State of Pennsylvania," p. 392.

manent asylum in this new land. The news from the earlier immigrants brought thousands more, and the latter, finding the townships immediately around Philadelphia taken up, sought the newer and cheaper lands in the interior. Some of the Mennonists arrived about the years 1698 to 1711, but the greatest numbers in 1717, and settled chiefly in Lancaster County. There was a very early settlement of Mennonists at Pequea Creek. The Dunkers came from Creyfield and Wittgenstein in the duchy of Cleves in Prussia, chiefly in the years 1719 to 1723, and settled at Oley, Conestoga, and Mill Creek, and afterward at Ephrata on the Cocalico, about the year 1732." The founder of the Baptist community at Ephrata was Conrad Beissel, a Pietist from Germany. This order in its best days numbered three hundred men and women. They assumed monastic names, and wore a habit similar to the White Friars. The earliest printing done for this body was executed by the first Christopher Saur, but as the community increased in wealth and numbers they undertook their own printing. At an early date they built a paper-mill and started a printing-office. This was the second press set up in the State of Pennsylvania. The spurious Gospel of Nicodemus came from this press in 1748. 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, and another edition of the New Testament in 1795. 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, 1811, 1815, 1819, and 1822. He also published a 12mo edition of the Psalms in 1815 and again in 1828. The edition of 1787 was the first. The title-page reads as follows:

"Das Neue Testament unsers Herrn und Hey-

landes Jesu Christi, Nach der Deutschen Uebersetzung D. Martin Luthers, mit kurzem Inhalt eines jeden Capitels, und vollständiger Anweisung gleicher Schrift-Stellen. Wie auch aller Sonn und Fest-tägigen Evangelien und Episteln. Erste Auflage. Germantown: Gedruckt bei Michael Billmeyer. 1787."

An octavo edition of the German Bible appeared in Philadelphia in 1775 with the name of Ernst Ludwig Baisch on the title-page. But this cannot be claimed as an American publication, for it was evidently an importation. O'Callaghan says:¹ "This Bible was imported probably in sheets from Germany, where the first title-page is considered also to have been printed on a slip, for a portion of the edition sent to this country."

In 1783 Melchior Steiner printed an octavo edition of the New Testament in German at Philadelphia. His printing establishment was on Race Street. The text is in double columns, on 537 pages. In 1791 Charles Cist published at Philadelphia a German Testament in 12mo and the Book of Psalms the same year.

A 16mo edition of the Psalms in German is dated Baltimore, 1796. It was from the press of Samuel Saur. It is safe to conjecture that this was the first portion of Scripture published in the South.

¹ "List of Bibles Printed in America," p. 28.

Das
Ganz Neue
Be s t a m e n t
Unsers
Herrn Jesu
Christi,

Recht gründlich verdeutschet.



Ephrata in Pennsylvanien.



Anno, 1787.

Fac-simile of the title-page of the German New Testament published at Ephrata, Pa., in 1787, by the Dunker Community. Exact size.

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The quarto German Bible of Gottlob Yungmann of 1805 has already been referred to as in substance a second Saur. Wilhelm Hamilton in 1812 issued the New Testament in German at Lancaster, Pa. It is a 12mo of 752 pages.

Friedrich Goeb, who was both a clergyman and a printer, issued a German Bible at Somerset, Pa., in 1813.

"Biblia, Das ist: Die Ganze Gottliche Heilige Schrift, Alten und Neuen Testaments, Nach der deutschen Uebersetzung Dr. Martin Luthers. Mit jedes Capitels kurzen Summarien, auch beygefühten vielen und richtigen Paralellen. Nebst schicklichen Nutzenwendungen zu den fünf Büchern Mosis, dem Hohelied Salomonis und der Offenbarung S. Johannis. Die erste Auflage. Somerset: Gedruckt und zu finden bey Friedrich Goeb. 1813."

Collation:

Verso of title-page, blank; preface, 1 page; list of books, 1 page; 527 pages to end of Malachi; Apocrypha, 66 pages; title-page, New Testament; verso, list of books of same; New Testament, 169 pages; 1 blank page; assignment of feast-days, 2 pages.

This is an interesting book to collectors, as it was the first edition of the Bible published in western Pennsylvania. O'Callaghan catalogues this book as

a quarto, while some antiquarians speak of it as a folio. The printed page measures $11\frac{1}{4}$ by $8\frac{1}{2}$ inches. The preface was written by Mr. Goeb, who also supplied the notes to the five books of Moses, and the Song of Solomon. The same printer also issued a 12mo New Testament in German in 1814. In 1819 an edition of the New Testament was printed at New Berlin, Pa. German Testaments were also issued at Harrisburg, Pa., in the years 1800, 1810, 1830, and 1848.

Johann Bär printed at Lancaster, Pa., in 1819, a folio Bible in German. It is a very substantial book both in binding and printing, and is in every way a credit to the publisher. The engraved frontispiece to the Old Testament represents Moses with the Tables of the Law, while that to the New is "The Adoration of the Shepherds." J. Henry was the engraver. The Apocrypha is printed in smaller type than the rest of the book.

"Biblia, Das ist: Die ganze Heilige Schrift Alten und Neuen Testaments, Nach der Deutschen Uebersetzung von Doctor Martin Luther. Mit lehrreichen Vorreden und vielen nützlichen und seltenen Registern versehen. Nebst dem dritten Buch der Macca-bäer und Zugabe des dritten und vierten Buchs Esra. Imgleichen Eine kurz gefasste Biblische Geschichte und Lebensbeschreibung Doctor Martin Luther's Last

das Buch dieses Gesetzes nicht von deinem Munde kommen, &c.—JOSUA Cap. 1, V. 8. Lancaster, Pa. : Gedruckt und im Verlage des Johann Bär. 1819.”

Bär also published an edition of the New Testament in 1821. In 1824 Moser & Peters issued at Carlisle, Pa., a 12mo New Testament in German. It has twelve woodcuts, all exceedingly stiff and primitive. The frontispiece is a picture of the Last Supper, in which the disciples are gathered about a round table. The book has 511 pages.

Kimber & Sharpless of Philadelphia published a German Bible in quarto in 1827. They also issued a 12mo New Testament in 1839. G. W. Mentz published a New Testament of the same size and at the same place in 1811, 1828, and 1830. G. W. Mentz & Cohn issued a 12mo Bible in 1833 and a reissue in 1834, and the New Testament in 1841.

The American Bible Society in 1835 printed the New Testament in German after Luther's translation, and in 1847 the entire Bible. From this date editions of the Scriptures in German multiplied rapidly.

EARLY EDITIONS OF THE DOUAY BIBLE.

IT is generally known that the New Testament was translated into English from the Vulgate, at Rheims, France, in 1582. The chief translator was the Rev. Gregory Martin, assisted by Cardinal Allen and Rev. Dr. Richard Bristow and Rev. Dr. John Reynolds. The translation of the Old Testament was also largely the work of Rev. Gregory Martin. He did not live to see it published, as it did not appear in print until the year 1609, when it was issued with the approbation of the College at Douay. Various reprints of these versions have been made from time to time. New translations have also appeared. The Rev. C. Nary of Ireland offered a translation of the New Testament in 1718, and Rev. Dr. Witham of Douay another in 1730, and while both were published, they did not receive an extensive sale. Dr. Challoner in 1749 revised the New Testament, and in 1750 the Old Testament, on the basis of Dr. Martin's translation.

In 1791 the Rev. Bernard McMahon edited a new

THE
NEW TESTAMENT

OF OUR
LORD AND SAVIOUR
JESUS CHRIST;

TRANSLATED OUT OF THE
LATIN VULGATE,
DILIGENTLY COMPARED WITH THE ORIGINAL GREEK,
AND FIRST PUBLISHED BY
THE ENGLISH COLLEGE OF RHEIMS,
ANNO 1592.

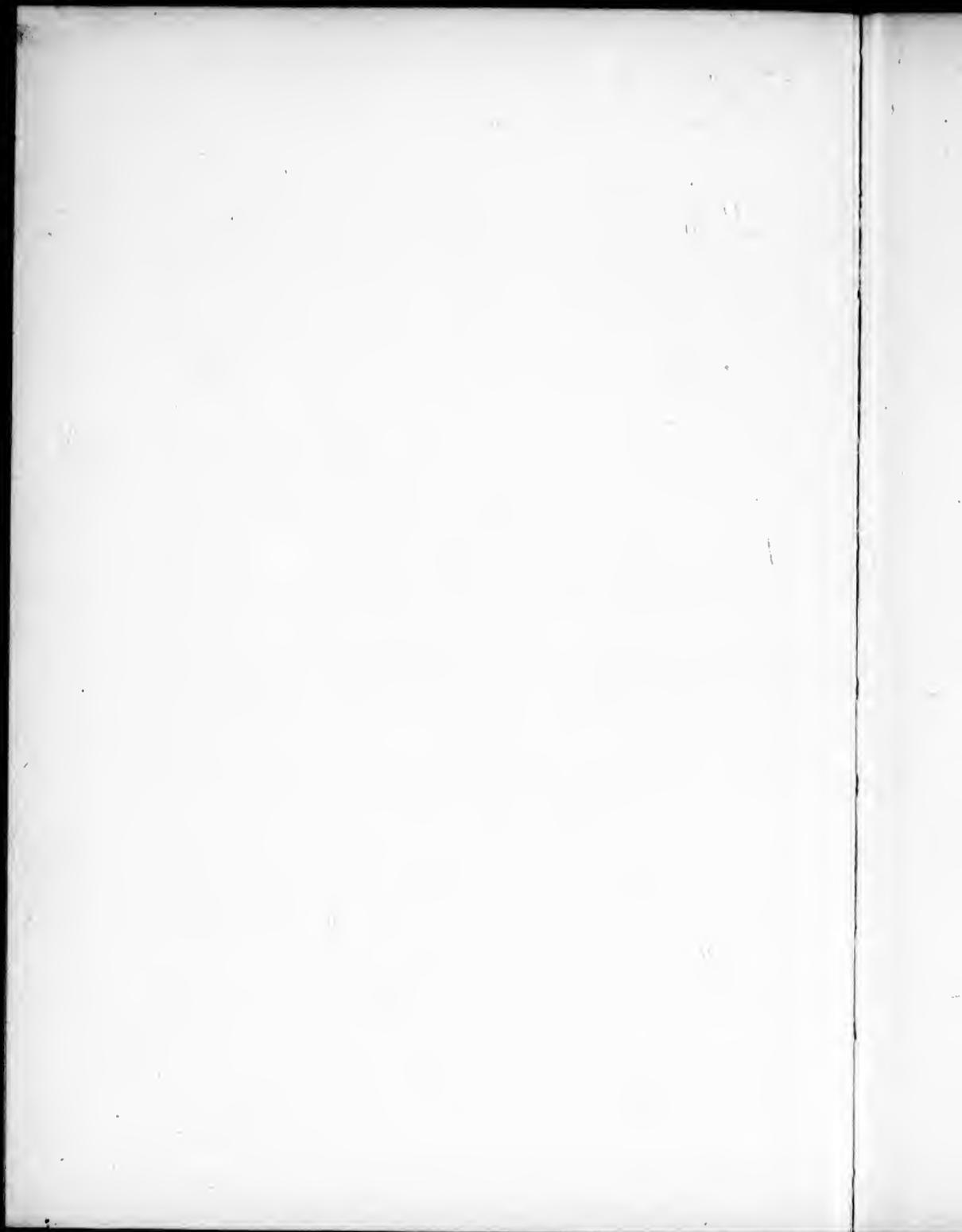
WITH THE
ORIGINAL PREFACE,
ARGUMENTS AND TABLES,
MARGINAL NOTES,

AND
Annotations.

TO WHICH ARE NOW ADDED,
AN INTRODUCTORY ESSAY,
AND A
COMPLETE TOPICAL AND TEXTUAL INDEX.

NEW-YORK:
PUBLISHED BY JONATHAN LEAVITT,
192, Broadway.
BOSTON: CROCKER AND BREWSTER,
47, Washington-street.
1834.

Fac-simile of the title page of the Rheimish Testament published in New York by Jonathan Leavitt in 1834. Reduced size.



edition of the entire Bible under the supervision of Archbishop Troy. Of later editions that have appeared it can be said that they are modifications more or less of Dr. Challoner's versions. This is the case with Haydock's edition of 1811, and that of Rev. P. Walsh of Dublin in 1816. The same may be said to a great extent of the version that was issued at Dublin in 1825, under the direction of Archbishop Murray. With the hope of securing a more accurate version, Bishop Kenrick of Philadelphia, afterward the Archbishop of Baltimore, devoted himself to making a corrected translation of the Douay Bible. The Four Gospels were printed in 1849 by Dunigan & Brother, 151 Fulton Street, New York. Archdeacon Cotton says: "The translation is carefully executed, and the numerous notes are short, clear, and often highly instructive. Although the bishop adheres to the distinctive interpretation of his Church, there is not throughout the entire volume a single uncharitable sentiment nor a harsh and irritating expression toward those of another communion." The Acts of the Apostles, the Psalms, Job, the Pentateuch, and the historical books of the Old Testament were issued at later dates. The editions of the Douay Bible generally used in this country are those of Challoner, Troy, and Kenrick. Dr. Challoner's version has the largest circu-

lation. Mr. J. R. Dore, in his book entitled "Old Bibles," makes a comparison in parallel columns of the Douay version of 1610 and the edition of 1853, and says:¹ "Greater changes have been made in the various editions of the Douay Bible than in any other English version." Mr. John Gilmary Shea, a bibliographical authority, in speaking of the Bibles and Testaments of the Latin Church says:² "Very few are exact reprints of any previous edition, but that, in fact, there are nearly as many versions, or at least recensions, as there are editions, and that the names Rheims and Douay have become actual misnomers."

The Council of Trent in 1546 declared the Latin Vulgate to be the standard version of Scripture, but no authority in the Roman Catholic Church has ever been exercised in deciding what shall be the accepted and sole version of the Bible in English.

Mathew Carey of Philadelphia was, as we have seen in a preceding chapter, the leading publisher of Douay Bibles in this country, his edition of 1790 ranking among the early English editions. This issue was based upon Bishop Challoner's second edition of the Bible. In 1805 Carey published a quarto which is a reprint of the fifth Dublin edition,

¹ "Old Bibles," p. 320.

² "Bibliographical Account of [Roman] Catholic Testaments and Other Portions of Scripture," p. 5.

and the first American issue of Archbishop Troy's version of 1791. Two of the pages are occupied with a list of names of subscribers. There is also a letter of Pius VI., and a translation of the decree of the Council of Trent. The date on the general title-page is "Oct. 15. M.DCCC.V." The New Testament was also published separately in 1805, and again in 1811 and 1816. Mr. Carey in time drifted into the publication of Bibles after the King James translation, and ultimately his extensive business was wholly given to this version.

The first edition of the New Testament in French in the United States appeared in 1810.

"La Nouveau Testament de Notre Seigneur Jesus-Christ en Français Sur la Vulgate. Traduction de L. M. de Sacy. Revue sur les Meilleures editions. Vol. I. Boston: De l'imprimerie de J. T. Buckingham. 1810."

There are two octavo volumes. The translation is a corrected version of that originally made by Le Maistre de Sacy at Mons in 1667. The edition is without notes, and has the approbation of Bishop Cheverus of Boston.

In 1817 William Duffy of Georgetown, D. C., printed a 12mo New Testament which conformed to the Dublin editions of 1811 and 1814. It contains the approbation of the Archbishop of Baltimore. In

the back of the book Mr. Duffy publishes his intentions of issuing a quarto edition of the Douay Bible, "illustrated with plates by the first artists in America." These proposals never materialized.

In the year 1819 the American Bible Society printed a duodecimo New Testament in Spanish which was probably the first in that language in this country. The translation is after the Latin Vulgate. In 1824 the society published the entire Bible in Spanish. The book is an octavo, in which the text covers 1179 pages. Mr. Shea writes: "This edition omits the notes, but seems otherwise unexceptionable." The American Bible Society also published an edition of the Spanish Bible in 1830. The book is, however, incomplete, as the first and second Books of Maccabees are omitted. The same society published a 32mo Testament in Spanish in 1837. In 1838 they issued a French Testament of the same size, and a 12mo Portuguese Testament in 1839. All these were translations from the Latin Vulgate. In later years these editions were discontinued, as a law of the American Bible Society provides that "the only copies in the English language to be circulated by the society shall be of the version in common use."

Eugene Cumiskey of Philadelphia was a prolific publisher of Douay Bibles through many years. His first edition was an octavo printed in 1824.

Title-page: "The Holy Bible, Translated from the Latin Vulgate: Diligently Compared with the Hebrew, Greek, and other editions in divers languages. The Old Testament first published by the English College at Douay, A.D. 1609. And the New Testament first published by the English College at Rheims, A.D. 1582. With Annotations, References, and an Historical and Chronological Index. First Stereotype, from the Fifth Dublin Edition. Newly Revised and Corrected according to the Clementine Edition of the Scriptures. Philadelphia: Published by Eugene Cumiskey. Stereotyped by J. Howe. 1824."

There is an engraved frontispiece, representing Christ, St. Mary, and St. Joseph. "Admonition, Letter of Pius VI., A Prayer, and Decree of Council of Trent," are found before the Old Testament text, and the approbation of Dr. Troy before the text of the New Testament. The volume also secured the approbation of Rt. Rev. Henry Conwell, Bishop of Philadelphia. The same year Cumiskey issued a quarto Bible, which followed Dr. Troy's text. The book has ten copper-plates. The same publisher issued his folio Bible in 1825. This is a reprint of Haydock's Manchester edition of 1811-1814. It was published by subscription in 120 numbers, and the edition reached one thousand copies. It contains

twenty copper-plate engravings. The book includes 776 pages devoted to the text. Between the title-page and the New Testament are twelve pages of reading matter. These are the subjects considered: "General Preface to the New Testament; Origin of the Books; Original Language of the Books; Different Versions of the Scriptures into English; Dr. Witham's Remarks to the Reader; Prayer; On Reading the Holy Scriptures; Scripture alone cannot be the Rule of Faith and Life; Liberty with Regard to School Opinions; Prayer; Four Evangelists; Sum of the New Testament." The list of subscribers is at the end of the book, and just before this is a folding page with the heading, "Theological History in Miniature." The Cummiskey octavo Bible of 1824, with slight variations, was reissued through many years. The same house published editions of the New Testament in 1824, 1828, 1829, 1831, 1834, 1835, 1840, 1841, 1844, and 1858.

Fielding Lucas, Jr., 138 Market Street, Baltimore, issued a Bible in 1832, which was printed from the plates of Cummiskey's quarto of 1824. Mr. Lucas also published at Baltimore in 1837 a duodecimo Bible, which on the title-page contains the line, "With the approbation of the Provincial Council." In 1831 he issued two editions of the New Testament, the one a 12mo and the other a 32mo. The

plates of both of these originally belonged to Cumiskey.

A duodecimo edition of the New Testament was printed in 1829 at Utica, N. Y., by William Williams, 60 Genesee Street. The stereotyped plates were owned by Mr. Nicholas Devereux, who desired to furnish the parochial schools of Utica with Testaments at a reasonable price. The version follows that of Dr. Challoner, and the book received the approbation of the Rt. Rev. John Dubois, the Bishop of New York. There were reissues of the Devereux Testament in 1833, 1835, and 1840. The plates were then purchased by D. & J. Sadlier, 19 Carmine Street, New York, and from them the firm printed their first edition of the New Testament, in 1842. They repeated the book in 1845, 1847, and 1851. The Sadliers in 1845 printed their first edition of the Bible, which is a quarto, containing eight copperplate engravings. There is an engraved as well as printed title-page, the former ornamented with figures of St. Peter and St. Paul. The engraved title-page of the New Testament has a vignette of "The Adoration of the Shepherds." The index at the end of the volume is followed by Ward's "Errata of the Protestant Bible." The text accords with Dr. Challoner, and the book has the approval of Bishop Hughes. This issue is practically a reprint of the

Cummiskey quarto of 1824. Later editions have twenty-four plates and the approbation of the Archbishops of New York, Baltimore, and Cincinnati, and that of the Bishops of Albany, Boston, and Buffalo. Reissues were made in 1851, 1852, 1853, 1856, and 1858.

About 1850 Tallis, Willoughby & Co. of London and New York proposed to print a folio Bible in thirty parts. It was after Haydock's version, with corrections by Very Rev. Dr. Hamill. After six parts were issued the publishing house dissolved, when the plates were bought by D. & J. Sadlier, and the work discontinued.

Dr. Allioli of the Cathedral of Ratisbon edited an edition of the Douay Bible in the German language. An American issue of this book was made by the Rev. Gabriel Rumpeler of the Redemptorist Fathers of New York, who abridged the notes of Dr. Allioli. The book is an octavo, with the date of 1850 on the Old Testament title-page, and 1852 on the New Testament title-page. It was stereotyped by Ludwig & Co., 70 Vesey Street, New York. The preface to the New Testament of this edition, by Father Rumpeler, reads as follows:

The reading of the Bible has become, among the Catholic population of the United States of America, a general practice, by what authority we shall not stop to inquire. Suffice it, the universal practice hath created a habit which we do not praise, neither will we

absolutely condemn. The actual want, universally perceptible, of a German Catholic Bible approved by the Holy See, up to this time a desideratum in this country, hath induced us rather to transplant into American soil this truly literal Translation of the Holy Scriptures by Dr. Franz Allioli, which has been received with universal, undivided approbation, is widely dispersed and obtains at present in Germany an almost exclusive circulation; in order thereby to provide against the erroneous understanding of the word of God, often occasioned by the use of Protestant, as well as numerous corrupt Catholic Bibles, especially that of Van Ess. To facilitate the purchase of this Book, the editor hath thought proper to abridge the often recurring, less necessary, and more abstruse notes in the original work which have been approved by several Bishops; yet so, that the sense thereof has now suffered a change in but very few instances which have been seen and approved by our Most Reverend Bishop Dr. John Hughes. The editor thus hopes to have supplied a pressing want, and to have merited the gratitude, of the public.

The Editor,

P. G. R.

The plates of this edition of the Douay Bible were acquired by D. & J. Sadlier, who published two thousand copies. Eventually the same plates passed into the hands of a publishing house in Germany. The New Testament part was also published separately in 1852. D. & J. Sadlier in 1851 printed Pastorini's "General History of the Christian Church," and this book contains the Revelation of St. John.

In 1833 John Doyle, 12 Liberty Street, New York, published an octavo Douay Bible. It was stereotyped by Connor & Cooke. There are four engravings. The approbations of the Bishops of

New York and Charleston are printed on the back of the title-page. Dr. Murray's version of 1825 is followed. There was a reprint of this Bible in 1836, with a new title-page. The plates were then purchased by Edward Dunigan, 151 Fulton Street, New York, who issued the Bible with different styles of engravings and title-pages, through several years from the first edition in 1844. In 1852 the firm—changed to Edward Dunigan & Brother—published a quarto Bible which accorded with the Haydock of 1811. It was edited by Rev. J. R. Bailey, who later became the Bishop of Newark, N. J., and the Rev. J. McMahon. Many corrections were made in the notes as well as in the text. The book is an imperial quarto of 1671 pages, liberally supplied with engravings. There are engraved letters from Pope Pius IX. and Archbishop Hughes to the publishers, followed by words of commendation from Cardinal Wiseman and eight archbishops and nineteen bishops. This Bible went through a number of reissues in after years. Mr. Dunigan published an 18mo Rheims Testament in 1845, which was reprinted nearly every year between 1850 and 1857. Archbishop Alemany edited a Spanish Testament which the same house issued in 1853. It is supplied with notes, and is a duodecimo in size.

Archbishop Kenrick spent many years in revising

the Douay and Rheims Testaments. The work was issued in parts from time to time. The first to appear was "The Four Gospels," in an octavo volume. It is dedicated "To the Hierarchy of the United States, assembled in the Seventh Provincial Council of Baltimore." The dedication is dated May 1, 1849. The book is imprinted by Edward Dunigan & Brother, 151 Fulton Street, New York, 1849. There is a general preface, and then a special preface before each of the Gospels. There is a map of Palestine, but no engravings. The notes are explanatory and critical. From the press of the same New York publishing house came in 1851 the next volume, which included the Acts of the Apostles, the Epistles, and the Apocalypse. After the table of contents, there is a general introduction, brief notice of manuscripts, chief versions, and abbreviations. There is also a special introduction to the Acts of the Apostles, each of the Epistles, and the Book of Revelation. The text occupies 680 pages, and, like the previous volume, it is an octavo. Facing the title is a map of the countries traveled by the Apostles. The third part of Kenrick's version was published by Lucas Brothers, Baltimore. It is without date, except in the dedication, which is January, 1857. It includes "The Psalms, Books of Wisdom, and Canticle of Canticles." It is arranged upon the

same plan as the other volumes. In 1859 "The Book of Job and the Prophets" appeared with the imprint of Kelly, Hedian & Piet, Baltimore. "The Pentateuch" came from the same publishers in the year 1860. They also issued in 1860 the final volume, namely, "The Historical Books of the Old Testament." All the volumes are octavo, and follow a uniform method of treatment. Mr. Brownson, in his *Review*, says: "Archbishop Kenrick's revision of the Douay version is an immense labor, and one which has as yet been hardly appreciated according to its merits. It is a work on which has been bestowed a vast amount of rare and valuable learning; every text, every word, seems to have been the object of diligent study, and of careful comparison with the original text. Few persons, till they compare the two, will suspect its very great superiority over our common Douay Bibles, either in accuracy or elegance."

Archbishop Francis P. Kenrick was born at Dublin, Ireland, December 3, 1797, and received his ecclesiastical education in the College of the Propaganda at Rome. He was ordained priest in 1821, and appointed to preside over St. Joseph's College, at Bardstown, Ky. He was consecrated bishop in 1830, and became coadjutor to Bishop Conwell,

whose place in Philadelphia he filled at Conwell's death. He was much interested in the education of young men, and founded at Philadelphia the Theological Seminary of St. Charles Borromeo. In 1851 he was made the Archbishop of Baltimore. In 1852 he presided as apostolic delegate over the first Plenary Council of his church held in the United States. He died at Baltimore in 1863. He was the author of a number of theological books, but his chief work was his revision of the Douay Bible.

In 1834 an edition of the Rheims Testament was given to the public in a peculiar form. The title-page runs:

“The New Testament of our Lord and Saviour Jesus Christ; Translated out of the Latin Vulgate, diligently Compared with the Original Greek, and first published by the English College at Rheims, anno 1582. With the Original Preface, Arguments and Tables, Marginal Notes, and Annotations. To which are now added, an Introductory Essay, and a Complete Topical and Textual Index. New York: Published by Jonathan Leavitt, 182 Broadway. Boston: Crocker and Brewster, 47 Washington Street. 1834.”

This is an octavo volume of 458 pages. The reverse side of the title-page contains the certificate of

copyright, dated 1833. Then follow "Notice, Recommendations, and Certificate." These are here printed in full.

NOTICE.

The following recommendations of this edition of the Rhemish Testament, *by Ministers of the Gospel, and others, of various denominations*, will unfold the importance of the work, as a book of reference for all persons who desire to comprehend genuine Popery.

RECOMMENDATION.

Those who take an interest in the controversy now pending in the United States between the Protestants and Romanists, no doubt feel desirous of seeing exhibited, in the most authentic and unexceptionable manner, the genuine principles of Romanism, set forth, not by individuals whose statements and opinions it may be convenient to disavow, but by public and accredited bodies. Such a publication is the translation of the New Testament, made and given to the world at Rheims, in 1582. In this translation, and the notes which accompany it, we see what Roman Catholics were at that time willing to avow, and what they have been ever since willing to avow, as containing their views of Christian doctrine of worship. We rejoice that an American edition of this work is contemplated; and we hope American Protestants will read and understand it.

This is signed by twenty-two ministers. The first signature is that of Rev. J. S. Cannon, D.D., of New Brunswick, N. J.

RECOMMENDATION.

For the republication of the Roman Catholic New Testament, with all the Notes, as first published at Rheims, in the year 1582.

The Subscribers deem it of special importance, at the present time, that the Rhemish translation of the New Testament, containing Annotations or Notes, defending the DOCTRINES and WORSHIP of the Papacy, as published at Rheims, A.D. 1582, should be reprinted.

This edition, as it contains *all* the notes, should be carefully examined by all who feel an interest in the existing controversy between PROTESTANTS and ROMANISTS.—September, 1833.

This is signed by one hundred and five ministers of various denominations, headed by the Rev. Rufus Anderson of Boston. Three laymen also added their signatures.

CERTIFICATE.

We have compared this New York edition of the Romish Testament and Annotations with the first publication of that volume, which was issued at Rheims in 1582; and after examination, we do hereby certify, that the present reprint is an exact and faithful copy of the original work, without abridgment or addition, except that the Latin of a few phrases which were translated by the annotators, and some unimportant expletive words were undesignedly omitted. The orthography also has been modernized.

JOHN BRECKINRIDGE,
WILLIAM C. BROWNLEE, D.D.,
THOMAS DE WITT, D.D.,
DUNCAN DUNBAR,
ARCHIBALD MACLAY,
WILLIAM PATTON.

Notwithstanding this declaration, there is a difference in many places in the preface and notes between this New York edition and the original Rheims Testament of 1582. O'Callaghan has shown this by quoting and comparing twenty-seven passages, and says these comprise a "few extracts." Following the "Certificate" is an

INTRODUCTORY ADDRESS

To Protestants.

It is a remarkable fact, that notwithstanding the Vulgate New Testament, as it was translated and expounded by the members of the Jesuit College at Rheims, in 1582, has been republished in a great number of editions, and their original annotations, either more or less extensively, have been added to the text; yet as soon as it is appealed to as an authority, the Roman Priests deny both the value of the book, and the obligation of the Papists to believe its contents.

We have a very striking modern instance to prove this deceitfulness. The Douay Bible is usually so called; because although the New Testament was first translated and published at Rheims, yet the Old Testament was printed some years after at Douay; the English Jesuits having removed their monastery from Rheims to Douay, before their version of the Old Testament was completed. In the year 1816, an edition, including both the Douay Old, and the Rhemish New Testament, was issued at Dublin, containing a large number of comments, replete with impiety, irreligion, and the most *fiery* persecution. That edition was published under the direction of all the dignitaries of the Roman Hierarchy in Ireland; and about three hundred others of the most influential subordinate Priests. The notes which urged the hatred and murder of Protestants attracted the attention of the British churches; and to use the words of T. Hartwell Horne, that edition of the Rhemish Testament printed at Dublin in 1816, "corrected and revised and approved by Dr. Troy, Roman Catholic Archbishop of Dublin, was reviewed by the British Critic, vol. 8. Page 296-308; New Series; and its dangerous tenets both civil and religious were exposed."

This publication, with many others of a similar character, produced so great an excitement in Britain, that finally several of the most prominent of the Irish Roman Prelates were called before the English Parliament to prove their own work. Then, and upon oath, with all official solemnity, they peremptorily disclaimed the volumes published by their own instigation, and under their own supervision and auspices, as books of no authority; because they had not been ratified by the Pope, and received by the whole Papal church.

Since that period, only *expurgated* editions are permitted to appear before Protestants. There are several editions printed at Dublin, each having the same title. In all of them the most exceptionable notes are omitted and nevertheless the volume is presented to Protestants as genuine. The original and the suppressed editions contain lengthened annotations on all the dogmas of Romanism; but Protestant money cannot *now* buy a copy of those editions in the United States. They are reserved for the initiated "*faithful*" only, who can obtain an order for that purpose from the Vicars-General of the different Romish dioceses.

The Douay Bible, and the various editions of the Rhemish Testament published in this country are approved and denied in a manner exactly similar. If Protestants exhibit the errors in doctrine which they promulge, the palpable incorrectness of the translations, and the corruption which is inculcated in the notes; they are instantly told that the book is of no obligation, that the notes are the private opinions of individuals only; and, consequently, that the Papists as a community are not responsible for the unauthorized act or sentiments of any one person—notwithstanding, it is undeniable, that the Romanists in the United States receive those doctrines as infallible; and practice them whenever their Priests enjoin their obedience.

In this republic, it is the unvarying practice to deny both the genuineness and the authority of every work which contains the most dangerous articles in the baneful creed of the Romanists. It is of no importance in their estimate, by what monastic order their dogmas were adopted and practised; or by how many Popes and Councils they have been approved. The repulsive theories and pernicious results of the Popish system are bluntly denied; thereby to conceal the abominations of the apocalyptic Babylon, and to mask "the mystery of iniquity."

All the grosser idolatry, pollutions and malignity, which are continually taught in their Catechisms, and enforced in their Confessionals, are not yet appended to *their* text of the Scriptures, as an infallible exposition, in the editions published in the United States; although the European copies are constantly imported, and *privately* sold to those Papists who can read, and who can purchase, or by any other means obtain the priestly dispensation to peruse them—and therefore,

when the Roman Priests are charged with thus implanting in the minds and hearts of their disciples all antichristian heresy, and perverseness, and revenge; they deny the fact, and appeal to the ordinary mutilated Romish comments upon the Scriptures as their justification.

Three years ago a series of extracts from this original edition of the Rhemish Testament was published in the New-York Protestant, which were denied by the Papists, and disbelieved by the members of the Reformed churches; because in the common editions, none of those notes are embodied.

Circumstances, however, in Divine Providence have since transpired, which demand the reprint of the Romish Testament complete, as it was first published at Rheims in 1582.

T. Hartwell Horne, in his "*Introduction to the Critical Study and Knowledge of the Holy Scriptures*" (Vol. II. page 246), thus writes in reference to the work, of which this volume is an exact and unabridged copy, without addition or alteration; except that the orthography has been necessarily modernized. "In the year 1582, the Romanists finding it impossible to withhold the Scriptures any longer from the common people, printed an English New Testament at Rheims; which was translated not from the original Greek, but from the Latin Vulgate. The editors, whose names are not known, retained the words *azymes, tunike, holocaust, pasche*, and a multitude of other Greek words untranslated, under the pretext of wanting proper and adequate English terms by which to render them; and thus contrived to render it unintelligible to common readers. Hence, the historian Fuller took occasion to remark, that it was a translation '*which needed to be translated,*' and that its editors '*by all means laboured to suppress the light of truth under one pretext or other.*'"

From the original volume, the ensuing work has been exactly printed; and it is believed, that this is the only perfect edition of the Rhemists' version, with their original annotations, "*cum superiorum permissu*, with the permission of their superiors," which has been issued from the press during the last 215 years.

As a work of this character would have been almost useless, without a complete topical and textual Index, no labour or pains have been spared to render it perfect. According to ancient custom, the principal subject of each note in the original work was mentioned in

the margin. All these have been incorporated in the Index, and usually in the precise words of the Annotators, so that the phraseology even of the terms is in the Author's antiquated form.

Probably it may be asked; why was this edition of the Rhemish Testament published? and why is the Papal poison which it disseminates vended without the Christian antidote?—In reply to these inquiries; it must be observed—the American people and particularly the Churches of Christ in the United States, until recently have displayed a morbid incredulity in reference to the Papal system, and an almost settled determination not to be convinced of the “damnable heresies” and soul-killing abominations of Popery. To extirpate this deadly distemper, it is indispensable to administer a strong and pleteous surfeit; which shall excite an irresistible necessity for both the counteracting antidote and the healthful restorative.

This volume is a genuine, minute, and strikingly exact portraiture of the Papacy, delineated by their own Master Artists. The Roman Priests and the Jesuits know, that *this, their* Babylonian image, will not be worshipped by Americans. The external drapery, however gorgeous and imposing, is too thin to conceal the interior deformity; and therefore they have craftily withheld their dominant goddess from Protestant scrutiny; we only perform that duty, which, in the present state of Romanism in the United States, they are not sufficiently daring to execute.

This Popish volume, we trust, will be duly examined by our Protestant Brethren; especially, as it is intended to publish uniform with this unspeakably fallacious comment, the replies of Fulke and Cartwright to the Rhemish annotations. A more acceptable and well-timed present cannot be offered to American Christians and citizens. The character of these Protestant Champions may be accurately comprehended by another quotation from Horne's Introduction to the Scriptures; “Our learned countryman, Thomas Cartwright, was solicited by Sir Francis Walsingham, to refute this translation; but after he had made considerable progress in this work, he was prohibited from proceeding further by Archbishop Whitgift; who judging it improper that the defense of the doctrine of the Church of England should be committed to a Puritan, appointed Dr. William Fulke in his place. By him the divines of Rheims were refuted with great

spirit and ability. Fulke's work appeared in 1617; and in the following year, Cartwright's confutation was published under the auspices of Archbishop Abbot; both of them were accompanied with the Rhemish translation of the New Testament.

To this testimony it may justly be added—their almost unequalled erudition, their high-toned evangelical principles, their powerful reasonings, their accumulated historical knowledge, their caustic wit, their indignant sarcasm, and their pungent exposures of the grand "MYSTERY, BABYLON THE GREAT," combine an exhaustless storehouse of the purest didactic and profoundest controversial theology; and we hope, that they will speak in all their power and efficacy to modern Americans, as they did to our Puritan ancestors. The replies of Fulke and Cartwright to the Jesuits of Rheims, were both published exactly at the period when our glorified Brethren were preparing to migrate from Europe across the Atlantic in search of that liberty of conscience which James I. and his profligate associated despots, in church and state, refused them in Britain. Fulke, although a minister of the English established church, was a decided anti-sectarian Christian Philanthropist; and his persecuted Brother Cartwright was an unflinching evangelical combatant for gospel truth; and an advocate for civil and religious freedom, not less bold, intrepid, and persevering, than those dignitaries who shall be "held in everlasting remembrance," John Owen, William Russel, John Locke, and George Washington.

This volume is confidently recommended to our Christian Brethren of all denominations; with fervid prayer to Immanuel, the Prince and Saviour of his church, that with its associated successor, it may constitute a "standard against the enemy who cometh in like a flood," effectually lifted up by the Spirit of the Lord.

NEW YORK, November, 1833.

Mr. Shea says¹ of this address that it "is a marvel of historical and bibliographical ignorance." This

¹ "Bibliographical Account of [Roman] Catholic Bibles, Testaments, and Other Portions of Scripture," p. 33.

Rhemish Testament of 1834 was stereotyped, but it went through but one edition.

In 1850 Hewett & Spooner, 106 Liberty Street, New York, published an edition of the New Testament from the Latin Vulgate. It was issued in parts, the first number appearing in 1848. It is illustrated with nearly one hundred and fifty woodcuts after original drawings by W. H. Hewett. The pages are also ornamented with marginal illustrations and ornate initial letters. The book contains the approbation of Archbishop Eccleston, and of Bishops Hughes, Kenrick, Rappe, Blanc, Reynolds, and Whelan. "This edition," says Shea,¹ "does not pretend to be the Rhemish or Challoner's. It was edited by the Rev. James McMahon of New York, who revised it by the Vulgate and not only made it conform to the division of verses in the Clementine edition, but in translating availed himself of the Greek, and in the Epistles of St. Paul of the light which Hebrew throws on the Hebraisms of that Apostle."

The plates of this Testament were purchased by John Murphy & Co. of Baltimore in 1854, and they continued the publication of the book.

In 1853 a Douay Bible in three quarto volumes

¹ Shea's "Bibliographical Account of [Roman] Catholic Bibles, Testaments, and Other Portions of Scripture," p. 37.

was published simultaneously in London and New York with the imprint of George Virtue. Editions that followed have Virtue, Son & Co., Virtue, Emmins & Co., and Virtue, Emmins & Roberts. The version is explained by the title-page in the lines: "With Useful Notes, Critical, Historical, Controversial, and Explanatory, selected from the most eminent Commentators, and the most able and judicious Critics. By the late Rev. Geo. Leo Haydock, and other Divines. The Text carefully collated with that of the original edition, and the Annotations abridged, by the Very Rev. F. C. Husenbeth, D.D., V.G., Canon of the English Chapter." There is an illuminated title-page, followed by an engraved one, and lastly with one printed in type. It contains the approbation of Archbishop Hughes of New York, and other clergy, both English and American. This work was first printed at Bungay, in Suffolk, England, and then the plates were imported into the United States. The New York edition came out in thirty-six parts. There are twenty-eight engravings in the Old Testament and sixteen in the New.

As nearly as can be ascertained, sixty editions of the Douay Bible have been published in this country. This does not include the printing of separate books of the Bible, the Epistles and Gospels of the Christian year, and portions of Scripture in books of devotion or instruction.

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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.

—•—
THE TEXT OF THE COMMON TRANSLATION
IS ARRANGED IN PARAGRAPHS, SUCH AS THE SENSE REQUIRES; THE
DIVISION OF CHAPTERS AND VERSES BEING NOTED
IN THE MARGIN.

—•—
BY JAMES NOURSE
STUDENT IN THE THEOLOGICAL SEMINARY,
PRINCETON, N. J.

—•—
NEW YORK:
PUBLISHED BY G. & C. CARVILL.

1827.

Fac-simile of the title page of the Paragraph New Testament published by
G. & C. Carvill in New York in 1827. Exact size.

EARLY PARAGRAPH BIBLES.

PARAGRAPH Bibles have been extensively used in the United States, and various editions have appeared from time to time. The earlier issues were confined to the New Testament. The first offered to the public was printed in Boston:

“Revised Testament. The New Testament of our Lord and Saviour Jesus Christ. In which the Text of the Common Version is divided into paragraphs, the Punctuation in many cases altered, and some words, not in the Original, expunged. Stereotyped by T. H. Carter & Co., Boston. Published by Cummings, Hilliard & Co., No. 1 Cornhill. 1824.”

The book is a duodecimo of 297 pages. It is indorsed by no editor on the title-page, though the copyright is in the name of John H. Wilkins.

A Paragraph Testament appeared in the same city in 1827, stereotyped by David Hills, and printed by F. Ingraham and J. Putnam. The sections follow those of Griesbach, and the punctuation that of Knapp's Greek Testament. The book is an 8vo of

499 pages. The only indication of editorship is in the initials, "B. G.," with which the Advertisement is signed. There was a reissue of this book in 1831, by Stimpson & Clapp of Boston.

The first edition of the entire Bible printed in the paragraph form was issued in 1828. The size is a 24mo of 807 pages, without preface.

Title-page: "The Holy Bible, containing the Old Testament and the New; Translated out of the Original Tongues, and with the former Translations diligently compared and revised. Stereotyped by J. Howe, Philadelphia. New York: Published by Daniel D. Smith, No. 190 Greenwich Street. 1828."

William Andrus in 1842 published at Hartford, Conn., a small Bible arranged on the same plan.

There were two editions of Paragraph Testaments and Bibles that were received with special favor, and had a large circulation, the one edited by the Rev. James Nourse, and the other by the Rev. Dr. Coit. Mr. Nourse edited his first Paragraph Testament while he was a student in the theological seminary at Princeton. It was printed by D. A. Borrenstein of that place.

Title-page: "New Testament: Arranged in paragraphs, such as the Sense requires; the division of the chapters and verses being noted in the margin. By James Nourse, Student in the Theological Semi-

nary, Princeton, N. J. New York: Published by G. & C. Carvill. 1827."

A second edition of this book was published by the Sunday-School Union of Philadelphia in 1829. The success of the Testament induced Mr. Nourse to paragraph the whole Bible, which appeared in 1834.

Title-page: "The Holy Bible, containing the Old Testament and the New, translated out of the Original Tongues: and with former Translations diligently compared and revised. The Text of the common Translation is arranged in Paragraphs such as the sense requires: the divisions of Chapters and Verses being noted in the margin, for Reference. By James Nourse. Boston: Perkins, Marvin & Co. Philadelphia: Henry Perkins. 1834."

The book is a 12mo, supplied with preface, and having 1264 pages. Editions of the same Bible were published in 1835 and 1836 in Philadelphia, and in 1845 by Andrus & Son, of Hartford, Conn., and in 1848 by the American and Foreign Bible Society at New York.

The Rev. James Nourse was born in Washington, D. C., on April 30, 1805. He graduated at Jefferson College in 1823, and Princeton Theological Seminary in 1827. His ministerial services began with the Presbyterian congregation at Germantown,

Pa., where he remained from 1828 to 1830. His next charge was at East Kishacoquillas, Pa., which lasted from 1831 to 1834. He was then called to Perryville, Pa., where he labored from 1834 to 1849. The last four years of his life were devoted to teaching at Washington, D. C. His death took place at Salem, Ia., July 6, 1854.

The Paragraph Bible edited by Rev. Dr. Coit was published in Boston in 1834.

Title-page: "The Holy Bible, containing the Old and New Testaments; Translated out of the Original Tongues, and with the former translations diligently compared and revised, by the Command of King James I. Arranged in Paragraphs and Parallelisms, with Philological and Explanatory Annotations. By T. W. Coit, D.D., Rector of Christ Church, Cambridge. Cambridge: Printed by and for Manson and Grant. Boston: Published by William Peirce, and sold by all Booksellers throughout the United States. 1834."

This Bible is a duodecimo of 1193 pages. "The Editor's Preface" covers six pages, followed by "The Translators to the Reader," on eleven closely printed pages. Then we have a table "Of the Jewish and other Measures, Weights and Coins mentioned in the Scriptures," also "Table of Measures, Weights and Coins" arranged so as to show "the

relative proportion of each, with its value according to the American standard." "On the Jewish and Roman modes of computing time mentioned in Scripture" follows.

The verbal difficulties are explained, and chronology noted in the margins. 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 superintended? 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."

The New Testament was printed separately in an edition by the same house in the same year. Dr. Coit's Bible was reprinted in London in 1838. An edition of the New Testament with copious notes arranged by the Rev. George Townsend, which had gained a wide circulation in England, was revised and paragraphed by Dr. Coit and published in Boston in 1837. The Old Testament part was treated in a like manner, and appeared from the press of Perkins & Marvin in 1838, and again in 1839.

The Rev. Thomas W. Coit, D.D., was born at New London, Conn., June 28, 1803. He was edu-

cated at Yale College, graduating in the class of 1821. He became the rector of St. Peter's Church, Salem, Mass., in 1827, and two years later was called to Christ Church, Cambridge, in the same diocese. He entered upon his third charge, that of Trinity Church, New Rochelle, N. Y., in 1839. His last parish was St. Paul's Church, Troy, N. Y., where he remained for nearly a quarter of a century. His scholarly proclivities naturally brought him into touch with educational institutions, and for a time he was a professor in Trinity College, Hartford, Conn., and president of Transylvania College, Lexington, Ky. In 1872 he was elected professor of ecclesiastical history in the Berkeley Divinity School, Middletown, Conn. He died at this place, January 21, 1885. Dr. Coit was the author of several books, bearing chiefly upon church history. He was an original thinker and a terse writer. He was a man of strong convictions, and equally strong and brave in expressing them. As a scholar he made an impression upon the literature of his day.

EARLY PRONOUNCING BIBLES.

PRONOUNCING Bibles, now so frequently published, had an early start in the United States. In 1822 Israel Alger of Boston edited a 12mo Testament of this kind, which for a small book has rather a weighty title-page: "The Pronouncing Testament. The New Testament of our Lord and Saviour, &c. To which is applied, in numerous words, the orthoepy of the Critical Pronouncing Dictionary: also the Classical Pronunciation of the Proper Names, as they stand in the Text—scrupulously adopted from 'A Key to the Classical Pronunciation of Greek, Latin, and Scripture Proper Names. By John Walker, author of the Critical Pronouncing Dictionary, &c.' By which 'the Proper Names are accented and divided into syllables exactly as they ought to be pronounced, according to rules drawn from analogy and the best usage.' To which is prefixed, An Explanatory Key. By Israel Alger, Jun., A.M., Teacher of Youth, Author of Elements of Orthography, and the New

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



Engraved by J. G. & C.

THE PROPER NAMES OF WHICH, AND NUMEROUS OTHER WORDS, BEING ACCURATELY
ACCENTED IN THE TEXT, AND DIVIDED INTO SYLLABLES, AS THEY OUGHT TO BE
PRONOUNCED, ACCORDING TO THE ORTHOGRAPHY OF JOHN WALKER, AS
CONTAINED IN HIS CRITICAL PRONOUNCING DICTIONARY AND
KEY TO THE CLASSICAL PRONOUNCING OF GREEK,
LATIN, AND SCRIPTURE PROPER NAMES.

BY ISRAEL ALGER, JUN. A. M.

Boston:
PRINTED AND PUBLISHED BY LINCOLN & EDMANDS,
No. 55, Washington-street, (SB, Cornhill.)

STEREOTYPED BY T. H. CARTER & CO.
1825.

Fac-simile of the title page of the Alger Pronouncing Bible printed by Lincoln and Edmands at Boston in 1825. Reduced size.

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Practical Book-Keeper. Boston: Printed and Published by Lincoln & Edmands, No. 53 Cornhill. 1822."

The same edition was reissued in 1823, 1828, 1830, and 1836.

In 1825 Jeremiah Goodrich edited a New Testament very much upon the same plan, though it is also known as the Definition Testament. It is a 12mo, with an elaborate title-page, which reads: "New Testament, &c. From which is selected an Extensive Vocabulary, comprising the Proper Names and all the important words, which occur in the New Testament. The words are arranged in Columns and placed over the chapters respectively from which they are selected; and are divided, defined, and pronounced according to the authorities of the celebrated John Walker. The words in the Vocabulary and their corresponding words in the Text are marked with characters of reference. To which is prefixed Walker's Explanatory Key, governing the Vocabulary. Embellished with several Engravings of Sacred characters. By Jeremiah Goodrich. Albany: Published and Sold wholesale and retail by S. Shaw, Proprietor of the copyright for the United States. 1825."

The book contains 333 pages, and is supplied with a "Table of Simple and Diphthongal Vowels." The

certificate of copyright on the back of the title-page is dated 12 Oct. 1824.

Mr. Alger not only edited the Pronouncing New Testament, but extended the plan to the entire Bible, the first edition of which appeared in 1825. It is an octavo volume of 932 pages. The general title-page contains a vignette of Moses striking the rock, and the New Testament title-page a representation of Christ sending forth His disciples.

The title-page is in these words: "The Pronouncing Bible. The Holy Bible, containing the Old and New Testaments; Translated out of the Original Tongues, and with the former Translations diligently compared and revised. (Exodus xvii. 6.) The proper Names of which, and numerous other words, being accurately accented in the Text and divided into syllables, as they ought to be pronounced, according to the Orthoepy of John Walker, as contained in his critical pronouncing Dictionary and Key to the Classical pronunciation of Greek, Latin, and Scripture proper Names. By Israel Alger, Jun., A.M. Boston: Printed and Published by Lincoln & Edmands, No. 59 Washington-Street (53 Cornhill). Stereotyped by T. H. Carter & Co. 1825."

There was a reissue of this Bible with new title-pages in 1826 by the same publishers. In later years the Alger Bible was issued by other firms.

In time John Walker's Dictionary ceased to be used, but the Pronouncing Bibles continued to be published, based upon more recent authorities. The Rev. William L. Chaffin thus writes of the editor of the first Pronouncing Testament:¹ "The Rev. Israel Alger, son of Israel and Rachael (Howard) Alger, was born in Easton, June 3, 1787. He became early interested in religion, and began to preach in the Baptist Church at West Bridgewater when only nineteen years old. He then fitted himself for Brown University, from which he was graduated in 1811, receiving later the degree of A.M. He returned home to preach, but was not strong enough to discharge the duties of a minister. He therefore removed to Boston and established a private school, being for a few years master also of the old Mayhew School. He was, with one exception, more of a literary character than any other son of Easton, though his books were not very original, being mainly adaptations of school-books, chiefly grammatical and linguistic. He published a new 'Practical Book-Keeper,' and in 1821 the 'Elements of Orthography.' In 1823 and 1824 he published a number of Lindley Murray's works, which he revised and improved; among them were 'The Pronouncing Introducer,' 'The Pronouncing English

¹ "History of the Town of Easton, Mass.," p. 693.

Reader,' 'The English Teacher or Private Learner's Guide,' 'Murray's English Exercises,' and 'Alger's Murray.' The latter is highly spoken of. In 1825 he published 'Alger's Perry,' which is a revised spelling-book. He died in Easton, September 23, 1825."

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'Alger's
In 1825
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THE
HOLY BIBLE,
CONTAINING THE
OLD AND NEW TESTAMENTS:
TRANSLATED OUT OF
THE ORIGINAL TONGUES.
AND WITH
THE FORMER TRANSLATIONS DILIGENTLY COMPARED
AND REVISED.

NEW-YORK:

STEREOTYPED AND PRINTED BY D. & C. BRUCE,

No. 27 William-street.

1815.

Fac-simile of the title page of the first Bible printed in America from stereotyped plates made in the United States. Exact size.

FIRST STEREOTYPED EDITIONS.

WILLIAM GED of Edinburgh, who was the inventor of stereotyping, applied this process in producing books in 1725, in London. He was not very successful, as he issued but two publications, first a prayer-book, and then a copy of Sallust. So the first book that was stereotyped was a book that contained portions of the Holy Scriptures. During Ged's lifetime his invention did not become general. Firmin Didot, a member of a family of noted printers of France, revived the art in 1795, and printed a large number of books in this way. He gave it the designation by which it is known, that of "stereotyping."

Karl Hildebrand, the Count of Canstein, became deeply interested in the circulation of the Scriptures, and established at Halle, Germany, in 1710, the Bible Society bearing his name. In 1712 he issued a stereotyped edition of the New Testament, which was published at so slight a cost that it sold for a sum equivalent to eight cents. In 1713 he issued the

entire German Bible in stereotyped form. In the year 1805 stereotyping was again used in England, and ere long was extensively employed in book-making.

There were early efforts at stereotyping in this country that did not succeed. Thomas writes:¹ "About the year 1775 an attempt at stereotype printing was made by Benjamin Mecom, printer, nephew of Dr. Franklin. He cast the plates for a number of pages of the New Testament, but never completed them."

The first stereotyped Bible in the United States came from the press of the Philadelphia Bible Society in 1812. The printing was done here, but the plates were imported from England. The British and Foreign Bible Society were interested in the undertaking, and donated five hundred dollars to the Philadelphia Society, to help defray expenses. The United States Government regarded the effort with favor, by admitting the plates free of duty.

Title-page: "The Holy Bible, containing the Old and New Testaments: Translated out of the Original Tongues, and with the former Translations diligently Compared and Revised. Stereotype Edition. Stereotyped for the Bible Society at Philadelphia. By T. Rutt, Shacklewell, London. 1812."

¹ Thomas's "History of Printing in America," vol. i., p. 32.

The book is without preface, and is a duodecimo of 825 pages.

The first Bible printed from stereotyped plates made in the United States came from the press of D. & G. Bruce of New York City, in 1815. The senior member of the firm, Mr. David Bruce, was the leader in this enterprise, and to his energy and pluck the publication owes its existence. He pursued the idea through all difficulties, until success crowned his efforts.

Title-page: "The Holy Bible, containing the Old and New Testaments: Translated out of the Original Tongues, and with the former Translations diligently compared and revised. New York: Stereotyped and Printed by D. & G. Bruce, No. 27 William Street. 1815."

The book is a 12mo of 1209 pages. On the back of the general title-page are these words: "This first American Stereotyped Bible has been copied from the Edinburgh edition printed under the revision of the General Assembly of the Kirk of Scotland, and carefully compared with the Cambridge, Oxford, Hartford, and New York editions." The book is without notes, but there are headings to the chapters and columns. A recent publication¹ gives the following

¹ "The American Dictionary of Printing and Bookmaking," pp. 72, 73.

account of the printer who was identified with the first stereotyping in this country :

“ David Bruce, the type-founder, was born in the town of Wick, County of Caithness, Scotland, on November 12, 1770. His father was a farmer who had been unfortunate in business and removed to Edinburgh with a large family. David went to sea when a boy and was impressed into the Channel fleet under Lord Howe. At nineteen he returned to Edinburgh, where, in the king's printing-office, he learned the trade of printing. Immediately after completing his term he emigrated to America, landing in New York in the year 1793. In 1794 he was employed by Hall & Sellers of Philadelphia, the successors to Franklin. A few years after he returned to New York, and in 1806, in conjunction with his brother George, established the firm of D. & G. Bruce, printers. They rapidly increased their business, and in 1812 David Bruce determined to acquire a knowledge of the art of stereotyping, which had then been known some ten years in Great Britain, and took passage for England. He could get no competent person to instruct him, but by close observation and the expenditure of considerable money thought he had the essential portion, and returned. In the actual making of plates here he was preceded by John Watts, but the latter relinquished business in 1815

or 1816, and never did much work. Bruce introduced a number of improvements, and stereotyping soon became more common and better done here than in Great Britain. In 1813 he and his brother also began type-founding, which increased so much that they finally abandoned both printing and stereotyping, making letter-casting their sole business. In 1822 they dissolved partnership, David Bruce retiring to a farm, but returning for a brief period to New York several years after as a type-founder. After this was concluded he spent the remainder of his days upon his farm, but died in Brooklyn on March 15, 1857, aged eighty-seven, while on a visit to his son, David Bruce, Jr."

The first *quarto* Bible stereotyped in America was from the establishment of B. & J. Collins of New York, in 1816. The stereotyping process was under the direction of John Watts, an Englishman who was well versed in the art.

Title-page: "The Holy Bible, containing the Old and New Testaments: Together with the Apocrypha: Translated out of the Original Tongues, and with the former Translations diligently compared and revised; with Canne's Marginal Notes and References. To which are added, An Index; An Alphabetical Table of all the Names in the Old and New Testaments with their Significations; Table

of Scripture Weights, Measures, and Coins; John Brown's Concordance, &c. Embellished with Maps and elegant Historical Engravings. Stereotyped by B. & J. Collins, New York. New York: Printed and Sold by Collins and Co. Sold by all the principal Booksellers in the United States. 1816."

The Bible contains Dr. Witherspoon's address "To the Reader," the same that appeared in the Collins edition printed at Trenton in 1791. It has twenty copper-plate engravings and four maps. It was issued in two styles, the one on fine and the other on coarse paper. The type is small pica. The better edition has a larger number of plates than the cheaper form, and sold for \$18.50. Some copies have the Apocrypha, and others are without it. Some have Ostervald's Notes and Concordance, and others are without these. The Concordance was the work of the Rev. John Brown of Haddington, Scotland.

The first stereotyped Bible published by the American Bible Society made its appearance in 1816, with this title-page: "The Holy Bible, containing the Old and New Testaments: Translated out of the original Tongues, and with the former Translations diligently compared and revised. New York: Stereotyped by E. & J. White, for 'The New York Bible Society' and 'The Auxiliary New York Bible Society.' 1816." The New Testament title-page con-

tains the line "Published by the American Bible Society." As this society was organized in 1816 this is the first book bearing their imprint. The publication of this volume was anticipated by the following

CIRCULAR.

The great increase of Bible Societies in this Country has created a demand for the Holy Scriptures, which the present printing establishments that furnish them at a cheap rate appear unable to supply.

It is moreover highly desirable to have a common Bible printed on a larger type than those now in use, and to be obtained at a low price.

Under these impressions, the New York Bible Society and the Auxiliary New York Bible Society have determined, jointly to procure a set of Stereotype plates for the Scriptures, of a letter and form combining the above mentioned advantages, in order to have it in their power to furnish sister Institutions therewith as cheap as practicable, and to the extent of existing wants.

These two Societies have appointed their joint Committee, with authority to contract, on their behalf, for the plates, and print the first edition of this Bible. As this undertaking will occasion an expense far exceeding the funds of these Societies, the Committee are instructed to solicit contributions, and obtain such other assistance as may be necessary to carry the design into effect.

A contract has been entered into with a skilful founder in this city for a set of Stereotype plates. The first of them has been executed, and an impression therefrom is hereto annexed, as a specimen of the typography of the work.

It is expected that the whole Bible will make about 44 sheets, or 1056 pages, large duodecimo.

It will probably be offered to Societies, on ordinary paper, at 50 to 55 cents per copy in sheets, and in good sheep binding at about 75 cents.

It is contemplated to print some copies on fine and some on superfine paper, for sale to booksellers and others, at a moderate advance, for the benefit of the Societies who have undertaken the work.

It is expected that one half of the plates will be finished by the beginning of February next, when it is intended to begin the printing of the Bible. The first edition will probably be completed, and a number of copies in sheets be ready for delivery by May next.

Those who desire to obtain a quantity will please to make known their intentions to the Committee as early as practicable, in order that arrangements may be made in due season for striking off the requisite number of copies.

Those Societies who may have it in their power to make advances in whole or in part, for any number of copies which they think proper to order, will be repaid out of the first edition to be published.

JOHN E. CALDWELL.
SAMUEL WHITING.
ZECHARIAH LEWIS.
HENRY W. WARNER.
WILLIAM B. CROSBY.
ROBERT SEDGWICK.

NEW YORK, Nov., 1815.

It is claimed that the first *folio* stereotyped Bible published in the United States was printed by Silas Andrus of Hartford, Conn., in 1829. There is no reason to doubt this claim. The book has Dr. Witherspoon's preface, followed by an "Account of the Lives, Sufferings, &c., of the Evangelists and Apostles." The frontispiece to the Old Testament is an engraving by Balch of "Jacob and Rachel," while the frontispiece of the New Testament is a representation of "The Ascension" by the artist J. G. Kellogg.

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THE
COLLATERAL BIBLE;

OR
A KEY

TO THE
HOLY SCRIPTURES:

IN WHICH ALL THE CORRESPONDING TEXTS ARE BROUGHT TOGETHER INTO ONE VIEW, AND
ARRANGED IN A FAMILIAR AND EASY MANNER.

BY WILLIAM M-CORKLE.

ASSISTED BY THE REV. EZRA STEARNS ELY, D. D. AND THE REV. GREGORY T. BEDELL, A. M.

Ye do err, not knowing the Scriptures, nor the power of God. *Matt. xiii. 10.*
Search the Scriptures—they are they which testify of me. *John v. 39.*
They received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. *Acts xvii. 11.*
Comparing spiritual things with spiritual. *1 Cor. ii. 13.*
And, beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. *Luke xxiv. 27.*
And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? *Luke xxiv. 32.*
For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. *Isa. li. 14.*

PHILADELPHIA:

PUBLISHED BY SAMUEL F. BRADFORD.

AND BY
T. BLISS & E. WHITE, NEW-YORK.
J. HARRIS, PRINTER.

1826

Facsimile of the title page of the Collateral Bible printed at Philadelphia
by Samuel F. Bradford in 1826. Reduced size.

SPECIAL EDITIONS.

As a rule, Bible societies publish the Scriptures "without note or comment." This is a wise plan, for it secures the widest circulation of the Word of God. Many editions of the Bible have come and gone, which had special features in the way of notes and pious reflections, or specialties in the shape of certain helps supplied by scholars. In early times, when a person bought a Bible, he found between the covers not only the Old and New Testaments, but a commentary in the notes attached, a concordance at the end, and a small dictionary in the Introduction and Tables. These special editions had their day, and fell into disuse, for very evident reasons. The numerous comments made the volume too bulky for convenience and general use. Again, the notes were likely to be one-sided, and expressive of certain shades of belief, so that a man's theology might be judged by his Bible, from its being supplied with comments by Doddridge, or those of D'Oyley and Mant. However acceptable the annotations might

be for a time, eventually they went out of date, and were superseded by a later scholarship, as in the case of thousands of other books. Moreover, in the last half-century commentaries, Bible dictionaries, and concordances, have grown into great volumes, and constitute a distinct class of literature. They have found their true places aside from the inspired words of the Bible. The old editions are, however, worthy of our study, as they served their time, and were helpful to many readers.

Of the early Bibles that contained "practical observations," the one that had the largest circulation, and sustained it through many years, was edited by Rev. Thomas Scott, D.D., an English clergyman. The first American edition was printed and published by W. Woodward of Philadelphia in 1804. It is a quarto of four volumes. Other issues followed by different publishers, though most of the editions came from the press of Woodward of Philadelphia, and that of Samuel T. Armstrong of Boston. The most popular form of the book was an octavo of six volumes. Scott's Bible had a continuous sale for more than forty years. As late as 1844, W. E. Dean, 2 Ann Street, New York, published an edition in three volumes. The extended sale which attended Dr. Scott's work was due to its value, for as a commentary it was superior to any that had

appeared during the years before its time. Horne, usually a discriminating judge, speaks of it in high praise. He writes:¹ "The capital excellency of this valuable and immense undertaking, perhaps, consists in following, more closely than any other, the fair and adequate meaning of every part of Scripture, without regard to the niceties of human systems; it is, in every sense of the expression, a scriptural comment. It has likewise a further and strong recommendation in its originality. Every part of it is thought out by the author for himself, not borrowed from others. The later editions, indeed, are enriched with brief and valuable quotations from several writers of credit, but the substance of the work is entirely his own. It is not a compilation, it is an original production, in which you have the deliberate judgment of a masculine and independent mind on all parts of Holy Scripture. Every student will understand the value of such a work. Further, it is the comment of our age, presenting many of the last lights which history casts on the interpretation of prophecy, giving several of the remarks which sound criticism has accumulated from the different branches of sacred literature, obviating the chief objections which modern annotators have advanced against some of the distinguishing doctrines of the

¹ Horne's "Manual of Biblical Bibliography," p. 259.

gospel, and adapting the instructions of Scripture to the peculiar circumstances of the times in which we live." Horne is also the authority for the statement that of Scott's Bibles "twenty-five thousand two hundred and fifty copies were sold in the United States of America from 1808 to 1819."

Another name familiar to those who remember the old Bibles is that of Philip Doddridge, an English Congregationalist, who edited "The Family Expositor." The first American from the eighth London edition was printed by S. Etheridge of Charlestown, Mass., in 1807. It is in six octavo volumes, and consists of a paraphrase of the New Testament, with the history of Christ arranged in the order of a harmony. It contained also a life of Dr. Doddridge. In the same year an abridged form of the "Expositor" was printed by Lincoln & Gleason of Hartford, Conn. In 1839 Charles McFarland of Amherst, Mass., published an edition of the Doddridge New Testament, in octavo form, with an introductory essay by Moses Stuart. The title-page contains the words "Thirteenth Edition." This issue was repeated in 1846. Robert Carter & Brothers of New York in 1857 published the "Expositor" in royal octavo.

Another well-known name to readers of the old-time Bibles is that of Matthew Henry, a Presbyterian

minister of England. An English writer says:¹ "Henry's 'Exposition,' the work by which he is now chiefly remembered, is a commentary of a practical and devotional rather than of a critical kind, ranging over the whole of the Old Testament and extending into the New as far as the end of the Acts. At this point it was broken off by the author's death, but the work was finished by a number of clergymen, whose names are recorded in most editions of the book. In a critical point of view, it may be said to be quite valueless; yet its unfailing good sense, its discriminating thought, its high moral tone, its simple piety, and its altogether singular felicity of practical application, combine with the well-sustained flow of its racy English style to secure for it, and deservedly, the foremost place among works of its class." The first edition of the "Exposition" in this country appeared in Philadelphia in 1816. It was published by Towar & Hogan in six volumes. They also issued a stereotyped edition in three volumes in 1829. Burder & Hughes edited in the same city in 1828 six octavo volumes of the Commentary, accompanied with a preface by Rev. Dr. Alexander.

Among Bible expositors stands the name of Rev. Adam Clarke, LL.D., a Wesleyan minister, who

¹ "Encyclopædia Britannica," vol. xi., p. 676.

attained a high reputation as a student of Oriental languages. The first volume of his Commentary was printed in London in 1810, and the eighth, which was also the last, in 1826. Ezra Sargeant, 86 Broadway, New York, published in 1811 the first American edition of this work. It is a quarto of six volumes, and was issued in parts. The scope of this Commentary is expressed in its own words: "In this work the whole of the text has been collated with the Hebrew and Greek originals, and all the ancient versions; the most difficult words analyzed and explained; the most important readings in the Hebrew collections of Kennicott and De Rossi on the Old Testament, and in those of Mill, Wetstein, and Griesbach on the New, are noticed; the date of every transaction, as far as it has been ascertained by the best chronologers, is marked; the peculiar customs of the Jews and neighboring nations, so frequently alluded to by the prophets, evangelists, and apostles, are explained from the best Asiatic authorities; the great doctrines of the Law and Gospel of God are defined, illustrated, and defended; and the whole is applied to the important purposes of practical Christianity."

Dr. Clarke's Commentary, including only the New Testament, was printed in one octavo volume in Philadelphia in 1846, and again in 1857.

The Rev. George D'Oyley, D.D., and the Rev. Richard Mant, D.D., chaplains to the Archbishop of Canterbury, edited an edition of the Bible "with notes explanatory and practical, taken principally from the most eminent writers of the United Church of England and Ireland," which was published by the Society for Promoting Christian Knowledge in 1814 in Oxford and London. The editors claim to have made no extended exposition of their own, but to have given the opinions of others, after having consulted more than one hundred and sixty authors. The American reprint bears the firm name of T. & J. Swords, 160 Pearl Street, New York. It was issued in two quarto volumes, the first appearing in 1818, and the second in 1820. This edition has additional notes from the pen of the Rt. Rev. John H. Hobart, D.D., Bishop of New York, who quotes from a large number of biblical scholars, mainly in the Anglican, Scottish, and American Episcopal Churches, who had not been noticed by the English editors. Horne gives it as his opinion that Bishop Hobart greatly enhanced the value of this Family Bible.

The Rev. J. F. Ostervald, a French minister at Neufchâtel, Switzerland, supplied the chapters of the Bible "with moral and theological observations." These were originally in French, but were translated for English and American editions. A quarto Bible

with Ostervald's "Observations" appeared in 1813 with this imprint: "New York: Published by Evert Duyckinck, John Tiebout, G. & R. Waite, and Websters & Skinners of Albany. George Long, Printer."

"The Devotional Family Bible" was edited by the Rev. Alexander Fletcher, D.D., "with practical and experimental reflections on each verse of the Old and New Testaments, and rich marginal references." An edition in quarto with fifty-seven illustrations was published with this imprint: "London and New York: Virtue, Emmins and Company." The title-page has no date, though O'Callaghan assigns the publication to the year 1835.

In 1826 "The Collateral Bible" made its appearance with the following imprint: "Philadelphia: Printed by Samuel F. Bradford, and by E. Bliss and E. White, New York. J. Harding, Printer. 1826." This book was edited by William McCorkle, assisted by the Rev. Ezra Stiles Ely, D.D., a Presbyterian minister, and the Rev. Gregory T. Bedell, A.M., rector of St. Andrew's Church. It was published in three quarto volumes. "In this work," says Horne,¹ "the best marginal references are printed at large, and in connection with every passage, by which means every parallel or related phrase in the sacred volume is brought at once under the eye, so as to

¹ Horne's "Biblical Bibliography," p. 86.

present the whole scope and subject of every text at a single view. On some passages the references are extremely copious." The three volumes comprised only the Old Testament, as the New Testament part was never attempted. The same plan was carried out in the Scientia Bibles of England and in some of the Bagster publications.

"The Comprehensive Bible" of 1839 bears the name of a New York firm, that of "Robinson & Franklin, successors to Leavitt, Lord & Co., 180 Broadway." The book, which is a thick quarto of 1460 pages, was "stereotyped by James Conner, Franklin Buildings." The parallel passages are taken, as the title-page states, from the Canne, Clarke, Brown, Blayney, Wilson, Scott, and Bagster Bibles. The introduction is written in eight chapters, extending over forty pages. The editor in the preface says the number of the references "is nearly a half-million," and that "the notes are exclusively philological and explanatory, and, consequently, are not tinged with the sentiments of any sect or party." At the back is "A Chronological Index to the Holy Bible according to the computation of Archbishop Usher, showing in what year of the world, and what year before Christ, or after Christ, each event happened, and the places of Scripture where they are recorded; interspersed

with the principal events in profane history." This is followed by an "Index to the subjects contained in the Old and New Testaments," very much on the plan of a concordance. This Bible is a reprint of the London edition which was edited by William Greenfield. The American issue was also published by Lippincott, Grambo & Co. of Philadelphia in 1854 and 1855, and by J. B. Lippincott & Co. in 1857.

"The Cottage Bible," by Thomas Williams, re-edited by Rev. William Patton, was printed in two octavo volumes by Conner & Cooke, New York, in 1833. It contains numerous engravings and several maps. The notes are designed to give much information, and are general rather than critical. The book was intended chiefly for the use of Sunday Schools and Bible-classes. The plates were sold by the New York printers, and in after years the editions were issued at Hartford, Conn.

"The Christian's New and Complete Family Bible" was one of the earliest productions of the press in Philadelphia, being published by William Woodhouse of that city in 1790. It was issued in numbers, and the Rev. Paul Wright, D.D., Vicar of Oakley, is supposed to have been the editor.

"Boston: Published by Joseph Teal, printed by J. H. A. Frost, opposite U. S. Bank, Congress Street, 1822," is the imprint on the title-page of "The Co-

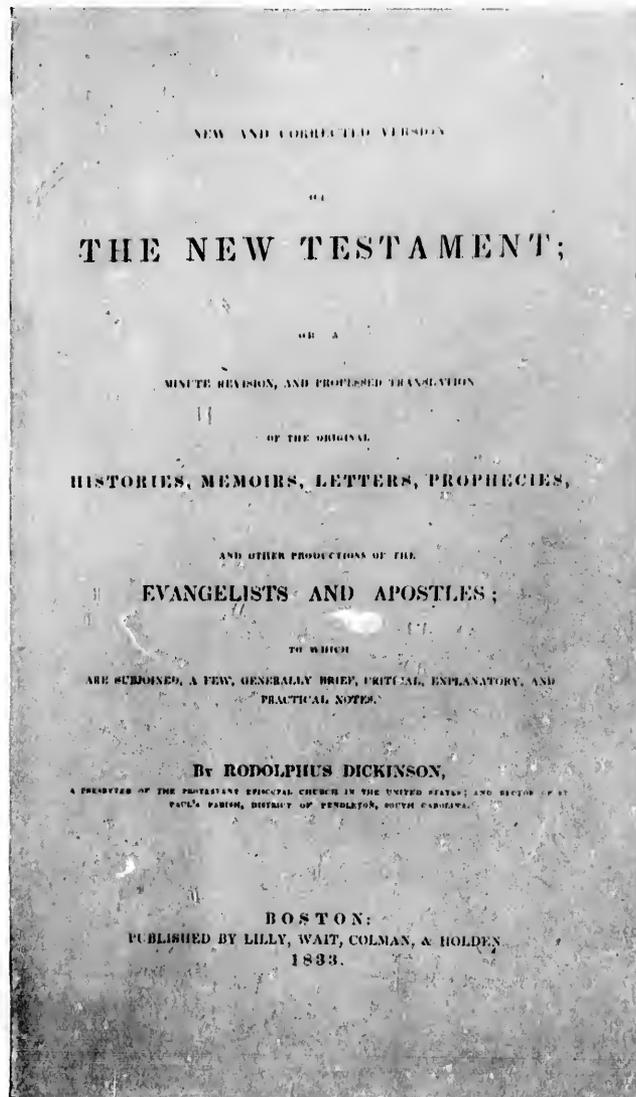
lumbian Family and Pulpit Bible," the issue, in its own words, "being a corrected and improved American edition of the Popular English Family Bible." It claims to be supplied "with concise notes and annotations, theological, historical, chronological, critical, practical, moral, and explanatory." Also, as containing "sundry important received various readings from the most ancient Hebrew and Greek manuscripts and the most celebrated versions of Scripture. Also, sundry corrections and improvements of our excellent English version (generally admitted by learned Christians of every name) with references to authors, versions, and manuscripts; also, an illustrative argument prefixed to each sacred book or epistle, from the best authorities." The volume is a folio, embellished with thirty-six engravings. The book was issued in numbers, and had more than three thousand subscribers. The Rev. Jonathan Homer, D.D., of Newton, Mass., revised the observations and condensed some of the notes and enlarged others.

English Polyglot Bibles have been extensively reprinted in this country. Probably the first edition is that one which was printed for Thomas Wardle, Philadelphia, in 1825. Another appeared in the same city in 1831, as published by Key & Meilke, No. 181 Market Street, and stereotyped by L. Johnson. Both of these are 12mos. In 1832 "Armstrong & Plaskitt,

No. 134, and Plaskitt & Co., No. 254, Market Street," Baltimore, issued a 24mo. George Gaylord of Boston in 1835 published an octavo. In 1836, Roby, Kimball & Merrell of Concord, N. H., and J. B. & S. L. Chase & Co. of Woodstock, Vt., published editions, the former a 24mo, and the latter a 16mo. From this date onward the Polyglot Bibles multiply, so that we find nearly all the names of the leading publishers in the United States on the title-pages.

Among later publications a conspicuous place must be given to "The Illuminated Bible," issued by Harper & Brothers, New York, in 1846. This is, according to the title-page, "Embellished with sixteen hundred historical engravings by J. A. Adams, more than fourteen hundred of which are from original designs by J. G. Chapman." The engravers were six years in executing the designs, and the cost of the publication was upward of twenty thousand dollars. Mr. Adams is said to have introduced electrotyping from woodcuts into America in the year 1841. "The Illuminated Bible" is an excellent example of the electrotyping process as early used in this country.

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Fac-simile of the title page of a New and Corrected Version of the New Testament by Rodolphus Dickinson, published at Boston in 1833. Reduced size.

SOME NOTABLE TITLE-PAGES.

THE title-pages of the early American Bibles in some instances present an interesting and even entertaining study, as they show the peculiarities of publishers, editors, and translators. That the Scriptures are profitable for instruction all will admit, but one would hardly speak of them as sources of "amusement." However, this was the word applied in early times to picture or hieroglyphic Bibles intended for children. Here is a title-page of this kind: "A Curious Hieroglyphick Bible; or, Select Passages in the Old and New Testaments, represented with Emblematical figures, for the Amusement of Youth: Designed chiefly To familiarize tender Age, in a pleasing and diverting Manner, with early Ideas of the Holy Scriptures. To which are subjoined, A Short Account of the Lives of the Evangelists, and other Pieces. Illustrated with nearly Five Hundred Cuts. The First Worcester Edition. Printed at Worcester, Massachusetts, By Isaiah Thomas, And sold, Wholesale and Retail, at his bookstore. MDCCCLXXXVIII."

As a means of attraction, and perhaps for the sake of variety, passages of Scripture or whole books were rendered into verse. It was common to place quotations from the Bible on title-pages, while in other cases the selection was made from a secular writer. Here is a title-page to illustrate both ways:

“Job. Ten Chapters of The Book of Job, rendered from the Common Translation, into Verse. By Abraham Rowley. Ye have heard, &c.—JAMES, Chap. 5, v. 11. The pencil of the Holy Ghost hath laboured more in describing the afflictions of Job, than the felicities of Solomon. LORD BACON. Boston: Printed by J. H. A. Frost, Congress-street. 1825.”

An extract from a sermon was called into use in the following: “The New Testament, by way of Question and Answer: with Illustrations taken from the Holy Fathers and most approved Interpreters. By the Rev. John Power, of St. Peter’s Church. ‘*Intenti estote ad Scripturas: codices vestri sumus.*’ Apply your minds seriously to the Scriptures: we are your books.—ST. AUGUSTIN, Sermon 227. New York: Published by James Cunningham, No. 95 Maiden Lane. 1824.’

The inducements which publications offered in the way of notes, references, and learned helps were frequently displayed on title-pages. This is a sample of one heavily loaded, and only a 12mo: “The Old

and New Testaments, having a rich and comprehensive assembly of Half a Million Parallel and Illustrative Passages from those esteemed authors Canne, Brown, Blaney, and Scott, with those from the Latin Vulgate, the French and German Bibles. The whole arranged in Scripture order, and presenting, in a portable pocket volume, A Complete Library of Divinity. Bonus Textuarius est bonus Theologus. Philadelphia: Printed for Thomas Wardle. M.DCCC.XXV."

Publishers were diligent in the use of means to get the attention of the public and facilitate the sale of their volumes. Thus a printer in Boston, in 1852, advertised his publication as "The Unrivalled Dollar Edition of the Douay Bible." The practical purposes to which the Bible may be turned in a monetary way is shown in this title-page:

"New Testament: With the Marginal Readings; and illustrated by Original References; both Parallel and Explanatory, and a Copious Selection, carefully chosen, and newly arranged. With numerous engravings, and the sterling currency reduced to dollars and cents. New York: John C. Riker, 15 Ann Street. Stereotyped by James Conner. 1833."

The peculiarities and the assurance of certain translators of Scripture come out in title-pages, as in this: "A New and Corrected Version of The New Testa-

ment; or, a minute revision, and professed Translation of the Original Histories, Memoirs, Letters, Prophecies, and other productions of the Evangelists and Apostles: To which are subjoined, a few, generally brief, critical, explanatory, and practical Notes. By Rodolphus Dickinson, a Presbyter of the Protestant Episcopal Church in the United States; and Rector of St. Paul's parish, District of Pendleton, South Carolina. Boston: Published by Lilly, Wait, Colman & Holden. 1833."

The following title-page also indicates the opinion of the translator concerning the improvement of his version: "The New Testament of Our Lord and Saviour Jesus Christ. Translated from the Greek, into pure English; with explanatory notes, on certain passages wherein the author differs from other translators. By Jonathan Morgan, A.B., Author of Elements of English Grammar. Portland: S. H. Colesworthy. Boston: B. B. Mussey. New York: P. Price. Philadelphia: J. Gihon. Cincinnati: A. T. Ames. Louisville: Noble and Dean. 1848."

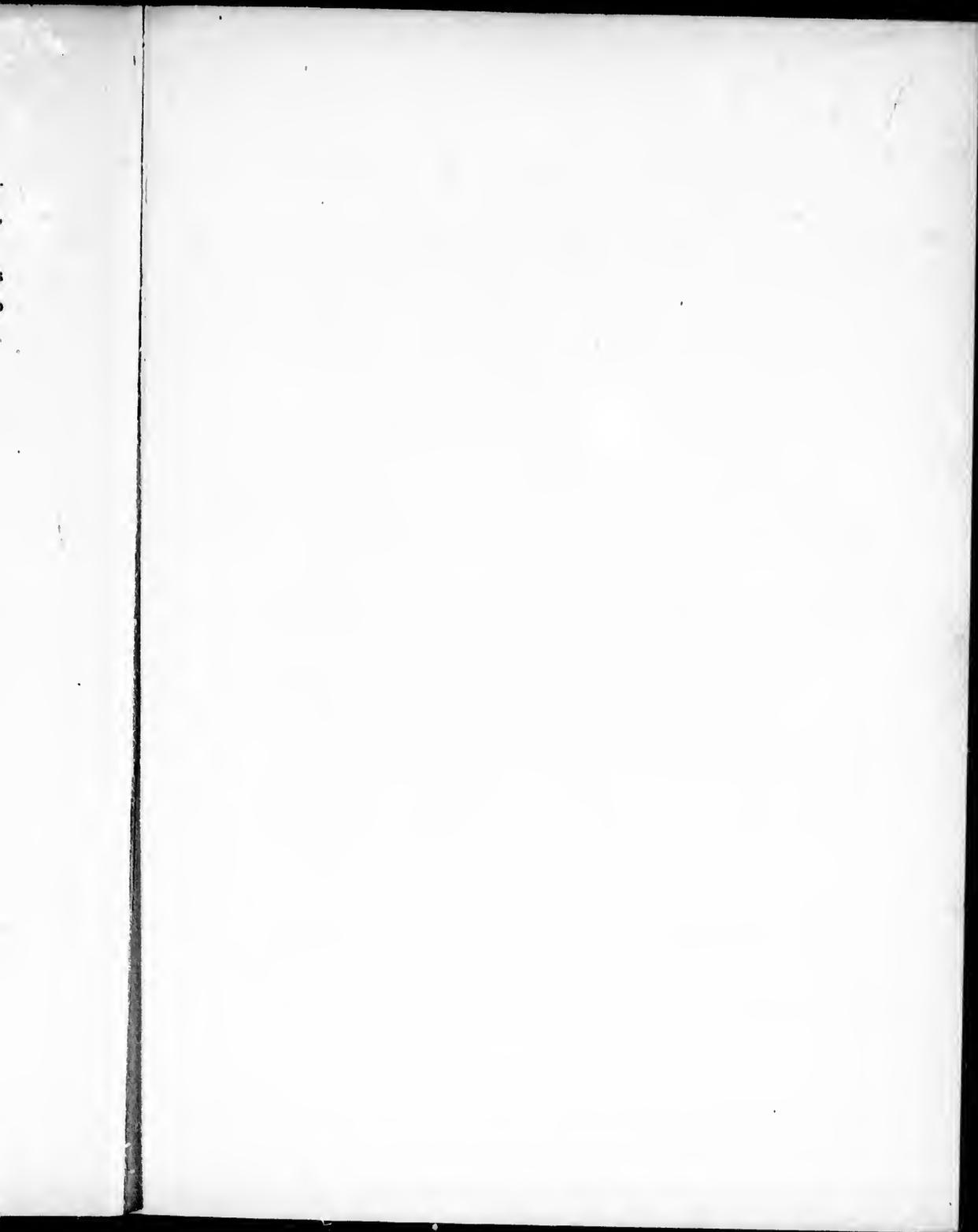
In 1854 an octavo volume appeared containing the first book of the Old Testament with this wording on the title-page: "The Gospel by Moses, in the Book of Genesis; or the Old Testament Unveiled. By C. H. Putnam. 'And not as Moses which put a veil

over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the Old Testament: which vail is done away in Christ.'—2 COR. iii. 13, 14. New York: Edward H. Fletcher, Nassau-Street. 1854."

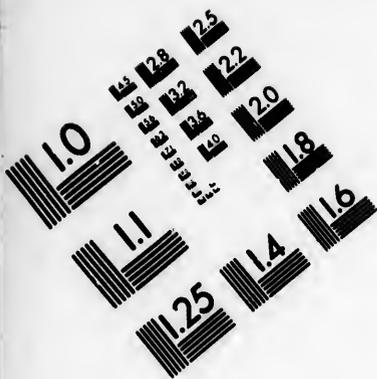
The disposition to display the merits of a book is well illustrated in the following: "Isaiah. A New Translation. By the late Robert Lowth, D.D., Bishop of London. To which is added, A plain, concise and particular Explanation of each Chapter. Extracted chiefly from 'A Treatise on the Prophets' by John Smith, D.D., Minister of the Gospel at Campbeltown, Scotland. In the Summary Explanation, prefixed to each Chapter, the Time and Occasion when the Prophecy was written; the peculiar Style of Isaiah; the Beauty and Sublimity of particular Passages; the Allusions to ancient Customs and Manners; the Connection and Scope of the several Parts of the Prophecy, and the Events in which the Predictions seem to have had their Accomplishment, are occasionally ascertained and illustrated; The whole forming an agreeable and instructive Exposition of this Seraphic Prophet, equally removed from dull and tedious Criticisms, and from general and foreign Observations.

Albany: Printed by Charles R. and George Webster,
No. 2, Pearl Street. M.DCC.XCIV."

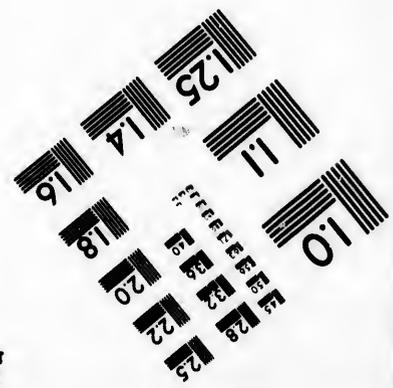
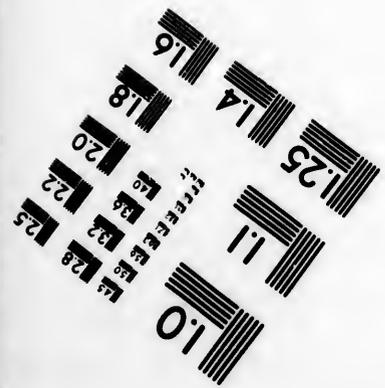
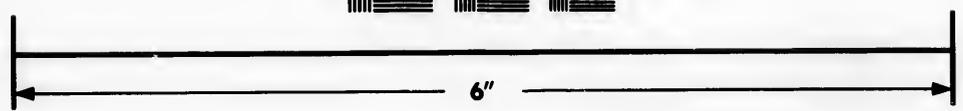
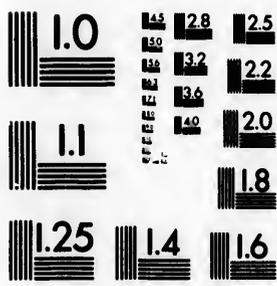
Happily in these days a greater simplicity prevails
in the wording of title-pages, and books are not so
much judged by their title-pages as by their contents.







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AL
NEW TESTAMENT

OF THE

LORD AND SEVYER

DIZUS KRIST,

TRANSLATED FROM

AN ORIGINAL GRIK,

AND WITH

AN FORMUR TRANSLACUNZ DILLIDENTLI
KOMFORD AND REVIZD.

IN KOMSTOK'S PERFAKT ALFABAT.

PHILADELPHIA:

PUBLICT BY A. KOMSTOK, M. D.

No. 100 MULBERRY STRXT.

1848.

Fac-simile of the title page of the Phonetic New Testament published by A. Comstock at Philadelphia in 1848. Reduced size.

SOME NOTABLE EDITIONS.

ONE of the curiosities in the way of printing is the Thumb Bible, so called because of its diminutive size, for it measures but one by one and a half inches. It was printed in 1693, and dedicated to the Duke of Gloucester. It is a summary of the Old and New Testaments with illustrations in copper-plate. The printing of this book in England marked a great innovation in the publishing of small editions of the Scriptures. An American reprint of the third London-edition of the Thumb Bible was issued at Boston in 1765. According to the title-page it was "Printed for, and sold by N. Proctor, near Scarlet's Wharffe." The demand for small Bibles must have been extensive, for other publishers issued editions that were recommended for their smallness in print and binding. W. W. Woodward of Philadelphia published in 1806 what was called the Pocket Bible. It was quite an event in the art of printing, and was heralded by a circular giving it an introduction, such as many larger volumes never have had. It would be unusual

in these days to read of the printing of a little book as "so heavy an undertaking." The prospectus is couched in the words that follow :

Neat Edition of the Pocket Bible. W. W. Woodward, No. 52. Corner of Second and Chestnut Streets, Philadelphia, is preparing for the Press, and will begin in a short time to print the Bible, in a *Pocket volume*. A neat pearl type is hourly expected from Europe, made to his particular order. The difficulty of obtaining in a small size this valuable pocket companion; and the dearness of it, when obtained, and of a type scarcely legible; also of the growing demand for it, induces him to offer this Proposal, as it will assist him, if a few subscribers are obtained, to print an extensive edition, and relieve, in a considerable degree, the weight of the expense, which will naturally be incurred by so heavy an undertaking.

To those gentlemen who will assist him in the Publication, he will give for every *Five Subscribers*, the Sixth Copy *gratis*.

The Following are the Conditions :

Neat plain binding with the Psalms,	1.37½
Do Do without Do	1.25
Morocco, with Superior paper with Psalms,	2.50
Do Do without Do	2.25

N. B. Those gentlemen who receive subscribers will be kind enough to return the number of copies which will be wanted as soon as possible.

What was known as the Diamond Bible was printed in England, and had a large sale through many years. On account of its portable size, for it was but a 32mo, large quantities of the book were smuggled into the United States. This went on for years, until the revenue officers were obliged to stop the illegal traffic, and confiscate the property. Who would think of

smuggling Bibles in these times? In 1837 this Diamond edition was published simultaneously in London and New York. These are the firm names on the title-page: "London: Allan Bell & Co., Warwick Square; T. Tegg & Son; and H. Washburne, J. K. Herrick, New York." The edition is supplied "with notes, practical and explanatory, by the Rev. Henry Stebbing, A.M., Member of the Royal Society of Literature."

In 1848 the Phonetic Testament was published in Philadelphia, by A. Comstock, 100 Mulberry Street, in an octavo volume of 397 pages. It was stereotyped by J. Fagan and printed by Smith & Peters. In the preface Dr. Comstock says: "Numerous attempts have been made by different individuals to construct a perfect alphabet for the English language. No fewer than six alphabets have been published in the city of Philadelphia. The first was published by Dr. William Thornton in 1793; the last by the editor of this work in 1846. This is the alphabet in which the present edition of the New Testament is printed, and is the only one that fully accomplishes the object for which so many have long and anxiously waited; it not only has a letter appropriated to every elementary sound, but characters which represent the accents, inflections, and melody of the voice." A table is given of the alphabet with

its fifteen vowels, fourteen subvowels, and nine aspirates. Then follow four pages of "Remarks on the Phonetic Alphabet." Dr. Comstock thought his alphabet would work a revolution in literature, for he says: "It is calculated to facilitate the spread of the Gospel, as well as the arts and sciences, not only among those to whom the English is vernacular, but among foreign nations, particularly the heathen." This hope was never consummated, as the Phonetic Testament had a limited circulation, and never reached a second edition. The book is well printed and substantially bound.

The invention of embossed letters to enable the blind to read was a novel and benevolent achievement. Several years ago the honorable secretary of the British and Foreign Blind Association delivered an address before the Society of Arts, in which he said: "The happy idea of printing on paper letters recognizable by the touch is due to M. Haüy of Paris, who printed his first book in 1784, and founded the Institut des Jeunes Aveugles, Paris. The type he adopted was the script, or italic form of the Roman letter. This was introduced into England by the present Sir C. Lowther, who printed the Gospel of St. Matthew in 1832 with type obtained from Paris, and followed it with other portions of the Bible. In 1834, Gall of Edinburgh printed the Gospel of St.

John in Roman capitals, in which, however, all curves were replaced by angular lines, and the lines themselves were serrated, which changes, he believed, gave greater distinctness to the letter. Alston, of Glasgow, adopted Fry's plan of using ordinary Roman capitals. Dr. Howe, of Boston, U. S., makes use of the small Roman letters, giving them angularity according to Gall's idea."

The first American copy of the New Testament printed in raised letters for the blind was issued in 1836 at Boston. The American and Massachusetts Bible Societies contributed the money, and the printing was done at the New England Asylum for the Blind, the name of which has since been changed, and now is the Perkins Institution and Massachusetts School for the Blind, South Boston. The book is in four quarto volumes. Not long after, the entire Bible was completed. The plates were then taken by the American Bible Society, who printed a quarto edition in eight volumes in 1841. The Psalms alone were issued in 1850. The late Dr. Howe facilitated the work, and was a great benefactor to the blind.

In 1837 Otis Clapp, 121 Washington Street, Boston, published a 12mo Bible which included solely those books of Scripture that Swedenborg regarded as containing what he called "an internal sense." The Books of Ruth, 1 and 2 Chronicles, Ezra, Nehe-

miah, Esther, Job, Proverbs, Ecclesiastes, and the Song of Solomon are dropped out of the Old Testament, and the Acts of the Apostles and all the Epistles are omitted from the New Testament.

In 1834, in the same city, Rufus Davenport printed a Bible with 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.”

The text is the King James translation, and in place of a preface, several pages are devoted to arguments against imprisonment for debt. There is a Memorial addressed to the several States of the Union, another to Congress, and a third to President Jackson. Mr. Davenport lays down five fundamental points under the heading of

EQUITABLE PRINCIPLES FOR FREE DEBT RULES.

1st. All persons shall become free from all debt, by surrendering, at the place of their inhabitation, all their estate, to the use of all their creditors, in ratable proportion.

2d. All persons shall be free from imprisonment, arrest, and all punishment for debt, except to compel the surrender of estate to the

use of all creditors, in ratable proportion, when by such surrender the debtor shall become free from all debt, liability, claim, and demand, existing at the time of such surrender.

3d. All fraud and wrong, appertaining to debt, shall remain punishable by law, as public or private offence; but the greatest punishment therefor not to exceed imprisonment and labour for life.

4th. All persons, who shall so surrender all estate, unless convicted of fraud, or wrong, relative thereto, shall be entitled to an allowance out of the net amount of such surrendered estate, of such proportion of five per cent on said net amount, as said net amount shall bear to the whole sum of debts proved.

5th. The manner of such surrender shall be according to provision to be made by the authorities having jurisdiction of the settlement of the estates of persons deceased, or by higher jurisdictional superseding authority; and, when and where no such provision shall be in force, then and there the manner of such surrender shall be according to any legal assignment.

BOSTON, A.D. 1828, June 16.

Mr. Davenport airs his personal grievances, for he writes: "The sufferings that your petitioner has borne, and knows that numerous others endure, have incited him to strive much in the cause; and at length have now constrained and determined him, though with trembling feelings, yet with fixed purpose, as from conscious duty, to prefer twenty-four petitions alike, one to each State of the Union, which, if proffered without precedent, still, he begs, may be graciously received, and prays God may prosper. What your petitioner has experienced, seen and felt on this subject, may be his best apology for so high an aim, he hopes a right aim, for general good. About the be-

ginning of this century, he, as a commission merchant of Boston, devoted nearly a year to visiting the principal places in all these Atlantic States; before and after which, having been in successful business, to most parts of the world. On leaving this vocation to take a leading share in building up Cambridgeport, near Boston, success still attended him at first, and in 1809, the amount of his property, mostly in real estate, was more than \$256,000 and his debts less than one fourth as much. But change—political and local—with oppression, wrecked his fortune, and made him a prisoner for debt, more than *three years*, during which, in 1811 and 1812, he drew laws which mitigated the sufferings of thousands, in the State of Massachusetts.

After surmounting the press of difficulty, and resuming his mercantile vocation (pursuant to which he made a second tour of the Atlantic States, eighteen years after the first), he engaged also in manufactories, in which great decline in value has occurred, and being again pressed, with menace and harass, he feels (what a great portion of the community feel) the want of uniform laws and customs to rule credit and debt, adapted to all persons, at all times, and all places, needed and just to the creditor as well as the debtor, consonant with our bill of rights, our national and state constitutions, with freedom and Inde-

pendence, with the laws of nature; and the laws of God."

Such discussions sound strangely to us, but it must be remembered that years ago the subject of free-debtism was an exciting theme of debate and legislation. The law of imprisonment for debt was not finally abolished in all the States of the Union until 1845.

In 1861 there appeared in New York City an octavo volume with the title, "The New Testament of our Lord and Saviour Jesus Christ as revised and corrected by the Spirits." The names of the publishers are not given, but the book is copyrighted by Leonard Thorn. The text, with a few exceptions, is the same rendering as that of the King James translation, but there are many omissions. Whatever the compiler did not like he left out. As a result all the Gospels and Epistles are shortened. The Book of Revelation is reduced to six chapters, and the prophetic and mystic portions are wholly omitted. There are two colored illustrations, one at the beginning and the other at the end of Revelation. The first represents Christ among the seven candlesticks, and in the second He is seen as riding upon a white horse.

Before the Gospel of St. Matthew begins, four pages are given to "Introductory Remarks and Ex-

planations by the Spirit of Jesus Christ." Here is a quotation:

"I preached about three years and a half. I was crucified by the mistaken Jews. My body was laid in the sepulchre. My Spirit only arose, and on the third day I was seen. The watchmen were entranced by a spirit, and then the spirits took my body away."

The last four pages of the book are assigned to what is called the "New Dispensation, by the Spirit of Christ." One citation from this will suffice:

"Through our mediums we heal the sick, cure the lame, and cast out evil spirits, and aid those who seek after knowledge in the arts and sciences; the same as was done when I and my apostles lived in the flesh on the earth."

Among the attractions which some of the old Bibles held out were "An Account of the Exact Location of the Garden of Eden," a "Clergyman's Address to Married Persons," and "Cowper's Portrait of an Apostolic Preacher."

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CHAPTER IV.

9 Behold, I will make those *to be* of the synagog of Satan, saying they are Jews, and are not, but lie. Behold I will make them to come and worship, in the presence of thy feet, and they shall know that I have loved thee.

10 Because thou hast kept the word of my patience, I, also, will keep thee, from the hour of temptation, about to come, upon the whole inhabited world to try those dwelling upon the earth.

11 Behold I come quickly. Hold what thou hast, that noone may a take thy crown.

12 He overcoming, I will make him a pillar, in the temple of my God, and he shall not outgo again. And I will write, upon him, the name of my God, and the name of the city of my God, the new Jerusalem, which descendeth from heaven, from my God, and upon it, my new name.

13 He having an ear to hear, hear he what the spirit saith unto the churchés.

14 And to the angel of the church of Laodicéa, write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God:

15 I know thy works, that thou art not hot, nor cold. I desired *that* thou shouldst be hot, or cold.

16 For, as thou art only warm, and not hot, nor cold, I desire thee to be vomited out of my mouth,

17 For thou sayest That I am rich and increased and have need of nothing; and thou knowest not that thou art wretched, and miserable, and poor and blind and naked.

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich and white raiment that thou mayest be clothed, and the shame of thy nakedness not appear, and anoint thy eyes, with eye-salve that thou mayest see.

19 As many as I love, I rebuke and chasten. Be ye zealous, therefore, and repent.

20 Behold, I stand, at the door and knock. If anyone should hear my

voice, and open the door, I will enter, unto him, and I will sup, with him, and he, with me.

21 To him overcoming, I will give to sit, with me, on my throne, as I also have overcome, and have sat, with my father, on his throne.

22 He having an ear to hear, hear he what the spirit saith unto the churchés.

CHAPTER IV.

1 AFTER these, I looked, and behold a door was opened in heaven. And the first voice, which I heard, as a trumpet talking with me, saying, ascend here, and I will show what must be, after these things.

2 And immediatly I became, in the spirit, and behold, a throne was set in the heaven, and one sitting upon the throne.

3 And he sitting was, in appearance, like a jasper stone, and a sardine. And a rainbow around the throne, in appearance, like emerald.

4 And around the throne, twenty-four thrones. And, upon these thrones I saw twenty-four elders sitting clothed in white raiment, and they had, on their heads, golden crowns.

5 And from the throne, proceeded lightnings and thunders and voices. And seven lamps of fire burned, in the presence of the throne, which are the seven spirits of God.

6 And, in the presence of the throne, was a vitriolic sea* like crystal. And in the midst of the throne, and around the throne, four living beings full of eyes, before and behind.

7 And the first being was like a lion, and the second being was like a calf, and the third being had a face like a man, and the fourth being was like a flying eagle.

8 And the four beings, eachone had six wings, aroundabout him, and full of eyes within. And they cease not day and night, saying, Holy, holy, holy, Lord God, allruler who was and being and coming.

9 And, when the beings give glory

* This is commonly rendered a sea

CURIOUS VÉRSIONS.

THE crank has invaded every department of literature, and has even tried his hand at the biblical. Men of strong prejudices, narrow- or broad-gage 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 indorsed 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.

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.

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.

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. McMaster, 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 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 1766 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 supersubstantial; 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.

¹ McMaster, "Benjamin Franklin," "American Men of Letters Series," pp. 87, 88.

In 1795 a little 12mo book of fifteen sheets, not paged, appeared, bearing this imprint: "New London: Printed by Thomas C. Green on the parade 1795." The book consists of the Psalter, with the order for Morning and Evening Prayer. The chief feature of the publication is the Psalter, which is an independent translation, by Rt. Rev. Samuel Seabury, then Bishop of Connecticut and Rhode Island. The changes were made for the purpose of softening down the imprecatory or damnatory passages in the Psalms. This was attempted by substituting the future tense for the imperative mood. Here is an example of this treatment:

PSALM v. 11. Thou wilt destroy them, O God: they shall perish through their own imaginations: thou wilt cast them out in the multitude of their ungodliness; for they have rebelled against thee.

In addition to these amendments, the Bishop in the preface says: "A few old words are changed for those which are more modern, and two or three expressions hard to be understood are altered, still retaining the spirit and meaning of the Psalm. By these means, it is hoped, the Psalms will be freed from all objections, and used with more devotion as a part of divine service."

Among the changes thus referred to, aside from those in the imprecatory passages, are the following:

PSALM xxix. 8. The voice of the Lord maketh the oaks to tremble, and layeth open the thick forests.

PSALM xciv. 20. Wilt thou have anything to do with the throne of wickedness; which establisheth iniquity by a law?

It is not known that this version was ever used. The book is a very rare one, and it is quite likely that not a half-dozen copies have survived.

Lilly, Wait, Colman & 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:

ST. MATTHEW xviii. 10. Beware that you do not disdain one of the least of these; for I tell you, that their attendant messengers in the heavens incessantly survey the face of my heavenly Father.

ST. LUKE xvi. 13. No domestic can serve two masters; for he will either hate one and love the other; or at least will attend one, and neglect the other. You cannot serve God and an idol.

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 mature? 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 1848 S. H. Colesworthy of Portland, Me., published a translation of the New Testament made by Jonathan Morgan, a lawyer of the same city. In the preface the translator says: "I have two objects in view in this translation: one, to give the true reading of the Greek text in English, without any reference to creed or sect; the other, to have the translation in pure English, unadulterated by the dogmas, traditions, and errors as now taught in all the universities and schools in America and England." As might be expected from this language, the translation is both unusual and curious. Here are some passages selected at random:

ST. LUKE ii. 10. And the angel said unto them, Fear not, for, behold, I gospelize unto you great joy, which shall be unto all people.

v. 26. And an ecstasy came upon all, and they glorified God, and were filled with fear, saying, We have seen paradoxies to-day.

viii. 24. And approaching, they awoke him, saying, Governor, governor, we are perishing.

2 COR. ii. 6. This franchise is sufficient for any one, which is from the majority.

2 COR. v. 13. For, if we are deranged, it is for God, if temperate, for you.

1 TIM. iv. 2. Having their consciences cauterized.

REV. iv. 6. In the presence of the throne, was a vitriolic sea like crystal.

The orthography of the book is as singular as the translation. Here are samples: "tung," "thru," "synagog," "lik," "brot," etc.

In 1852 Henry Oliphant, of Auburn, N. Y., 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 spelling:

ST. MATT. iii. 4. His food was small animals and vegetable honey.

v. 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.

Judge Egbert Benson, who presided over the Supreme Court of New York from 1794 to 1812, translated and had published the Apostolic Epistles, in

which he substituted the word "love" for "charity," and the word "overseer" for "bishop."

The American Publishing Company of Hartford, Conn., issued in 1876 an octavo edition of the Bible which is a translation by Miss Julia E. Smith of Glastonbury, in the same State. In the preface 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. These three languages were written over the head of our Saviour. They are now dead languages and cannot be altered. The whole construction is so complete that it does not seem to be the work of inspiration, and the only communication from God to man, for all time. The work is given in types, in figures, in parables, and in dark sayings, a knowledge of which is gained, as all other knowledge is gained, by the desire of the heart to learn it. It may be thought by the public in general that I have great confidence in myself, in not conferring with the learned in so great a work; but as there is but one book in the Hebrew tongue, and I have defined it, word for word, I do not see how anybody can know more about it than I do." A few quotations will show the singular drift of this translation:

PSALM xvii. 8. Watch me as the pupil of the daughter of the eye: thou wilt hide me in the shadow of thy wings.

PROV. xv. 17. Good a ration of herbs and love there, above an ox of the stall and hatred with it.

ST. MATT. v. 15. Neither do they burn a light, and set it under a basket, but upon a chandelier: and it shines to all in the house.

xiii. 45. Again, the kingdom of the heavens is like to a man, a wholesale merchant, seeking beautiful pearls.

xvi. 2-3. And he having answered, said to them, It being evening, ye say, Calm weather: for the heaven is fiery red.

And in the morning, To-day, wintry weather: for heaven being sad, is fiery red. Hypocrites, truly ye know to decide the face of heaven, but the signs of the times ye cannot.

xxvi. 33. And Peter having answered, said to him, And if all men shall be scandalized in thee, I will never be scandalized.

ST. LUKE vi. 41. And why beholdest thou the dried straw in thy brother's eye, and perceivest not the beam in thine own eye?

ST. JAMES i. 27. Religion pure and unpolluted before God and the Father is this, To take a view of the orphans and widows in their pressure, to keep himself free from stain from the world.

A most absurd case of prudery is exhibited in the publication of the Book of Proverbs by Peter Stewart of Philadelphia, in 1788, in which all verses of a sexual nature are omitted, and their places supplied with asterisks.

It may be said in passing that curious versions of the Bible are not confined to early issues, for as late as 1884 a book with both a New York and London imprint was given to the reading public, by Ferrar Fenton, entitled "St. Paul's Epistles in Modern English." A few of these modernized passages are given:

I COR. x. 14. My darlings, fly from the idol feasts.

xi. 14. Does not the nature itself teach you, that if a man should have long curls it is a dishonor to him?

15. But if a woman has long curls it is an honor to her, because the curls are given to her for a vesture.

xiv. 4. The linguist instructs himself, but the preacher instructs the assembly.

xvi. 10. But if Timothy comes, see that you take care that he is not bullied by you.

2 COR. v. 2. And, indeed, we groan in this, longing to be endowed with our little cottage from heaven.

x. 12. However, we don't dare to compete or compare ourselves with some of those self-laudators, for they, measuring themselves with themselves, and comparing themselves to themselves, are themselves rather irreflective.

2 TIM. i. 13. Take a draught of health giving ideas.

ii. 4. A campaigner never involves himself with the affairs of life, so that he may please his commander.

6. The working farmer ought to eat first of his crops.

TITUS iii. 15. Regards to all who love us in faith.

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' ('piukqussuogpenompaog'—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 'keeg-squau,' which is to be found (though seldom used) in every Algonquian language."

In the edition of the New Testament published by A. Morse in New Haven, Conn., in 1790, the substitution of an "s" for an "f" makes Philippians ii. 8, read, "And being *sound* in fashion."

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."

The Version Committee of the American Bible Society, in their report, on page 15, state—though they do not give the date and imprint—that a Bible printed in this country renders Galatians iv. 27 thus: "For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an hundred," instead of "husband."

A Paragraph Testament published in Boston in 1834 has this blunder in Romans iv. 5: "His faith is counted for *unrighteousness*."

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.

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Fac-simile of the picture entitled "Paul shaking the viper from his hand." Engraved by Amos Doolittle for the Thomas Bible of 1791. Reduced size.

THE ENGRAVINGS OF EARLY BIBLES.

THE literature of a new region grows slowly, and the pictorial in art grows still more slowly. Printing was known and practised in this country for more than one hundred years before the first copper-plate engraving was executed. The early engravers were, in several instances, men who had no previous knowledge of the art, but were drawn into it by the necessities and opportunities that surrounded them. This was especially the case with William Rollinson, who came, while a young man, from England to seek employment here, in the pursuit of his trade, which was that of an engraver of gold or gilt buttons, these buttons being prominent ornaments on the costumes of colonial times. He was called upon not long after his arrival to figure in an event that gave him through many years special satisfaction. Mr. Dunlap writes:¹ "General Knox, first secretary of war under the Federal Government, employed Mr. Rollinson to chase

¹ "History of the Arts of Design in the United States," vol. i., p. 159.

the arms of the United States upon a set of gilt buttons for the coat which was worn by General Washington on the memorable day of his inauguration as President. Soon after General Knox called to make payment, but the young Englishman had caught the spirit of the country of his choice, and would receive no compensation, declaring that he was more than paid by the honor of having worked for such a man on such an occasion."

Mr. Rollinson's trade of engraving buttons not proving remunerative, he worked for several silversmiths until 1791, when he made his first effort at copper-plate engraving, his earliest work being a small portrait of President Washington. Rollinson learned the art by his own perseverance and application, without instruction from any one. His proficiency became so well known that he was employed to engrave scriptural scenes for Brown's *Self-Interpreting Bible* published in New York in 1792. For the Old Testament he engraved three pictures, bearing the titles, "Solomon's Temple," "Vision of the Cherubim," and "Jonah under the Gourd." For the New Testament he also supplied three engravings, namely, "The Impotent Man Healed," "Paul Shaking off the Viper," and "The Angel Presenting the Book." The frontispiece of the New Testament of this Bible is a map of the Holy Land. It is well

engraved, and was the work of Rollinson. In the Folio Bible printed for Berriman & Co. of Philadelphia in 1796 there are three engravings by Rollinson, representing the following subjects: "Samson Slaying the Philistines," "He Betrayeth Him with a Kiss," and "Paul Presiding at Athens." This artist made a great revolution in bank-note engraving by inventing a machine to rule waved lines.

Another early engraver was Amos Doolittle, a native of Cheshire, Conn. He resembled Rollinson inasmuch as he was self-taught. He began engraving in 1775, by executing four views of the battle of Lexington and Concord, which are among the earliest historical engravings made in this country. He engraved for the Thomas Bible of 1791 "Paul Shaking the Viper from his Hand." He also contributed six pictures to the Hodge and Campbell Bible of 1792. These were his subjects: "David and Bathsheba," "David Playing on a Harp," "Daniel in the Lions' Den," "The Flight into Egypt," "Christ Restoring Bartimeus to Sight," and "The Angel Appearing to Mary." In the Berriman Bible of 1796 there are two of his engravings, representing "The Triumph of David" and "Judas Maccabæus Defeats the Samarian Army." He engraved "Christ Baptized" for a Life of our Lord, published by William Durell of New York in 1801. In Carey's quarto

Bible of 1815 there is one engraving by Doolittle, entitled "Lazarus at the Gate of Dives."

Cornelius Tiebout, who was born in New York in 1777 and died in 1830, was a prolific engraver, and lived to illustrate numerous editions of the Bible. He spent two years in London in the study of engraving, and was the first American artist who received his education abroad. In Brown's *Self-Interpreting Bible* of 1792 he has three pictures, "Moses Before the Burning Bush," "Samson Killing the Lion," and "Elijah and Elisha." In the Berriman Bible of 1796 there are five representations by this artist. In the Carey quarto edition of 1801 Tiebout contributed five engravings. In the Bible of 1804 by the same publisher, all the engravings, twenty in number, bear the signature of Tiebout. Again, in 1805, we meet the artist's signature to four engravings of the Carey Bible of that year, and the edition of 1806 has five more. The quarto Bible of Collins, Perkins & Co., New York, of 1807, has a portrait of St. Paul by Tiebout. His ability as an engraver was recognized not only in historical pictures for the Bible, but in other directions, for from celebrated oil-paintings of the day he engraved portraits of Washington, General Gates, John Jay, Thomas Jefferson, and Bishop White.

Benjamin Tanner was a pupil of Tiebout, and was

engaged extensively in bank-note engraving and the publication of maps. His work in the way of scriptural scenes is found in the Carey Bibles of 1801, 1803, 1805, and 1812. In the edition published by Collins, Perkins & Co. in 1807, Tanner has an engraving of "Moses Presenting the Tables," and a "Map of the Country Traveled by the Apostles." In the Bible of 1816, printed by Collins & Co., one illustration was furnished by the same artist.

Of Joseph Seymour very little is known. His name appears conspicuously in connection with the Thomas folio Bible of 1791, for out of the fifty illustrations thirty-two bear the signature of this engraver. Other Bibles contain his engravings, but they are the same plates repeated from the Thomas edition. His residence was in Philadelphia, where he engaged both in engraving and in landscape painting.

The patriotic frontispiece in Brown's Self-Interpreting Bible of 1792 was designed by William Dunlap, an artist of note in oil-painting. He was the author of several books, and for many years a prominent citizen of New York City.

One of the most gifted and brilliant of the early engravers was Peter Maverick, who was born in New York in 1780. From his earliest youth he manifested a proclivity for art. When he was between

nine and ten years of age he engraved a representation of "Adam and Eve" as a frontispiece for an illustrated history of the Bible published by Hodge, Allen & Campbell of New York in 1790. The engraving of "Ruth", in Brown's Self-Interpreting Bible was executed by him or his father, who was also an artist. For the edition of Collins, Perkins & Co. of 1807 the younger Maverick engraved as a frontispiece to the New Testament "The Holy Family," after the painting by Caracci. This was so admirably done that it called out the warmest approval of Trumbull. The best examples of Maverick's art are to be found in the Collins Bible of 1816. With a free and heroic hand he reproduced in engraving the paintings of several of the great masters. The frontispiece to the Old Testament is "The Murder of Abel," after Sacchi. The frontispiece to the New Testament is "The Virgin and Child," after Raphael, the joint work of D. Edwin and Maverick. Two of Rembrandt's paintings are engraved, namely, "Jacob Blessing the Sons of Joseph" and "The Good Samaritan," the first by Fairman and Maverick, and the second by Kearny and Maverick. "Joseph Interpreting Pharaoh's Dream," after Guercino, was produced by Boyd and Maverick. In conjunction with Tiebout the engraving entitled "St. Paul" was furnished. The great painting by West, "Elisha

Restoreth the Shunamite's Son to Life," was engraved alone by Maverick.

The skill of this artist drew to his studio many pupils who desired his instruction, and among others A. B. Durand. Maverick was one of the founders of the National Academy in 1826. He had a wide reputation as engraver of portraits, and among his best efforts in this line were those of Washington, Henry Clay, Andrew Jackson, and the Rt. Rev. Benjamin Moore, the second bishop of New York.

Thomas Gimbrede was born in France, in 1781, and came to America in 1802, and followed engraving in New York for several years. In 1819 he was appointed teacher of drawing at West Point, and held his position until his death, in 1832. He engraved a plate entitled "The Dismissal of Hagar and Ishmael," that appeared in the quarto Bible of Collins & Co. for the year 1817. The engraving reappears in other Bibles of a later date. In his secular work he is chiefly remembered by a portrait of Commodore Perry, and a group of the four Presidents, Washington, Adams, Jefferson, and Madison. His son, Joseph N. Gimbrede, was born at West Point, in 1820, and inherited the artistic temperament of his father. The quarto Bible published by Edward Dunigan & Bro. of New York in 1852 has, as a frontispiece to the

Old Testament, "Moses Receiving the Tables of the Law," and in the New Testament a picture of the "Annunciation." Both of these were engraved by Joseph N. Gimbrede. He also executed the well-known engraving of "Washington Crossing the Delaware Previous to the Battle of Trenton."

Francis Kearny, who was a frequent engraver of religious subjects, was born at Perth Amboy, N. J. about the year 1780. He early indicated a love of art, and at eighteen years of age was placed under the instruction of Maverick, with whom he remained for three years. For a time he did business in New York, but in 1810 removed to Philadelphia. In 1820 he formed a partnership with Tanner and others to carry on bank-note engraving. After three years the partnership was dissolved, and Kearny turned his attention to book engraving. Many of the illustrations in the early Bibles came from his hand. The quarto Bible of Collins & Co. published in 1814 in New York contained a picture of "The Good Samaritan" by Kearny. Also he engraved "John the Baptist Baptizing," after the painting by Poussin, in the Collins Bible of 1816. In 1823 Kimber & Sharpless of Philadelphia published a quarto Bible with an engraving of "The Murder of Abel," after Sacchi, and "The Deluge," after Poussin. Conner & Cooke of New York issued a 12mo Bible, in

which the frontispiece to the New Testament represents "Christ Blessing the Bread," from the painting of Carlo Dolci, and another engraving of "Christ Blessing Little Children," after the picture of Benjamin West. All these engravings were by Kearny. In 1839 Robert P. Desilver of Philadelphia published a 12mo Bible with seven engravings wholly the work of the same artist. The quarto Bible issued at Auburn and Buffalo in 1857 had several pictures that had the signature of Kearny. Some of his engravings were made in company with Maverick and other artists. Judging from the large number of his biblical pictures, Kearny must have been a very facile workman.

John B. Neagle, an English engraver, came to America while a young man, and settled in Philadelphia. He died in 1866, at the age of sixty-five. He was an industrious artist, and has left many examples of his skill. Of the twenty-seven engravings in the Brown Self-Interpreting Bible published by T. Kinnersley of New York in 1822, thirteen are by Neagle. In the quarto Bible of Kimber & Sharpless issued at Philadelphia in 1823, the frontispiece to the Old Testament, representing "The Last Supper," and the frontispiece to the New Testament, of "Mariæ Virginis," are illustrations of Neagle's work. The folio Bible from the Latin Vulgate, printed by Eu-

gene Cummiskey at Philadelphia in 1825, contains eight engravings by the same artist. The frontispiece to the New Testament is "Christ Giving the Keys to Peter." The Bible in two quarto volumes published by S. Walker of Boston in 1826 has four of Neagle's pictures. The quarto edition of the Scriptures, with the imprint of Langdon Coffin of Boston, in the year 1831, the 12mo Polyglot Bible of Thomas, Cowperthwaite & Co., Philadelphia, 1839, the folio Bible of Joseph Neal of Baltimore, 1851, and the quarto Bible published by John E. Beardsley, at Auburn and Buffalo, in 1857, have examples of Neagle's engraving. That his pictures were repeated in various editions is a tribute to the excellence of his workmanship.

Of J. Boyd little can be said except that he was engaged in engraving in Philadelphia in the early part of this century. He engraved "The Deluge" and "Joseph Interpreting Pharaoh's Dream" for the Collins Bible of 1814, and also "John the Baptist in the Wilderness," "The Three Marys at the Sepulcher," and "Thomas's Incredulity," for the Collins reissue of 1816. These engravings are met again in Bibles of a later date. Several pictures have the twofold signature of Boyd and Maverick.

Gideon Fairman rose to considerable distinction as a bank-note engraver. He was born at Newton,

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Fac-simile of the engraving entitled "The hypocrite taking the mote out of his neighbor's eye." From the Carey Bible published at Philadelphia in 1806.
Reduced size.

Conn., June 26, 1774, and died April 18, 1827. He was in humble circumstances in early life, and was apprenticed to a blacksmith. His rude efforts at engraving led him to higher fields than the forge could offer, and at eighteen years of age he walked to Hudson, on the North River, and then made his way to Albany, where he found employment with Isaac and George Hutton, who were jewelers and engravers. Success followed him, and he entered into business for himself in 1796. In 1810 he went to Philadelphia, and engaged in engraving with other experts. The firm to which he belonged made so many improvements in engraving that the Bank of England awarded them £5000 for accurate and ingenious work. The examples of biblical engraving by Fairman are not numerous. He engraved the frontispiece of the Old Testament in the quarto Bible of Collins, Perkins & Co., published in New York in 1807. The subject is "Providence," from a painting by Caracci. With Maverick he engraved after Rembrandt, "Jacob Blessing the Sons of Joseph," which appeared in the Collins & Co. Bible of 1816. This last picture also was inserted in the Kimber & Sharpless Bible issued at Philadelphia in 1823.

Thomas Kelly was an Irishman by birth, but early learned engraving in Boston. The particulars of his life are not known. He engraved two scenes for

the Brown Self-Interpreting Bible of 1822, namely, "Philistines Sending Back the Ark" and "David's Victory over Goliath." The Cummiskey Bible of 1825 has a "View of Jerusalem" by Kelly, and three other engravings. The subject of the frontispiece to the Old Testament in the Bible printed by S. Walker at Boston in 1826 is "Moses Pointing to Christ. Unto Him Ye Shall Listen." This, with "Ahasuerus and Esther," are the products of Kelly's genius. The Columbian Family and Pulpit Bible of 1822 has five engravings by Kelly, and his work is seen in several other editions of the Bible in later years.

John Chorley was a Boston artist, who engraved the frontispiece to the Old Testament in the Columbian Bible last mentioned. It represents "The High Priest." In the same book there are twelve other engravings by him.

Joseph Andrews was born at Hingham, Mass., August 17, 1806. At fifteen years of age he went to Boston and studied wood and copper-plate engraving. In 1827 he entered into the engraving and printing business with his brother at Lancaster, Mass. In later years he visited London, Paris, and Florence to perfect himself in his art. He died at Boston, May 7, 1873. The quarto Bible published by Edmund Cushing at Luenburg, Mass., in 1828,

contains an engraving of "Adam Naming the Creation," which is signed "F. and J. Andrews, Lancaster, Mass." The fame of Joseph Andrews does not rest upon the treatment of religious subjects, but upon his portraits of Washington and Franklin, and his historical picture named "Plymouth, 1620."

David Edwin, a well-known engraver in his day, was a native of Bath, England, where he was born in 1776. He worked his way to America in a sailing-ship, and after a voyage of nearly five months landed at Philadelphia in 1797. He died in the latter city, February 22, 1841. His chief success was in the direction of portrait engraving. He has left us but little in the way of biblical art. Associated with Maverick, he engraved a picture of "The Virgin Mary and Child" for the Collins Bible of 1814.

William E. Tucker was instructed in the art of engraving by Kearny, and attained much reputation for the work he furnished magazines. He was born at Philadelphia in 1801, and died there in 1857. He engraved the frontispiece to the Brown Self-Interpreting Bible of 1851, published at Baltimore by Joseph Neal. "Christ Weeping Over Jerusalem" is the subject.

A. L. Dick was a native of Scotland, and came to this country in 1833. Prior to his coming he had received a thorough training in engraving with Rob-

ert Scott of Edinburgh. He made New York his place of business, and was soon widely known as a first-class engraver. He was a master of art, and his instruction was eagerly sought for by many pupils. He died in 1865. In the 12mo Bible published by Conner & Cooke of New York in 1833, the first engraving is by Dick, and is entitled "Scripture Genealogy, from Adam to Christ." He also engraved the title-page of the New Testament with a vignette, representing "The Adoration of the Shepherds," for the quarto Bible published by D. & J. Sadlier of New York in 1845. The same book contains five other pictures executed by him. The Bible imprinted by Edward Dunigan & Bro. of New York in 1852 has four engravings that bear the name of Dick. The octavo Bible issued by the Dunigan firm in 1855 has "The Judgment of Solomon," engraved after the painting by Rubens, and also three other engravings by Dick; but these last illustrations appeared before in other issues. The Sadlier quarto of 1853 has by the same engraver a representation of "Jerusalem," after the picture of W. H. Bartlett.

Henry B. Hall, an English engraver of high repute, came to the United States in 1850, and readily found employment among leading book men of New York. He engraved for the Sadlier quarto Bible of 1853

"The Descent from the Cross," after the famous painting of Rubens.

George W. Hatch, a native of the State of New York and a pupil of A. B. Durand, is represented artistically in the frontispiece of the second volume of the octavo Bible published by Gray & Bowen of Boston in 1831; the subject is Correggio's "Mary Magdalen Reading the Scriptures."

William Hoogland was a Boston engraver, his business in that city dating from the year 1825. He supplied the portrait of the Rev. Dr. Scott for the edition of Scott's Family Bible, published in Boston by Samuel T. Armstrong in 1827.

Alexander Lawson was born in Ravenstruthers, Scotland, December 19, 1772. He came to America in 1792, and settled in Philadelphia. He died in 1846. His art ran mainly to the illustration of books and ornithology. He engraved the frontispiece to the hot-press Bible published by John Thompson and Abraham Small at Philadelphia in 1798.

William S. Leney was an Englishman by birth, and on coming to this country in the early part of this century entered into partnership with William Rollinson, in the business of bank-note engraving. Leney was the engraver of four illustrations in the Collins, Perkins & Co. Bible of 1807, as follows: "Finding

of Moses," "Elijah Raising the Widow's Son," "St. Matthew," and "St. Luke."

James B. Longacre, a well-known line and stipple engraver, was born in Delaware Co., Pa., August 11, 1794, and died at Philadelphia, January 1, 1869. He did a large amount of work as a portrait engraver, and was in the employ of the United States Mint for twenty-five years in making designs for coins. He made an engraving from West's painting of "Elisha Restoring the Widow's Son," which appeared in the 12mo Polyglot Bible published by Conner & Cooke of New York in 1833.

John McGoffin, a native of Philadelphia, where he was born in 1813, engraved a picture of "The Holy Family," which forms the frontispiece to the New Testament in the quarto Bible imprinted by E. A. & T. T. More, Dayton, O., in 1857.

G. Parker, an Englishman by birth, built up his reputation as an engraver in this country. He furnished the frontispiece to the New Testament of the quarto Bible of Dunigan & Bro. published in New York in 1852. His subject is "Jesus Christ." In the same volume he has an engraving of "The Infant St. John." In Sadlier's quarto of 1853 Parker contributed the plate entitled "Our Saviour in the Garden," from the picture by Carlo Dolci.

Oliver Pelton developed a taste for art at an early

age, and had a successful career. He was born at Portland, Conn., August 15, 1799. He was in business for many years in Boston. Later he removed to Hartford, Conn. Two engravings by him may be seen in the 12mo Bible of Silas Andrus, published at Hartford in 1828. The one is "Moses Receiving the Law," and the other "David Playing on a Harp."

Stephen A. Schoff, a pupil of Oliver Pelton, was born at Danville, Vt., January 16, 1818. A specimen of his skill may be seen in the Brown Self-Interpreting Bible published at Baltimore in 1851. "Departure of the Israelites from Egypt" is the subject treated.

James Smillie was born in Edinburgh, Scotland, November 23, 1807, and in that country received his early education in art. He came to New York in 1829, and was elected a member of the National Academy of Design in 1834. He ere long became eminent as a landscape engraver. He is best known by his pictures of "The Voyage of Life," after Thomas Cole. The frontispiece in the first volume of the octavo Bible published by Gray & Bowen of Boston in 1831 is an engraving of the "Garden of Eden," made by Smillie from Thomas Cole's painting. The 12mo Bible of Conner & Cooke of 1833 has another engraving by Smillie, of "Samson Carrying Off the Gates of Gaza." He also furnished the picture en-

titled "Modern Jerusalem" that illustrates the octavo Bible published by Carlton & Phillips of New York in 1852.

James D. Smillie, his son, born in New York in 1833, followed the profession of his father. We have two specimens of his art in the quarto Bible issued by A. S. Barnes & Co. of New York in 1856. These are illustrations of the "Pool of Siloam" and the "Mount of Olives."

John Sartain and A. H. Richie, engravers of comparatively recent times, aided to embellish the quarto Bible published by E. H. Butler & Co. of Philadelphia in the year 1847.

The first American wood-engraver was Dr. Alexander Anderson, who was born in New York in 1775, and died in Jersey City in 1870. Anderson was born with the artistic spirit, and from his youth was fond of sketching. His first attempt at engraving was made when he was twelve years old, and he was wholly self-instructed. His father did not encourage his art propensities, but designed him for a physician. He was sent to Columbia College, and was graduated at that institution in 1796. But his love of art was not to be quenched, and in 1798 he abandoned the medical profession and returned to engraving. His skill brought him constantly into demand, and he illustrated many works, including

editions of Shakespeare and Bell's "Anatomy." He was employed for many years in illustrating the publications of the American Tract Society. Examples of his biblical engravings are to be found in the Bible of 1801 printed by William Durell of New York, that of Collins, Perkins & Co. of 1807, and the edition printed by George Long of New York in 1813.

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. Anderson. 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.

Of the twenty woodcuts, nine are from paintings of note, and the others are the creations of the engraver's fancy. The impressions are all clear and sharp.

We know absolutely nothing of most of the early engravers. They have passed into obscurity, and are not noticed even by a line in biographical encyclopedias and local histories. The early publishers did not always protect the work of the artists, for their signatures frequently were erased from the plates, and these plates used in different editions.

Some of the subjects selected by the engravers

were, even in the best hands, difficult to execute, for they had to be evolved solely from the imagination. Here are a few of the titles: "The Hypocrite Taking the Mote out of His Neighbor's Eye," "Job's Wife Tantalizing Him," "The Broad Way to Destruction," "The Plague of Blood," "Moses and Aaron Expostulating with Pharaoh," "Vision of the Dragon Chained," "St. Peter's Vision of the Unclean Animals," "Obadiah Concealing the Prophets," and "David at his Early Devotions."

While many of the early illustrations are crude and coarse, it must be remembered that they were made under adverse circumstances. Art centers were few, the journey to Europe was long and tedious, and great teachers were not at hand. Illustrated books were not numerous, and the opportunities that quicken genius only came at intervals. We must therefore appreciate the work which the engravers did, for doubtless it represented faithful application, and the best use of materials within reach.

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OF OUR
LORD AND SAVIOUR JESUS CHRIST.
TRANSLATED OUT OF
THE ORIGINAL GREEK
AND WITH THE FORMER
TRANSLATIONS DILIGENTLY COMPARED AND REVISED.
AUGUSTA.
CONFEDERATE STATES BIBLE SOCIETY.
INSTITUTED IN THE YEAR 1862.

PRINTED BY WOOD, MANLYER BROS. & CO. ATLANTA, GA.

1862

Fac-simile of the title page of the New Testament published
by the Confederate States Bible Society in 1862.
Exact size.

BIBLES AND BIBLE SOCIETIES.

AMONG the most potent factors of modern times for the spread of revealed truth must be placed Bible Societies. The work accomplished by them is truly stupendous. A little circular issued by the American Bible Society states "that since the year 1804 more than one hundred and eighty millions of Bibles, Testaments, and integral portions of the Bible have been distributed in all parts of the world through the agency of Bible Societies alone."

The ripest Christian scholarship of the day has been called into service in making the many translations. The circular just referred to says:

Few persons appreciate the difficulty of rendering the Scriptures from the original Hebrew and Greek into languages which have not been previously pervaded and molded by Christian thought; yet in laying foundations for generations that are to follow, one may well devote to the work the energies of a lifetime. The translation of the Bible into Arabic, by Dr. Eli Smith and Dr. Van Dyck, required the labor of sixteen years. Dr. Schauffler, of Constantinople, completed in 1874 the translation of the Turkish version of the Scriptures which he began as long ago as 1860. Fifteen years of continuous labor were spent by Dr. Schereschewsky in rendering the Old Testament

into the Mandarin Colloquial. After forty years of study and of missionary labor, Dr. Williamson and Dr. Riggs completed their Dakota version of the Bible, and one of them estimated that he spent on an average full thirty minutes on each verse he translated. Protestant missionaries were sent to Japan in 1859, but twenty years had passed before their translation of the entire New Testament was ready for circulation. These are illustrations of the labor expended by Christian missionaries in the preliminary work of preparing new versions of Scripture.

The British and Foreign Bible Society offered the sum of one thousand dollars to the first organization similar to its own founded in America. This sum was claimed by, and paid to, the Philadelphia Bible Society, which was organized in the year 1808. The constitution was penned by Dr. Benjamin Rush, who was an officer of the organization for a number of years. In 1840 the name was changed to "The Pennsylvania Bible Society," which is its present title. It did not become auxiliary to the American Bible Society, but agreed, in 1840, to restrict its operations to Pennsylvania and to pay over all surplus funds. Rev. J. Owen, the secretary of the British and Foreign Bible Society, says: "If to Great Britain belongs the honor of being the parent of the Philadelphia Bible Society, Philadelphia may on her part claim equally the honor of having set the first example of a Bible Society in the United States of America, and of having by her zeal, liberality, and discriminative wisdom, induced so extensive an imitation of her con-

duct as not to leave a single State throughout the Union without one or more of these excellent and most useful establishments."

The second organization for the dissemination of the Scriptures formed in the United States was the Connecticut Bible Society, at Hartford, in May, 1809. The third was the Massachusetts Bible Society; founded at Boston in July of the same year. This was followed by the New York Bible and Common Prayer Book Society in New York City, in November, 1809. It was incorporated in 1841. The founder was the Rt. Rev. John Henry Hobart, D.D. This society has done, and is doing, an extensive work in the free distribution of the Scriptures, and in addition to its English publications has printed many volumes in the German, Spanish, French, and Dakota languages. It distributes annually over fifty thousand books, and numerous parishes and mission stations are generously aided.

The Young Men's Bible Society, a Methodist organization of New York City, the New Hampshire Bible Society, and the New Jersey Bible Society, were also instituted in 1809.

The American Bible Society was organized on May 8, 1816, in New York City. There were sixty delegates present, representing thirty-five local Bible Societies and the Society of Friends. The constitu-

tion was drawn up and adopted, and the Hon. Elias Boudinot was elected president. An address written by Rev. Dr. John M. Mason was distributed throughout the country. The society since its organization has had eleven presidents and thirty-three vice-presidents. Nine standing committees supervise and carry out the work of the various departments. The society has forty thousand life members. The publishing house in Astor Place was erected in 1853 at the cost of \$300,000. One of the official publications of the organization states:

The Society has a unique and valuable biblical library, the commencement of which was made in 1817. The number of volumes at the present time is not far from thirty-five hundred, the greater part of which have been presented to the Society by its friends. The collection consists chiefly of editions of the Holy Scriptures in more than one hundred and fifty languages and dialects. It has a considerable number of versions and revisions in English of earlier and later date than the version in common use. The various editions published at the expense of the Society in foreign lands are well represented. The library contains an ancient Hebrew roll from China and some specimens of early typography; Latin Bibles of 1476 and 1480; Gerbelius's Greek Testament of 1521; the first edition of the Syriac New Testament, 1555; Tischendorf's Codex Sinaiticus; the first and second edition of King James's Bible; the first editions of the Rhemish Testament and the Douay Bible; and many other volumes hardly less interesting.

The society from its organization to March 31, 1887, issued 48,324,916 volumes, and during the same time its receipts amounted to \$23,243,545.37. It has presented to each of the reigning monarchs of

the world a splendidly bound copy of the Scriptures. Its distribution of the Bible is general, and extends to the army and navy, to immigrants, to the freedmen, to humane and criminal institutions, to seamen, to the destitute poor, and to needy Sunday-schools and feeble missions. It has also made extensive translations of the Scriptures. On this point the *Manual* says:

The Society has promoted the circulation of the Bible, or integral portions of it, in more than eighty different languages and dialects. Many of these have been printed on its own presses, or immediately at its own expense, while others have been purchased or published by means of grants to missionary societies.

At New York the Society has printed the entire *Bible* in English, French, Spanish, Portuguese, Welsh, German, Danish, Swedish, Arabic, Esthonian, Armenian, Hawaiian, and Zulu; also the *New Testament* in Italian, Slavonic, Bulgarian, Ancient Syriac, and Modern Syriac; also for the Indians of North America, the Dakota Bible, the Cherokee and Choctaw New Testament, with portions of the Old Testament, the Ojibwa New Testament, besides smaller portions in Seneca, Delaware, Muskokee, Mohawk, and Nez Perces. Versions of parts of the Bible have also been printed in Arrawack and Creolese, for South America; in Benga, Mpongwe, Ebon, and Grebo, for Africa; in the dialects of Kusaie, Ponape, Mortlock, and Gilbert Islands, and in Japanese.

Its foreign operations include also the circulation of various copies manufactured abroad; among which may be mentioned the Bridgman and Culbertson, and the Mandarin, Canton, Fuhchow, Ningpo, Amoy, and Shanghai Colloquials, in China; the Hebrew-Spanish, Turkish, Armeno-Turkish, Græco-Turkish, Azerjiban, Ancient and Modern Armenian, Persian and Koordish, in the Levant; the Hindi, Urdu, and various other languages in India and Ceylon; the Siamese, Mongolian, Japanese, Ebon, and Reval-Esthonian.

The expedition with which Bibles are printed is one of the marvels of the present age. In a little publication of the American Bible Society the statement is made that the printing is done at the Bible House "upon fifteen Adams presses of medium size, and six stop-cylinder presses of the largest size, the capacity of the whole being sufficient for the annual production of about two million volumes of the Scriptures, large and small.

"The stop-cylinder press takes a sheet of paper 32 by 44 inches, and printing 64 pages 24mo at each impression, throws off 960 pages, or the equivalent of one small Bible, every minute. This is at the rate of six hundred Bibles a day. Volumes of large size are completed with corresponding rapidity, the largest quarto volume requiring only about eight minutes of presswork.

"In the bindery the use of modern machinery contributes to the economy of manufacture. Twelve book-folding machines and six book-sewing machines, each of which requires a single attendant, do the work of more than a hundred hand-folders and hand-sewers. Each folding-machine is expected to fold from fifteen hundred to eighteen hundred sheets an hour, and each sewing-machine does the stitching of fifteen hundred sheets in the same time. A visitor who spends four minutes at the press, and as much

at each of these machines, sees in that time what is equivalent to the printing of four Bibles, the folding of two, and the sewing of two.

“At the same time, it is not intended that the most rapid operations of manufacture should interfere with thorough and enduring workmanship.

“In general, the Society’s printing is done from its own electrotype plates, which have been prepared with great care and at a large outlay. Especial pains are taken with the proof-reading, and it is believed that publications can rarely be found which are so uniformly free from errors of the press.

“In foreign lands the printing for the Society is done sometimes from plates, but more usually from types, or from lithograph stones or engraved blocks of wood, according to the customs of the people for whose benefit the Scriptures are prepared.”

The Bible Association of Friends in America was founded in 1828. Philadelphia was made the printing and distributing center. The books have, as a rule, been given away, and especially to the Indians and the freedmen. From the date of its organization to the end of the year 1882 the society had distributed 217,611 volumes.

The American and Foreign Bible Society began its existence May 12, 1836, in New York City, but the organization was not completed until 1837. It

was founded and sustained by members of the Baptist denomination. In 1838 it issued an octavo edition of the Scriptures, which was a reprint of an Oxford Bible of 1833. The New Testament in duodecimo was 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.

On June 10, 1850, the American Bible Union, also a Baptist organization, was founded in New York City. The object was to promote the translation and printing of a Baptist version of the Bible. This was done by publishing separate books from time to time. The first to appear was the Book of Job, in 1856. The book is a quarto of 165 pages, with the King James translation, the Hebrew text, and the revised Baptist version in parallel columns, "with critical and philological notes" at the bottom of the pages. The translation was made by the Rev. Thomas J. Conant, D.D., professor of sacred literature in Rochester Theological Seminary. Genesis appeared in 1868, the Psalms in 1869, the Book of Proverbs in 1871, and the Books of Joshua, Judges, and Ruth in 1878. In 1865 the union 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 Judæa; 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.

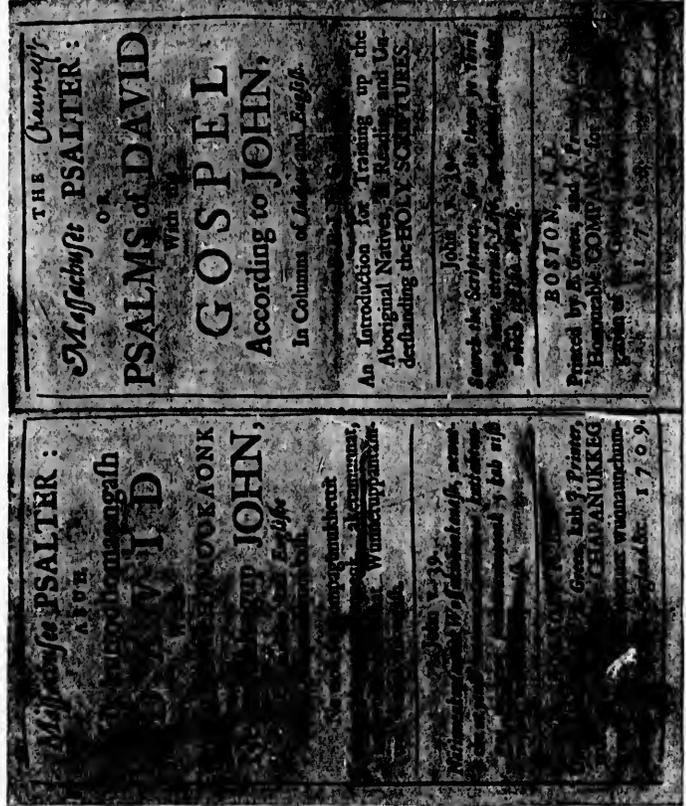
This version of the New Testament is not as a rule read in public services, but is used as a book of reference. There is a difference of opinion among

Baptists regarding it, and one edition is printed with the word "immerse," and another with the word "baptize."

In 1862 the Confederate States Bible Society was instituted at Augusta, Ga. An 18mo edition of the New Testament was printed at Atlanta, which was the sole publication of the society. This is now a rare book. A copy sold at Bangs, in New York, March 9, 1893, for \$8.25. The edition was not over five hundred copies.

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Facsimile of the title pages of the Massachusetts Psalter printed by R. Green and J. Printer at Boston in 1709. Reduced size.

THE BIBLE AMONG THE INDIAN TRIBES.

FIFTEEN years after the issue of the last edition of the Eliot Bible—that of 1685—the book had become scarce among the Massachusetts Indians. Rev. Experience Mayhew, a missionary at Martha's Vineyard, writes: "These Indians are therefore very desirous of another Impression of the Bible, if it might be obtained; and divers of them have told me, as well as some of those on Nantucket—whom I have divers times visited—that they should be willing according to their capacity, to contribute to it." Mr. Mayhew set to work to meet this emergency, as he was well fitted for it from his knowledge of the Indian language. He translated the Psalms and the Gospel according to St. John, the same appearing in a 12mo book published at Boston in 1709. The Indian and English appear on the same page divided by a line. There is a title-page in Indian and another in English. The latter reads:

"The Massachuset Psalter: or Psalms of David
With the Gospel According to John, In Columns of

Indian and English. Being An Introduction for Training up the Aboriginal Natives, in Reading and Understanding the Holy Scriptures.

JOHN v. 39. Search the Scriptures, for in them ye think ye have eternal Life, and they are they which testify of Me.

Boston, N. E. Printed by B. Green and J. Printer, for the Honourable Company for the Propagation of the Gospel in New England, &c. 1709."

Dr. Trumbull says: "Mayhew's version of the Psalms and Gospel of John is founded upon Eliot's; but every verse underwent revision, and scarcely one remains without some alteration. The spelling differs considerably from that of Eliot and others, who had learned the language among the Indians of the mainland." Dr. Trumbull also expresses the opinion that the Mayhew version surpasses the Eliot "in literal accuracy and its observance of the requirements of Indian grammar." This little book is now classed among rare Americana. A copy at the Brinley sale, in superior binding, reached \$135, and another, in the original binding, \$50. The few extant copies are found mainly in the older libraries of New England.

In 1820 Dr. Edwin James, a native of Vermont, who had received a special training in medicine, geology, and botany, was appointed geologist and

botanist to an exploring expedition under the command of Major Samuel H. Long, which went from Pittsburgh to the Rocky Mountains. In this expedition Dr. James was not only interested in the special line of his studies, but also in the manners, customs, and languages of the Indian tribes. He wrote a book bearing the title "A Narrative of the Captivity and Adventures of John Tanner (U. S. Interpreter at the Sault de Ste. Marie), during Thirty Years' Residence among the Indians in the Interior of North America," which was published in New York in 1830. He describes in this book not only the plant and animal life of the country, but the music, poetry, and dialects of the Indians. In one of the chapters he translates the Lord's Prayer and the first chapter of Genesis into the Chippewa language. In 1832 Lincoln & Edmands printed and the Baptist Board of Missions published "Chippewa First Lessons in Spelling and Reading," by Dr. James. In addition to the lessons the little book contains prayers and hymns, and a translation of a part of the fifth chapter of the Epistle to the Ephesians. Dr. James edited larger spelling-books at a later date, containing translations of the Sermon on the Mount, and other portions of Scripture.

In 1833 Packard & Van Benthuysen of Albany printed the first version of the entire New Testa-

ment in the Chippewa language. The translation was made by Dr. James, assisted by John Tanner, the Indian interpreter. The book is a 12mo of 484 pages, with the Ten Commandments and a hymn at the end. The Indian title-page as translated reads: "Our Great God who saved us, Jesus Christ, His Covenant or Promise."

In 1837 Crocker & Brewster of Boston printed for the American Board of Commissioners for Foreign Missions the Gospel of St. Luke in Chippewa, the translation being made by Rev. Sherman Hall, assisted by George Copway, an Indian preacher. The same printers in 1838 issued the Acts of the Apostles, by the above-named translators. Also the same year a Chippewa version of St. John was published by the firm, the translation being the work of John and Peter Jones, native teachers.

That eminent scholar in Indian literature, Henry R. Schoolcraft, LL.D., in the fifth volume of his "Historical and Statistical Information Respecting the History, Condition and Prospects of the Indian Tribes of the United States," translated the first chapter of Genesis, the fifth chapter of St. Matthew, and the thirteenth chapter of the First Epistle to the Corinthians, into Chippewa.

In 1844 the American Bible Society printed the New Testament in Chippewa, the translation being

made by Rev. Henry Blatchford. Editions were repeated in 1856 and 1875.

The Indian Commission of the Episcopal Church in 1875 printed the Book of Common Prayer in Chippewa for the use of the Indians at White Earth, Minn. It was a revision of Dr. O'Meara's translation, made by Archdeacon J. A. Gilfillan, assisted by three half-breed Indians.

In 1760 the Rev. Bernard A. Grube was sent as missionary to Wechquetanc, Pa., where the Moravians had started a work among the Delaware Indians. Three years later he compiled a hymn-book in the language of the tribe, and J. Brandmüller of Bethlehem printed it, the date being 1763. There is only one copy of this book known to be in existence, and it is in the possession of the Pennsylvania Historical Society. The same year Mr. Grube translated and had published at Bethlehem, Pa., by J. Brandmüller, "A Harmony of the Gospels," in the Delaware language, but not a single copy of this book is known to exist.

In 1818 D. Fanshaw of New York printed for the American Bible Society the three Epistles of St. John, translated into the Delaware language by the Rev. C. F. Dencke, a Moravian missionary among the Indians at West Fairfield, Canada.

The History of Our Lord, "in the very words of

Scripture," by the Rev. Samuel Lieberkuhn, was translated into Delaware Indian by the Rev. David Zeisberger, a Moravian minister, in 1821. It was printed by D. Fanshaw of New York. Another edition of the book was printed in 1837 at the Shawanoe Baptist mission. Rev. Mr. Zeisberger translated a number of books into the Delaware tongue, and was regarded as the leading authority in that language.

In 1838 Daniel Fanshaw printed "Forty-six Select Scripture Narratives from the Old Testament," translated into Delaware Indian for the instruction of youth. The translator was the Rev. Abraham Luckenbach, a representative of the Moravians. He left a manuscript translation of the Acts of the Apostles, but it was never printed.

Wars and disturbances brought the Moravian missions to an end, as the Delaware Indians were forced west of the Alleghanies. In 1789 they were placed on reservations in Ohio, next, in 1818, removed to Missouri, and finally driven to the Indian Territory, where in time their tribal relations ceased.

The Rev. Johnston Lykins, a Baptist missionary, translated the Gospel of St. Matthew into the Shawanoe language, which was printed by J. Meeker in 1836, by the Shawanoe Mission Press, in the Indian Territory. Another edition appeared in 1842. In 1841 the Gospel of St. Matthew and in 1844 the

Gospel of St. John were published in the Ottawa language. The translators were Rev. Jotham Meeker and Rev. Francis Barker. Both books were printed by the Shawanoe Mission Press. In 1844 the Gospel of St. Matthew and the Acts of the Apostles appeared in the Pottawotomi language. This is a rare book. A copy from the Brinley Library brought \$13. The translation was the work of Rev. Mr. Lykins, and the printer William C. Buck, Louisville, Ky. Father Zephyrin translated the Roman Catholic prayer-book into Menominee for the Indians of Wisconsin. The book was published by B. Herder, St. Louis, Mo., in 1882. Passages of Scripture have also appeared in the dialect of the Mohegan, Penobscot, Abnaki, and Menominee tribes.

All the translations thus far spoken of, belong to the Algonquian stock, a family more interesting historically than any of the other Indian races.

Mr. James C. Pilling says:¹ "The Algonquian-speaking peoples covered a greater extent of country, perhaps, than those of any other of the linguistic stocks of North America, stretching from Labrador to the Rocky Mountains, and from the Churchill River of Hudson Bay to Pamlico Sound in North Carolina; and the literature of their languages is by far the greatest in extent of any of the stocks north

¹ "Bibliography of the Algonquian Languages," p. 3 of preface.

of Mexico, being equaled, if at all, by only one south of that line—the Nahuatl. Probably every language of the family is on record, and of the more prominent, extensive records have been made. In two, the Massachusetts and the Cree, the whole Bible has been printed. . . . In two others, the Chippewa and the Micmac, nearly the whole of the Scriptures has been printed, and portions thereof have appeared in a number of others. In the Abnaki, Blackfoot, Chippewa, Cree, Delaware, Micmac, and Nipissing rather extensive dictionaries have been printed, and of the Abnaki, Nipissing, Blackfoot, Chippewa, Illinois, Massachusetts, Montagnais, and Pottawotomi, there are manuscript dictionaries in existence. Of grammars we have in print the Abnaki, Blackfoot, Chippewa, Cree, Massachusetts, Micmac, and Nipissing, and in manuscript the Illinois, Menominee, Montagnais, and Pottawotomi. In nearly every language of the family, prayer-books, hymn-books, tracts, and scriptural texts have appeared.”

This statement covers the work of translations done among the Algonquian Indians both in the United States and Canada.

While the Algonquian is historically the most attractive of Indian tongues, “to the Iroquoian,” says Mr. Pilling,¹ “perhaps belongs the honor of being

¹ “Bibliography of the Iroquoian Languages,” p. 5 of preface.

the first of our American families of languages to be placed upon record. At any rate, it is the first of which we have any positive knowledge, the vocabularies appearing in the account of Cartier's second voyage to America, published at Paris in 1545." If this conjecture be true, the Iroquoian publications are close competitors with the early books of old Mexico. Mr. Pilling also says: "While the whole Bible has not been printed in Iroquois, the greater portion of it has been printed in both the Cherokee and the Mohawk."

The first portion of Scripture translated into Cherokee was the third chapter of the Gospel of St. John, the translator a native Cherokee, whose Indian name was At-see, and known as John Arch. This translation was made in 1824, and was circulated in manuscript. Arch's effort¹ "was received with wonderful avidity and was copied many hundred times and read by the multitudes whom he had visited in his tour, thus preparing the way for its quick reception among his people."

In 1825 David Brown, a native Indian, translated the New Testament into Cherokee, which was also circulated in manuscript, as types for printing in this language had not been made.

The first actual printing of Scripture in Cherokee

¹ Foster's "Biography of Se-quo-yah," p. 120.

appeared in the *Missionary Herald* of December, 1827, and consisted of the first five verses of Genesis, translated by the Rev. Samuel A. Worcester, D.D. In 1828 the Gospel of St. Matthew was translated by Major George Lowrey and David Brown, the printing of which was begun in the *Cherokee Phoenix*, April 3, 1828, and completed July 29, 1829. It is uncertain whether this translation was ever published in book form or not. In 1829 Rev. Samuel A. Worcester and Mr. Boudinot, editor of the *Cherokee Phoenix*, published a revised translation of St. Matthew's Gospel, of which a thousand copies were printed at the Cherokee National Press at New Echota. It is a 24mo book of 124 pages. The second edition of this translation, published in 1832, states on the title-page that it had been "compared with the translation of George Lowrey and David Brown." A third edition was printed by the Park Hill Mission Press in 1840, and a fourth and fifth by the same press in 1844 and 1850.

The same translators—Worcester and Boudinot—published the Acts of the Apostles in Cherokee in 1833. It was printed by John F. Wheeler and John Candy at New Echota. Second and third editions were issued in 1842 and 1848. They also set forth a translation of St. John's Gospel in 1838, from the Park Hill Mission Press, which reached second, third,

and fourth editions in 1841, 1847, and 1854. Mr. Worcester not only translated the portions of the New Testament named above, but also parts of the Old Testament. The Book of Exodus, printed by the Park Hill Mission Press in 1853, and the Book of Genesis, in 1856, were his translations. With the help of Stephen Foreman, a Cherokee convert, portions of the Psalms, Proverbs, and Isaiah were translated.

From 1840 to 1858 nearly all the Epistles of the New Testament and the Book of Revelation were translated and published. In some cases the names of the translators do not appear, and occasionally the date is omitted.

A translation of St. Mark's Gospel was issued by the Baptist Mission Press without date, and in 1850 the Gospel of St. Luke was printed at Park Hill Mission Press, but no translator's name is attached. References have been found to an edition of the New Testament in Cherokee printed by the Park Hill Mission Press in 1850, and to a translation of the New Testament made by the Rev. Evan Jones in 1847, but at the best these are only supposed editions, as no copies have been seen. An edition of the Cherokee New Testament was issued in 1860. The text is printed in double columns of 408 pages, making a duodecimo book.

The Rev. Samuel Austin Worcester, D.D., gave the thirty-four years of his ministry to work among the Cherokee Indians. He was born at Worcester, Mass., in 1798. He was graduated at the University of Vermont in 1819, and at the Andover Theological Seminary in 1823. In 1825 he began his missionary labors among the Cherokees at Brainerd, Tenn. Two years later he removed to New Echota, where a printing-press was established. He served at other stations, and finally settled, in 1836, at Park Hill, where most of his translations and publications first saw the light. While he received assistance from Christianized natives, the work of giving the Indians the Scriptures was mainly due to his scholarship and devotion. The alphabet or Cherokee syllabary used in printing, and consisting of eighty-six characters, was invented by a half-breed named Se-quo-yah, otherwise George Guess, in 1821. Mr. Worcester died at Park Hill in 1859.

The first translation of Scripture into the Mohawk tongue of which we have any record was made by the Rev. Bernardus Freeman, of the Reformed Dutch Church at Schenectady, N. Y. It consisted of the Gospel of St. Matthew, the first three chapters of Genesis, parts of Exodus, several Psalms, the fifteenth chapter of 1 Corinthians, and various portions of the New Testament relating to the life, death, resurrec-

tion, and ascension of Christ. These translations were made probably between the years 1700 and 1710.

The Society for the Propagation of the Gospel in Foreign Parts, "since they could by no means prevail on the Indians to learn English, neither young nor old, laboured to get some good translations made, of parts of the Scripture at least, into the Indian language." The society therefore applied to Mr. Freeman for "any proper papers wrote in that language which he might have," to which request he readily complied, presenting besides the above-named scriptural selections, a translation of the Morning and Evening Prayer, which the society sent to their recently appointed missionary, the Rev. William Andrews. These translations, existing only in writing, could not exert as wide and constant an influence as was needed, so the society instructed Mr. Andrews to print some of them, and distribute them among the Indians who had a knowledge of letters. This prayer-book, with its chapters from the Old and New Testaments, was printed by William Bradford in New York in 1715.

The Rev. William M. Beauchamp, writing in the *Church Eclectic* for 1881 of this early Mohawk publication, says: "This first edition is wholly in Mohawk, as are the two which followed it. The book is a small quarto, and is said to have been translated

by Lawrence Claesse, under the direction of William Andrews, missionary. Claesse was a good interpreter, not only commonly attending when the council fire was blazing at Albany, but also frequently visiting the Onondaga Castle and council fire. He probably revised and added to the original translation. The title shows a considerable difference in the spelling and pronunciation of many Mohawk words between that day and this, much like the changes in our own language."

The book has an English title-page, and another in Mohawk. The text numbers 115 pages. This publication ranks among rare Americana, and the price steadily rises with the lapse of years. A copy offered at the Murphy sale reached \$112, and another in a Quaritch catalogue was marked \$240. In 1763 a new edition was published at Boston, imprinted by Richard & Samuel Draper. It differs from the first in the omission of the chapters from the Old and New Testaments. In 1769 another edition appeared containing "some Sentences of the Holy Scriptures." In reference to the translators the title-page reads, "Collected and translated into the Mohawk Language under the Direction of the late Rev. Mr. William Andrews, the late Rev. Dr. Henry Barclay, and the Rev. Mr. John Ogilvie." The book was printed in New York by W. Weyman & Hugh Gaine. It con-

tains 204 pages. The Brinley copy brought \$75, and another at the Murphy sale \$27.

The Rev. Johann C. Pörlæus, a Moravian missionary, translated between the years 1745 and 1751 the first three chapters of Genesis, the first and second chapters of St. Matthew, and "New Testament words and passages," but the manuscripts were never published.

An edition of the Mohawk Prayer-book printed in London in 1787, while not properly a part of this record, is noticeable because it contains a translation of the Gospel of St. Mark by Captain Joseph Brant, a native Indian, and because this was the first of the Gospels to appear printed throughout in the Mohawk language. Brant was a Mohawk chief who took a conspicuous part in the campaign of Lake George in 1755. He threw his influence against the cause of the colonies and was the leader in numerous conflicts with them. Opportunities were given him for education in an American school, and his life was turned to good purposes. He twice visited England, and was received with marked attention. While there he had the Prayer-book and the Gospel of St. Mark translated into Mohawk, and also solicited funds for building a church.

Rev. Jonathan Edwards, D.D., while pastor in New Haven, published in 1788 a work entitled "Observa-

tions on the Language of the Muhhekaneew Indians," in which was given a version of the Lord's Prayer in Mohawk. The book was published at the request of the Connecticut Society of Arts and Sciences.

In 1818 the American Bible Society published the Gospel of St. John in the Mohawk language. This is a reprint of the English edition which had been published in London in 1805 by the British and Foreign Bible Society—"a reprint so accurate," says Mr. Pilling, "that it copies all the typographic errors of the first edition and reproduces the page of errata at the end."

Next in order came the Gospel of St. Luke in 1827, translated by H. A. Hill, an Indian convert, whose name is identified with almost every Mohawk translation of Scripture from this time until 1835, sometimes as sole translator, and at other times in connection with an assistant. The book above referred to, as appearing in 1827, was printed for the American Bible Society by A. Hoyt. It is a 16mo in size, with the Mohawk and English printed alternately in double numbers.

In 1829 McElrath & Bangs printed for the New York District Bible Society the Gospel of St. Mark in the Mohawk language, Captain Brant being the translator. The book is a duodecimo of 239 pages, in alternate Mohawk and English. An edition of

this same translation, together with other portions of Scripture, was published in the same year for the same society, and included, besides the Gospel of St. Mark, portions of Genesis, St. Matthew, and various verses.

In 1831 McElrath & Bangs printed for the Young Men's Bible Society of New York the Gospel of St. Matthew in Mohawk and English. The translation was made by Hill and Wilkes. There was a reprint of this book entirely in Mohawk in 1836 by Howe & Bates.

In 1833 McElrath & Bangs printed the Gospel according to St. Luke in Mohawk. This was also translated by Hill and Wilkes. The same printers, with Hess and Wilkes as translators, issued the Acts of the Apostles in 1834, in alternate Mohawk and English, and Howe & Bates printed a subsequent edition in 1835, with the text entirely in Mohawk. In 1834 McElrath & Bangs printed the First Epistle of St. Paul to the Corinthians in alternate Mohawk and English, with Hill and Wilkes as translators. Howe & Bates printed another edition in 1836. The former is a 16mo, and the latter, wholly in Mohawk, a 12mo. In 1835 the above-named printers issued the Epistle to the Romans, the Epistle to the Galatians, and the Epistle to the Ephesians, each of the three volumes being a 12mo.

In 1836 the Gospel of St. John, the Epistles of St. Peter and St. John, the Epistle of St. Jude, and the Book of Revelation were printed in Mohawk. These six volumes are without title-pages, and are supplied only with headings. In 1836, with Hess and Wilkes as translators, the Epistles to the Philippians, Colossians, Thessalonians, St. Timothy, St. Titus, St. Philemon, and the Hebrews were published. These seven books were all printed by Howe & Bates for the Young Men's Bible Society of New York. They are wholly in Mohawk, and are 12mos, with the exception of the Epistle to the Hebrews, which is a 16mo.

A little book of sixteen pages, bearing on the printed cover the words, "Prayers for families, and for particular persons, selected from the Book of common prayer," was printed at Albany in 1816, by G. J. Loomis & Co. The translation was made by the Indian missionary, the Rev. Eleazer Williams. A revised and enlarged edition, which included the Order for Morning and Evening Prayer, and also a portion of the Psalms, was published by the same translator in 1853. The book bears the imprint of the "Protestant Episcopal Tract Society" of New York. The text is in Mohawk, except a few of the headings, which are in English. Another edition was published in New York in 1867, bearing the name

of "H. B. Durand, 11 Bible House." Still another appeared in New York in 1875, with "T. Whittaker, 2 Bible House," as publisher.

The Rev. Eleazer Williams was widely known because of his romantic history. His mother was a daughter of the Rev. John Williams, and being carried with her father into captivity, eventually married a chief of the Caughnawaga Indians. Another feature that added to his eventful life was the claim which was set up, and argued with considerable plausibility, that he was the dauphin of Louis XVI.

It remains to add that a translation of the Book of Isaiah was printed in 1839 by D. Fanshaw for the American Bible Society. It is an 18mo volume of 343 pages, entirely in the Mohawk language.

As early as 1818 some portion of Holy Scripture had been published in Seneca, for a book of hymns in the Seneca language, bearing that date, contains the third chapter of St. John's Gospel and the Lord's Prayer. This 16mo work, in which the text occupies nineteen pages, was published at Buffalo, with the imprint of H. A. Salisbury. The translation was made by Jabez B. Hyde.

The annual report of the New York Missionary Society, dated April, 1820, in speaking of a spelling-book in the Seneca tongue by Mr. Hyde, says that he "is about publishing in the same language

Christ's Sermon on the Mount and the first six chapters of the Evangelist John."

As nearly as can be ascertained, the next publication in Seneca was a translation of the Sermon on the Mount, by the Rev. Thompson S. Harris, and J. Young, printed in 1829, in an 18mo volume of sixteen pages, by the American Bible Society. Also in 1829 a translation by Mr. Harris of the Gospel of St. Luke in alternate English and Seneca in an 18mo book of 149 pages was issued by the American Bible Society, and possibly St. Matthew's Gospel by the same translator, though the exact date is uncertain.

The name of the Rev. Asher Wright is prominently connected with early translations into the Seneca language. From the time of his graduation at Andover Theological Seminary in 1831, he gave his ministry of nearly forty-one years to missionary work among the Seneca Indians. Mr. Pilling makes the following note of Mr. Wright's history:¹ "After entering upon his field of labor, he became convinced that a knowledge of the Seneca language would greatly aid him in his work, and began its study with great zeal. Being a good linguist, and having a thorough knowledge of the classics, he soon spoke the Seneca language with fluency. Having mastered it, he commenced the translation of a part of the Book of

¹ "Bibliography of the Iroquoian Languages," pp. 177, 178.

Genesis and the Epistle of James. He also prepared two editions of hymns. Transferring the work of translation to the Cattaraugus Reservation, he here completed the work of translating the Four Gospels, issued a number of religious tracts, prepared a vocabulary of the Seneca language, and a part of the common laws of the State of New York, all of which were printed by the American Bible Society." The tracts, containing portions of Genesis and Exodus, are without date. A volume containing the Gospels of St. Matthew, St. Mark, and St. Luke was printed, but the date is lacking. The Four Gospels in the Seneca language were issued in a 16mo book by the American Bible Society in 1874. The text is wholly in Seneca, and occupies 445 pages. Another edition of this book from the same source was published in 1878.

It is a matter of record that a small volume containing extracts from the Gospels was published in the Huron language, but no description can be given of it, as no copy of the book is known to be in existence.

The several tribes that speak the Muskogean languages were originally settled in Mississippi and Alabama, but they are now confined to the Indian Territory. Their movement to the West began about the year 1800. For their instruction the Pentateuch,

the Psalms, and most of the historical books of the Old Testament have been translated, and the whole of the New Testament. The Choctaw and Muskoki Indians belong to this family.

The earliest known publication of any part of Scripture in the Choctaw language is dated 1825. It bears the imprint of Morgan, Lodge & Fisher, Cincinnati, O. It is a 16mo of 84 pages. The book states on the title-page that it was "prepared and published under the direction of the missionaries in the Chalhta nation, with the aid of Captain David Folsom, interpreter." The missionaries referred to were the Rev. Alfred Wright and the Rev. Cyrus Byington, two names that are found on the scriptural translations into Choctaw for years. This first publication was a spelling-book, which included translations of the Lord's Prayer, the Ten Commandments, the parable of the rich man and Lazarus, and the third chapter of the Gospel of St. John. A second revised edition was issued by the same printers in 1827. The book went through several editions with varied revisions and enlargements. In 1827 a little book of 48 pages was published bearing the title "Portions of the Bible in the Choctaw Language." It contains the Ten Commandments, and selections from Genesis, Psalms, St. Matthew, and St. John. Another book of the same date, with Morgan, Lodge

& Fisher as printers, contains translations of portions of Scripture. In 1831 William Williams of Utica, N. Y., printed in Choctaw a 16mo book of 152 pages which was supplied with the Gospels of St. Luke and St. John and a few chapters from St. Mark.

In 1833 the second edition of Wright and Byington's "Choctaw Hymn Book" was published in Boston by Crocker & Brewster. This issue contains the Ten Commandments and selections from St. Luke, which evidently did not form a part of the first edition.

The Rev. A. Talley, a Methodist missionary among the Indians of Mississippi and Alabama from 1828 to 1833, translated portions of the Scriptures into the Choctaw language. When, where, and by whom these were printed cannot be stated, as no copies are known to be extant.

John F. Wheeler in 1836 printed for the American Board of Commissioners for Foreign Missions a 16mo book of "Moral and Religious Tracts," which contained, among its varied contents, the translation of the Book of Jonah, the story of Naaman and Gehazi, and the one hundred and sixteenth Psalm. This work is credited to Wright and Byington.

Crocker & Brewster of Boston printed in 1839 for the American Board of Foreign Missions the Acts of the Apostles in Choctaw. It is a 12mo book of

165 pages. The translation was from the pen of the Rev. Cyrus Byington.

The Park Hill Mission Press printed in 1841 a translation of the Epistles of St. John, and in 1843 the Epistles of St. James, each a 24mo book, with the Rev. Alfred Wright as translator. Crocker & Brewster printed in 1842 for the American Board the Gospel of St. Matthew in Choctaw, in a 12mo book. There was a second edition in 1845. In the latter year the same printers issued the Gospels of St. Mark, St. Luke, and St. John, each in separate books of 12mo size. Also in 1845 they printed a volume of the Four Gospels. Three chapters of the Book of Revelation appeared in 1844 from the Park Hill Mission Press. These numerous translations from the New Testament were the joint work of Wright and Byington. Their labors finally culminated in the translation of the entire New Testament into Choctaw, which was published by the American Bible Society in 1848 in a 16mo book of 818 pages. This is not a rare volume to collectors, as one in excellent condition brought at the Brinley sale but \$1.25.

Portions of the Old Testament in Choctaw appeared at later dates. Wright and Byington translated the Books of Joshua, Judges, and Ruth, which were published by the American Bible Society in 1852.

The edition was repeated in 1871. In the same year the same society issued the First and Second Books of Samuel and the First Book of Kings, Wright and Byington being the translators. This book was published again in 1871 with the Second Book of Kings appended. The translator of this latter part was the Rev. John Edwards, a Presbyterian missionary among the Choctaws. The Pentateuch came from the press of the American Bible Society in 1867, in a 16mo book of 564 pages, the translation being made by the Rev. Cyrus Byington. Probably the latest translation into the Choctaw was the Book of Psalms in 1886, with the imprint of the American Bible Society. The translation is the work of the Rev. John Edwards.

The Rev. Alfred Wright, the Rev. Cyrus Byington, and the Rev. Cyrus Kingsbury did a great work among the Choctaws, says Dr. Brinton, "in redeeming the nation from drunkenness, ignorance, and immorality, to sobriety, godliness, and civilization. There are no lives which in the eyes of the philanthropist are more worthy of admiration, or more deserving of record than those of such men, who not only rescue thousands of individuals from spiritual degradation but preserve with enlightened care the only memorials of whole nations." Mr. Byington, in addition to his work in translating Scripture, was the

author of a Choctaw grammar, and also a dictionary of that language. Byington was a native of Stockbridge, Mass., the date of his birth being March 11, 1793. He turned his attention to law, which he practised for a few years, but finally abandoned it to study theology at Andover Seminary. In 1819 he entered upon his missionary career among the Choctaws, which continued through forty-nine years until his death, December 31, 1868. Mr. Byington had a great aptitude for languages, and was pre-eminently a man of scholarly attainments. His co-worker, the Rev. Alfred Wright, was also of studious habits. He was born in Columbia, Conn., March 1, 1788. He was graduated at Williams College, and also at Andover Theological Seminary. Though he had the prospect of becoming a Greek professor, he abandoned the expected honor for the sake of missionary work among the Choctaw Indians. He was appointed missionary in 1820, and labored faithfully for thirty-three years until his death, in 1853. His translations of various parts of Scripture are vigorous and accurate, showing that he had the mind of a painstaking and enthusiastic scholar. The Rev. John Edwards has also accomplished much in both secular and religious literature by his translations in the Choctaw dialect. The Rev. Allen Wright, a native Choctaw and chief, was a strong factor in the

moral and religious elevation of his people. He died in 1885.

The earliest translation of portions of Scripture into the Muskoki language was made in 1835, and printed by John Meeker at the Shawanoe Baptist Mission Press in Indian Territory, in a 24mo book of 190 pages. It contains the Gospel of St. John, and parts of the Gospels of St. Matthew and St. Mark. The translators were John Davis and Jonathan Lykins. The former was a Creek Indian who had been taken prisoner when a lad, in the War of 1812, and was educated among the whites. He was of great service to the missionaries as an interpreter.

The Rev. Robert M. Loughridge, D.D., a Presbyterian missionary, translated the Gospel of St. Matthew into Muskoki in a 24mo volume, printed by the Park Hill Mission Press, in 1855. Another edition (a 16mo) of St. Matthew, by the same translator, was published by the American Bible Society in 1867, and reissued in 1875.

Mrs. Ann E. W. Robertson, the daughter of the Rev. Samuel A. Worcester, D.D., has translated, with the assistance of others, the Gospels, the Acts of the Apostles, the Epistles, and the Book of Revelation, in thirteen separate volumes at different dates, but these publications are so recent that a description of them is unnecessary. They were all printed by the

American Bible Society. In 1887 the same organization issued the entire New Testament in Muskoki. It is a 16mo volume, with the title-page in Indian. It is understood that Mrs. Robertson is engaged in translating a Muskoki edition of the Old Testament.

The Dakota or Sioux Indians are ranked among the most warlike and powerful tribes in America. While in the course of years they have changed their base, or have been forced West, they are found at present mainly in Dakota, Montana, Wyoming, and Minnesota. "The publications in the Siouan language," says Mr. Pilling,¹ "cover perhaps a wider range than those of any other linguistic group of North America, including the whole Bible, school-books, periodicals, etc. Nearly every dialect is represented in print or in manuscript, either by dictionaries or extensive vocabularies, and, of five of the languages at least, somewhat pretentious grammars have been prepared."

The first volume in the Siouan language was a translation of the Rev. Samuel Lieberkuhn's History of our Lord "in the very words of Scripture." The title on the cover states that it was "translated into the language of the Otoe, Ioway, and Missouri tribes of Indians, by Moses Merrill, Missionary of the Baptist Board of Foreign Missions, assisted by Louis

¹ "Bibliography of the Siouan Languages," p. 4 of preface.

Dorion, interpreter." The book was printed by J. Meeker in 1837, at the Shawanoe mission. The book is a 12mo of 32 pages, bound with a printed cover. It is marked Part I.

Next comes the name of Joseph Renville, a man who had to do with numerous translations of the Scriptures into Dakota, and whose ability was respected and appreciated by all his contemporaries. He was of mixed blood, French and Dakota. He was educated until manhood by a Roman Catholic priest in Canada, where he had been sent by his father. Later he returned to live among his own people. He was born near St. Paul, Minn., about 1779, and died at Lac-qui-Parle, in the same State, in 1846. The first publication bearing his name was issued in 1839, and was a translation—made from the French Bible as published by the American Bible Society—of certain parts of Genesis and the Psalms, the third chapter of Proverbs, and the third chapter of Daniel, in the Dakota language, the work being directed by Thomas S. Williamson, M.D. It was printed for the American Board of Commissioners for Foreign Missions, by Kendall & Henry of Cincinnati, O. It is a 24mo book of 72 pages, in the Santee dialect. The first title-page is in English and the second in Indian. Also in the same year the same printers issued extracts from St. Matthew,

St. Luke, and St. John, from the Acts of the Apostles, and from the First Epistle of St. John, translated from the French by Renville and prepared by Williamson, all in one volume. Also in the same year, from Kendall & Henry, the Gospel of St. Mark, "and extracts from some other books of the New Testament," as the title-page reads.

The next publication of note was a work by Thomas S. Williamson and others, issued in 1842, which included translations of Genesis and a part of the Psalms, Williamson translating Genesis, and the Rev. Stephen R. Riggs and Joseph Renville the Psalms. Bound up in the same volume is a translation of St. Luke, by the Rev. Gideon H. Pond, and another of St. John by Joseph Renville. These two latter translations are joined under one title-page, and dated 1843. Like the previous books, the place of publication was Cincinnati.

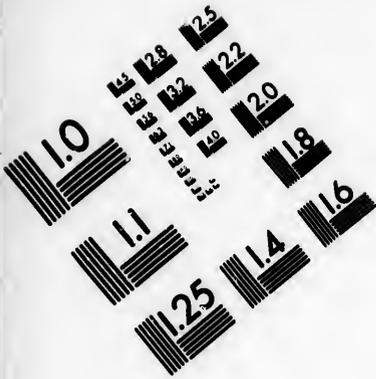
In 1843 the Acts of the Apostles, the Epistles of St. Paul, and the Revelation of St. John were published in the Dakota tongue, the printers being Kendall & Barnard of Cincinnati, and the translator the Rev. Stephen R. Riggs, D.D. In 1865 the American Bible Society published the New Testament in Dakota. This was also the translation of Dr. Riggs. The volume is a 16mo numbering 408 pages. From the same pen came several translations of the Old

Testament Scriptures. The American Bible Society published the Book of Psalms in 1869. An enlarged edition with the same title appeared in 1871, with portions of Proverbs, Ecclesiastes, Song of Solomon, and Isaiah. The same society issued in Dakota in 1877 the Books of Jeremiah, Ezekiel, Daniel, and the minor prophets, by the same translator.

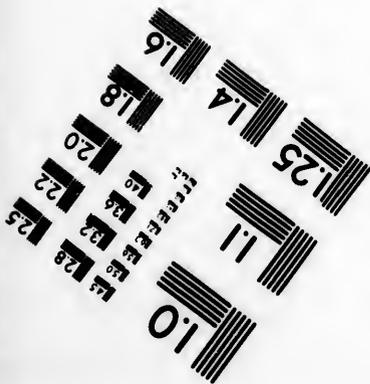
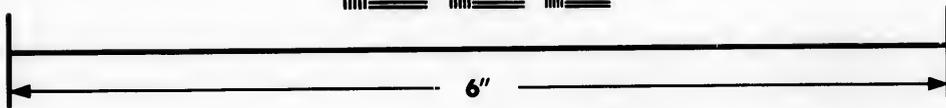
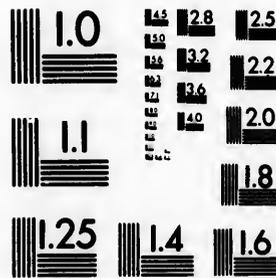
The Rev. George H. Pond translated "The History of Joseph" into the Dakota language, and the book, of 56 pages, was printed by Kendall & Henry of Cincinnati in 1839. The Rev. Samuel W. Pond, also a missionary to the Indians, translated the Bible stories of the Old Testament into the Santee dialect, which was printed by Crocker & Brewster of Boston in 1842.

The most diligent translator of the Old Testament books was Dr. Williamson. Genesis and Proverbs, in the Dakota tongue, appeared from his pen in 1865, Exodus in 1869, and Leviticus in the same year. A volume with the title "The First Four Books of Moses" bears the date of 1872. Another, with the heading "The Law of Moses," has the same date, and also a separate volume containing Deuteronomy. The Books of Joshua, Judges, and Ruth were issued in one volume in 1875. All these publications bear the imprint of the American Bible Society. In 1877 this organization bound together the various por-





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tions of Scripture which had been issued in several volumes, so that the whole constituted the greater part of the Old and New Testaments. Finally, in 1880 the American Bible Society printed the entire Bible in the Dakota language. The translation was the joint work of Williamson and Riggs. This complete Bible is, says Mr. Pilling,¹ "the first, so far as I know, except the Cree and Eskimo, in any Indian tongue since Eliot's Bible in the Massachusetts language."

The men who sought the moral and spiritual elevation of the Sioux Indians, by consecrating their scholarship to the dissemination of scriptural light and knowledge, have made an imperishable record.

The Rev. Thomas S. Williamson, M.D., was born in Union District, S. C., in March, 1800. He received his education at Jefferson College, Cannonsville, Pa., and was graduated with the class of 1820. He read medicine privately for a time, and then entered the medical department of Yale College, graduating in 1824. He practised medicine successfully for nearly ten years at Ripley, O. In 1834 he was appointed by the American Board on an expedition to the Upper Mississippi, with instructions to look into the condition of certain Indians, but chiefly the Sacs and Foxes. This expedition brought him also into asso-

¹ "Bibliography of the Siouan Languages," p. 80.

ciation with the Sioux Indians, among whom he was to labor for the greater part of his life. The exploration party went as far west as Fort Snelling, and from there to Lac-qui-Parle in Minnesota. Dr. Williamson was greatly drawn to the work, and when the expedition returned he surrendered his profession as a physician, in which he had been successful, and was appointed a missionary among the Dakotas. He then came back to Minnesota and threw himself with much zeal into the instruction of the Indians. He organized a native church at Lac-qui-Parle in 1837, and entered upon the work of translating the Scriptures into the Siouan language, which work he continued with unabated ardor for years. He died at St. Peter, Minn., in 1879, aged seventy-nine years. He has been justly styled "The Father of the Dakota Mission."

The two brothers, Rev. Samuel W. Pond and the Rev. Gideon H. Pond, natives of Washington, Conn., joined the Dakota mission in 1834, and greatly assisted in the education of the Indians by their translations of several books and portions of Scripture.

Among devoted scholars and missionaries, the name of the Rev. Stephen R. Riggs, D.D., will always hold a prominent place. He was born at Steubenville, O., March 12, 1812. He received his secular education at Jefferson College, Pa., and his theological training

at the Western Theological Seminary in the same State. He was commissioned as a missionary among the Dakotas in 1837. In the same year he joined Dr. Williamson and the Pond brothers at Lac-qui-Parle, Minn.

He devoted himself with great enthusiasm to the study of the Dakota language, and became both a master of it as well as an authority. In addition to his translation of parts of Scripture, and finally with Dr. Williamson of the entire Bible, he was the author of a "Grammar and Dictionary of the Dakota Language," which exists to-day as one of the most valuable contributions to philology ever compiled in this country. In recognition of his attainments as a scholar, Beloit College conferred upon him in 1873 the degree of D.D., and Jefferson College that of LL.D. Dr. Riggs died at Beloit, Wis., August 24, 1883, in the seventy-first year of his age.

A little 16mo book of 30 pages, containing selections from Scripture in the Omaha language, was printed by Edward O. Jenkins, 20 North William Street, New York, in 1868. The Rev. William Hamilton was the translator. A portion of the Gospel of St. Matthew in the Iowa language was issued in 1850. The translation was made by Mr. Hamilton, assisted by the Rev. S. M. Irwin.

The Epistles to St. Timothy and St. Titus in the

Santee dialect were printed in an octavo volume at Yankton Agency, Dak., in 1878, the translation being that of the Rev. Joseph W. Cook. An analysis of the Bible in the Yankton language by the same translator from the same press is dated 1879.

The late Rev. Samuel D. Hinman translated into Santee the Psalms that are appointed for morning and evening prayer, the book being printed by the Mission Press in the Archdeaconry of the Niobrara in 1871. He, with others, also translated the Prayer Book, which was published in New York in 1878.

THE BIBLE IN MEXICO.

IT is well known that the first printing on this continent was executed in the city of Mexico. Three quarters of a century before the landing at Plymouth Rock and the settlement of the American colonies, Mexico had a press and a literature. Much has been written concerning the first book printed in the New World. It has been claimed that this was a work with the title, "The Spiritual Ladder to Ascend to Heaven," the same being a translation from the Latin made by St. John Climacus, and printed in Mexico by Juan Pablos in 1535 or 1536. No copy of this book is known to be in existence. The only supposition for its existence is that it is referred to by Padilla, Alonzo Fernandez, and Gonzales Davila, three early writers who speak of it in an indefinite way. Señor Joaquín García Icazbalceta in his learned book entitled "Bibliografía Mexicana del Siglo XVI." places at the head of the list, as the first and earliest Mexican publication, "Breve y más compendiosa doc-

SAGRADA BIBLIA,

EN LATIN Y ESPAÑOL,

CON NOTAS

LITERALES, CRÍTICAS E HISTÓRICAS,

PREFACIOS Y DISERTACIONES,

Segundas del Comentario de D. Agustín Calmet, Abad de Senones, del Abad Venoz
y de los más célebres autores, para facilitar la inteligencia de la Santa Escritura.

OBRA ADORNADA CON ESTAMPAS Y MAPAS.

PRIMERA EDICION MEJICANA

ESPECIALMENTE CONFORME A LA CUARTA Y ULTIMA FRANCESA
DEL AÑO DE 1830.

TOMO PRIMERO.

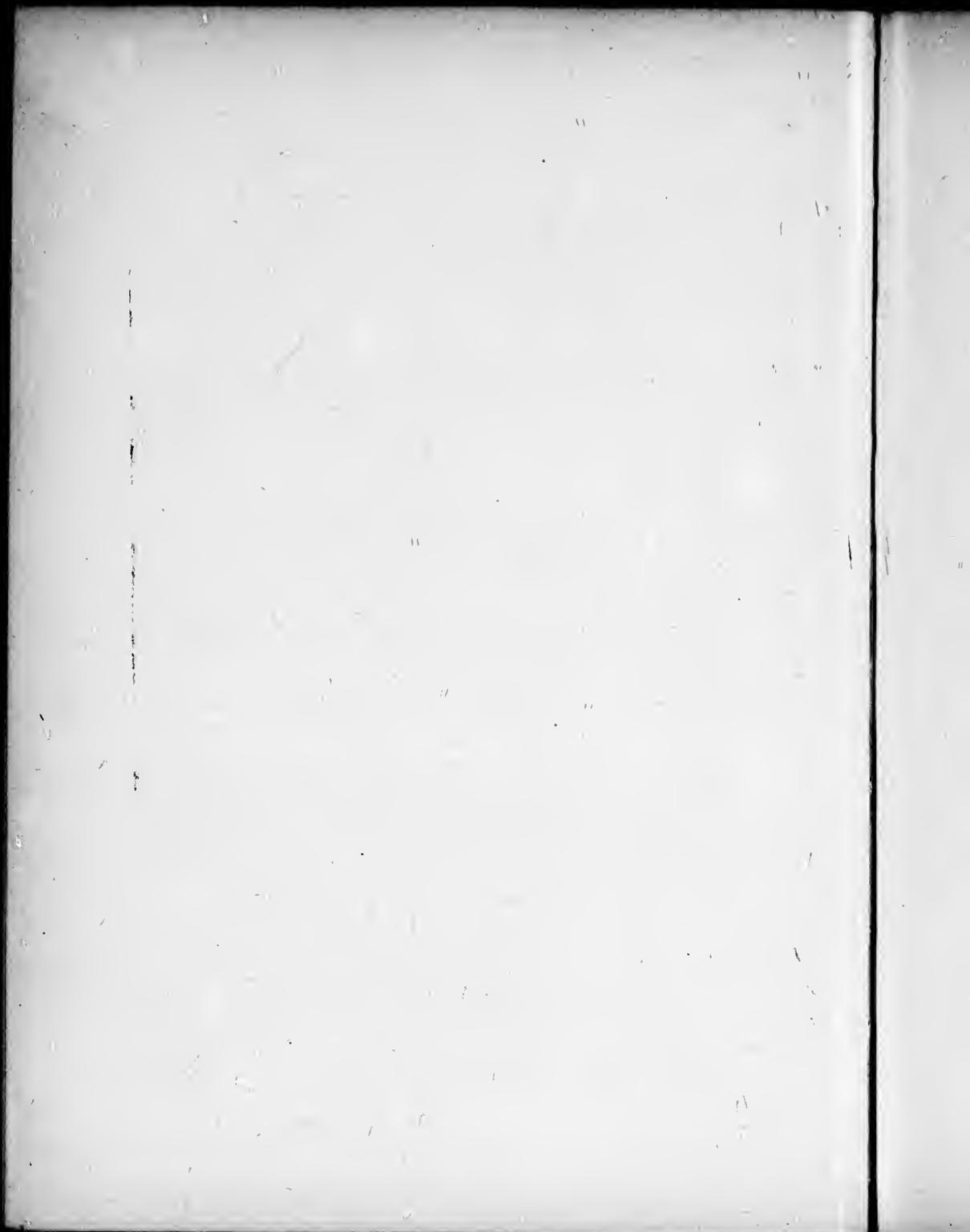
MÉJICO.

IMPRESOR DE SALVA A CARGO DE MARIANO ARÓVALS,
CALLE DE CADENA NUM. 2.

1831.

CON LAS LICENCIAS RESPECTIVAS.

Fac-simile of the title page of the Bible printed in Latin and Spanish in the City of Mexico in 1831. Reduced size.



trina Christiana en lengua Mexicana y Cástellana," by Fray Juan de Zumarraga, the first bishop of Mexico. The volume was printed in the city of Mexico, by Juan Cromberger, and the date assigned it is the year 1539.

Many false impressions have been perpetuated by various writers, who have asserted that portions of the Bible were printed at an early date in Mexico. This has arisen from confounding the *translation* of Scripture with its *printing*. It is true that there were early translations of the Epistles and Gospels for the Christian year. Don José Fernando Ramirez, the president of Maximilian's first ministry, possessed a valuable collection of Mexican books. After the death of this bibliophile his library was sold in 1880 by Puttick & Simpson of London. A manuscript in the catalogue is described as follows: "524. Mexican—Epistles and Gospels in Mexican. MS. 4to. Seventy-four leaves. It commences: 'Incipiunt Epistole et Euāgelia quæ in Diebus Dominicus per Añi totius circulum legutur, traducta in linguā Mexicanam.' The first page is richly ornamented in red and black, the same as the initial letter D. There is no indication of a date, but belongs to the sixteenth century. The commencement of the sacred text is in red and the initial letters are ornamented."

This interesting manuscript was bought at this sale

by Mr. Quaritch of London for £15 10s., and disposed of by him later for £20.

In the National Library in the city of Mexico there is a manuscript in quarto of the Epistles and Gospels for the Christian year written in the native language. Señor Eufernio Abadiano of the same city has a manuscript of the Gospels, neatly written in Aztec characters. It is bound in 16mo, and has 552 pages. While all these manuscripts are without date, they clearly belong to the sixteenth century. There is no indication of the names of the translators. Some writers attribute these works to Molina, and others to Sahagún. Why were not these translations of portions of Scripture printed and published? Why do not the dates appear? Why were not the names of translators given? There is only one answer, and that is, because the publication of the Bible was strictly prohibited. In a well-known book, entitled "Indice ultimo de Los Liberos Prohibidos y mandados expurgar: para todos los Reynos y Señorios del Catolico Rey de Las Españas, El Señor Don Carlos IV.," printed in Madrid by Don Antonio de Sancha in 1790, under the title of "Biblia," on page 29, we find these words, "Biblia traducida en lengua Mexicana, se prohibe qualquiera impression," which, being translated, read, "It is prohibited," that is, by the Spanish Inquisition, "to print any edition whatsoever

of the Bible in the Mexican language." This prohibition continued through long years. It was not until 1889 that any part of the Bible was printed in the native Aztec language of Mexico, and then it came from a Methodist mission press. The little book is a translation of the Gospel of St. Luke, made by a native convert. On the outside cover are these words: "Yacuic Iyec Tenonotzaltzin in Jesu-Christo, quenami oquimo ihcuilhuiltin in San Lucas. Mexico: Imprenta evangelica calle de Gante. No. 5. 1889." The book has 139 pages.

Editions of the Bible in Spanish were not printed in Mexico until the present century. In 1831 an elaborate publication of the Scriptures in Latin and Spanish was started, and appeared from time to time in numbers. The subscription price was one hundred dollars. It is liberally supplied with footnotes, of a literary, critical, and historical character. It follows the French edition of Calmet of 1820. The bound volumes as seen in the National Library of the city of Mexico are twenty-six in number. Twenty-five of these are small quartos, but the twenty-sixth is oblong in shape, and wholly devoted to the engravings, which are thirty-seven in number. The volumes from one to eighteen are dated 1831; from the eighteenth to the twentieth the date is 1832. The New Testament begins with volume twenty, and this

and the remaining volumes of the text are dated 1833. The twenty-sixth or last volume, containing the engravings, has the imprint of the year 1835. The words of the title-page of the first volume read as follows:

"Sagrada Biblia, en Latin y Español, Con Notas Literales, críticas é históricas, Prefacios y disertaciones, Sacadas del Comentario de D. Agustin Calmet, Abad de Senones, del Abad Vence y de los mas celebres autories, para facilitar la inteligencia de la Santa Escritura. Obra adornada con estampas y mapas. Primera Edicion Mejicana enteramente conforme a la cuarta y ultima Francesa del año de 1820. Tomo Primero. Méjico. Imprenta de Galvan a Cargo de Mariano Arévalo, Calle de Cadena Num. 2. 1831. Con las licencias necesarias."

On the back of the title-page are these words: "Esta traduccion es propiedad de Mariano Galvin Rivera."

The preface occupies three pages, and is addressed to the Mexican Church and is signed "Mariano Galvan Rivera." The next page is devoted to the "Advertencia." Then follows an engraving representing the disciples as moved by the Holy Spirit, in confirmation of 2 Peter i. 21. The engraving is signed by Balch, Stiles, Wright & Co. The first volume does not contain any portion of Scripture, but

its 503 pages are taken up with discussions and dissertations relating to religious topics. These cover a wide range of subjects, such as the necessity and truth of revelation, the inspiration and canonicity of Scripture, the Septuagint and Vulgate versions, the decrees of the Council of Trent touching the sacred books, the history of the Hebrews, the superiority of biblical narratives over all others, ancient chronology, the Pentateuch, the terrestrial paradise, the patriarchs, Noah and his descendants, the confusion of tongues, etc. The second volume contains Genesis and Exodus. It begins with a preface of twelve pages, which relates to the Book of Genesis. The Latin and Spanish are in parallel columns, and the notes are at the foot of the page. The text of 552 pages is followed by a note of one and a half pages, and the book ends with an index of six leaves. Volume nineteen concludes the Old Testament, and the remaining six volumes contain the New Testament.

Another edition of the Bible in Latin and Spanish appeared in Mexico in 1831. It was also issued in numbers, and was not completed until 1835. It is in eleven small quarto volumes, nine for the Old Testament and two for the New Testament. The following is the title-page of the first volume:

“La Biblia Vulgata Latina Traducida en Español, y anotada conforme al Sentido de los Santos padres

y espositores católicos, Por el ilustrísimo Señor Don Felipe Scio de San Miguel, Provincial que fué del orden de las escuelas pias de Castilla, Preceptor del Serenísimo Señor Principe de Asturias, y Obispo de Segovia. Tomo I. del Antiguo Testamento. El Genesis y el Exodo. Primera Edicion Megicana, Sacada de la tercera y última de España. Méjico: En casa de Cornelio C. Sebring. 1831."

The first volume has 563 pages, including the index. There is an engraved title-page and a representation of the Mercy-seat. Before the text of Genesis begins, sixty pages are devoted to "Licencia," "Advertencia," "Dissertacion," and other preliminary matter. Exodus is also included in the first volume, which is dated 1831. The second volume has a map of Canaan. This and the third volume are of the same date as the first. The fourth, fifth, and sixth are 1832, the seventh and eighth 1833, the ninth and tenth 1834, and the last 1835. The final volume has at the end sixty-eight pages of chronological tables, followed by an index to notable things of Scripture.

An edition of the Bible wholly in Spanish was printed in Mexico in 1835. It is in seventeen volumes of 16mo size. The title-page of the first volume is in these words:

"La Sagrada Biblia, Nuevamente traducida al Es-

pañol, é ilustrada con notas por Don Felix Torres Amat. Edicion reimpressa de la segunda de Madrid. Tomo I. Génesis. Méjico: Librería de Galvan, Portal de Agustinos. 1835."

The first volume contains the Book of Genesis. The "Advertencia" is one and a half pages long. A preliminary discussion follows of 101 pages. The "Advertencia" to the Book of Genesis is four pages. Then the text begins, filling the pages without parallel columns. The volumes throughout are supplied with brief footnotes. The New Testament begins with the thirteenth volume. The "Advertencia" takes nineteen pages, and that to the Gospel of St. Matthew one page. The New Testament ends with the fifteenth volume. The sixteenth volume, of 296 pages, is wholly devoted to general notes. The seventeenth volume, which is the last, is mainly occupied with a chronological index and a pastoral exhortation.

Don Felix Torres Amat, who edited this Bible, was an eminent ecclesiastical writer. He was born at Sabadell, Spain, August 10, 1750. In 1770 he became professor of philosophy and librarian in the theological seminary at Barcelona, and later the head of the institution. In 1803 he received double honors, as he was made Archbishop of Palmyra by the Pope, and Abbot of St. Ildefonso by Charles IV.

Amat was a voluminous writer upon theological subjects. He is best known by his "Ecclesiastical History," which treats of events from the nativity of Christ to the eighteenth century. It is a comprehensive work of twelve volumes. In his speeches and books, Amat took a liberal position on political questions, and as a result his loyalty was suspected. During the war between France and Spain which began in 1794, he was regarded with disfavor, and when the British, in 1812, entered Madrid, he was forced to leave the city. Two years later he was banished to Catalonia. His last days were spent in a monastic institution of the Franciscan Order near Salent, where he died September 28, 1824. He edited the Bible with marked ability, as the notes and discussions indicate a ripe scholarship and a devout mind.

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LE
NOUVEAU TESTAMENT

DE
NOTRE-SEIGNEUR JÉSUS-CHRIST,

TRADUIT EN FRANÇAIS,

AVEC LE

COMMENTAIRE LITTÉRAL

DU PÈRE DE CARRIÈRES DANS LE TEXTE,

ET DES NOTES EXPLICATIVES GÉNÉRALES ET DOGMATIQUES, POUR
ET FACILITER L'INTELLIGENCE.

APPRouvÉ AVEC L'APPROBATION DE
MONSIEUR L'ARCHEVÊQUE DE QUÉBEC.

A QUÉBEC :

CHEZ J.-ÉTIENNE FRÉCHETTE, PÈRE,

IMPRIMEUR-DÉTAILLÉ, N° 12, RUE LA MONTAGNE.

MDCCCLVI.

Fac-simile of the title page of the New Testament in French, published at Quebec, Canada, in 1846. Reduced size.

THE BIBLE IN CANADA.

THE war between the American colonies and Great Britain cut off the importation of books for a time, and the States were thrown upon their own resources. These resources were feeble enough in the beginning, but they led to national industries and to a press and a literature distinctively American. An opposite condition of things existed in Canada. Books continued to be imported from England without interruption. The publishers of Bibles in London, Oxford, and Cambridge had the trade in their own hands, and Canada was content to receive her Bibles from these sources inasmuch as she did not have the facilities to print books either as well or as cheaply. Consequently there were not any very early Bibles in Canada. It is true there were detached portions of Scripture printed in the Indian languages, but not the entire Bible. The first edition of the New Testament did not appear until 1846. This is an octavo of 752 pages in French.

“ Le Nouveau Testament de Notre-Seigneur Jesus-Christ, Traduit en Français, avec le Commentaire Litteral Du Père de Carrières dans le texte, et des notes explicatives, morales et dogmatiques, pour en Faciliter l’Intelligence. Publié avec l’approbation de Monseigneur L’Archevêque de Quebec. A Quebec: Chez J. Bte. Frechette, Père, Imprimeur-Libraire, No. 13, Rue Lamontagne. M.DCCC.XLVI.”

This book is getting to be scarce, and collectors find the price on the advance.

Mr. O’Callaghan says:¹ “In 1835 or 1836 Mr. William L. Mackenzie purchased from the Bible Society at New York a set of stereotype plates, and got new title-pages cast for the Old and New Testaments, substituting Toronto and his own name for the Bible Society’s imprint. But he did not print an edition from these plates; they passed eventually into the hands of a Mr. Eastwood, who published a Bible from them at Toronto in 1839 or 1840, on paper manufactured at his mill on the river Don, immediately east of that city. There was but one edition of this Eastwood Bible, after which the plates were resold in New York; it was the only Bible ever printed in Canada in the English language.” Mr. O’Callaghan states that he has never seen a copy of this book, and therefore gives no description of it in

¹ “List of Bibles Printed in America,” p. xlix. of introduction.

his list of Bibles. The writer of this chapter does not know of a copy in any United States or Canadian library. The Lenox Library in New York, with the finest and most complete collection of Bibles in this country, does not have it. An extensive correspondence with persons in Canada has failed to bring a single copy to light.

Canada has done a substantial work in the secular and religious education of the Indian tribes within her domain. The entire Bible has been translated into the Cree language, but this and many books of instruction, and portions of Scripture, were printed in England. There are, however, some exceptions. The Rt. Rev. John Horden, D.D., the Bishop of Moosonee, translated the Book of Common Prayer, which is made up principally of Scripture, into the dialect of the Cree Indians. The book was printed at the mission station at Moose Factory in 1854. Dr. Horden also translated and printed with his own hands the Four Gospels in 1859. The book is a 16mo of 210 pages, wholly in Cree. Prior to this date portions of the New Testament had been translated by the Rev. William Mason. The Gospel of St. John was printed at the Rossville Mission Press in 1851, and reappeared in 1852 and 1856 with York Factory on the title-page, and again at Rossville in 1857. The Epistles of the New Testament also were printed at

Rossville in 1857. These were all rough copies that were sent to England for their final impressions.

An edition of the New Testament in the Cree language was printed at Montreal in 1872. The translation was made by Father Lacombe, in a 16mo book of 478 pages.

The earliest mention we have of the translation of Scripture into the Chippewa language in Canada dates from the publication of an octavo book of 32 pages, containing a portion of the Gospel of St. Matthew. It was printed at York by Robert Stanton in 1829. The translator was Peter Jones, a native missionary. The text is in both English and Chippewa. The entire Gospel of St. Matthew followed in 1831, the translation being the joint work of P. and J. Jones. It is wholly in Chippewa, in an octavo volume of 67 pages. It was printed at York by James Baxter, at the office of the *Colonial Advocate*. The first nine chapters of the Book of Genesis, the work of the two missionaries, Evans and Jones, was imprinted at the office of the *Christian Guardian* in York in 1833. The whole Book of Genesis in 12mo, by Peter Jones, was printed at Toronto at the office of the *Christian Advocate* in 1835.

The Rev. James Evans was a missionary among the Hudson Bay Indians for eighteen years. It was through his efforts that their literature was so shaped

that they were brought within the influence of sacred and secular instruction. The Rev. Egerton R. Young writes:¹ "The invention of what are known as the syllabic characters was undoubtedly Mr. Evans's greatest work, and to his unaided genius belongs the honor of devising and then perfecting this alphabet which has been such a blessing to thousands of Cree Indians. The principle on which the characters are formed is the phonetic. There are no silent letters. Each character represents a syllable, hence no spelling is required. As soon as the alphabet is mastered, the student can commence at the first chapter of Genesis, and read on, slowly of course at first, but in a few days with surprising facility. Mr. Evans's hope, when he commenced this great work, was the invention of some plan by which the wandering Indians, who would never remain in one place long enough to acquire the art of reading in the ordinary way, but were ever on the move after the game on which they lived, might acquire the ability to read God's Word in their own language. In this his most sanguine expectations were more than realized. . . . The use of these characters has extended much beyond the people for whom they were intended, books having been printed in them in the Eskimauan language, in a number of dialects of the

¹ *Canadian Methodist Magazine* for November, 1882.

Athapascan, and, in addition to the Cree, in the Chippewa, Santeux, Moose, and Moosonee divisions of the Algonquian."

The Rev. Frederick A. O'Meara, D.D., was for many years a devoted missionary among the Indians on Great Manitoulin Island in Lake Huron. He was the author of numerous translations into Chippewa. The first of these with a Canadian imprint was the Four Gospels, at Toronto, in 1850, by A. F. Plees, 7 King Street. The book is an octavo of 338 pages. Dr. O'Meara's work continued, and in 1854 the entire New Testament in Chippewa came from the press of Henry Rowsell, Toronto, in a small octavo volume of 766 pages. Another edition bears the date of 1874 and the imprint of Bell & Co., 13 Adelaide Street, East. Attention was then given to the books of the Old Testament. In 1856 the Chippewas received the Psalms in their native tongue from the printing-house of Henry Rowsell, Toronto. Dr. O'Meara, with the aid of Rev. Peter Jacobs, next translated the Five Books of Moses, which Lovell & Gibson, Toronto, printed in small octavo in 1861. Any further translations on the part of Dr. O'Meara were interrupted by death a few years later.

The Rev. Silas T. Rand consecrated the greater part of his life to elevating the moral and spiritual condition of the Micmac Indians of Prince Edward's

Island. He wrote a dictionary of their language, in which he says: "I have in the course of about thirty-five years collected and arranged alphabetically about thirty thousand words." He was well equipped for the numerous translations he made. Some of these were printed in England, and others in Nova Scotia. The Gospel of St. Matthew appeared in 1853. While the title-page reads, "Printed for the use of the Micmac Mission by the British and Foreign Bible Society," it also contains the words, "Charlottetown, Printed by G. T. Haszard." Another edition followed in 1871, with a Halifax imprint. The Gospel of St. John was printed in 1854, and again in 1872, the former by W. Cunnabell, Halifax, N. S., and the latter by the "Nova Scotia Printing Company, Corner Sackville and Granville Sts., Halifax." The last-named company printed the Book of Exodus in 1870, and the Gospels of St. Luke and St. Mark and the Epistle to the Romans in 1874, in separate editions. From the same press came a book in 1875, containing the Gospels of St. Matthew, St. Mark, and St. Luke, with the Epistles and the Book of Revelation, in the Micmac language. Mr. Rand also translated numerous hymns and tracts into the same tongue. He died in 1889, after forty-three years' missionary work among the Indians.

Pierre Paul Osunkhirhine, an Indian convert, trans-

lated the Gospel of St. Mark into the Abnaki language. It was published in Montreal, and is without title-page. The date is supposed to have been 1844.

A few books in the Mohawk language have been printed in Canada. There is, however, but little in the shape of the Bible. A portion of the Church of England Prayer-book, with "some sentences of the Holy Scriptures necessary for knowledge and practice," is worthy of note, as it is highly prized by collectors. It is a 12mo book of 208 pages, and was printed at Quebec by William Brown in 1780. Brown was the first printer of Canada, and introduced his business into that country in 1763. Another edition of the Prayer-book was printed at Hamilton, in 1842, the translation being made into Mohawk by the Rev. Abraham Nelles and John Hill. An issue of the Roman Catholic Prayer-book was printed in Mohawk by Lane & Bowman of Montreal in 1816. It is said only two copies of this book are in this country.

The Indian chief Joseph Onasakenrat translated "The Holy Gospels" into the Mohawk language, the book, a 16mo, being printed by John Lovell & Son of Montreal in 1880.

An extensive missionary work is in progress among

the Indians who speak the Athapascan languages in British Columbia and Alaska. The New Testament and other portions of Scripture have, as a rule, been printed in London. A few books have been issued in Canada, but they are of very recent date.

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

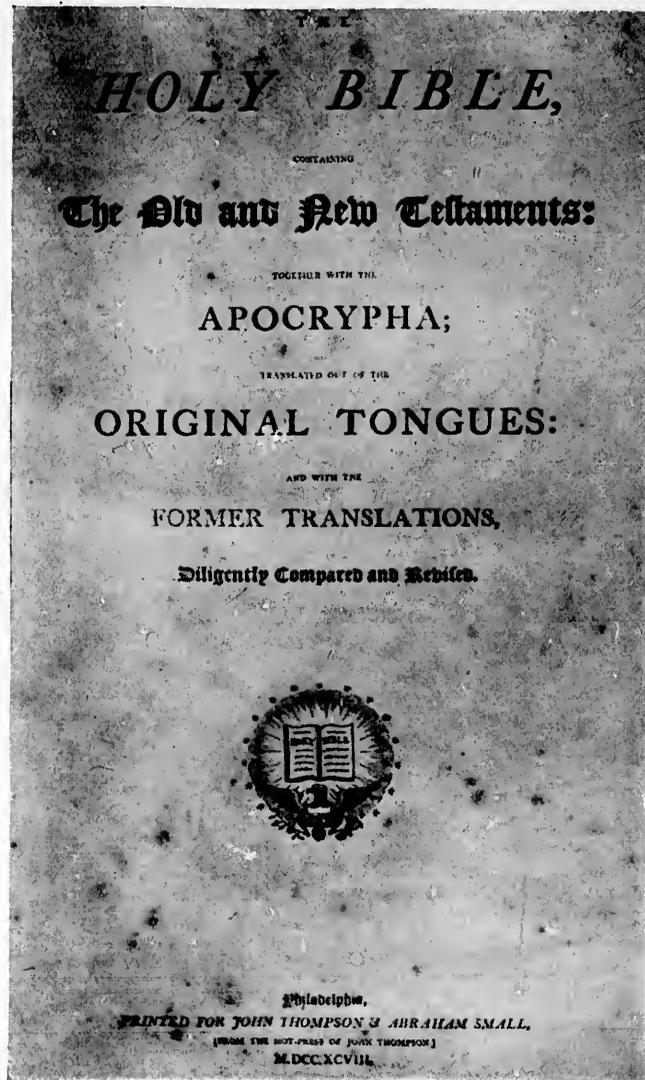
WILLIAM BRADFORD.

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

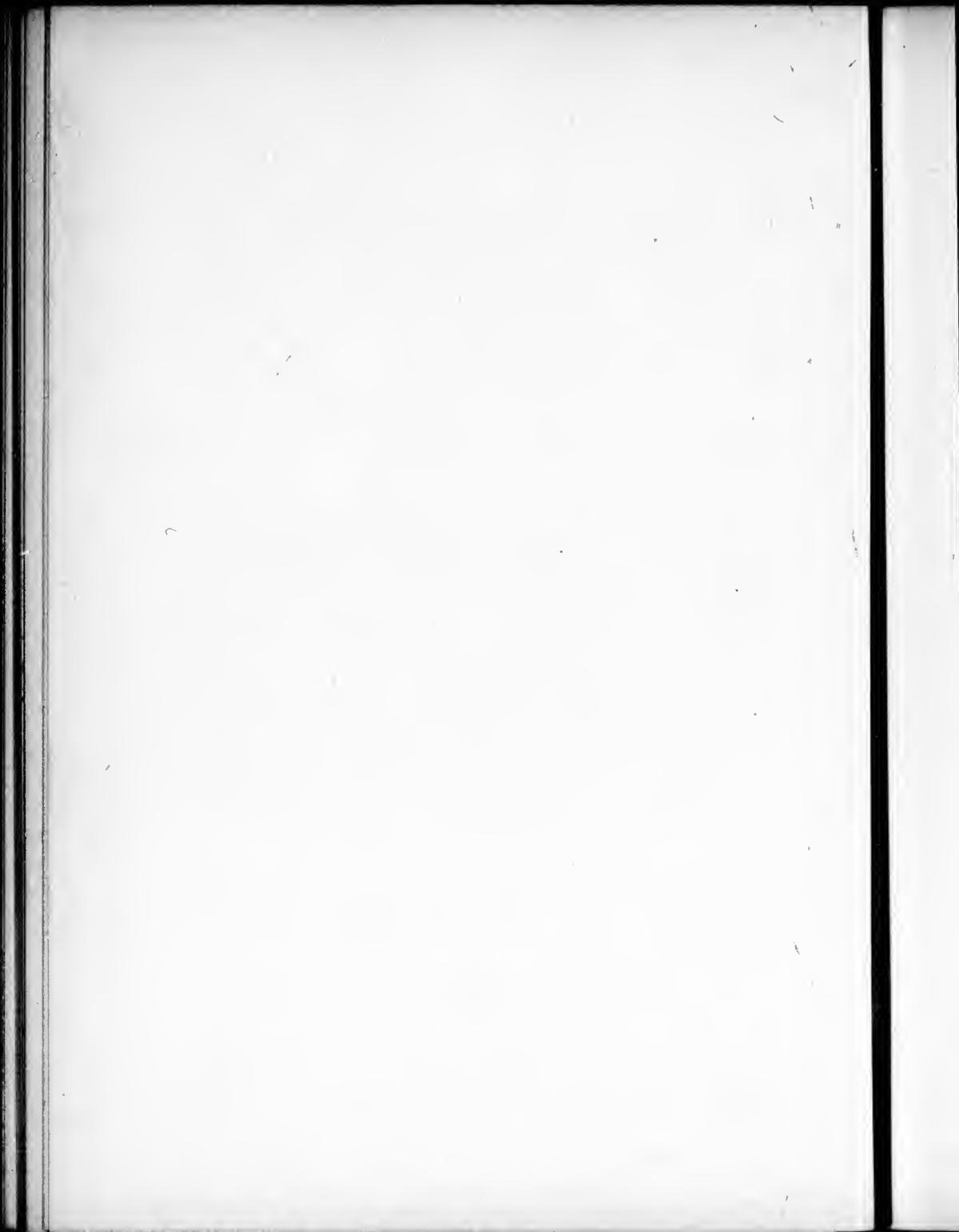
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Fac-simile of the title page of the first hot press Bible printed in America.
Reduced size.



A reproduction in facsimile of this paper may be seen in the library of the American Bible Society.

Although this early effort began and ended with the Bradford proposal, Philadelphia has been for many years a center 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."

A name well known in the same locality was that of William Young. He was a native of Ayrshire, Scotland, and came to America in 1784. He settled in Philadelphia, and started the printing trade at the southwest corner of Second and Chestnut Streets. In 1795, to avoid the yellow fever, he purchased a property on the outskirts of the city and built a printing office there, naming the place Whitehall. Mr. Young's first edition of the Bible was printed in 1790, and is a 12mo in size. It was advertised as a school edition, and the price was named as "five eighths of a dollar." It has these words on the

title-page: "Printed by W. Young, Bookseller and Stationer, the corner of Second and Chestnut Streets. M.DCC.XC." He published another edition of the Bible in 1791, in two volumes, 18mo. The Scotch version of the Psalms in meter was added. A third edition followed in 1792, and the last in 1802. The latter is an octavo. Copies of the New Testament appeared from his press in 1792 and 1808. In 1802 Mr. Young sold out his business on Chestnut Street to W. W. Woodward, though he continued printing to some extent, from his establishment on Bank Street. Mr. Woodward printed Solomon's Song in 1803, and 12mo editions of the Bible in 1806 and 1810. From 1811 to 1813 he was employed in printing an edition of the Bible with Scott's notes, in five quarto volumes. There were several reissues of this Bible in after years, but the venture was not a financial success. The last Bible with the Woodward imprint bears the date of 1819.

Hall & Sellers published in 1780 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

Solomon Wiatt, 368 North Second Street, published in 1809 a 12mo New Testament, which was paid for by the gift of \$1000 left by Mr. John Hancock of Burlington, N. J. The book was designed for free distribution among the poor.

Among other early publishing firms in Philadelphia mention must be made of Berriman & Co. This house issued a folio Bible in 1796. It is valued by collectors, as its eighteen illustrations give excellent examples of the work done by several American engravers of that time. The same publishers imprinted another folio edition of the Bible, but the title-page is without date. It differs from the first in typography, and is not illustrated.

The name of Thomas Dobson is found on several early publications of Philadelphia. The Four Gospels came from his press in 1796. The book is a quarto, edited by the Rev. George Campbell, D.D. Mr. Dobson issued a 12mo edition of the New Testament in 1801. His name also appears on the title-page of the first Hebrew Bible published in this country, in 1814. This book has been already described.

A 12mo edition of the New Testament appeared

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

in 1799 with the imprint of "Charles Cist, No. 104, North Second Street, near Race Street." In the same year he printed a history of the passion, resurrection, and ascension of Christ in the language of the Arawak Indians of Guiana, after a translation made by the Rev. Johannes J. G. Fischer.

Campbell's Four Gospels were printed by A. Bartram in 1799, but nothing is known of the printer.

In 1802 Benjamin Johnson, 31 High Street, published an octavo New Testament. He followed it in 1804 with an edition of the Bible in four octavo volumes. He also published the New Testament in 12mo in 1809 and 1813.

Samuel F. Bradford printed two editions of the Greek Testament in 12mo in 1806, and he was also the printer of the Collateral Bible in 1826.

Kimber, Conrad & Co., 93 Market Street, published an octavo Bible in 1807 and a quarto in 1809. Later the firm was changed to Kimber & Sharpless. They printed a quarto Bible in 1823, which is well executed. It contains thirty engravings. This publication was continued until 1844, when the plates were sold to Jesper Harding. Kimber & Sharpless also published a quarto New Testament in 1842. They were the publishers of a German Bible in quarto in 1827, and a German Testament in 1839. It is also worthy of note that this firm issued the first edition

of Cruden's Concordance in this country. It is a quarto volume, dated 1806.

The name of "Benjamin C. Buzby, No. 2 North Third Street," appears on the title-page of a 12mo New Testament of 1811, and that of Jonathan Pounder of a 24mo Testament of 1813.

The imprint of "Towar & Hogan, 255 Market Street," is a familiar one. Their earliest publication of Scripture was an octavo New Testament in 1828. They published Henry's Commentary in three volumes of octavo size in 1829. In the same year was issued a 32mo Bible. An octavo Bible came from their press in 1830 and a 32mo in 1832.

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. His various publications of the Scripture have been described in the chapter on editions of the Douay Bible.

The name of Jesper Harding occurs many times on editions of Philadelphia Bibles. The plates of the quarto bought from Kimber & Sharpless in 1844 went through numerous years of service. Other

editions of the Scriptures in 12mo and 32mo and separate issues of the New Testament were multiplied.

William Bradford, whose proposal to print a Bible in Philadelphia in 1688 had failed, removed to New York in 1693. There his wishes were realized in a small way, as the first portion of Scripture printed in that city came from his press. This consisted of the first three chapters of Genesis, the second and fifth chapters and part of the first chapter of St. Matthew, with a selection of verses from the New Testament attached to the Book of Common Prayer, printed in a small quarto volume in the Mohawk language and bearing the date of 1715. The first publication of the Scriptures in *English* in New York City, as we have seen in a previous chapter, was the 12mo New Testament of Hugh Gaine in 1790. The entire Bible in folio followed in 1792 from the press of Hodge & Campbell.

An octavo volume containing the Book of Daniel and the Revelation of St. John, accompanied with remarks, appeared in the same city, with this imprint: "New York, printed at Greenleaf's Press, April 19, A.D. 1794."

In 1796 Burkitt's Notes on the New Testament were printed in folio by T. Dunning & W. W. Hyer, 21 Gold Street.

William Durell was one of the early printers and booksellers of New York, his place of business being at 106 Maiden Lane. He published a folio edition of the Bible in 1801. The Old Testament and Apocrypha were issued in fourteen parts. The book has fifteen engravings, but the plates were copied from Heptinstall's Bible of 1794-95. The preface was taken from the Collins Bible. The New Testament was also published separately in 1801.

Sage & Clough printed a quarto Bible in 1803, and the second American edition of Brown's Self-Interpreting Bible in 1806.

Another name connected with the publication of Bibles is that of Evert Duyckinck, whose place of business was at 110 Pearl Street. He published a 12mo edition of the New Testament in 1805, which was reissued through several years. An octavo impression of the Bible came from his press in 1812. It has four woodcuts and a frontispiece to each of the Testaments. He issued a quarto Bible in 1813. It has eleven engravings, but they are copied from Heptinstall's edition.

Williams & Whiting, 118 Pearl Street, who styled themselves "theological and classical booksellers," published in 1810 the Bible in six octavo volumes with Scott's Commentary. They also issued a 12mo New Testament the same year.

Ezra Sargeant, 86 Broadway, imprinted the Bible in six quarto volumes, with the Annotations of Dr. Adam Clarke, in 1811. This seems to have been the only Bible bearing this publisher's name.

Whiting & Watson, 96 Broadway, published various editions of Scripture. In 1812 they issued the New Testament in three forms, 8vo, 12mo, and 32mo. In 1813 a quarto Bible bore their imprint, and in the same year they reissued the Scott Bible which Williams & Whiting had published in 1810.

Dodge & Sayre issued a quarto edition of the Bible with Scott's Commentary in 1814.

D. & G. Bruce, 27 William Street, who printed in 1815 the first Bible from stereotyped plates made in this country, also stereotyped 12mo editions of the New Testament in 1819 and 1821. A 12mo Bible of 1817 likewise has their imprint. They stereotyped various editions of the Scriptures for the American Bible Society. E. & J. White, A. Chandler & Co., and James Conner, were also early stereotypers of the Bible in New York City.

T. & J. Swords, 160 Pearl Street, issued a quarto impression of the Bible in two volumes with D'Oyley and Mant's Notes in 1818. They issued another quarto Bible in 1823.

James A. Burtis, 19 Peck Slip, corner of Water Street, published a 12mo Testament in 1821.

Daniel D. Smith, who designated his place as the "Franklin Juvenile Book and Stationery Store, 190 Greenwich Street," published several editions of Scripture that had considerable circulation. His first was a quarto, issued in 1822, and advertised as "Smith's Stereotyped Edition." He published a 24mo Bible in 1824, and another in 1828. The latter had a few illustrations. An octavo bearing his imprint appeared in 1825. The frontispiece to the Old Testament represents "Jacob and Esau," and that of the New Testament "Christ and Nicodemus." There are four other engravings. The book has Canne's marginal notes. In the same year a quarto New Testament came from this house.

Elam Bliss in 1827 published a 12mo New Testament, with two engravings by Maverick. A quarto Bible with his imprint followed in 1828.

A 12mo New Testament came from the press of Johnstone & Van Norden in 1823, and another of the same size was published by James Cunningham, 95 Maiden Lane, in 1824. Samuel Marks also issued a New Testament with engraved frontispiece in 1826, and J. P. Havens published Scott's Bible in five quarto volumes in 1827.

Henry C. Sleight, 142 Nassau Street, was a Bible publisher. His first imprint is a quarto of 1828. His 12mo Bible is dated 1829, and he reissued the Village Testament in 1834.

McElrath & Bangs were extensive printers of the Bible, either in part or whole, in Indian languages. They did the work for the New York District Bible Society.

Conner & Cooke, Franklin Buildings, were the publishers of the Cottage Bible, which had an extensive sale through many years. The first edition, in two octavo volumes, is dated 1833. The same year they imprinted a 12mo Bible, which contains eight engravings.

Jonathan Leavitt, 182 Broadway, was the publisher in 1834 of the Rheims New Testament already noted.

Editions of the New Testament in 12mo were published in 1831 and 1833, the former by R. Schoyer and the latter by Daniel Cooledge, 322 Pearl Street.

Charles Starr in 1835 published a quarto known as the "Student's Bible." It has wide margins to be used for notes. It contains "the various readings of Knapp, together with the commonly received English translation."

Robinson, Pratt & Co. issued an octavo Bible in 1835, and J. P. Peaslee a 12mo in the same year.

J. C. Riker, whose place of business for a time was in the Franklin Building, issued in 1831 a 32mo Polyglot Testament. It has marginal readings and numerous engravings. It reappeared in 1833 from 15 Ann Street. This is the Bible which has "the sterling currency reduced to dollars and cents."

The same publisher imprinted a quarto Bible at 129 Fulton Street in 1845. The volume states that it is "designed for the use of students."

T. Mason & G. Lane, 200 Mulberry Street, published a Bible in quarto in 1837. The engraved frontispiece to the Old Testament represents the meeting of Jacob and Rachel, and that of the New Testament is a picture of the Ascension. "Explanatory Notes upon the New Testament," by John Wesley, an octavo volume of 734 pages, was issued by the firm in the same year. A 12mo Bible of 1838 also bears their imprint.

A quarto Bible with Canne's marginal notes and references appeared in 1833, and was reissued in 1837 by Nafis & Cornish. It has ten engravings, nine of which were engraved on wood by Anderson.

Robinson & Franklin, successors to Leavitt, Lord & Co., 180 Broadway, published in 1838 and 1839 a 32mo Bible. It has four engravings by Illman and Pilbrow. They also issued a 12mo Bible in 1839.

S. Colman, 141 Nassau Street, printed a 12mo New Testament in 1839, and G. Wells a 32mo Polyglot Reference Testament in 1840.

No one name appears more frequently on the title-pages of Bibles printed in New York than that of Daniel Fanshaw, who was a conspicuous figure in the printing business for many years. While his

energy was recognized, he was regarded as erratic in his ways. "He served his time," says a writer in the "American Dictionary of Printing and Bookmaking,"¹ "with D. & G. Bruce, and soon after bought, at their solicitation, a part of their printing-office, as they were thenceforth to confine their attention entirely to stereotyping and type-founding. The other part was sold to Mahlon Day, the Quaker printer. After a year's trial Mr. Fanshaw wished to have the Bruces take their office back, but they refused, and he shortly afterward obtained the printing of the American Bible Society on a ten years' contract. This proved very profitable, and was twice renewed, although not for the same length of time. In 1825 he began printing for the American Tract Society. In 1826 he put in the first power-presses ever used in a book office in New York, and shortly after mortgaged his entire establishment that he might have nine more. These were the Treadwell, a press which preceded the Adams and was similar to it. He lost his contract with the Bible Society in 1844, having been bickering with it for several years, as he refused to put in any larger presses than medium and a half, and still insisted upon his rights to the two outside quires of paper in each ream, which had once been considered as a perquisite of the trade,

¹ "American Dictionary of Printing and Bookmaking," p. 184.

but which was a claim which had been given up by all other printers when the Fourdrinier machine came in. Shortly after the Tract Society undertook to do its own printing, and Mr. Fanshaw's business sunk to very small proportions. He had made much money, however, and invested it in lands uptown. At the time of his death, which was on February 20, 1860, he was reputed to be worth a million. The Civil War came on, however, just after, and real property depreciated very much. His heirs were glad to get a fraction of this sum. He was very eccentric in his ways. He never wore an overcoat, and in his will directed that his son should be disinherited if he should use tobacco. It was his habit, also, to subscribe and pay in advance for every respectable publication which appeared in his native city."

"For many years," says the "American Dictionary of Printing and Bookmaking,"¹ "Boston continued the chief place in the colonies for publishing. It preceded Philadelphia in the use of types by nine years, and New York by seventeen. . . . Until the year 1760 more books were printed in Massachusetts annually than in any of the other colonies, and before 1740 more printing was done there than in all the other colonies. After 1760 the quantity of printing done in Boston and Philadelphia was nearly

¹ "American Dictionary of Printing and Bookmaking," p. 64.

equal till the commencement of the Revolutionary War."

One of the earliest publications of portions of Scripture in the English language that appeared in Boston was "The Harmony of the Gospels," by John Eliot, in the year 1678. It has the imprint of John Foster. The book is a small quarto of 131 pages. A copy can be seen in the library of the Massachusetts Historical Society.

The first twenty-eight verses of the Gospel of St. John in Indian and English were printed by B. Green in 1707, and the same Gospel throughout followed in 1709, with the imprint of B. Green & J. Printer.

Portions of the Old and New Testaments are found in the "Psalterium Americanum" printed by S. Kneeland in 1718 in a 16mo book.

The Song of Songs appeared in 1742 as "Printed by Tho. Fleet, for D. Henchman in Cornhill." The volume is entitled "Spiritual Songs," and is a 24mo. Another edition has the date of 1743.

The Rev. John Barnard of Marblehead paraphrased in verse, selections of the poetical parts of the Bible in 1752. The book was printed by J. Draper, for T. Leverett in Cornhill. Also portions of Scripture are included in "The New England Psalter" of 1764, printed by D. & J. Kneeland, and in 1768 by Edes & Gill. Other editions followed.

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**VERBUM
SEMPTERNUM**

The Third Edition
with Amendments.

BOSTON: Printed
for, and Sold by
N. PROCTER, near
Scarlet's-Wharfe

Fac-simile of title-page of the Thumb Bible published by N. Procter, at Boston, in 1765.
Exact size.

The reprint of the London edition of the Thumb Bible, by "N. Proctor, near Scarlet's Wharffe," is dated on the New Testament title-page 1765.

Robert Hodge printed for Nathaniel Coverly, in Newbury Street, in 1782 an abridged edition of the Bible for children. It is a small 18mo, with a number of rude woodcuts distributed through the text. A 12mo Hieroglyphical Bible, also for children, was printed for W. Norman. The title-page is without date, but the recommendation is dated 1794.

Alexander Young and Thomas Minns printed a 12mo New Testament in 1794. The vignette on the title-page is the American eagle. The book is without pagination.

The Book of Revelation was printed in 1794 by Belknap & Hall. The translation was made by Judge Winthrop. The book according to the title-page is "An Attempt to translate the prophetic part of the Apocalypse of St. John into familiar language, by divesting it of the Metaphors in which it is involved." The volume is an octavo.

"A Paraphrase on Some Parts of the Book of Job" was printed by Samuel Hall, 53 Cornhill, in 1795. The author was Richard Devens, who was for a time the professor of mathematics in the College of New Jersey. His reason was dethroned at the age of twenty-four.

Portions of the New Testament were printed in 1797 by Isaiah Thomas in a book entitled "A Catholic Liturgy." This is one of the earliest of this printer's Boston publications. His 12mo Bible was printed in the same city in 1801, the plates having been removed from Worcester. There were other editions in later years.

Greenough & Stebbins, who were located in the Suffolk Building, on Congress Street, printed an octavo Bible in 1809. It contains the Witherspoon preface, and is a book of 959 pages. Also in 1809 the same firm issued a 12mo Bible.

Thomas B. Wait & Co., of Court Street, issued "Sacred Extracts" from the Scriptures in a 12mo volume in 1809. They also printed with the same date "The New Testament in an Improved Version upon the basis of Archbishop Newcome's New Translation, with A Corrected Text, and Notes critical and explanatory." The volume is an octavo of 612 pages of text. Horne says:¹ "This version is avowedly made to support the modern Socinian scheme; for though the late learned Archbishop Newcome's name is specified in the title-page, as a kind of model, his authority is disregarded whenever it militates against the creed of the anonymous editors." Horne also gives the names of three learned writers who have

¹ "Manual of Biblical Bibliography," p. 304.

exposed "the errors and perversions of this translation." Wait & Co. also published Dr. Macknight's translation of the Apostolical Epistles in six octavo volumes in 1810, and Campbell's Four Gospels in 1811 in four books.

The New Testament in French in two octavo volumes which appeared in 1810 was imprinted by J. T. Buckingham, whose place of business was on Winter Street. Bishop Lowth's translation of Isaiah, "with a preliminary Dissertation and Notes," was published by this house in 1815.

Lincoln & Edmands, 53 Cornhill, who called their business-place "The Bible Warehouse," issued an octavo New Testament in 1813, and a 12mo in 1816. They also published the Pronouncing Testament in 1822. The Pronouncing Bible came from their press in 1825. These publications had a large sale and went through several editions.

In 1813 Bradford & Read published a 12mo book with the title "Evangelical History," which contained the Four Gospels and the Acts of the Apostles.

Cummings & Hilliard, 1 Cornhill, published a 12mo New Testament in 1814, "with Notes illustrating obscure Passages and explaining obsolete Words and Phrases," by J. A. Cummings. In 1823, under the firm name of Cummings, Hilliard & Co., they published a New Testament "with References and a Key-

sheet of Questions historical, doctrinal, and practical," by Hervey Wilbur. In 1824 they published a Revised Testament. No name of the translator appears, unless it be that of John H. Wilkins, who copyrighted the book. They also issued the Four Gospels in Greek in 1825. The Reference Bible of 1826 bears their imprint as well as that of the American Sunday-school Union.

Monroe, Francis & Parker, 4 Cornhill, issued a 12mo Bible in 1815.

Samuel T. Armstrong was the publisher of an octavo edition of the New Testament with Scott's Notes in 1815. The Old Testament part was added in 1816, making six volumes in all. A second edition was issued in 1818, and another in 1827.

R. P. & C. Williams, who minutely designate their place of business as "No. 2 Cornhill Square, opposite the southwest corner of the Old State House," imprinted a 12mo Bible with engraved frontispiece in 1818. The New Testament was also published separately the same year.

John H. A. Frost was the printer of several Bibles in Boston. The first of which we have any mention was a 12mo Bible bearing the date of 1819. The publishers were Richardson & Lord, of whose office he was the director. He also printed for them in 1820 a 12mo Testament, which ran through many editions.

Mr. Frost's imprint appears on the Book of Job translated into verse by Abraham Rowley. The volume is an octavo, and the date 1825. He also printed in 1820 a 12mo Bible. His name also appears on a 12mo French Testament of 1824. An 18mo Testament was published by Richardson & Lord in 1825. "This edition," says Melvin Lord, "was designed for the use of schools. It was edited by Rensselaer Bentley, and contained a vocabulary of all the words used in the book, alphabetically arranged, with their division, accentuation, part of speech, and definition; also a list of all the proper names embraced in it, accented and pronounced." Mr. Frost printed the Columbian Family and Pulpit Bible, which was published in folio numbers with numerous engravings in 1822. His place of business is named as "opposite U. S. Bank, Congress Street."

In 1822 a New Testament in 12mo was printed by Treadwell's Power Press.

C. Ewer & T. Bedlington issued a quarto Bible in 1824, which closely resembles the Collins edition of 1821. A second edition followed in 1827, and a third in 1828.

S. Walker in 1826 published a quarto Bible in 116 numbers. It has nine engravings. The Apocrypha appeared separately. S. Walker & Co. stereotyped the 12mo Wilbur Reference Testament in 1826.

The firm of Hilliard, Gray, Little & Wilkins issued the Bible in octavo in 1826. The New Testament, with introduction and notes by J. A. Cummings, came from their press in 1827. The edition was repeated in 1832.

In 1828 an octavo volume was printed with the title "The New Testament in the Common Version, conformed to Griesbach's Standard Text." It came from the press of the Boston *Daily Advertiser*, and the printer was William L. Lewis. The book was edited by John Gorham Palfrey, who became later the professor of Sacred Literature in Harvard College.

Charles Ewer, 141 Washington Street, published an 18mo Bible in 1829.

In 1830 Gray & Bowen imprinted the New Testament in 12mo, and the Bible in two octavo volumes in 1831. In the latter year George Clark published the Bible in duodecimo, the only edition bearing his imprint.

In 1831 Stimpson & Clapp published the New Testament in octavo, the same being a reissue of the Paragraph Testament of 1827, with a new title-page.

In 1832 an octavo Bible was printed by Hale's Steam Press. The names of several publishers are given.

In 1833, Lilly, Wait, Colman & Holden issued the

curious translation of the New Testament made by Rev. Rodolphus Dickinson, previously quoted. Lilly, Wait & Co. in the same year published the New Testament in 12mo.

In 1834 the Bible in duodecimo appeared without the name of printer or publisher, but simply the words, "Published for the booksellers."

Perkins, Marvin & Co., and later Perkins & Marvin, were extensive publishers of the Bible. In 1834 they issued the Nourse Paragraph Bible in duodecimo. Editions of the same came from their press in 1835 and 1836. The New Testament part was also published separately in 1834. Bloomfield's Greek Testament of 1837 and 1846 has the imprint of this house. Townsend's Paragraph Testament, edited by Rev. Dr. T. W. Coit, was published by this firm in 1837, and the Old Testament part in 1838 and 1839.

William Peirce was the publisher of Dr. Coit's Paragraph Bible in 1834, and also of the New Testament part in the same year.

Rufus Davenport was the publisher of "The Right-Aim School Bible," with its freedom from debt rules, in 1834, and also of the New Testament of the same date.

Crocker & Brewster, 47 Washington Street, were industrious publishers of the Scriptures. Their names are found in conjunction with that of Jonathan Lea-

vitt of New York on the title-pages of the Rheims Testament of 1834, a publication that created something of a sensation. In 1836 they issued the Alger Pronouncing Testament in duodecimo, and in 1842 the New Testament, with brief explanatory notes by Jacob and John S. C. Abbott. Crocker & Brewster are, however, chiefly known through their numerous scriptural publications in the languages of the Indian tribes.

Baltimore has published numerous editions of the Bible. A 16mo book of the Psalms in German appeared in 1796, which was probably the first portion of Scripture issued in this city. The imprint is that of Samuel Saur.

"The Old and New Testaments digested and illustrated by way of Question and Answer," in an octavo volume, is dated Baltimore, 1808.

John Hagerty, 12 Light Street, published and Brook W. Sower printed a 12mo New Testament in 1810. The same publisher issued in 1812 a 12mo Bible which is designated the "First American Diamond Edition."

In 1829 an octavo volume appeared with this title: "The Monotessaron; or, the Gospel History according to the Four Evangelists: Harmonized and Chronologically arranged in a New Translation From the Greek Text of Griesbach. Illustrated by selec-

tions from the most eminent Commentators, Ancient and Modern, and by a great variety of original Notes and Dissertations exhibiting the latest improvements in Biblical science and criticism. By the Rev. John S. Thompson, of the Universities of Glasgow and Edinburgh, Professor of Languages and Systematical Theology." The book was "printed for the Author," and no publisher's name is given. Rev. Mr. Thompson was a Universalist minister of Charlestown, Mass.

Fielding Lucas, Jr., 138 Market Street, imprinted a 12mo New Testament translated from the Latin Vulgate. There is no date on the title-page, but the book is assigned to the year 1831. A 32mo New Testament was also published by him, presumably in the same year. He issued quarto and duodecimo Bibles, the former likely in 1832 and the latter in 1837. The title-pages bear no dates.

Armstrong & Plaskitt, 134, and Plaskitt & Co., 254, Market Street, published a Pocket Reference Testament in 24mo in 1831. They issued the Pocket Reference Bible in 1832.

John D. Fry printed and Lewis & Coleman published in 1838 a quarto Bible in two volumes. The book was issued in numbers, and contains seventeen engravings. It has an ornamental title-page, with a picture of Solomon's Temple.

Armstrong & Berry published a 12mo Bible in 1839.

The final reprint of Brown's Self-Interpreting Bible was made in numbers by John Wallace, followed by Joseph Neal in 1851.

J. H. Stockton, 68 Lexington Street, imprinted in 1856 a 12mo book with the title "The Divine Library: or Cyclopedia of Inspiration. The Gospel of our Lord and Saviour Jesus Christ, according to Sir Matthew. Received version in paragraph form."

The volumes of Archbishop Kenrick's translation from the Latin Vulgate that were published in Baltimore have been considered elsewhere.

"The first press established in New Jersey," says Thomas,¹ "it appears, was at Woodbridge, and for many years this was the only one in the colony." Early printing was also done at Burlington. As we have seen, the first copy of the New Testament printed in the State was that issued by Isaac Collins at Trenton in 1788. Then came his quarto Bible of 1791 and his octavo of 1793.

A quarto Bible was published at Trenton in 1817. It has the following imprint: "Published by D. & E. Fenton, Warren Street, next door to the City Tavern." It is embellished with twenty-five copper-plate engravings. The frontispiece is "A Scheme of the Lives of the Patriarchs from Adam to Moses." The

¹ "History of Printing in America," vol. i., p. 314.

book is without preface. It includes the Apocrypha, and the entire text is printed on 1046 pages. Then comes a history of the Holy Land covering two pages. An index of the most remarkable passages in the books of the Old and New Testaments follows, in eighteen pages. This is succeeded by a table of time, an alphabetical table of the proper names in the Old and New Testaments, a table of kindred, a concise view of the evidences of the Christian religion, by J. Fletcher, tables of Scripture measures, weights, and coins, and a table of the several passages in the Old Testament quoted by Christ and His Apostles in the New Testament. The book ends with Brown's Concordance on seventy pages. This edition of the Bible is not mentioned by O'Callaghan, having escaped his notice.

In 1833 a 16mo New Testament was published at Trenton by Bishop Davenport.

Early editions of the New Testament were published at Elizabethtown. The first was in 1788, by Shepard Kollock. It is a 12mo without pagination. Another 12mo was issued by Mervin Hale in 1826. An 18mo of 335 pages was published by J. Sanderson in 1829, and a 32mo of 344 pages by B. F. Brookfield in 1832. Edward Sanderson imprinted a 12mo Bible in 1833 and an octavo in 1835. The later contains a woodcut frontispiece.

"Lessons of the Episcopal Church, selected from

Scripture" was published by A. Blauvelt of New Brunswick in 1798. The printer was Andrew Fowler.

An octavo edition of the Bible was printed by Mann & Douglass at Morristown in 1805. It is without preface. The text is printed on 1141 pages.

A New Testament in 12mo was published by Benjamin Olds at Newark in 1838. There is a vignette of the Good Samaritan on the title-page engraved in wood.

Printing was introduced into Delaware by James Adams, who set up his press at Wilmington in 1761. He printed a newspaper and published several religious books. The earliest publication was probably Macgowan's "Life of Joseph, the Son of Israel," in 1796. The Bible abridged for the use of children appeared in 1797, and the "Life of David," by Thomas Ellwood, in the same year. The first edition of the New Testament as issuing from the press of Delaware of which we have any record was published by Peter Brynberg of Wilmington in 1802. It contains 279 pages and is a 12mo. Another edition has the date of 1805. A New Testament of the same size, dated 1804, has the imprint of Bonsal & Niles, Wilmington. A Bible followed in 1812 and a New Testament in 1818.

The first printer of Connecticut was Thomas Short, who started his press in New London in 1709. He

was succeeded by Timothy Green in 1714, who was invited into the colony to do the printing. Thomas says:¹ "Besides the work of government, Green printed a number of pamphlets on religious subjects, particularly sermons. It has been said of him that whenever he heard a sermon which he highly approved he would solicit a copy from the author, and print it for his own sales. This honest zeal in the cause of religion often proved injurious to his interest. Large quantities of these sermons lay on hand as dead stock; and after his decease, they were put into baskets, appraised by the bushel, and sold under the value of common waste paper." It was Thomas C. Green, a descendant of the above-named printer, who in 1795 printed at New London the book of prayers that contains the special version of the Psalms made by Bishop Seabury.

"The Complete Evangelist; comprising The History of Jesus Christ in the words of the authorized Translations," was printed at New London in 1845 by Bolles & Williams, in a 12mo volume.

The second place in Connecticut where printing was established was New Haven. In 1790 Abel Morse printed a 12mo edition of the New Testament. The pages are unnumbered. The book was evidently printed under difficulties, as the proofs

¹ "History of Printing in America," vol. i., p. 185.

were poorly scrutinized. O'Callaghan says: "The errors in this volume are innumerable." He points out sixty-four of these. The same publisher issued the New Testament with Burkitt's expository notes in a quarto volume in 1794. It was also published in 1798 by Tibbott & O'Brien. A 12mo New Testament of 1797 has the imprint of Edward O'Brien.

A Catechism of the Bible by the Rev. Menzies Rayner was published by Flagg & Gray in 12mo in 1818.

In 1833 Durrie & Peck issued the Webster American Bible, but this has been fully considered in a previous chapter.

Printing was introduced into Hartford in 1764. John Babcock printed in 1798 a 24mo book with the title, "New Testament of our Lord and Saviour Jesus Christ; Translated from the Greek. Appointed to be read by Children." O'Callaghan speaks of this as "an ill-written paraphrase¹ or narrative, adhering not much to biblical phraseology. It is illustrated by coarse woodcuts and has a few hymns and an advertisement of the printer at the end."

In 1806 Lincoln & Gleason printed a 12mo edition of the New Testament consisting of ten thousand copies. They also printed in 1807 Doddridge's "Family Expositor" in two octavo volumes.

¹ "List of Bibles Printed in America," p. 55.

In 1809 Hudson & Goodwin published a 12mo Bible. It is of interest, as it is regarded by collectors as the first Bible printed in Connecticut. It contains the Dedication of the translators to King James. It has headings to the chapters and columns, and the pages are unnumbered. The type was made and set up by Wilson & Sons of Glasgow, Scotland, and then shipped to Hartford for printing. This book passed through many editions until the year 1837, when the type was sold for old metal.

"An Abridgment of the Holy Scriptures," by the Rev. Mr. Sellon, was issued by Hale & Hosmer in 1813. Sheldon & Goodrich published a 12mo New Testament in 1816, and another of the same size was issued in 1817 by George Goodwin & Sons. S. G. Goodrich impressed a duodecimo Bible in 1818, and a New Testament in 1819. Oliver D. Cooke & Sons published a 24mo New Testament in 1818 and a 12mo Greek Testament in 1827. George Goodwin issued in 1823 a 16mo New Testament. The frontispiece is "Christ instructing Nicodemus." It has an engraved title-page. Silas Andrus was for many years a publisher of Bibles at Hartford. His first publication was an 18mo New Testament in 1824. A Bible of 12mo appeared in 1826. These were followed by an 18mo Bible, and a 12mo New Testament in 1827, and a 24mo Bible in 1828. In 1829 Mr. Andrus printed

a folio Bible with Canne's marginal notes. This was not only the first *folio* Bible stereotyped in the United States, but was probably the first folio Bible printed in Connecticut. A stereotyped 12mo Bible was issued by Andrus in 1831. It is illustrated with twenty-four woodcuts. In later years the name of the firm changed, but the publication of Bibles continued.

Hudson & Skinner published a 12mo Bible in 1829 which was reissued through a number of years.

Josiah B. Baldwin printed a 12mo New Testament at Bridgeport in 1824.

William H. Niles published a 12mo Bible at Middletown in 1832. E. Hunt & Co. imprinted a Bible of the same size in 1839.

The first printing done in the State of Vermont was at Westminster, about 1781. The first place to publish any portion of Scripture was Windsor. The year was 1812 and the Bible a quarto, published by Merrifield & Cochran. The book speaks of itself as the "First Vermont Edition." It has seven engravings, all executed except one, by Isaac Eddy of Weathersfield, Vt. After the Family Record is "A Clergyman's address to Married persons." There are numerous errors in the headings of the pages, designating the names of the books. It contains the

Apocrypha, and the entire text is printed on 956 pages.

In 1816 Jesse Cochran of Windsor published a 12mo New Testament. A similar book was issued by Simeon Ide in 1826, and a reissue by Ide & Goddard's Power Press in 1833. "An Analysis of the 24th Chapter of Matthew," by Hiram Carleton, in an octavo volume, was printed at the *Chronicle Press* in 1851.

Several editions of the Bible have come from the presses at Brattleborough. J. Holbrook printed at this place a 12mo Bible in 1818. Holbrook & Fessenden printed a Bible of the same size in 1827 which evidently was impressed from the plates of the Bruce stereotyped edition of 1815. They also published in the same year a 24mo New Testament. They imprinted in 1828 a quarto Bible with nine woodcuts. This edition was printed from the plates of the Wilbur Bible, stereotyped by James Conner of New York. Another issue from the Wilbur plates was printed by Peck & Wood in 1833. In 1834 an octavo Bible in five volumes with Matthew Henry's Commentary was published with numerous wood engravings. Subsequently the plates were removed to Philadelphia, and another impression made. In 1839 the Brattleborough Bible Company published a Bible in 12mo,

with engraved title-page. White & Reed published at Newbury in 1825 a 12mo New Testament.

In 1830 R. Colton & G. W. Seeley issued a 24mo Bible at Woodstock, and another of 16mo came from the press of J. B. & S. L. Chase & Co. in 1836.

Printing in New Hampshire dates from 1756. Isaiah Thomas gave his influence toward the publication of an octavo Bible at Walpole in 1815. He owned the press, and the publisher was his son-in-law, Anson Whipple. There was some difficulty in setting the type, and the work was about five years in going through the press. The edition consisted of eight thousand copies. The Old and New Testaments are paged, but the Apocrypha is without pagination.

Numerous editions of the Scriptures contain on the title-page the name of the town of Concord. The dates are as follows: The New Testament in 12mo by Luther Roby in 1823. The New Testament in 18mo, without date, but supposed to have been published in 1829 by Horatio Hill & Co. Also a 12mo New Testament, without date, but assigned to 1833. A Bible in 12mo by Moses G. Atwood in 1831. A 12mo Polyglot Testament and an 18mo Testament in 1833 by Coffin, Roby, Hoag & Co. A Bible in 32mo by C. & A. Hoag in 1834. The New Testament in 32mo in 1834, and the Bible in the same

size in 1836 by Charles Hoag. In the latter year a 32mo Bible by O. L. Sanborn. In 1838 a 24mo Bible, in 1839 a quarto Bible, and in 1841 a 12mo Testament by Roby, Kimball & Merrell. In 1844 a 12mo Bible, and in the same year a 32mo Testament, by Luther Roby. In 1847 Henry Wallis & J. Roby stereotyped a 24mo Polyglot Bible. A quarto Bible was issued by Luther Roby in 1850.

A few Bibles have been printed at Exeter. In 1827 J. & B. Williams published a 12mo New Testament. Andrew Poor and James Derby issued the New Testament in two octavo volumes in 1830. In 1831 James Derby published the New Testament in 32mo.

In 1830 a 12mo Bible was printed at Claremont by the Claremont Manufacturing Company's Power Press. The New Testament in 48mo was issued by the same company in 1831.

A New Testament in 12mo was published by Simeon Ide at New Ipswich, but the date is unknown. It has been conjectured that the year was 1816.

In 1818 S. A. Morrison & Co. published a 12mo New Testament at Keene. A Polyglot Bible of the same size was impressed by J. & J. W. Prentiss in 1840. A Polyglot Testament from the same publishers also bears the date of 1840.

The State of Maine, according to Thomas, pub-

lished its first newspaper at Falmouth in 1785, but it has not furnished many early Bibles. A Harmony of the Kings and Prophets was published by Stephen Merrell at Kittery in 1832 in octavo form.

In 1839 O. L. Sanborn of Portland imprinted a Bible in 32mo. A Bible of the same size was issued by Sanborn, Sherburne & Co. in 1841. In 1844 Sanborn & Carter published a Polyglot Bible in 12mo. Their 32mo Bible of 1842 went through a number of editions. They impressed a Bible in 18mo in 1848.

S. H. Colesworthy printed in 1848 the New Testament after a version made by Jonathan Morgan. It is a curiosity in the way of its orthography, as well as in the eccentricity of the translation. It has been referred to in the chapter on Curious Versions.

The only publication of Scripture of an early date known to us as having been printed in Rhode Island, is a 12mo New Testament published at Providence by Miller & Hutchens, No. 1 Market Square, in 1821. It is a book of 312 pages.

But few publications of the Scriptures can be traced to the District of Columbia. The Rheims Testament was printed by W. Duffy of Georgetown in 1817, and a work entitled "Christology of the Old Testament," consisting mainly of quotations from Scripture by the Rev. Dr. Hengstenberg, was published in an octavo volume at Alexandria in 1836. The "History of

Job," "Reconstructed in the English Language to accord with the long-lost Arabic," was published by Samuel Reeve at Washington in 1855.

In the State of Kentucky the earliest Bibles were those published by the Auxiliary Bible Society. The 12mo Bible printed at Lexington in 1819 was probably the first.

A 12mo book of 240 pages, containing the Gospel of St. Matthew and the Acts of the Apostles in the language of the Pottawotomi Indians, was published in 1844 by the American Indian Mission Association. The printer was William C. Buck, of Louisville.

An imperial quarto Bible, "With a perpetual Genealogical Family Register entirely new and original," appeared at Nashville, Tenn., in 1858. It bears the name of Richard Abbey, and also the line, "Sold by the Southern Methodist and Publishing House." The title-page contains the words "New York and Nashville," and the imprint of the New York publishers.

The only portion of Scripture known to have been printed in the State of Georgia is the small New Testament issued by the Confederate States Bible Society in 1862. While the title-page bears the name of Augusta, the book was printed at Atlanta.

In 1828 James Campbell of Bethany, Va., printed and published a 12mo book with the title: "The

Sacred Writings of the Apostles and Evangelists of Jesus Christ, commonly styled the New Testament. Translated from the Original Greek by George Campbell, James MacKnight, and Philip Doddridge, Doctors of the Church of Scotland." A second edition was published in 1830, and a third in 1832. Macgowan's "Life of Joseph, Son of Israel," was printed at Richmond in the year 1800.

The Western States have so recent a history that they cannot contribute much to this subject.

An edition of the New Testament in 24mo was published by William Stewart at Hagerstown, Ind., in 1843. The printer was Edwin Bell.

A quarto Bible was printed at Dayton, O., in 1857, by E. A. & T. T. More. There is a strong resemblance between this book and the Wilbur Reference Bible of 1846, and it was doubtless printed from the same plates. It has a frontispiece to each Testament, and other engravings.

Many of the towns in the States of Massachusetts, New York, and Pennsylvania, aside from Boston, New York, and Philadelphia, have printed editions of the Bible. This is especially the case with Massachusetts.

At Amherst, in 1828, J. S. & C. Adams published a 12mo New Testament with Wilbur's references. They also issued a 24mo Bible in 1834.

Charles McFarland published the New Testament in octavo with the notes of Dr. Doddridge in 1839.

At Andover, in 1814, Flagg & Gould printed a Harmony in Greek of the Gospels, with notes by Rev. Dr. Newcome. It was a reprint by the junior class of the Theological Seminary, as stated on the title-page. It is an octavo.

A translation with commentary, by the Rev. Moses Stuart, of the Epistle to the Hebrews, appeared in 1828. Also the Epistle to the Romans, by the same, in 1835.

Tyndale's Testament of 1526, with "the essential variations of Coverdale's, Thomas Matthew's, Cranmer's the Genevan, and the Bishops' Bibles as marginal readings," by J. P. Dabney, was printed by Gould & Newman in 12mo in 1837. Also in the same year they issued the Four Gospels with Campbell's Notes in two octavo volumes.

The New Testament in 12mo, with Wilbur's references, was published by S. Wilson, at Belchertown, in 1829.

At Brookfield, in 1810, E. Merriam & Co. imprinted a 12mo New Testament. They also issued in 1815 an octavo Bible, of which an edition of twelve thousand copies was printed.

Samuel Green & Marmaduke Johnson made Cambridge famous the world over by the publication of

the Eliot translations. They were followed by other printers, and the name of the University town adorns the title-pages of many books.

In 1809 Hilliard & Metcalf published in 12mo the Book of Psalms in Hebrew. A Greek Testament in octavo also bears the date of the same year. Still another book was imprinted in 1809. It is an Appendix to the New Testament, by Judge Winthrop. In 1820 a translation of the New Testament by Gilbert Wakefield, from the second London edition, was printed at the University Press in octavo.

The Book of Job, with an introduction and notes by George R. Noyes, was impressed by Hilliard & Brown in 1827.

Annotations on the New Testament, "Compiled from the best critical Authorities, and designed for popular use," by J. P. Dabney, was imprinted in 12mo by the same printers in 1829.

Dr. Coit's Paragraph Bible in three 12mo volumes was printed by Manson & Grant in 1834 and the New Testament separately in the same year.

The Gospel of St. John after Luther's German version, "with an Interlinear English Translation for the use of Students," by Professor Charles Follen, was imprinted by James Monroe & Co. in 1835.

Samuel Etheridge was an enterprising printer of Charlestown. He printed a quarto Bible in 1803.

It contains a map of Palestine and nine historical engravings. It has marginal notes and references, and Brown's Concordance is added. Also a 12mo New Testament of 1803 has his imprint. A "Short and Plain Exposition of the Old Testament" by the Rev. Job Orton in six octavo volumes came from the Etheridge Press in 1805.

"The Life of Joseph," a paraphrase of Scripture, was published at Greenfield by John Denio in 1805. An Abridged Bible, for the use of children, by the same printer, is dated 1811. A Compendium of Scripture, "being a Transcript of the received Text," by Rodolphus Dickinson, was printed by Horace Graves in 1814. A Biblical Catechism was imprinted by Denio & Phelps in 1817.

W. & H. Merriam issued an 18mo Bible in 1842.

At Lunenburg, in 1821, W. Greenough published a 12mo Bible. This was reissued by Edmund Cushing in 1825. A Bible in quarto, with Cushing's imprint, is dated 1828. It has nine engravings.

A press was set up at Newburyport in 1773. At an early date John Mycall published a New Testament in 12mo. The title-page is not dated, but the year was probably 1791. Parker & Robinson also published a Testament of the same size, but it is without date. William B. Allen & Co. imprinted a 12mo New Testament in 1814, a 12mo Bible in 1815,

and a 32mo New Testament in 1816. John G. Tilton printed a 12mo New Testament in 1840, and William W. Nason another of the same size in 1843.

Four chapters of Isaiah in paraphrase came from the press of William Butler of Northampton in 1802. Another edition with six chapters appeared in 1803.

A Harmony of the Four Gospels was also imprinted at Northampton in 1828 in 12mo. In 1836 J. H. Butler published a 16mo Bible, and Hopkins, Bridgeman & Co. another of 32mo in 1853.

G. & C. Merriam published at Springfield in 1838 the Polyglot Bible in 24mo, and another in 32mo in 1840. The latter was reissued in 1848 under the firm name of Merriam, Chapin & Co.

The twenty-third chapter of Isaiah, with comments, was imprinted in octavo by Wood & Rupp in 1842.

Worcester will always be identified with the admirable publications of Isaiah Thomas and his successors. No record more substantial could be desired.

Several towns in the State of New York have also contributed editions of the Bible. Some early imprints emanated from Albany.

The Book of Isaiah after the translation of Bishop Lowth was printed in 12mo by Charles R. & George Webster, 2 Pearl Street, in 1794.

The New Testament, "carefully revised and corrected by the Rev. John McDonald of Albany,"

bears the firm name of H. C. Southwick. The book is a 12mo, and the pages are not numbered. The date is 1813.

A Bible in octavo was issued by E. F. Bachus in 1816. Another in 12mo was the product of the press of Websters & Skinners, corner of State and Pearl Streets, in 1817. Still another of the same size was imprinted by E. & E. Hosford in 1822.

S. Shaw published a 12mo New Testament known as the "Definition Testament" in 1825.

Packard & Van Benthuyzen were the publishers in 1833 of the New Testament in the Chippewa language.

Henry Oliphant published at Auburn in 1846 the New Testament in 12mo, and James M. Alden a quarto Bible in 1851, followed by another in 12mo in 1852.

The Gospel of St. Matthew, according to the curious version of Hezekiah Woodruff, was imprinted by Henry Oliphant in 1852. A quarto Bible was impressed by William J. Moses in 1856. The volume has several illustrations.

Phinney & Co. published at Buffalo in 1849 a quarto Bible, and another in 1857. A 32mo New Testament of 1849 also bears their name. A quarto Bible without date was issued by John E. Beardsley. An octavo volume of Notes on the New Testament was

published by James D. Bemis, in 1819, at Canandaigua.

Cooperstown was the manufacturing point for many years of thousands and tens of thousands of Bibles. H. & E. Phinney began their business in 1822, and for twenty-five years made on an average six thousand Bibles per annum. It is impossible to follow their editions, except to say that their first quarto Bible was published in 1822, their 32mo New Testament in 1832, their octavo Bible in 1841, their 48mo New Testament in 1832, their octavo Polyglot Bible in 1845, their 12mo New Testament in 1846, and their 16mo New Testament in 1847.

In 1850 Wanzer, Foote & Co. published at Rochester a quarto Bible that strongly resembles the Phinney quarto of 1822.

An exposition of the one hundred and thirtieth Psalm by Dr. Owen was printed by Dodd & Rumsey at Salem in 1806. It is a 12mo of 419 pages.

A quarto Bible was imprinted by Mills, Hopkins & Co. at Syracuse in 1854, with illustrations.

William Williams, 60 Genesee Street, Utica, published a 12mo New Testament in 1819. The same publisher placed his imprint in 1827 upon the Phinney quarto of 1822. He also issued a 12mo New Testament after the Rheims version in 1829. He added a school edition in 18mo in 1832. Explanations

tory Notes on Scripture by Ezekiel I. Chapman appeared in 1831. In 1840 Thomas Davis reissued the Rheims Testament of 1829.

In 1845 W. & H. Merriam published a 32mo Bible at Troy. They also issued a quarto Bible in 1846. Merriam, Moore & Co. published a 24mo Bible in 1847, and imprinted a quarto illustrated with woodcuts in 1855.

In Pennsylvania Bible-making was not all confined to Philadelphia.

At Lancaster, in 1797, J. Bailey & W. & R. Dickson of King Street published a 12mo New Testament.

At Pittsburgh, in 1831, H. Holdship & Son issued a 12mo Bible; Luke Loomis & Co. of Wood Street in 1831 a 12mo New Testament; Johnston & Stockton a 12mo Bible in 1834; and Cook & Schoyer an 18mo Bible in the same year.

The Bibles or portions thereof that were published at Ephrata, Germantown, Reading, Carlisle, Lancaster, Somerset, and Harrisburg were for the most part in the German language, and have already come under our consideration.

A book of this kind cannot be in a strict sense inclusive. Some editions of the Bible were printed without date, and others without the name of either printer or publisher. Some were printed privately or

in obscure towns, where the circulation of the book was limited. Dr. O'Callaghan numbers the titles of Bibles and parts thereof published in America from 1661 to 1860 at fifteen hundred. With all his diligence and patient research there were still many editions he did not find.¹ Dr. Hall very justly says:² "Bibliographic work, according to all experience, is never perfect. Diligence along the lines of regular information and of systematic search is ever supplemented by the knowledge that comes only by chance. The antiquarian bookstore, the street stall, or the rag-dealer's stock, will now and then reveal a series of facts to which the librarians, the publishers, or the bibliophiles could give no clue."

As literary property rare American Bibles constitute a safe investment, for the demand for them does not decrease, and the prices are steadily rising. A few years ago a copy of the Aitken Bible was bought in an old bookstore for five dollars, and it could be sold to-day for four hundred. An increase in price almost as remarkable has been witnessed in the history of some copies of the Eliot Bible owned in this country. Public libraries, as they get the means, are securing these rare books, thus making them less accessible to the private buyer. Any one conversant

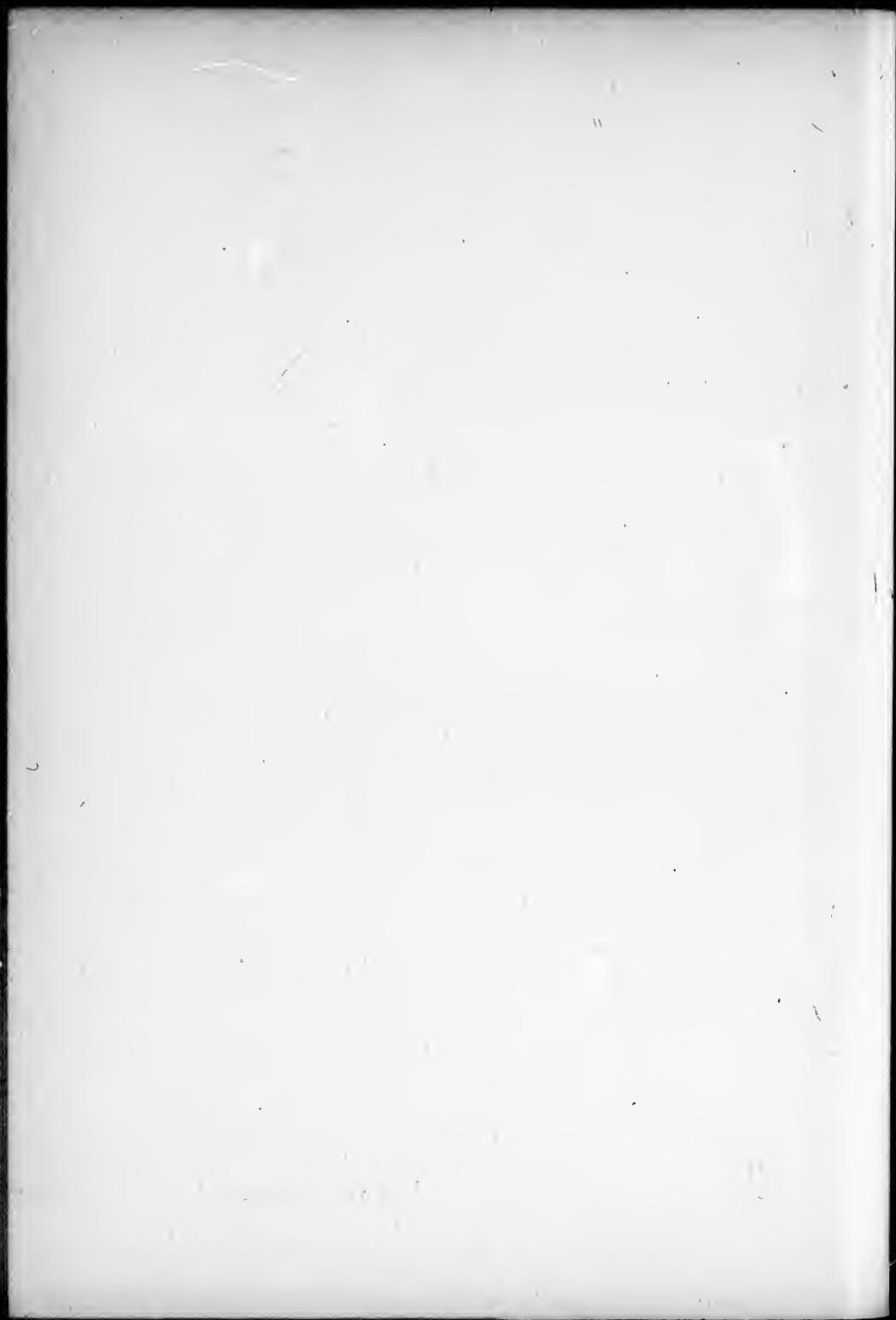
¹ Appendix M.

² In preface to "American Greek Testaments."

with the subject, comparing the price-list¹ of to-day with the prices obtained in the past, must be convinced of the desirability of this kind of literary property.

While many of the early Bibles are rude and unadorned, we must respect them, for they represent conscientious work, and the best art of their time. They are historic and unique, and are worthy of our reverent care and love, for, after all, there is only one Book among books.

¹ Appendix N.



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 Conscience 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 Approbation 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 sins 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 hath 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 (Ere-while) 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 also 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 European 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 Settled 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 (suitable 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 Predecessours, 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 Blessing 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 nely, 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 SR^S,—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 wheresoever 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 thereof: 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, Pa.
Mr. C. F. Gunther,	Chicago, Ill.
Mr. Frederick F. Thompson,	New York, N. Y.
Mr. A. S. Werners,	College Point, 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.
National Library,	Paris, Fra.

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, Pa.
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 Gardiner,	Gardiner'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, Pa.

New Testament of 1680.

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

* British Museum,	London, Eng.
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* Contains the original dedication to Hon. Robert Boyle.

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.
National Library,	Paris, Fra.
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 Spence	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, Pa.
* 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.
Pennsylvania Historical Society,	Philadelphia, Pa.
New York State Library,	Albany, N. Y.
American Antiquarian Society (2),	Worcester, Mass.
American Philosophical Society (2),	Philadelphia, Pa.
Boston Athenæum (2),	Boston, Mass.
* Boston Public Library,	Boston, Mass.
Library of Congress,	Washington, D. C.

* Contains the original dedication to Hon. Robert Boyle.

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, Pa.
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.
Mr. L. H. Chubbuck,	Boston, Mass.
Mr. Wilberforce Eames,	Brooklyn, N. Y.
* Library of the late John Carter Brown (2),	Providence, R. I.
Library of the late Rev. Henry M. Dexter, D.D.,	Boston, Mass.
Mr. Cornelius Vanderbilt,	New York, N. Y.
Mr. C. F. Gunther,	Chicago, Ill.
Mr. W. B. Shillaber,	Boston, Mass.

RECAPITULATION.

Copies owned in Europe.....	35
Copies owned in the United States.....	90
Total.....	125

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

* Contains the original dedication to Hon. Robert Boyle.

Morgan copy.....	\$1,000.00
Astor Library copy.....	1,125.00
Hildeburn copy.....	1,800.00
Kalbfeisch copy.....	2,900.00

Bible of 1685.

Eames copy.....	140.00
Eliot copy.....	230.00
Shillaber copy.....	280.00
Trumbull copy.....	325.00
Chubbuck copy.....	430.00
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.
* City Library,	Frankfort-on-the-Main, Ger.
* Royal Library,	Dresden, Ger.
* Royal Library,	Stuttgart, Ger.
* Royal Library,	Hanover, Ger.
* Royal Library,	Berlin, Ger.
* Grand Ducal Museum,	Weimar, 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.
Massachusetts Historical Society,	Boston, Mass.

* Presentation copy from Dr. H. E. Luther.

† Dr. H. E. Luther's own copy.

Lafayette College,	Easton, Pa.
Yale College,	New Haven, Conn.
Library of Congress,	Washington, D. C.
Newberry Library,	Chicago, Ill.
Germania Society,	Chicago, Ill.
Historical Society (3),	Philadelphia, Pa.
Lenox Library,	New York, N. Y.
Chicago Public Library,	Chicago, Ill.
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, Pa.
Mr. Abraham G. Cassel,	Harleysville, Pa.
Hon. Samuel W. Pennypacker, LL.D.,	Philadelphia, Pa.
* Dr. Ruppertsburg,	In United States, but place unknown.
Mennonite Church,	Salford, Pa.
Rev. Daniel L. Miller,	Mount Morris, Ill.
Rev. W. H. Fishburn,	Chillicothe, O.
Mr. E. Winfield Scott Parthmore,	Harrisburg, Pa.
Mr. Rudolph F. Kelker,	Harrisburg, Pa.
Mr. Henry S. Heilman,	Lebanon, Pa.
Mr. George P. Wanger,	Pottstown, Pa.
Rev. J. P. W. Blattenberger, D.D.,	Bridesburg, Pa.

Bible of 1763.

Lenox Library,	New York, N. Y.
State Library,	Harrisburg, Pa.
Historical Society (2),	Philadelphia, Pa.
Mr. Howard Edwards,	Philadelphia, Pa.
Rev. John F. Hurst, D.D., LL.D.,	Washington, D. C.
Mr. C. F. Gunther,	Chicago, Ill.
Hon. Samuel W. Pennypacker, LL.D.,	Philadelphia, Pa.
Mr. Abraham G. Cassel,	Harleysville, Pa.
Rev. John Wright, D.D.,	St. Paul, Minn.
Rev. Daniel L. Miller,	Mount Morris, Ill.

* Presentation copy from Dr. H. E. Luther.

Mr. Abraham Stauffer,	Coopersburg, Pa.
Mrs. John Snyder,	Kulpsville, Pa.
Mr. George P. Wanger,	Pottstown, Pa.
Mr. Henry S. Heilman,	Lebanon, Pa.
Mr. Charles M. Kiefer,	Middletown, Pa.
Mr. D. W. Shryock,	Harrisburg, Pa.
Mennonite Church,	Hatfield, Pa.

Bible of 1776.

Union College,	Schenectady, N. Y.
Harvard University,	Cambridge, Mass.
Historical Society (3),	Philadelphia, Pa.
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, Pa.
American Bible Society,	New York, N. Y.
Friends' Free Library,	Germantown, Pa.
Rev. John F. Hurst, D.D., LL.D. (3),	Washington, D. C.
Hon. Samuel W. Pennypacker, LL.D.,	Philadelphia, Pa.
Mr. C. F. Gunther,	Chicago, Ill.
Mr. Howard Edwards,	Philadelphia, Pa.
Mr. Theodore Irwin,	Oswego, N. Y.
Mr. Abraham G. Cassel,	Harleysville, Pa.
Rev. John Wright, D.D. (2),	St. Paul, Minn.
The Sower families, 40 copies of the various editions,	Philadelphia, Pa.
The German Society,	Philadelphia, Pa.
Rev. Daniel L. Miller,	Mount Morris, Ill.
Prof. A. R. Horne, D.D.,	Allentown, Pa.
Reinhard Keelor, M.D.,	Harleysville, Pa.
Antietam Church,	Waynesboro, Pa.
Mr. Clarence S. Bement,	Philadelphia, Pa.
Mr. Henry S. Dotterer,	Philadelphia, Pa.
Miss Deborah Godshall,	Mainland, Pa.
Mrs. Samuel Harley,	Salfordville, Pa.

Mr. James Rushow,	Harleysville, Pa.
Mr. George P. Wanger,	Pottstown, Pa.
Mr. J. Stanford Brown,	New York, N. Y.

RECAPITULATION.

Copies owned in Europe	12
Copies owned in the United States	119
Total	131

APPENDIX G.

Some of the prices paid for the Saur Bible of 1743.

Newberry Library copy	\$50.00
Irwin copy	70.00
Massachusetts Historical Society copy	350.00

APPENDIX H.

Prices of editions of the Saur New Testament.

Edition of 1745	\$35.00
“ “ 1755	15.00
“ “ 1760	12.00
“ “ 1761	58.00
“ “ 1763	40.00
“ “ 1764	50.00
“ “ 1769	20.00
“ “ 1775	25.00

APPENDIX I.

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, Pa.
Pennsylvania Historical Society,	Philadelphia, Pa.
Sheldon Art Museum,	Middlebury, Vt.
Mr. Abraham G. Cassel,	Harleysville, Pa.
Mr. Howard Edwards,	Philadelphia, Pa.
Mr. William Y. McAllister,	Philadelphia, Pa.
Hon. Samuel W. Pennypacker, LL.D.,	Philadelphia, Pa.
Mr. C. F. Gunther,	Chicago, Ill.
Rev. John F. Hurst, D.D., LL.D.,	Washington, D. C.
Mr. Alfred Hitchin,	Leeds, Eng.
Mrs. Mary A. Bradbury (2),	Germantown, Pa.
Mr. F. Bourquin,	Camden, N. J.
Mr. Theodore Irwin,	Oswego, N. Y.
Hon. George F. Hoar,	Worcester, Mass.
Mr. John Joseph McVey,	Philadelphia, Pa.
Miss Eliza Y. McAllister,	Philadelphia, Pa.
Rev. John Wright, D.D.,	St. Paul, Minn.
Mr. George P. Philes,	Philadelphia, Pa.
Mr. William H. Smith,	Philadelphia, Pa.
Mr. William Fisher Lewis,	Philadelphia, Pa.

RECAPITULATION.

Copies owned in England.....	2
Copies owned in the United States.....	30
Total	32

APPENDIX J.

Some of the prices paid for the Aitken Bible.

Eliza Y. McAllister copy	\$20.00
Wright copy	50.00
Irwin copy	300.00
Library of Congress copy	650.00

APPENDIX K.

Prices of editions of the Aitken New Testament.

Edition of 1777	\$25.00
" " 1778	18.00
" " 1779	20.00
" " 1781	45.00

APPENDIX L.

*A calculation of the number of books, chapters, verses, words, letters, etc., in the Old and New Testaments and the Apocrypha.**From Brown's Self-Interpreting Bible of 1822.*

	OLD TEST.	NEW TEST.	TOTAL.
Books	39	27	66
Chapters	929	260	1,189
Verses	23,214	7,959	31,173
Words	592,439	181,153	773,592
Letters	2,728,100	838,380	3,566,480

Apocrypha.

Chapters	183
Verses	6,081
Words	152,185

The middle chapter and least in the Bible is Psalm one hundred and seventeen.

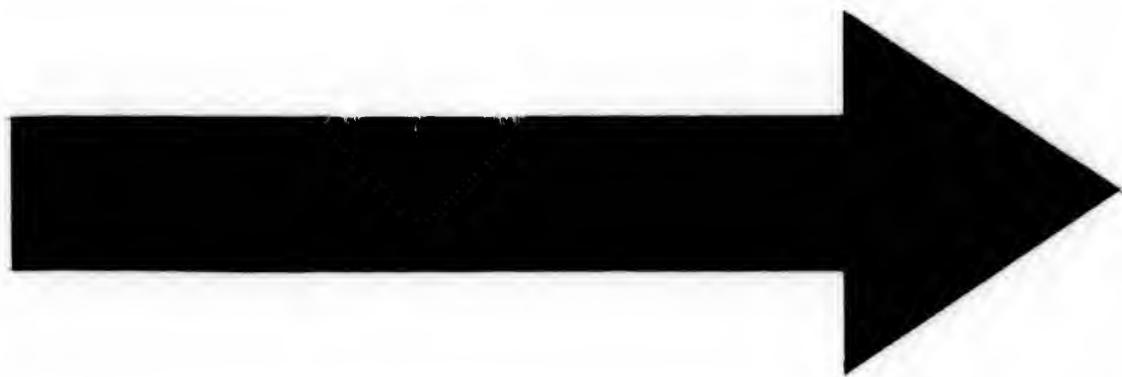
The middle verse is the eighth of the one hundred and eighteenth Psalm.

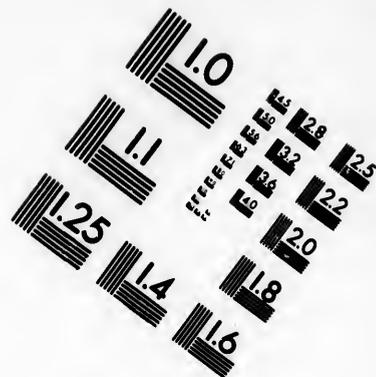
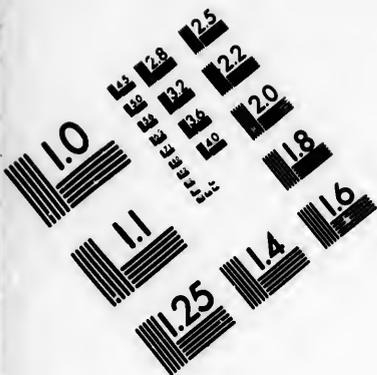
The middle line is the 2d of Chronicles, fourth chapter, sixteenth verse.

The word "and" occurs in the Old Testament 35,543 times.

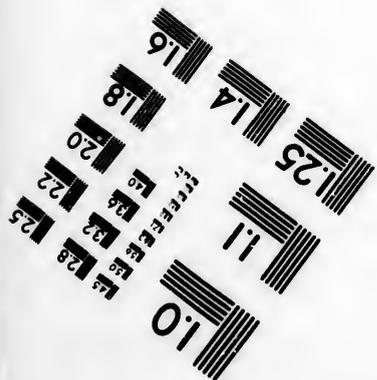
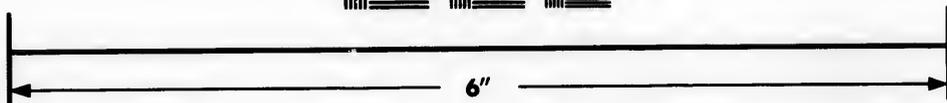
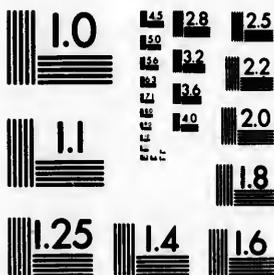
The same in the New Testament occurs 10,684 times.

The word "Jehovah" occurs 9,855 times.





**IMAGE EVALUATION
TEST TARGET (MT-3)**



**Photographic
Sciences
Corporation**

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503

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Old Testament.

The middle book is Proverbs.

The middle chapter is Job xxix.

The middle verse is the 2d of Chronicles, twentieth chapter, between the seventeenth and eighteenth verses.

The least verse is 1 Chronicles, the first verse and first chapter.

The twenty-first verse of the seventh chapter of Ezra has all the letters of the alphabet.

The nineteenth chapter of the 2d of Kings and the thirty-seventh of Isaiah are alike.

New Testament.

The middle book is the 2d of Thessalonians.

The middle chapter is between thirteenth and fourteenth Romans.

The middle verse is seventeenth chapter of Acts, seventeenth verse.

The least verse is the eleventh chapter of John, verse thirty-five.

APPENDIX M.

EDITIONS OF THE BIBLE AND PARTS THEREOF PRINTED IN AMERICA, PRIOR TO THE YEAR 1860, THAT ARE NOT MENTIONED BY DR. O'CALLAGHAN.

1761.

German Testament: Germantown, Pa., Christopher Saur. 12°.

1763.

Prayer Book in Mohawk: Boston, Richard and Samuel Draper. Small 4°.

Harmony of the Gospels, in the Delaware Indian language: Bethlehem, Pa., J. Brandmüller.

1764.

German Testament: Germantown, Pa., Christopher Saur. 12°.

1767.

Prayer Book: New York, James Parker. 16°.

1777.

The New Testament Commands: Haverhill, Mass., John Maycall Williams. 8°.

1780.

Prayer Book in Mohawk: Quebec, William Brown. 12°.

1784.

German Psalter: Germantown, Pa., Leibert & Billmeyer. 16°.

1785.

Life of David: T. Ellwood. Philadelphia, J. Cruikshank. 18°.

1786.

Prayer Book: Philadelphia, Hall & Sellers. 12°.

1787.

German Testament: Germantown, Pa., M. Billmeyer. 12°.

German Testament: Ephrata, Pa. 12°.

Dissertation on the Prophecies: Bishop Newton. Elizabethtown, N. J., Shepard Kollock. 8°.

1788.

Proverbs: Philadelphia, Peter Stewart. 16°.

1789.

Selectæ e Veteri Testamento Historiæ: Philadelphia, B. Franklin Bache. 16°.

1791.

German Testament: Philadelphia, Charles Cist. 12°.

German Psalter: Philadelphia, Charles Cist. 16°.

1792.

New Testament: New York, Hodge & Campbell. Royal fol.

New Testament: Philadelphia, Benjamin Johnson. 18°.

Fleetwood's Life of Christ. 2 vols. Carlisle, Pa., L. Smith. 8°.

1793.

German Psalter: Ephrata, Pa. 16°.

1794.

Holy Bible: Philadelphia, W. Young. 18°.

1795.

German Testament: Ephrata, Pa. 12°.

The New and Complete Life of Our Blessed Lord: Paul Wright,
D.D. Philadelphia, Dunning & Hyer. Fol.Morning and Evening Prayer, with Psalter: New London, Conn.,
Thomas C. Green. 12°.

Selectæ e Veteri, etc.: Philadelphia, Thomas Dobson. 16°.

The New and Complete Life of Our Blessed Lord: Paul Wright,
D.D. New York, Birdsall & Menet. Fol.

1796.

German Psalter: Baltimore, Samuel Saur. 16°.

German Psalter: Philadelphia, Heinrich Schweitzer. 16°.

Dissertations on the Prophecies: Bishop Newton. Northampton,
Mass., William Butler. 8°.Life of Joseph, the Son of Israel: John Macgowan. Wilmington,
Del. 16°.

New Testament: Lancaster, Pa., Bailey & Dickson. 12°.

1797.

Life of Joseph, the Son of Israel: John Macgowan. Portsmouth,
N. H. 16°.Life of David: Thomas Ellwood; Wilmington, Del., Johnson &
Preston. 16°.Abridged Bible for Children: Wilmington, Del., Peter Brynberg.
16°.A Church Covenant: An Epitome of Scripture. By Elkanah
Holmes. New York, John Tiebout. 18°.

1798.

Scripture Lessons appointed for the Episcopal Church: New Bruns-
wick, A. Blauvelt. 8°.

1799.

Holy Bible: Philadelphia, Thomas Dobson. Fol.

1800.

German Testament: Harrisburg, Benj. Mayer. 12°.

Holy Bible: Worcester, Mass., Isaiah Thomas. 12°.
Life of Joseph, the Son of Israel: John Macgowan. Richmond,
Va., William Fritchard. 16°.

1801.

New Testament: Octorara, Pa., Francis Bailey. 12°.
Commentary on Romans: Martin Luther. Philadelphia, R. Aitken.
8°.

Life of Joseph, the Son of Israel: John Macgowan. Worcester,
Isaiah Thomas. 16°.

Life of Joseph, the Son of Israel: John Macgowan. Windsor, Vt.,
Hahum Mower. 18°.

1802.

New Testament: Brookfield, Mass., Merriam & Co.
Holy Bible: Philadelphia. Printed for M. Carey by Robert Coch-
ran. 16°.

1804.

Ellwood's Sacred History. 3 vols. Burlington, N. J., David Alli-
son. 12°.

Beauties of the Bible: Ezra Sampson. Boston. 18°.

1805.

New Testament: Boston, printed by Thomas & Andrews for J. T.
Buckingham. 18°.

History of Elijah and Elisha: John Fry. Stanford, N. Y. 16°.

1806.

Holy Bible: Baltimore, Fielding Lucas. 12°.
Beauties of the Bible: Hudson, N. Y., W. E. Norman. 16°.
New Testament: New York, Duyckinck & Miller. 16°.
The Trial of Virtue: A Paraphrase on the Book of Job. By
Rev. Chauncey Lee. Hartford, Lincoln & Gleason. 12°.
History of the Holy Jesus: Worcester, Isaiah Thomas, Jr. 16°.

1807.

Selectæ e Veteri, etc.: Philadelphia, Thomas and William Bradford.
16°.

Gaston's Collection of Texts: Philadelphia. 8°.

History of the Holy Bible Abridged: Philadelphia, T. T. Stiles. 18°.
New Testament: Brookfield, Mass., Merriam & Co. 12°.

1808.

New Testament: Philadelphia, A. Dickinson. 12°.
Family Expositor: Doddridge's Notes. 6 vols. Charlestown, S. Etheridge. 8°.
German Testament: Germantown, Pa., M. Billmeyer. 12°.
New Testament: Brookfield, Mass., Merriam & Co. 18°.

1809.

Holy Bible: Philadelphia, M. Carey. 12°.
Brief Commentaries on Revelation: Joseph Galloway. 2 vols. Trenton, N. J. 12°.
Holy Bible: Philadelphia, M. Carey. 18°.
Holy Bible: Philadelphia, M. Carey. Royal 8°.
New Testament Stories and Parables for Children: New Haven, Sidney's Press. 16°.

1810.

German Testament: Germantown, Pa., M. Billmeyer. 12°.
Holy Bible: New York, D. Fraser. 4°.
German Testament: Philadelphia, G. W. Mentz. 12°.
The New and Complete Life of Our Blessed Lord: Paul Wright, D.D. 2 vols. Trenton, N. J., Daniel Fenton. 8°.
New Testament: Philadelphia, A. Dickinson. 12°.

1811.

German Psalter: Germantown, Pa. 24°.
French Testament: Boston, Chez Les Libraries Associés. 12°.
Owen's Exposition on Hebrews. 4 vols. Boston. 8°.
Selectæ e Veteri, etc.: New York, T. & J. Swords. 16°.
New Testament: Wilmington, Del., Peter Brynberg. 12°.
German Testament: Germantown, Pa. 12°.

1812.

German Psalter: Philadelphia, Jacob Meyer. 16°.
New Testament: Baltimore, Fielding Lucas. 24°.

Holy Bible: Hartford, Hudson & Goodwin. 18°.
 Bible Stories: Wilmington, Del., William Scolfield. 32°.
 Easy Introduction to Hebrew: Philadelphia. 8°.
 Beauties of the Bible: W. E. Norman. Hudson, N. Y. 18°.

1813.

New Testament: Chambersburg, Pa., John Shryock. 12°.
 New Testament: Hartford, Hudson & Goodwin. 12°.
 Holy Bible: Philadelphia, M. Carey. 12°.
 Holy Bible: Philadelphia and Trenton. 4°.
 New Testament: Philadelphia, Benjamin & Thomas Kite. 12°.
 Holy Bible: New York, W. Mercein. 12°.

1814.

Newcome's Harmony of the Gospels in Greek: Dover, Mass.,
 Flagg & Gould. Fourth edition, 4°.
 French Testament: Philadelphia, J. Bouvier. 12°.

1815.

New Testament: Lancaster, Pa. 16°.
 German Psalter: Germantown, Pa., G. & D. Billmeyer. 16°.
 New Hieroglyphic Bible for Children: New York, S. Wood & Sons.
 16°.
 German Psalter: Philadelphia, G. & D. Billmeyer. 16°.
 Hebrew Bible: Incomplete. New York, Whiting & Watson. 8°.
 Holy Bible: Philadelphia, M. Carey. 12°.

1816.

Holy Bible, with Scott's Notes: Philadelphia, W. W. Woodward. 8°.
 Compendium of the Bible: Rodolphus Dickinson. Deerfield, Mass.
 12°.
 German Psalter: Philadelphia. 24°.
 New Testament: Philadelphia, W. W. Woodward. 16°.
 Holy Bible: Doddridge's Notes. Philadelphia. 8°.
 Holy Bible: Hudson, N. Y. 8°.
 Holy Bible: Boston. 8°.
 Compendium of the Bible: Rodolphus Dickinson. Greenfield, Mass.
 12°.

Holy Bible: Boston. 12°.
 New Testament: Trenton, Isaac Collins. 16°.

1817.

New Testament: New York, Collins & Co. 16°.
 Holy Bible: Hudson, N. Y. 8°.
 Compendium of the Bible: R. Dickinson, Greenfield, Mass. 12°.
 Holy Bible: Trenton, D. & E. Fenton. 4°.
 New Testament: Bridgeport, Conn. 12°.
 An Index to the Bible: Philadelphia. 12°.
 Holy Bible: Brattleborough, Vt., J. Holbrook. 4°.

1818.

New Testament: Wilmington, Del., Robt. Porter. 12°.
 New Testament: Pittsburg, Patterson & Lambden. 12°.
 Gaston's Collection of Texts: Fredericktown, Md., Geo. Kolb. 18°.
 The New and Complete Life of Our Blessed Lord: Paul Wright,
 D.D. Winchester, Va., J. Foster. Fol.

1819.

German Testament: New Berlin, Pa., Miller & Michel. 12°.
 New Testament: Brattleborough, Vt., J. Holbrook. 12°.
 Hymns and portion of St. John's Gospel in Seneca: Buffalo, H. A.
 Salisbury. 16°.

1820.

New Testament: Utica, William Williams. 18°.
 New Testament: Philadelphia, George W. Mentz. 12°.
 Holy Bible: New York, American Bible Society. 8°.
 Fleetwood's Life of Christ: New York. 4°.
 Holy Bible: Baltimore. Fol.

1821.

New Testament in Greek and Latin: New York, George Long. 12°.
 German Testament: Lancaster, Pa., Johann Bär. 12°.

1822.

Greek Testament: Hartford, Oliver D. Cooke. 12°.
 Holy Bible: Hartford, Hudson & Co. 18°.

Holy Bible: John Brown. Boston, S. Walker. Fol.
Holy Bible: Lunenburg, Edmund Cushing. 4°.

1823.

New Testament in Greek and English: Philadelphia, A. Small. 12°.
Greek Testament: Philadelphia, W. Fry. 12°.
Spanish Testament: New York, American Bible Society. 12°.

1824.

New Testament in Greek and Latin: New York, Collins & Hanney. 12°.
New Testament: Albany, Websters & Skinners. 12°.
New Testament: Philadelphia, Marot & Walker. 12°.

1825.

Greek Testament: Hartford, Oliver D. Cooke. 12°.

1826.

Holy Bible: New York, American Bible Society. 24°.
German Psalter: Lancaster, Pa. 16°.
German Testament: Carlisle, Pa. 16°.
New Testament: Brooke County, Va., Alex. Campbell. 8°.

1827.

New Testament: Concord, N. H., John H. Putnam. 16°.
St. Luke's Gospel in Mohawk: New York, A. Hoyt. 16°.
New Testament: Elizabethtown, Mervin Hale. 12°.
German Testament: Carlisle, Pa., Moser & Peters. 16°.
Holy Bible: John Brown. New York, J. Kinnersly. Fol.
Holy Bible: New York. 24°.
Portions of the Bible in Choctaw: Cincinnati, Morgan, Lodge & Fisher. 16°.

1828.

Holy Bible: Hartford, Henry Hudson. 12°.
German Psalter: Germantown, Pa., M. Billmeyer. 16°.

- New Testament: Concord, N. H., Luther Roby. 24°.
 New Testament: Philadelphia. For the Bible Society at Philadelphia. 12°.
 An Exposition of the New Testament. By Rev. Timothy Kenrick. 3 vols. Boston. 8°.
 New Testament: Albany, J. Goodrich. 12°.

1829.

- Hebrew Chrestomathy. By M. Stuart. Andover. 8°.
 Greek Testament: Hartford, Oliver D. Cooke. 12°.
 St. Matthew's Gospel in Cherokee: New Echota, Cherokee Mission Press. 24°.
 Part of St. Matthew's Gospel in Chippewa: Toronto, Can., *Christian Advocate* Office. 8°.
 Part of the New Testament in Chippewa: York, U. C. *Gazette* Office. 8°.

1830.

- German Testament: Harrisburg, Pa., Gustav C. Peters. 12°.
 French Bible: New York. 12°.
 Holy Bible: New York, Bible and Common Prayer Book Society. 12°.
 Holy Bible: Boston. 8°.
 Holy Bible: New York, D. D. Smith. 8°.
 New Testament: Philadelphia. 32°.
 Holy Bible: Philadelphia, stereotyped by D. & G. Bruce. 12°.

1831.

- Psalms: A New Version. By G. P. Noyes. Boston. 12°.
 Latin and Spanish Bible. 26 vols. Mexico, Mariano Galvan. 4°.
 Greek Testament: Philadelphia, Towar & Hogan. 12°.
 New Testament in Greek and Latin: New York, Collins & Hanney. 12°.
 French Testament: New York, American Bible Society. 18°.
 St. Matthew's Gospel in Chippewa: York, Can., *Colonial Advocate* Office. 8°.
 Apocalypse: Notes by D. N. Lord. New York. 8°.
 The Family Expositor: Dr. Doddridge. New York. 8°.

Part of Genesis in Choctaw: Utica, N. Y., William Williams. 24°.
 Gospels of St. Luke, St. John, and part of St. Mark in Choctaw:
 Utica, William Williams. 16°.
 French Bible: New York, American Bible Society. 12°.

1832.

Sacred Writings: A. Campbell. Bethany, Va. 8°.
 French Bible: New York, American Bible Society. 18°.
 New Testament: Baltimore, F. Lucas. 32°.
 New Testament: New York, John C. Riker. 24°.
 Holy Bible: Boston, Charles Gaylor. 8°.
 Holy Bible: New York, N. & J. White. Fol.
 French Bible: New York, American Bible Society. 12°.
 New Testament: Philadelphia, J. Harmstead. 16°.

1833.

Holy Bible: Cincinnati. 4°.
 Acts in Cherokee: New Echota. 24°.
 Ojibwa Spelling Book with Gospel Stories: Utica, G. Tracy. 18°.
 Greek Testament: Philadelphia, Towar, Hogan & Thompson. 12°.
 Part of the Ninth Chapter of Genesis in Chippewa: York, Can. 8°.
 Key to Revelation: Elkan Smith. New York. 8°.
 New Testament: Philadelphia and Tuscumbia, Ala., Hogan &
 Thompson. 8°.
 Holy Bible: Concord, N. H., Coffin, Roby, Hoag & Co. 18°.
 Commentary on the Holy Bible: Dr. Adam Clarke. 6 vols. Phila-
 delphia. 8°.
 Hebrews: Notes by M. Stuart. 2 vols. Andover. 8°.

1834.

Holy Bible: Brattleborough, Vt., Peck & Wood. 4°.
 First Corinthians in Mohawk: New York, McElrath & Bangs. 16°.
 Acts in Mohawk: New York, McElrath & Bangs. 12°.
 Child's Bible: Philadelphia, Fisher & Bro. 64°.
 Epitome of Sacred History: New York. 16°.
 Holy Bible: Scott's Commentary. 5 vols. New York, N. & J.
 White. 4°.

- Polyglot Bible: Brattleborough, Vt. 8°.
 Newcome's Harmony of the Gospels in Greek: Andover, Mass.,
 Gould & Newman. 8°.
 The Cottage Bible and Family Expositor. Edited by Rev. William
 Patton. 2 vols. Hartford. 8°.
 Holy Bible: New York, D. D. Smith. 8°.

1835.

- The Apocalypse Revealed. 3 vols. Boston, Otis Clapp. 12°.
 Ephesians in Mohawk: New York, Howe & Bates. 12°.
 New Testament in Greek and Latin: New York, B. & S. Collins.
 12°.
 Commentary on the Epistles. By Dr. Macknight. Philadelphia.
 8°.
 Ojibwa Spelling Book with Gospel Stories: Boston, Crocker &
 Brewster. 12°.
 Spanish Bible. 17 vols. Mexico, Mariano Galvan. 16°.
 Comprehensive Commentary on the Holy Bible: W. Jenks. 6 vols.
 Brattleborough, Vt. 8°.
 Miniature of the Holy Bible: Sanbornton, N. H. 130°.

1836.

- St. Matthew's Gospel in Shawanoe: Indian Territory, Shawanoe
 Baptist Mission Press. 16°.
 First Corinthians in Mohawk: New York, Howe & Bates. 12°.
 Philippians in Mohawk: New York, Howe & Bates. 12°.
 Colossians in Mohawk: New York, Howe & Bates. 12°.
 Thessalonians in Mohawk: New York, Howe & Bates. 12°.
 Epistles to St. Timothy in Mohawk: New York, Howe & Bates.
 12°.
 Epistle to St. Titus in Mohawk: New York, Howe & Bates. 12°.
 Epistle to St. Philemon in Mohawk: New York, Howe & Bates.
 12°.
 Hebrews in Mohawk: New York, Howe & Bates. 12°.
 St. Matthew's Gospel in Mohawk: New York, Howe & Bates. 12°.
 German Bible: Philadelphia, Mentz & Son. Small 4°.

- Holy Bible: Hartford, White, Dueur & Co. 4^o.
 Philippians: Dr. Eastburn. New York, G. & C. Carvill & Co. 12^o.
 New Testament in Greek and Latin: New York, Collins, Keese & Co. 12^o.
 Revelation of St. John in Mohawk. 16^o.
 St. Jude's Epistle in Mohawk. 16^o.
 St. John's Gospel in Mohawk: New York, Young Men's Bible Society. 16^o.
 Commentary on Gospel of St. John: Boston. 16^o.
 New Testament: New York, J. C. Riker. 18^o.
 Epistle of St. James, First and Second Epistles of St. Peter, and First Epistle of St. John in Mohawk. 16^o.
 St. John's Second Epistle in Mohawk. 16^o.
 St. John's Third Epistle in Mohawk. 16^o.

1837.

- Life of Our Lord in the very words of Scripture: Shawanoe Mission Press. 12^o.
 St. Luke's Gospel in Chippewa: Boston, Crocker & Brewster. 12^o.
 Holy Bible: Claremont, N. H., Claremont Manf. Co. 12^o.
 Biblical Analysis: J. W. Parsons. Boston, Whipple & Darnell. 12^o.
 Indian Prayer Book in the Language of the Six Nations. By Rev. Solomon Davis. New York, Swords, Stanford & Co. 12^o.

1838.

- Acts in Ojibwa: Boston, Crocker & Brewster. 12^o.
 St. John's Gospel in Ojibwa: Boston, Crocker & Brewster. 12^o.
 St. John's Gospel in Cherokee: Park Hill. 24^o.
 Ottawa First Book: Portion of St. Luke: Shawanoe Mission. 24^o.
 Greek Testament: Philadelphia, Haswell, Barrington & Haswell. 12^o.
 Greek Testament: Philadelphia, H. Perkins; Boston, Perkins & Marvin. 32^o.

New Testament in Greek and Latin: New York, Collins, Keese & Co., and W. E. Dean. 12°.

New Testament: Philadelphia, Haswell, Barrington & Haswell. 32°.

New Testament: Philadelphia, A. Dickinson. 12°.

Psalms: Notes by G. Bush. New York. 8°.

Forty-six Select Scripture Narratives from the Old Testament in Delaware Indian: New York, D. Fanshaw. 12°.

1839.

St. Matthew's Gospel in Ojibwa: Boston, Crocker & Brewster. 12°.

New Testament: Baltimore, Armstrong & Berry. 12°.

New Testament: New York, American Bible Society. 24°.

Part of Genesis in Dakota: Cincinnati, Kendall & Barnard. 16°.

Parts of Genesis, Daniel, Proverbs, and Psalms in Dakota. 24°.

Parts of St. Matthew, St. Luke, St. John, the Acts, and First Epistle of St. John in Dakota: Cincinnati, Kendall & Barnard. 24°.

St. Mark's Gospel and other parts of the New Testament in Dakota: Cincinnati, Kendall & Barnard. 24°.

Acts in Choctaw: Boston, Crocker & Brewster. 12°.

The Comprehensive Bible: New York, Robinson & Franklin. 4°.

Polymicrian Testament: Philadelphia, H. Perkins; Boston, Perkins & Marvin. 32°.

French Bible: New York, American Bible Society. 12°.

Sacred Writings: Alex. Campbell. Pittsburg, Pa., Forrester & Campbell. 8°.

Notes on the Gospels. By Albert Barnes. 2 vols. New York, Homer Franklin. 12°.

History of Joseph in Dakota: Cincinnati, Kendall & Henry. 16°.

1840.

Isaiah: Notes by Rev. Albert Barnes. 3 vols. Boston. 12°.

St. John's Epistles in Cherokee: Park Hill, Mission Press. 24°.

St. Matthew's Gospel in Cherokee: Park Hill, Mission Press. 24°.

St. Matthew's and St. Mark's Gospels in German: Lebanon, Pa. 12°.

Holy Bible: Philadelphia, Kimber & Sharpless. 4°.

Holy Bible: Commentary by Adam Clarke. New York. 6 vols. Royal 8°.

New Testament in Greek and Latin: New York, W. E. Dean. 12°.

The Book of Psalms, translated into verse by George Burgess: New York. 12°.

Polymicrian Testament: Philadelphia, H. Perkins; Boston, Perkins & Marvin. 32°.

Holy Bible: Philadelphia, Joseph McDowell. 12°.

Polyglot Bible: Boston, Charles Gaylord & William O. Blake. 4°.

Polyglot Bible: Brattleborough Typographic Co., Brattleborough. 12°.

1841.

The Cottage Bible. 2 vols. Hartford, Case, Tiffany & Burnham. 8°.

St. John's Epistles in Chahta: Park Hill, Mission Press. 24°.

St. John's Gospel in Cherokee: Park Hill, Mission Press. 24°.

New Testament in Ottawa: Shawanoe Mission Press. 16°.

Polymicrian Testament: Philadelphia, H. Perkins; Boston, Ives & Dennet. 32°.

Exodus: Notes by George Bush. 2 vols. Boston. 12°.

Exposition of the Pentateuch. By Rev. Henry Blunt. Philadelphia, Hooper & Agnew. 12°.

1842.

St. Matthew's Gospel in Shawanoc: Shawanoe Baptist Mission Press.

Acts in Cherokee: Park Hill, Mission Press. 24°.

Genesis and part of the Psalms in Dakota: Cincinnati, Kendall & Barnard. 16°.

St. Matthew's Gospel in Choctaw: Boston, Crocker & Brewster. 12°.

Greek Testament: New York, Leavitt & Trow. 12°.

Greek Testament: Boston, Crocker & Brewster. 12°.

Greek Testament: New York, Leavitt & Allen. 12°.

St. John's Gospel in Dakota: Cincinnati. 12°.

Dew Drops: Selection of Texts. New York, American Tract Society. 130°.

Second Dakota Reading Book: Stories from the Old Testament in Santee: Boston, Crocker & Brewster. 16°.

Prayer Book in Mohawk. By Rev. A. Nelles. Hamilton, Ruthven's Book and Job Office. 8°.

1843.

St. John's Epistles in Cherokee: Park Hill, Mission Press. 24°.
St. Luke's and St. John's Gospels in Dakota: Cincinnati, Kendall & Barnard. 12°.

St. James's Epistle in Choctaw: Park Hill, Mission Press. 24°.
St. Paul's Epistles, the Acts, and Revelation in Dakota: Cincinnati, Kendall & Barnard. 12°.

St. Luke's and St. John's Gospels in Dakota: Cincinnati, Kendall & Barnard. 12°.

Greek Testament: Philadelphia, Perkins & Purves. 8°.

French Testament: New York, American Bible Society. 24°.

Philippians: Notes by Jean Daille. Philadelphia. 8°.

1844.

Part of Revelation in Choctaw: Park Hill, Mission Press. 24°.
St. Matthew's Gospel in Cherokee: Park Hill, Mission Press. 24°.
Epistles to St. Timothy in Cherokee: Park Hill, Mission Press. 24°.

Polymicrian Testament: Philadelphia, Perkins & Purves. 32°.

Greek Testament: New York, W. E. Dean. 12°.

German Bible: New York, American Bible Society. 12°.

Expository Notes on the New Testament. By William Burkitt. 2 vols. Philadelphia. 8°.

St. Mark's Gospel in Abnaki: Montreal, Can. 12°.

St. John's Gospel in Ottawa: Shawanoe. 16°.

New Testament in Ojibwa. 16°.

Commentary on the New Testament: Philadelphia, Carey & Hart. 4 vols. 4°.

Holy Bible: Philadelphia, Isaac M. Moss. 4°.

New Testament in Ojibwa: New York, American Bible Society. 12°.

Romans: Notes by Dr. Chalmers. New York, Robert Carter. 8°.

- Joshua and Judges: Notes by George Bush. Boston. 12°.
Hyponoia; or, Thoughts on the Book of Revelation: New York,
Leavitt, Trow & Co. 8°.
Acts: Notes by A. A. Livermore. Boston. 12°.
Polyglot Bible: Springfield, G. & C. Merriam. 32°.

1845.

- St. Matthew's Gospel in Choctaw: Boston, Crocker & Brewster. 8°.
St. Mark's Gospel in Choctaw: Boston, Crocker & Brewster. 12°.
St. Luke's Gospel in Choctaw: Boston, Crocker & Brewster. 12°.
St. John's Gospel in Choctaw: Boston, Crocker & Brewster. 12°.
New Testament Commentary: Rev. Dr. Adam Clarke. Philadel-
phia. 8°.
Greek Testament: New York, J. C. Riker. 4°. Same edition
printed on one side of page. 4°.
The Apocalypse: Notes by Moses Stuart. 2 vols. Andover, Allen,
Morrill & Woodwell. 8°.
Harmony of the Gospels in Greek: Boston, Crocker & Brewster. 8°.
Polyglot Bible: Franklin, N. H. Peabody & Daniel. 12°.
Notes on the Gospels. By Joseph Longking. 2 vols. New York,
G. Lane & C. B. Tippet. 18°.
Scripture Manual: Charles Simmons, New York. 12°.

1846.

- Genesis: Notes by Dr. Turner. New York. 8°.
Isaiah: Notes by Dr. Alexander. 2 vols. New York. 8°.
Holy Bible. 2 vols. Philadelphia. 4°.
Holy Bible: New York, American Bible Society. 4°.
Ojibwa Spelling Book with Gospel Stories: Boston, Crocker &
Brewster. 16°.

1847.

- The Gospels: Notes by Rev. Albert Barnes. New York. 12°.
Holy Bible: Philadelphia, Kimber & Sharpless. 4°.
St. John's Gospel in Cherokee: Park Hill. 24°.
St. James's Epistle in Cherokee: Park Hill. 24°.
Greek Testament: New York, Harper & Bros. 12°.
New Testament Commentary: Rev. Dr. Adam Clarke. Philadel-
phia. 8°.

- Proverbs : Notes by Rev. Charles Bridges. New York. 8°.
 Collectanea Evangelica in Greek : Baltimore, Cushing & Bro. 16°.
 Second edition of the same. 16°.
 Gospels and the Acts in Greek : New York, Harper & Bros. 12°.
 The Apocalypse : Notes by David N. Lord. New York, Harper
 & Bros. 8°.
 Acts : Notes by Rev. A. Barnes. New York. 12°.

1848.

- St. Matthew and St. Mark : Sumner's Notes. New York, Robert
 Carter. 12°.
 St. Peter's Epistles in Cherokee : Park Hill, Mission Press. 24°.
 St. John's Epistles in Cherokee : Park Hill, Mission Press. 24°.
 Ephesians in Cherokee : Cherokee Baptist Mission Press. 24°.
 Acts in Cherokee : Park Hill. 24°.
 Polymicrian Testament : Philadelphia, H. Perkins. 32°.
 Greek Testament : Philadelphia, H. Perkins ; Boston, Benjamin
 Perkins. 8°.
 Greek Testament : Boston, B. Perkins ; Philadelphia, H. Perkins. 8°.
 Greek Testament : Philadelphia, H. Perkins ; Boston, Perkins &
 Marvin. 8°.
 Greek Testament : New York, Leavitt & Trow. 12°.
 Greek Testament. 2 vols. Philadelphia, Henry Perkins. 8°.
 Exposition of Book of Revelation. By William L. Roy. New
 York, D. Fanshaw. 8°.
 Cottage Polyglot Testament : Hartford, Sumner & Goodman. 12°.

1849.

- Epistles to St. Timothy in Cherokee : Park Hill, Mission Press.
 24°.
 Holy Bible : Auburn. 4°.
 New Testament in Greek and Latin : New York, W. E. Dean. 12°.
 Collectanea Evangelica in Greek : New York, A. S. Barnes & Co.
 16°.
 Holy Bible : New York, Leavitt & Allen. 4°.
 Book of Psalms : Commentary by Rev. George Horne, D.D. New
 York, Robert Carter & Bros. 8°.

1850.

- Job: New Version. By G. P. Noyes. Boston. 12°.
Greek Testament: Dr. Bloomfield's Notes. New York. 8°.
St. James's Epistle in Cherokee: Park Hill. 24°.
St. Luke's Gospel in Cherokee: Park Hill. 24°.
Polymicrian Testament: Philadelphia, H. Perkins. 32°.
St. Matthew's Gospel in Cherokee: Park Hill, Mission Press. 24°.
Acts in Greek: New York, J. Leavitt. 12°.
The Four Gospels: Notes by A. A. Livermore. Boston, James Monroe & Co. 2 vols. 12°.
New Testament: New York. 12°.
Holy Bible: New York, New York Bible and Common Prayer Book Society. 8°.
New Testament in German and English: New York, American Bible Society. 12°.
Daniel: Notes by M. Stuart. Boston. 8°.
Daniel: Notes by Rev. A. Barnes. New York. 12°.
Portion of St. Matthew in Iowa: Mission Press. 16°.

1851.

- The Four Gospels: Notes by Abiel A. Livermore. 2 vols. Boston, James Monroe & Co. 12°.
Exposition of Ephesians: Dr. Leyburn. New York. 12°.
Harmony of the Gospels in Greek: Boston, J. Crocker. 8°.
Ecclesiastes: Notes by Professor Moses Stuart. New York. 12°.
New Testament in Greek and Latin: W. E. Dean. 12°.
The Epistles and Gospels for Sundays and Principal Festivals: Boston, Patrick Donahoe. 32°.
Apocalypse: Notes by M. Stuart. 2 vols. New York. 8°.
Philippians: Notes by Dr. Neander. New York. 8°.
Romans: Notes by Rev. A. Barnes. New York. 12°.

1852.

- St. John's Gospel in Cree: York Factory, Hudson Bay. 8°.
Hebrews in Greek and English: New York, Stanford & Swords. 8°.

- Book of Proverbs : Notes by Professor Stuart. New York. . 12°.
 Judges : Notes by George Bush. New York. 12°.
 The Friend of Moses ; or, A Defense of the Pentateuch : Dr. Hamilton. New York. 8°.
 Greek Testament : New York, Harper & Bros. 12°.
 New Testament in Greek and Latin : New York, W. E. Dean. 12°.
 Acts in Greek : New York, J. Leavitt. 12°.
 Scripture Histories of the Old and New Testaments in Chippewa : Detroit *Daily Tribune* and Job Print. 16°.
 Lectures on the Apocalypse : Dr. Wordsworth. Philadelphia, Herman Hooker. 8°.
 New Testament in Swedish and English : New York, American Bible Society. 12°.
 Genesis : Notes by G. Bush. New York. 2 vols. 12°.
 Leviticus : Notes by G. Bush. New York. 2 vols. 12°.
 Exodus : Notes by G. Bush. New York. 2 vols. 12°.
 Joshua : Notes by G. Bush. New York. 12°.
 Hebrew Lyrical Poetry or Select Psalms : T. Bulfinch. Boston. 8°.
 St. James : Notes by Dr. Neander. New York. 12°.

1853.

- Daniel : Notes by Albert Barnes. New York. 12°.
 Exodus in Cherokee : Park Hill, Mission Press. 24°.
 Polymicrian Testament : Philadelphia, Clark & Hesser. 32°.
 New Testament in Greek and Latin : New York, W. E. Dean. 12°.
 Harmony of the Gospels in Greek : Boston, Crocker & Brewster. 8°.
 Romans in Greek and English : New York, Stanford & Swords. 8°.
 West's Analysis : New York. 8°.
 The Gospels for Sundays and Principal Festivals : Dubuque, Ia.
 A Manual of Scripture : North Wrentham, Mass., Charles Simmons. 12°.
 Psalms : Notes by Dr. Alexander. 3 vols. New York. 8°.
 Prayer Book in Ojibwa : Toronto, Henry Rowsell. 12°.
 Prayer Book and Psalms in Mohawk : New York, Protestant Episcopal Tract Society. 16°.

1854.

Life of St. John: A Comment on St. John's Gospel: Bishop Lee.
New York. 12°.

Holy Bible: New York, George Virtue. 4°.

New Testament in Ojibwa: Toronto, Henry Rowsell. 8°.

St. John's Gospel in Micmac: Halifax, N. S., W. Cunnabell. 12°.

Sabbath Morning Readings: Dr. Cumming. Boston, John P. Jewett & Co. 12°.

Greek Testament: New York, Leavitt & Allen. 12°.

Polymicrian Testament: Philadelphia, Clark & Hesser. 32°.

Harmony of the Gospels in Greek: New York, J. C. Riker. 12°.

Greek Testament: Philadelphia, Lippincott, Grambo & Co. 12°.

Greek Testament: Philadelphia, Clark & Hesser. 8°.

Harmony of the Gospels in Greek: New York, Harper & Bros.
12°.

Greek Testament: Philadelphia, H. C. Peck & Theodore Bliss. 8°.

Greek Testament: Philadelphia, Barrington & Haswell. 12°.

St. John's Gospel in Cherokee: Park Hill. 24°.

Danish Bible: New York, American Bible Society. 8°.

1855.

Holy Bible: Philadelphia, M. Carey. 4°.

St. Matthew's Gospel in Muskokee: Park Hill, Mission Press. 24°.

Second Book of Kings in Choctaw: New York, American Bible
Society. 12°.

First Three Chapters of St. Matthew's Gospel in Greek and Eng-
lish: New York, American Bible Union. 4°.

Notes on the Gospels. By Rev. Albert Barnes. New York. 12°.

The Four Gospels: Notes by A. A. Livermore. Boston, James
Monroe & Co. 2 vols. 12°.

Romans: Notes by A. A. Livermore. Boston. 12°.

Plain Commentary on the Holy Gospels. 2 vols. Philadelphia,
Herman Hooker. 8°.

Life and Epistles of St. Paul. 2 vols. Conybeare & Howson.
New York, Charles Scribner. 8°.

Hebrews in Greek and English: New York, Stanford & Swords. 8°.

Romans in Greek and English: New York, Stanford & Swords. 8°.

Greek Testament: New York, Leavitt & Allen. 12°.
 Sabbath Evening Readings: Dr. Cumming. Boston, John P. Jewett & Co. 12°.

Polymicrian Testament: Philadelphia, H. C. Peck & Theodore Bliss. 32°.

New Testament in Greek and Latin: Lippincott, Grambo & Co. 12°.

Romans: Notes by Dr. Hodge. Philadelphia. 12°.

Meditations on the Beatitudes: Philadelphia. 8°.

1856.

German Testament and Psalms: New York, American Bible Society. Royal 8°.

Psalms: New York, American Bible Society. Royal 8°.

Genesis in Cherokee: Park Hill, Mission Press. 24°.

Psalms in Chippewa: Toronto, H. Rowsell. 12°.

St. John's Gospel in Cree: York Factory, Hudson Bay. 8°.

Polymicrian Testament: Philadelphia, H. C. Peck & Theodore Bliss. 32°.

Greek Testament: Philadelphia, J. B. Lippincott. 8°.

New Testament in Greek and English: Geneva, Ill., B. Wilson. 12°.

Ephesians: Notes by Rev. Dr. Hodge. New York, Robert Carter & Bros. 8°.

St. John's Gospel in Greek and English: New York, American Bible Union. 4°.

French Bible: New York, American Bible Society. 8°.

Ecclesiastes: Notes by Dr. Macdonald. New York. 12°.

St. Matthew and St. Mark: Notes by Rev. Richard Watson. New York. 8°.

Ephesians in Greek and English: New York, Dana & Co. 8°.

Acts in Greek: New York, J. Leavitt. 12°.

Hebrews in Greek: With Commentary by Rev. Dr. Sampson. New York, Robert Carter & Bros. 8°.

1857.

Notes on the Gospels. By Rev. Charles H. Hall. 2 vols. New York. 12°.

- St. John's Gospel in Cree: Rossville Mission Press. 8°.
 Epistles of the New Testament in Cree: Rossville Mission Press.
 8°.
 Holy Bible: Philadelphia, Peck & Bliss. 4°.
 Holy Bible: New York, D. & J. Sadlier. 4°.
 Harmony of the Gospels in Greek: Boston, Crocker & Brewster.
 8°.
 Portuguese Bible: New York, American Bible Society. 8°.
 German Bible: New York, American Bible Society. 8°.
 Acts: Notes by Rev. Dr. Alexander. 2 vols. New York, Charles
 Scribner. 12°.

1858.

- Holy Bible: Scott's Notes. 6 vols. Philadelphia. Royal 8°.
 Corinthians, Galatians, and Ephesians in Cherokee: Park Hill, Mis-
 sion Press. 24°.
 Holy Bible: New York, American Bible Society. 16°.
 Romans in Greek and English: Notes by Dr. Turner. New York.
 8°.
 Holy Bible: New York, American Bible Society. 4°.
 Acts: Notes by Dr. Hackett. Boston. 8°.
 Holy Bible: New York, American Bible Society. 8°.
 Psalms: Notes by Dr. Tholuck. Philadelphia, William S. & Alfred
 Martien. 8°.
 Hebrews: New York, American Bible Union. 4°.

1859.

- St. John's Gospel in Greek and English: New York, American
 Bible Union. 4°.
 Colossians: With Lectures by Rt. Rev. Daniel Wilson. New York.
 12°.
 Harmony of the Gospels in Greek: Boston, Crocker & Brewster.
 8°.
 Harmony of the Gospels in Greek: New York, Harper & Bros.
 12°.
 Job: Barnes's Notes. New York, Leavitt & Allen. 12°.
 Greek Testament: Philadelphia, J. B. Lippincott. 12°.

New Testament in Greek and Latin: Philadelphia, J. B. Lippincott. 12°.

Greek Testament: New York, Harper & Bros. 12°.

Old Testament Stories in Algonquian: Montreal. 18°.

Isaiah: Barnes's Notes. 2 vols. New York, Leavitt & Allen. 12°.

The Four Gospels in Cree: Moose Fort, Hudson Bay. 16°.

Acts: Dr. Jacobus. Philadelphia, Presbyterian Board of Publication. 12°.

Acts: Notes by Rev. Dr. Hackett. Boston, Gould & Lincoln. 8°.

Isaiah: Notes by Rev. Dr. Alexander. 2 vols. New York, John Wiley. 8°.

Scriptural Expositions: Dr. Neander. New York, Sheldon & Co. 8°.

Gospel of St. John: Commentary by Dr. Tholuck. Philadelphia, Smith, English & Co. 8°.

Holy Bible: New York, American Bible Society. 18°.

St. Mark's Gospel in Cherokee: New York, American Bible Society. 24°.

St. Jude's Epistle in Cherokee: New York, American Bible Society. 24°.

Epistle to the Romans in Cherokee: New York, American Bible Society. 24°.

Epistle to the Philippians in Cherokee: New York, American Bible Society. 24°.

Epistle to St. Titus in Cherokee: New York, American Bible Society. 24°.

The Epistles of St. Peter in Cherokee: New York, American Bible Society. 24°.

The Epistles of St. John in Cherokee: New York, American Bible Society. 24°.

Epistles to St. Timothy in Cherokee: New York, American Bible Society. 24°.

Revelation in Cherokee: New York, American Bible Society. 24°.

* * The last nine books are without date, but 1859 is considered the year of publication.

APPENDIX N.

LIST OF PRICES OBTAINED FOR AMERICAN EDITIONS OF THE
SCRIPTURES.¹

1678.

The Harmony of the Gospels. By John Eliot. Boston, John Foster. Small 4°, \$275.00.

1707.

St. John (chapter i., vs. 1-28) in Indian and English: Boston. Reprinted by B. Green. 12°, \$250.00.

1709.

Massachusetts Psalter: Boston, B. Green & J. Printer. 12°, \$135.00.

1715.

First three chapters of Genesis in Mohawk in "The Morning and Evening Prayer": New York, William Bradford. Small 4°, \$240.00.

1718.

Psalterium Americanum: Boston, S. Kneeland. 16°, \$50.00.

1742.

The Song of Songs: Boston, Tho. Fleet. 24°, \$75.00.

1752.

Psalms of David: Barnard's Version. Boston, J. Draper. 12°, \$25.00.

¹ This list was priced by several specialists eminently fitted for the work, and is doubtless as correct as it can be made, considering the fluctuating values of old books. For the most part leading publications have been mentioned, for if all the editions had been quoted this Appendix would have expanded into a book. Moreover, many of the later editions have but little market value. The prices quoted are for books in good condition and with perfect title-pages. The Eliot, Saur, and Aitken Bibles and Testaments are not included in this list, as they have been previously priced in separate appendices. In titles of more than one volume the price refers to the set, and not to single books.

1763.

Prayer Book in Mohawk: Boston, Richard and Samuel Draper.
Small 4°, \$50.00.

1764.

New England Psalter: Boston, D. & J. Kneeland. Small 8°,
\$20.00.

1765.

Verbum Sempiternum, or Thumb Bible: Boston, N. Proctor. 142°,
\$50.00.

1766.

St. Matthew. By Rev. Samuel Mather. Boston, Kneeland &
Adams. 8°, \$10.00.

1767.

Prayer Book: New York, James Parker. 16°, \$5.00.

1768.

Proverbs: Boston, Edes & Gill. Small 8°, \$15.00.

1769.

Prayer Book in Mohawk: New York, W. Weyman & Hugh Gaine.
8°, \$75.00.

1777.

New Testament Commands: Haverhill, Mass., John Maycall Wil-
liams. 8°, \$50.00.

Epistles and Gospels in German: Germantown, Christopher Saur.
8°, \$15.00.

1780.

Prayer Book in Mohawk: Quebec, William Brown. 12°, \$50.00.

New Testament: Philadelphia, Francis Bailey. 12°, \$25.00.

New Testament: Philadelphia, Hall & Sellers. 12°, \$25.00.

1784.

Proverbs and Psalms: Boston, Benjamin Edes & Sons. 8°, \$5.00.

Sermon on the Mount, and Psalms: Boston, Benjamin Edes & Sons.
8°, \$2.50.

German Psalter: Germantown, Pa. 16°, \$2.50.

1786.

- Prayer Book: Philadelphia, Hall & Sellers. 12°, \$50.00.
 New Testament: Philadelphia, J. Cruikshank, F. Bailey, Young,
 Stewart & McCulloch, and J. Dobson. 12°, \$10.00.

1787.

- German Testament: Germantown, Pa., M. Billmeyer. 12°, \$5.00.
 German Testament: Ephrata, Pa. 16°, \$8.00.
 Dissertations on the Prophecies: Bishop Newton. Elizabethtown,
 N. J. 8°, \$2.50.
 Selectæ e Veteri Testamento Historiæ: Philadelphia, Prichard &
 Hall. 12°, \$2.50.

1788.

- Proverbs of Solomon: Philadelphia, Peter Stewart. 16°, \$15.00.
 A Curious Hieroglyphick Bible: Worcester, Mass., Isaiah Thomas.
 24°, \$10.00.
 New Testament: Trenton, N. J., Isaac Collins. 8°, \$5.00.
 New Testament: Elizabethtown, N. J., Shepard Kollock. 12°,
 \$5.00.

1789.

- Selectæ e Veteri, etc.: Philadelphia, B. Franklin Bache. 16°, \$2.50.
 Genesis: Worcester, Mass., Isaiah Thomas. Fol., \$5.00.

1790.

- Holy Bible: Philadelphia, Carey, Stewart & Co. 4°, first Douay,
 \$50.00.
 The Christian's New and Complete Family Bible: Philadelphia,
 William Woodhouse. Fol., \$25.00.
 Holy Bible: Philadelphia, W. Young. 12°, \$15.00.
 Holy Bible Abridged: New York, Hodge, Allen & Campbell. 24°,
 \$10.00.
 New Testament: New York, Hugh Gaine. 12°, \$10.00.
 New Testament: New Haven, A. Morse. 12°, \$5.00.

1791.

- German Testament: Philadelphia, Charles Cist. 12°, \$5.00.
 German Psalter: Philadelphia, Charles Cist. 16°, \$2.50.
 Holy Bible: Worcester, Mass., Isaiah Thomas. Fol., \$10.00.

Holy Bible: Worcester, Mass., Isaiah Thomas. 4°, \$10.00.
 Holy Bible: Trenton, N. J., Isaac Collins. 4°, \$10.00.
 Holy Bible: Philadelphia, W. Young. 18°, \$10.00.
 New Testament: Philadelphia, John McCulloch. 12°, \$5.00.
 New Testament: Newburyport, Mass., John Mycall. 12°, \$7.50.

1792.

New Testament: Philadelphia, Benjamin Johnson. 18°, \$3.00.
 New Testament: Philadelphia, W. Young. 18°, \$10.00.
 The Self-Interpreting Bible: New York, Hodge & Campbell. Fol., \$35.00.
 New Testament: New York, Hodge & Campbell. Fol., \$5.00.
 Holy Bible: New York, Hodge & Campbell. 4°, \$25.00.
 Holy Bible: New York, Hugh Gaine. 12°, \$10.00.
 Fleetwood's Life of Christ. 2 vols. Carlisle, Pa., L. Smith. 8°, \$3.00.
 A Commentary on the Book of Psalms. By Bishop of Norwich. 2 vols. Philadelphia, W. Young. 8°, \$15.00.

1793.

Holy Bible: Worcester, Mass., Isaiah Thomas. 8°, \$10.00.
 Holy Bible: Trenton, N. J., Isaac Collins. 8°, \$3.50.
 German Psalter: Ephrata, Pa. 16°, \$5.00.

1794.

A New Hieroglyphical Bible: Boston, W. Norman. 12°, \$5.00.
 Isaiah. By Bishop Lowth. Albany, Charles R. & George Webster. 12°, \$3.50.
 Daniel: New York, Greenleaf's Press. 8°, \$3.50.
 Holy Bible: Philadelphia, W. Young. 24°, \$5.00.
 Holy Bible: Philadelphia, W. Young. 18°, \$5.00.
 New Testament: Boston, Alexander Young and Thomas Minns. 12°, \$5.00.
 New Testament: Trenton, N. J., Isaac Collins. 8°, \$2.00.
 Burkitt's Expository Notes: New Haven, Abel Morse. 4°, \$10.00.
 Apocalypse. By James Winthrop. Boston, Belknap & Hall. 8°, \$5.00.

1795.

German Testament: Ephrata, Pa. 12°, \$5.00.
Morning and Evening Prayer with Psalter: New London, Conn.,
Thomas C. Green, 12°.

[Only one copy located, and the owner is unable to fix a price
upon it.]

Job: A Paraphrase. Boston, Samuel Hall. 8°, \$2.50.
Isaiah: A Paraphrase. Worcester, Mass., Isaiah Thomas. 8°,
\$2.50.
The New and Complete Life of Our Blessed Lord. By Paul
Wright, D.D., Philadelphia. Fol., \$5.00.
German Testament: Germantown, Pa., M. Billmeyer. 12°,
\$2.50.
Selectæ e Veteri, etc.: Philadelphia, Thomas Dobson. 16°, \$2.50.

1796.

Holy Bible Abridged: Worcester, Mass., Thomas, Son & Thomas.
32°, \$5.00.
German Psalter: Baltimore, Samuel Saur. 16°, \$5.00.
German Psalter: Philadelphia, Heinrich Schweitzer. 16°, \$1.00.
Holy Bible: Philadelphia, Berriman & Co. Fol., \$10.00.
The Four Gospels: With Dr. Campbell's Notes. Philadelphia,
Thomas Dobson. 4°, \$5.00.
New Testament: Lancaster, Pa., Bailey & Dickson. 12°, \$5.00.
Life of Joseph, the Son of Israel: John Macgowan. Wilmington,
Del. \$2.00.
Dissertations on the Prophecies: Bishop Newton. Northampton,
Mass. 8°, \$2.00.
Burkitt's Expository Notes: New York, T. Dunning & W. W.
Hyer. Fol., \$10.00.
Burkitt's Expository Notes: Philadelphia, William W. Woodward.
Fol., \$10.00.

1797.

Life of Joseph: John Macgowan. Portsmouth, N. H. 16°, \$2.00.
Holy Bible: Worcester, Mass., Isaiah Thomas. 12°, \$5.00.
New Testament: New Haven, Edward O'Brien. 12°, \$3.00.

New Testament: Lancaster, Pa., J. Bailey & W. R. Dickson. 12°, \$5.00.

St. Matthew and portions of the Epistles in "Catholic Liturgy": Boston, Isaiah Thomas. 8°, \$5.00.

Life of David: Thomas Ellwood. Wilmington, Del., Johnson & Preston. 16°, \$3.50.

Holy Bible Abridged for Children. Wilmington, Del., Peter Brynberg. 16°, \$4.00.

1798.

Holy Bible: First Hot Press Edition. Philadelphia, John Thompson & Abraham Small. Fol., \$15.00.

Scripture Lessons for the Episcopal Church: New Brunswick, N.J., A. Blauvelt. 8°, \$5.00.

New Testament for Children: Hartford, John Babcock. 24°, \$3.00.

Holy Bible: Worcester, Mass., Isaiah Thomas. 12°, \$5.00.

1799.

New Testament: Philadelphia, Charles Cist. 12°, \$7.50.

History of the Passion in the Arrawack language: Philadelphia, Charles Cist. 8°, \$2.50.

Holy Bible: Worcester, Mass., Isaiah Thomas. 12°, \$5.00.

The Four Gospels: With Dr. Campbell's Notes. Philadelphia, A. Bartram. 4°, \$5.00.

Holy Bible: Philadelphia, Thomas Dobson. Royal fol., \$20.00.

1800.

German Testament: Harrisburg, Benjamin Mayer. 12°, \$3.50.

Greek Testament: First in America. Worcester, Isaiah Thomas, Jr. 12°, \$5.00.

Holy Bible: Worcester, Isaiah Thomas. 12°, \$2.50.

Life of Joseph: John Macgowan. Richmond, Va., William Pritchard. 16°, \$2.00.

1801.

Holy Bible: New York, William Durell. Fol., \$5.00.

Holy Bible: Philadelphia, M. Carey. 4°, \$5.00.

Holy Bible: New York, M. L. & W. A. Davis. 4°, \$5.00.

Holy Bible: Boston, I. Thomas & E. T. Andrews. 12°, \$5.00.

- New Testament: New York, William Durell. 4°, \$3.00.
 New Testament: New York, Benjamin Gomez. 12°, \$3.00.
 New Testament: Newburyport, Mass., Parker & Robinson. 12°, \$5.00.
 New Testament: Philadelphia, Thomas Dobson. 12°, \$5.00.
 New Testament: Worcester, Isaiah Thomas. 8°, \$3.00.
 Life of Joseph: John Macgowan. Worcester, Isaiah Thomas. 16°, \$2.00.
 The New and Complete Life of Our Blessed Lord: Paul Wright, D.D. New York, William Durell. Fol., \$5.00.
 New Testament: Octorara, Pa., Francis Bailey. 12°, \$6.00.
 Commentary on Romans. By Martin Luther. Philadelphia, R. Aitken. 8°, \$5.00.

1802.

- Holy Bible: Worcester, Isaiah Thomas. 8°, \$7.50.
 Holy Bible: Whitehall, W. Young. 8°, \$5.00.
 Holy Bible: Philadelphia, M. Carey. 4°, \$5.00.
 Holy Bible: Worcester, Isaiah Thomas. 12°, \$3.00.
 Isaiah: A Paraphrase. Northampton, William Butler. 8°, \$2.50.
 New Testament: Philadelphia, Benjamin Johnson. 8°, \$2.00.
 New Testament: Worcester, Isaiah Thomas, Jr. 12°, \$2.00.
 New Testament: Wilmington, Del., Peter Brynberg. 12°, \$5.00.
 New Testament: Brookfield, Mass., Merriam & Co. 12°, \$1.00.
 Holy Bible: Philadelphia. Printed for M. Carey by Robert Cochran. 16°, \$3.00.

1803.

- Holy Bible: Philadelphia. Printed by John Adams & William Hancock for M. Carey. 4°, \$5.00.
 Holy Bible: New York, Sage & Clough. 4°, \$4.00.
 Holy Bible: Charlestown, Samuel Etheridge. 4°, \$3.00.
 Holy Bible: Philadelphia. Printed for M. Carey by Robert Cochran. 12°, \$2.00.
 Holy Bible: Boston, I. Thomas & E. T. Andrews. 12°, \$3.00.
 The Song of Songs: Philadelphia, W. W. Woodward. 8°, \$1.50.
 Isaiah: A Paraphrase. Northampton, William Butler. 8°, \$2.50.
 New Testament: Charlestown, Samuel Etheridge. 12°, \$2.00.

German Testament: Germantown, Pa., M. Billmeyer. 12°, \$2.50.

1804.

Holy Bible: Philadelphia. Printed by John Adams for M. Carey. 4°, \$5.00.

Holy Bible: Scott's Notes. 4 vols. Philadelphia, W. Woodward. 4°, \$5.00.

Holy Bible. 4 vols. Philadelphia, Benjamin Johnson. 8°, \$4.00.

Holy Bible: Boston. Printed for Thomas & Andrews by J. T. Buckingham. 12°, \$3.00.

Selectæ e Veteri, etc.: Philadelphia. 12°, \$2.50.

New Testament: Wilmington, Del., Bonsal & Niles. 12°, \$3.00.

Ellwood's Sacred History. 3 vols. Burlington, N. J., David Allison. 8°, \$3.50.

Beauties of the Bible: Ezra Sampson. Boston. 18°, \$1.00.

1805.

German Bible: Reading, Pa., Gottlob Yungmann. 4°, \$10.00.

Holy Bible: Philadelphia, M. Carey. 4°, \$5.00.

Holy Bible: Morristown, N. J., Mann & Douglass. 8°, \$5.00.

Holy Bible: Boston. Printed for Thomas & Andrews by J. T. Buckingham. 12°, \$3.00.

Exposition of the Old Testament: Rev. Job Orton. 6 vols. Charlestown, Mass., Samuel Etheridge. 8°, \$5.00.

Life of Joseph: John Macgowan. Greenfield, Mass., John Denio. 12°, \$2.00.

New Testament: Philadelphia, M. Carey. 4°, \$2.00.

New Testament: New York, E. Duyckinck. 12°, \$3.00.

New Testament: Brooklyn, T. Kirk. 12°, \$3.00.

New Testament: Wilmington, Del., Peter Brynberg. 12°, \$5.00.

New Testament: Boston. 18°, \$2.00.

1806.

Holy Bible: Philadelphia, M. Carey. 4°, \$5.00.

Self-Interpreting Bible: New York, Sage & Clough. Fol., \$10.00.

Holy Bible: Philadelphia, M. Carey. 12°, \$1.00.

Holy Bible: Philadelphia, W. W. Woodward. 12°, \$1.00.

Holy Bible: Boston. Printed for Thomas & Andrews by J. T. Buckingham. 12°, \$2.00.

Exposition on the CXXXth Psalm: Dr. John Owen. Salem, N. Y., Dodd & Rumsey. 12°, \$2.00.

New Testament: Philadelphia, M. Carey. 4°, \$1.50.

New Testament: Hartford, Lincoln & Gleason. 12°, \$1.00.

Greek and Latin Testament: Philadelphia, S. F. Bradford. 12°, \$2.00.

The Trial of Virtue: With Dissertation on the Book of Job. Hartford, Lincoln & Gleason. 12°, \$2.00.

Greek Testament: Philadelphia, S. F. Bradford. 12°, \$2.00.

New Testament: New York, Duyckinck & Miller. 16°, \$1.00.

History of the Holy Jesus: Worcester, Isaiah Thomas, Jr. 16°, \$2.00.

1807.

Holy Bible: New York, Swan & Allinson. 4°, \$5.00.

Holy Bible: New York, Collins, Perkins & Co. 4°, \$5.00.

Holy Bible: Philadelphia, Kimber, Conrad & Co. 8°, \$3.00.

The Family Expositor: Dr. Doddridge. 6 vols. Charlestown, Mass., Samuel Etheridge. 8°, \$5.00.

Holy Bible: Philadelphia, M. Carey. 12°, \$1.00.

New Testament: Philadelphia, M. Carey. 4°, \$1.50.

New Testament: New York, E. Duyckinck. 12°, \$1.00.

German Testament: Germantown, Pa., M. Billmeyer. 12°, \$2.00.

The Family Expositor: Dr. Doddridge. 2 vols. Hartford, Lincoln & Gleason. 8°, \$1.50.

History of the Christian Church, chiefly deduced from the Apocalypse: New York, Hopkins & Seymour. 12°, \$2.00.

History of the Holy Bible Abridged: Philadelphia, T. T. Stiles. 18°, \$2.00.

New Testament: Brookfield, Mass., Merriam & Co. 12°, \$1.00.

Gaston's Collection of Texts: Philadelphia. 12°, \$1.00.

Selectæ e Veteri, etc.: Philadelphia. 16°, \$1.50.

1808.

The Family Expositor. 6 vols. Dr. Doddridge. Charlestown, Mass., Samuel Etheridge. 8°, \$5.00.

- Holy Bible: Philadelphia, M. Carey. 4^o, \$3.00.
 Holy Bible: Translated from the Septuagint by Charles Thomson.
 4 vols. Philadelphia, Jane Aitken. 8^o, \$18.00.
 Holy Bible: Boston. Printed for Thomas & Andrews by J. T.
 Buckingham. 12^o, \$1.00.
 Holy Bible: Philadelphia, M. Carey. 12^o, \$1.00.
 The Old and New Testaments Digested and Illustrated by Way of
 Question and Answer: Baltimore. 8^o, \$1.00.
 New Testament: Whitehall, W. Young. 12^o, \$2.00.
 Acts of the Days of the Son of Man: Philadelphia, Conrad Zentler.
 12^o, \$1.00.
 First, Second, and Third Epistles of St. John: Halifax, T. Haw-
 kins. 8^o, \$1.50.
 New Testament: New York, E. Duyckinck. 12^o, \$1.00.
 New Testament: Brookfield, Mass., Merriam & Co. 18^o, \$1.00.
 New Testament: Philadelphia, Abel Dickinson. 12^o, \$3.00.

1809.

- Holy Bible: Philadelphia, M. Carey. 4^o, \$3.00.
 Common Prayer: Philadelphia, A. Dickinson. 32^o, \$1.00.
 Holy Bible: Boston, Greenough & Stebbins. 8^o, \$1.50.
 Holy Bible: Boston, Greenough & Stebbins. 12^o, \$1.00.
 Holy Bible: Hartford, Hudson & Goodwin. 12^o, \$1.00.
 The Psalms in Hebrew: Cambridge, Mass., Hilliard & Metcalf.
 12^o, \$2.00.
 Sacred Extracts: Boston, Thomas B. Wait & Co. 12^o, \$3.00.
 New Testament: Newcome's Version. Boston, Thomas B. Wait &
 Co. 8^o, \$3.50.
 New Testament: Philadelphia, Solomon Wiatt. 12^o, \$1.00.
 New Testament: Philadelphia, Benjamin Johnson. 12^o, \$3.00.
 Greek Testament: Cambridge, Mass., W. Wells & W. Hilliard.
 8^o, \$2.00.
 New Testament Stories and Parables for Children: New Haven,
 Sidney's Press. 16^o, \$1.50.
 Harmony of the Four Evangelists: Philadelphia, Kimber & Conrad.
 8^o, \$1.00.

- An Appendix to the New Testament: James Winthrop. Cambridge, Mass., Hilliard & Metcalf. 12°, \$1.50.
 Holy Bible: Philadelphia, M. Carey. 12°, \$1.00.
 Holy Bible: Philadelphia, M. Carey. 18°, \$1.00.
 Holy Bible: Philadelphia, M. Carey. Royal 8°, \$2.00.
 Commentaries on Revelation. 2 vols. James Galloway. Trenton, N. J. 12°, \$2.00.

1810.

- Holy Bible: New York, Williams & Whiting. 8°, \$4.00.
 Holy Bible: Philadelphia, M. Carey. 4°, \$3.00.
 Holy Bible: Scott's Notes. 6 vols. New York, Williams & Whiting. 8°, \$4.50.
 Holy Bible: Philadelphia, W. W. Woodward. 12°, \$1.00.
 Holy Bible: Philadelphia, M. Carey. 12°, \$1.00.
 Holy Bible: Boston, Greenough & Stebbins. 12°, \$1.00.
 Holy Bible: Hartford, Hudson & Goodwin. 12°, \$1.00.
 Genesis (chapter i. and part of ii.) in Hebrew: New Haven, Mills Day. 8°, \$1.00.
 Wisdom in Miniature: New Haven, J. Cooke & Co. 32°, \$3.00.
 New Testament: Baltimore, John Hagerty. 12°, \$3.00.
 New Testament: New York, Williams & Whiting. 12°, \$3.00.
 New Testament: Brookfield, Mass., E. Merriam & Co. 12°, \$1.00.
 French Testament. 2 vols. First Edition in the United States. Boston, J. T. Buckingham. 8°, \$5.00.
 The New and Complete Life of Our Blessed Lord. 2 vols. Paul Wright, D.D., Trenton, N. J. 8°, \$1.00.
 Apostolical Epistles. 6 vols. Dr. Macknight. Boston, W. Wells & T. B. Wait & Co. 8°, \$1.50.
 Holy Bible: New York. Sold by Daniel Fraser for M. Carey. 4°, \$4.00.
 German Testament: Philadelphia, George W. Mentz. 12°, \$1.50.
 New Testament: Philadelphia, A. Dickinson. 12°, \$3.00.

1811.

- Holy Bible: Philadelphia, M. Carey. 4°, \$4.00.
 Holy Bible. 6 vols. New York, Ezra Sargeant. 4°, \$4.50.

Holy Bible: Scott's Notes. 5 vols. Philadelphia, W. W. Woodward. 4^o, \$5.00.

Holy Bible: Philadelphia, M. Carey. 12^o, \$1.00.

Holy Bible: Boston, Thomas & Andrews. 12^o, \$2.50.

Holy Bible Abridged for Children: Greenfield, Mass., John Denio. 24^o, \$3.00.

German Psalter: Germantown, Pa. 24^o, \$1.50.

Bible History: New York, S. Wood. 24^o, \$3.00.

New Testament: Philadelphia, M. Carey. 4^o, \$5.00.

New Testament: Philadelphia, Benjamin C. Buzby. 12^o, \$2.50.

New Testament: Philadelphia, W. W. Woodward. 12^o, \$1.50.

New Testament: Baltimore, John Hagerty. 18^o, \$2.00.

The Four Gospels: Dr. Campbell. 4 vols. Boston, W. Wells and Thomas B. Wait & Co. 8^o, \$3.00.

French Testament: Boston. 12^o, \$1.00.

Exposition on Hebrews: Dr. Owen. 4 vols. Boston. 8^o, \$4.00.

German Testament: Germantown, Pa. 12^o, \$1.50.

New Testament: Wilmington, Del., Peter Brynberg. 12^o, \$3.00.

Selectæ e Veteri, etc.: New York, T. & J. Swords. 16^o, \$2.00.

1812.

Holy Bible: Philadelphia, M. Carey. 4^o, \$4.00.

Holy Bible: Windsor, Vt., Merrifield & Cochran. 4^o, \$5.00.

Holy Bible: New York, E. Duyckinck, Smith & Forman, Collins & Co. 8^o, \$3.00.

Holy Bible: Stereotyped for the Bible Society at Philadelphia. 12^o, \$1.00.

Holy Bible: Baltimore, John Hagerty. 12^o, First American Diamond Edition, \$4.00.

Holy Bible: Philadelphia, M. Carey. 12^o, \$1.00.

Holy Bible: Boston. Printed for Thomas & Andrews, West & Richardson, and West & Blake. 12^o, \$2.00.

Holy Bible: Hartford, Hudson & Goodwin. 12^o, \$2.00.

Common Prayer: Baltimore, William Warner. 16^o, \$1.50.

New Testament: New York, Whiting & Watson. 4^o, \$1.25.

New Testament: New York, Whiting & Watson. 8^o, \$1.00.

New Testament: New York, Whiting & Watson. 12^o, \$1.00.

New Testament: Philadelphia, M. Carey. 12°, \$1.00.
 New Testament: New York, E. Duyckinck. 12°, \$1.00.
 German Testament: Lancaster, Pa., Wilhelm Hamilton. 12°, \$4.00.
 Holy Bible: Hartford, Hudson & Goodwin. 18°, \$1.00.
 Bible Stories: Wilmington, Del., William Scolfield. 32°, \$4.00.
 Easy Introduction to Hebrew: Philadelphia. 8°, \$1.50.
 German Psalter: Philadelphia, Jacob Meyer. 16°, \$1.00.

1813.

New Testament: Chambersburg, Pa., John Shroyck. 12°, \$6.00.
 Holy Bible: New York, Evert Duyckinck, John Tiebout, G. & R. Wait. 4°, \$5.00.
 Holy Bible: New York, Whiting & Watson. 4°, \$5.00.
 Holy Bible: Philadelphia, M. Carey. 4°, \$2.50.
 German Bible: Somerset, Pa., Friedrich Goeb. 4°, \$25.00.
 Holy Bible: Scott's Notes. 6 vols. New York, Whiting & Watson. 8°, \$3.00.
 Holy Bible: Philadelphia, W. W. Woodward. 12°, \$1.50.
 Holy Bible: Boston. Printed for Thomas & Andrews, West & Richardson, and West & Blake. 12°, \$2.00.
 Holy Bible: Hartford, Hudson & Goodwin. 12°, \$1.00.
 An Abridgment of the Holy Scriptures: Hartford, Hale & Hosmer. 12°, \$3.00.
 The Holy Bible Abridged: Barnard, Vt., Joseph Dix. 24°, \$3.00.
 New Testament: Philadelphia, Benjamin Johnson. 12°, \$2.50.
 New Testament: Boston, Lincoln & Edmands. 8°, \$1.50.
 New Testament: Boston. Printed for Thomas & Andrews, West & Richardson, and West & Blake. 12°, \$2.00.
 New Testament: Albany, H. C. Southwick. 12°, \$1.50.
 New Testament: New York, Evert Duyckinck. 12°, \$2.00.
 New Testament: Philadelphia, Jonathan Pounder. 24°, 50c.
 Evangelical History: Boston, Bradford & Read. 12°, \$3.00.
 New Testament: Philadelphia, B. & T. Kite. 12°, 50c.

1814.

Hebrew Bible. 2 vols. Philadelphia, Thomas Dobson. First American Hebrew Bible. 8°, \$5.00.

- A Compendium of the Bible: Rodolphus Dickinson. Greenfield, Mass., Horace Graves. 12°, \$1.00.
 Holy Bible: New York, Collins & Co. 4°, \$2.50.
 Holy Bible: Philadelphia, M. Carey. 4°, \$2.50.
 Holy Bible: Scott's Notes. 5 vols. New York, Dodge & Sayre. 4°, \$3.00.
 Holy Bible: Scott's Notes. Philadelphia, W. W. Woodward. 8°, \$2.50.
 Holy Bible: Philadelphia, M. Carey. 12°, \$1.00.
 Holy Bible: Hartford, Hudson & Goodwin. 12°, \$1.00.
 French Testament: Philadelphia, J. Bouvier. 12°, \$3.00.
 Holy Bible: Boston. Printed for Thomas & Andrews, West & Richardson, and West & Blake. 12°, \$2.00.
 The History of the Holy Bible. 2 vols. New York, J. Seymour. 12°, \$1.50.
 The History of the New Testament: New York, J. Seymour. 12°, \$1.00.
 New Testament: New York, Collins & Co. 4°, \$1.00.
 New Testament: Boston, Cummings & Hilliard. 12°, \$1.00.
 New Testament: Newburyport, Mass., William B. Allen & Co. 12°, \$1.50.
 German Testament: Somerset, Pa., F. Gorb. 12°, \$6.00.
 Greek Testament: Boston, Isaiah Thomas, Jr. 12°, \$3.00.
 Harmony in Greek of the Gospels: Newcome's Notes. Andover, Mass., Flagg & Gould. 8°, \$1.25. The same in 4°, \$1.75.

1815.

- German Psalter: Germantown, Pa., G. & D. Billmeyer. 16°, \$1.00.
 German Psalter: Philadelphia, G. & D. Billmeyer. 16°, \$1.25.
 Holy Bible: Philadelphia, M. Carey. 4°, \$2.50.
 Holy Bible: Brookfield, Mass., E. Merriam & Co. 8°, \$2.00.
 Holy Bible: New York, E. Duyckinck, Collins & Co. 8°, \$3.00.
 Holy Bible: Walpole, N. H., Anson Whipple. 8°, \$4.00.
 Holy Bible: New York, D. & G. Bruce. 12°, First American Stereotyped Bible, \$10.00.
 Holy Bible: Newburyport, William B. Allen & Co. 12°, \$2.00.
 Holy Bible: Boston, Monroe, Francis & Parker. 12°, \$2.00.

- Holy Bible: Hartford, Hudson & Goodwin. 12°, \$1.00.
 French Bible: New York, The New York Bible Society. 12°, 50c.
 Isaiah: Bishop Lowth. Boston, Joseph T. Buckingham. 8°, \$1.50.
 New Testament. 2 vols. Boston, Samuel S. Armstrong. 8°, \$1.25.
 New Testament: New York, D. & G. Bruce. 8°, \$2.50.
 New Testament: Philadelphia, W. W. Woodward. 18°, \$1.00.
 German Testament: Philadelphia, G. & D. Billmeyer. 12°, \$1.00.
 Holy Bible: Philadelphia, M. Carey. 12°, 75c.
 A Synopsis of the Four Evangelists. By Charles Thomson. Philadelphia, William McCulloch. 8°, \$3.00.
 New Hieroglyphic Bible for Children: New York, S. Wood & Sons. 16°, \$3.00.
 Hebrew Bible (Incomplete): New York, Whiting & Watson. 8°, 50c.
 New Testament: Hartford, Hudson & Goodwin. 12°, \$1.00.
 New Testament: Lancaster, Pa. 16°, \$1.00.

1816.

- Holy Bible: New York, B. & J. Collins. 4°, First Stereotyped Quarto, \$5.00.
 Holy Bible: Philadelphia, M. Carey. 4°, \$3.00.
 German Psalter: Philadelphia. 24°, \$1.50.
 Exposition of the Old and New Testaments. Matthew Henry. 6 vols. Philadelphia, Hogan & Towar. 8°, \$7.50.
 Holy Bible: Scott's Notes. 6 vols. Boston, Samuel T. Armstrong. 8°, \$3.00.
 Holy Bible: Albany, E. F. Bachus. 8°, \$2.00.
 Holy Bible: Boston, Lincoln & Edmands. 12°, 50c.
 Holy Bible: New York, The New York Bible Society. 12°, \$1.00.
 Holy Bible: New York, Auxiliary New York Bible and Common Prayer Book Society. 12°, \$1.00.
 Holy Bible: New York, W. W. Mercein. 12°, \$1.00.
 Holy Bible: Philadelphia, W. W. Woodward. 12°, \$1.00.

- New Testament: Philadelphia, M. Carey. 4°, \$1.00.
 New Testament: Stereotyped for the Bible Society at Philadelphia. 8°, \$1.00.
 New Testament: Hartford, Sheldon & Goodrich. 12°, \$1.00.
 New Testament: Philadelphia, M. Carey. 12°, 50c.
 Holy Bible: Hudson, N. Y. 8°, \$1.00.
 New Testament: Philadelphia, Thomas Desilver. 12°, \$1.00.
 New Testament: Windsor, Vt., Jesse Cochran. 12°, \$1.00.
 New Testament: New Ipswich, N. H., Simeon Ide. 12°, 75c.
 Compendium of the Bible: R. Dickinson. Deerfield, Mass. 12°, \$1.00.
 New Testament: Trenton, Isaac Collins. 16°, \$3.00.

1817.

- Holy Bible: Trenton, D. & E. Fenton, 4°, \$4.00.
 Holy Bible: New York, Collins & Co. 4°, \$3.00.
 Holy Bible: New York, American Bible Society. 8°, 50c.
 Holy Bible: New York, American Bible Society. 12°, 50c.
 Holy Bible: New York, Collins & Co. 12°, 50c.
 Holy Bible: Albany, Websters & Skinners. 12°, \$1.00.
 Holy Bible: Philadelphia, M. Carey. 12°, \$1.00.
 Holy Bible: Hartford, Hudson & Goodwin. 12°, \$1.00.
 Holy Bible: Boston, Lincoln & Edmands. 12°, \$1.00.
 New Testament: Hudson, N. Y. 8°, \$1.50.
 New Testament: New York, Collins & Co. 16°, 50c.
 Compendium of the Bible: R. Dickinson. Greenfield, Mass. 12°, \$1.00.
 Biblical Catechism: Greenfield, Mass., Denio & Phelps. 12°, 50c.
 Holy Bible: Brattleborough, J. Holbrook. 4°, \$5.00.
 New Testament. 2 vols. Boston, S. T. Armstrong. 8°, \$1.25.
 New Testament: Georgetown, D. C., W. Duffy. 12°, \$3.00.
 New Testament: Hartford, George Goodwin & Sons. 12°, \$1.00.
 New Testament: Hartford, Sheldon & Goodrich. 12°, \$1.00.

1818.

- Holy Bible: Philadelphia, M. Carey. 4°, \$2.50.

Holy Bible: D'Oyley and Mant's Notes. 2 vols. New York, T. & J. Swords. 4°, \$5.00.

Holy Bible: Scott's Notes. 6 vols. Boston, S. T. Armstrong. 8°, \$2.50.

Holy Bible: Philadelphia, M. Carey & Son. 12°, \$75c.

Holy Bible: Boston, R. P. & C. Williams. 12°, 50c.

Holy Bible: Brattleborough, Vt., J. Holbrook. 12°, \$1.50.

Holy Bible: Hartford, Hudson & Goodwin. 12°, \$1.00.

Holy Bible: Hartford, S. G. Goodrich. \$12°, 1.00.

Hieroglyphical Bible: Hartford, Cooke & Hale. 12°, \$2.50.

The New and Complete Life of Christ: Dr. Paul Wright. Winchester, Va., J. Foster. 8°, \$3.00.

Catechism of the Bible: New Haven, Flagg & Gray. 12°, 50c.

New Testament: Hartford, Oliver D. Cooke & Sons. 24°, 75c.

New Testament: Hartford, Samuel G. Goodrich. 12°, 75c.

New Testament: Keene, N. H., S. A. Morrison & Co. 12°, 75c.

Gospel of St. John in Mohawk. New York, American Bible Society. 18°, \$3.00.

The Three Epistles of St. John in the Delaware language. New York, American Bible Society. 12°, \$2.00.

New Testament: Pittsburg, Pa., Patterson & Lambden. 12°, \$2.00.

Gaston's Collection of Texts: Fredericktown, Md., George Kolb, 12°, \$3.00.

New Testament: Wilmington, Del., Robert Porter. 12°, \$1.50.

Common Prayer: New York, W. B. Gilley. 18°, \$1.25.

1819.

German Bible: Lancaster, Pa., Johann Bär. Fol., \$12.00.

Holy Bible: Philadelphia, M. Carey & Son. 4°, \$3.00.

Holy Bible: New York, B. & J. Collins. 4°, \$2.50.

Holy Bible: New York, American Bible Society. 8°, 75c.

Holy Bible: New York, American Bible Society. 12°, 50c.

Holy Bible: Boston, Lincoln & Edmands. 12°, 50c.

Holy Bible: Hartford, Hudson & Goodwin. 12°, 50c.

Holy Bible: Philadelphia, W. W. Woodward. 12°, 75c.

Holy Bible: Lexington, Ky., Kentucky Auxiliary Bible Society. 12°, \$2.00.

Critical and Explanatory Notes. By Rev. E. J. Chapman, Canandaigua, N. Y., James D. Bemis. 8°, 50c.

German Testament: New Berlin, Pa., Miller & Michel. 12°, \$3.00.

New Testament: Hartford, Samuel G. Goodrich. 12°, 50c.

New Testament: Brattleborough, Vt. 12°, \$1.00.

New Testament: Utica, N. Y., William Williams. 12°, \$1.50.

Spanish Testament: New York, American Bible Society. 12°, \$1.00.

Hymns and Portion of St. John's Gospel in Seneca: Buffalo, H. A. Salisbury. 16°, \$2.50.

1820.

New Testament: Wakefield's Translation. Cambridge, Hilliard & Metcalf. 8°, \$2.00.

New Testament: Leicester, Hori Brown. 12°, \$1.00.

Holy Bible: New York, American Bible Society. 12°, 50c.

Holy Bible: Boston, Lincoln & Edmands. 12°, 50c.

Holy Bible: Boston, West, Richardson & Lord. 12°, \$1.00.

French Bible: New York, American Bible Society. 12°, 50c.

New Testament: Philadelphia, George W. Mentz. 12°, \$1.00.

New Testament: Utica, N. Y., William Williams. 18°, \$2.00.

Fleetwood's Life of Christ: New York. 4°, \$2.00.

Self-Interpreting Bible: New York, S. Walker. Fol., \$5.00.

1821.

Holy Bible: New York, Collins & Co. 4°, \$3.00.

Holy Bible: New York, American Bible Society. 8°, 75c.

Holy Bible: New York, New York Auxiliary Bible & Common Prayer Book Society. 12°, 75c.

Holy Bible: New York, D. & G. Bruce. 12°, 50c.

Holy Bible: New York, B. & J. Collins. 12°, 50c.

Holy Bible: Lunenburg, Mass. 12°, \$1.00.

Lessons for Schools: Philadelphia, Kimber & Sharpless. 16°, 50c.

New Testament: Hartford, George Goodwin & Sons. 12°, 75c.

New Testament: Utica, N. Y., William Williams. 12°, 75c.

New Testament: Hartford, Samuel G. Goodrich. 18°, 50c.

New Testament: Providence, R. I., Miller & Hutchens. 12°, \$1.00.

New Testament: New York, James A. Burtis. 12°, 75c.

Lieberkuhn's History of Christ: Translated into the Delaware language by Rev. David Zeisberger. New York, Daniel Fanshaw. 12°, \$4.00.

Greek and Latin Testament: New York, George Long. Small 12°, \$1.25.

German Testament: Lancaster, Pa., Johann Bär. 12°, \$2.50.

1822.

Holy Bible: New York, T. Kinnersley. Fol., \$5.00.

Holy Bible: New York, Daniel D. Smith. 4°, \$2.00.

Holy Bible: Cooperstown, N. Y., H. & E. Phinney. 4°, \$2.50.

Holy Bible: Self-Interpreting. Boston, S. Walker. Fol., \$5.00.

Holy Bible: Albany, E. & E. Hosford. 12°, 50c.

Holy Bible: Hartford, Hudson & Goodwin. 12°, 50c.

Holy Bible: Hartford. 18°, \$1.00.

New Testament: Philadelphia, H. C. Carey & I. Lea. 4°, \$1.00.

New Testament: New York, American Bible Society. 12°, 50c.

The Pronouncing Testament. By Israel Alger, Jr. Boston, Lincoln & Edmands. 12°, \$1.00.

New Testament: Boston, Treadwell's Power Press. 12°, 50c.

New Testament: Utica, N. Y., William Williams. 12°, 50c.

Greek and English Testament. 2 vols. Abner Kneeland, Philadelphia. 8°, \$2.00.

Greek Testament: Abner Kneeland, Philadelphia. 12°, \$2.00.

Spanish Testament: New York, American Bible Society. 12°, 50c.

German Testament: Germantown, Pa., M. Billmeyer. 12°, \$1.00.

The Columbian Family and Pulpit Bible: Boston, Joseph Teal. Fol., \$5.00.

1823.

Holy Bible: New York, T. & J. Swords. 4°, \$3.00.

Holy Bible: Philadelphia, H. C. Carey & I. Lea. 4°, \$2.50.

New Testament: Boston, R. Bannister. 12°, \$1.00.

Greek Testament: Boston, Abner Kneeland. 8°, \$2.00.

Greek Testament: Philadelphia, W. Fry. 12°, 75c.

Greek and English Testament: Philadelphia, A. Small. 12°, 75c.
 Holy Bible: Philadelphia, Kimber & Sharpless. 4°, \$2.00.
 New Testament: New York, Johnstone & Van Norden. 12°, 50c.
 New Testament: Boston, Cummings, Hilliard & Co. 12°, 50c.
 New Testament: Concord, N. H., Luther Roby. 12°, 50c.
 Pronouncing Testament: Boston, Lincoln & Edmands. 12°, 75c.

1824.

French Testament: Boston, J. H. A. Frost. 12°, 50c.
 Holy Bible: Boston, C. Ewer & T. Bedlington. 4°, \$3.00.
 Holy Bible: Cooperstown, N. Y., H. & E. Phinney. 4°, \$3.00.
 Holy Bible: Philadelphia, Eugene Cumiskey. 8°, \$3.00.
 Spanish Bible: New York, American Bible Society. 8°, 75c.
 Holy Bible: Albany, Websters & Skinners. 12°, 50c.
 Holy Bible: Hartford, Silas Andrus. 12°, 50c.
 Holy Bible: Hartford, Hudson & Goodwin. 12°, 50c.
 Holy Bible: Philadelphia, H. C. Carey & I. Lea. 12°, 50c.
 Errata of the Protestant Bible: Philadelphia, Eugene Cumiskey.
 8°, \$1.50.
 New Testament: Philadelphia, Eugene Cumiskey. 8°, \$1.00.
 New Testament: Bridgeport, Conn., Joseph B. Baldwin. 12°,
 \$1.00.
 Revised Testament: Boston, Cummings, Hilliard & Co. 12°, 50c.
 Greek and Latin Testament: New York, Collins & Hannay. 12°,
 \$1.00.
 New Testament: Albany. 12°, \$1.50.
 New Testament, by Way of Question and Answer: New York,
 James Cunningham. 12°, 50c.

1825.

Holy Bible: New York, D. D. Smith. 8°, \$3.00.
 Holy Bible: Philadelphia, Eugene Cumiskey. 4°, \$5.00.
 Holy Bible: Philadelphia, Eugene Cumiskey. Fol., \$10.00.
 Holy Bible: Philadelphia, H. C. Carey & I. Lea. 4°.
 The Pronouncing Bible: Boston, Lincoln & Edmands. 8°, \$2.00.
 Holy Bible: Lunenburg, Mass., Edmund Cushing. 12°, \$1.00.
 The Old and New Testaments: Philadelphia, Thomas Wardle.
 12°, \$1.00.

- Job: Boston, J. H. A. Frost. 8°, 50c.
 New Testament: New York, D. D. Smith. 4°, \$2.50.
 New Testament: Albany, S. Shaw. 12°, \$1.00.
 Greek Testament: Hartford, Oliver D. Cooke. 12°, 50c.
 The Four Gospels in Greek: Boston, Cummings, Hilliard & Co.
 8°, \$1.00.
 New Testament: Woodstock, Vt., David Watson. 12°, \$1.00.

1826.

- The Collateral Bible: Philadelphia, Samuel F. Bradford. 4°, \$3.00.
 Self-Interpreting Bible: New York, T. Kinnersley. Fol., \$5.00.
 Holy Bible. 2 vols. Boston, L. Walker. 4°, \$3.00.
 The Pronouncing Bible: Boston, Lincoln & Edmands. 8°, \$1.50.
 Holy Bible: Boston, Treadwell's Power Press. 8°, \$1.50.
 The Reference Bible. 2 vols. Boston, Cummings, Hilliard & Co.
 12°, \$1.50.
 The Reference Testament. 2 vols. Boston, Cummings, Hilliard
 & Co. 12°, \$1.50.
 Holy Bible: Lunenburg, Mass., Edmund Cushing. 12°, 50c.
 Holy Bible: Lunenburg, Mass., W. Greenough & Son. 12°, 50c.
 Holy Bible: Hartford, Silas Andrus. 12°, 50c.
 Holy Bible: Hartford, Hudson & Goodwin. 12°, 50c.
 New Testament: Windsor, Vt., Simeon Ide. 12°, 50c.
 French Testament: New York, American Bible Society. 12°, 50c.
 New Testament: New York, Samuel Marks. 12°, \$1.00.
 New Testament: Elizabethtown, N. J., Mervin Hale. 12°, \$2.00.
 German Psalter: Lancaster, Pa. 12°, \$1.50.
 German Testament: Carlisle, Pa. 16°, \$1.50.

1827.

- St. Luke's Gospel in Mohawk: New York, A. Hoyt. 16°, \$2.00.
 German Bible: Philadelphia, Kimber & Sharpless. 4°, \$3.00.
 New Testament: Elizabethtown, N. J., Mervin Hale. 12°, \$2.00.
 Self-Interpreting Bible: New York. Fol., \$5.00.
 Holy Bible: Boston, C. Ewer & T. Bedlington. 4°, \$2.00.
 Holy Bible: Utica, N. Y., William Williams. 4°, \$2.00.

Holy Bible. 6 vols. Scott's Notes. Boston, Samuel T. Armstrong. 8°, \$5.00.

Holy Bible: Philadelphia, Eugene Cumiskey. 8°, \$3.00.

Holy Bible: New York, D. D. Smith. 8°, \$2.50.

Holy Bible: New York, D. D. Smith. 12°, 50c.

Holy Bible: New York, A. Paul. 12°, \$1.00.

Holy Bible: New York, White, Gallaher & White. 24°, 50c.

Holy Bible: Brattleborough, Vt., Holbrook & Fessenden. 12°, \$1.00.

Job: An Amended Version. Cambridge, Hilliard & Brown. 8°, 50c.

New Testament: Boston, F. Ingraham & J. Putnam. 8°, \$1.00.

New Testament: Paraphrased by James Nourse. New York, G. & C. Carvill. 12°, \$1.00.

New Testament: Boston, Hilliard, Gray, Little & Wilkins. 12°, 50c.

New Testament: Wilbur's References. Boston, Hilliard, Gray, Little & Wilkins. 12°, 50c.

New Testament: New York, E. Bliss. 12°, 50c.

Greek Testament: Hartford, Oliver D. Cooke & Sons. 12°, 50c.

New Testament: Exeter, N. H., J. & B. Williams. 12°, \$1.00.

New Testament: Lowell, Mass., Thomas Billings. 24°, \$1.00.

Apocalypse of St. John: A New Interpretation by George Croly. New York. 12°, \$1.00.

German Testament: Carlisle, Pa., Moser & Peters. 16°, \$1.50.

Portions of the Bible in Choctaw: Cincinnati, Lodge & Fisher. 16°, \$2.00.

1828.

German Psalter: Germantown, Pa., M. Billmeyer. 16°, \$1.00.

Holy Bible: Boston, C. Ewer & T. Bedlington. 4°, \$1.50.

Holy Bible: Lunenburg, Mass., Edmund Cushing. 4°, \$1.50.

Holy Bible: New York, Henry C. Sleight. 4°, \$1.50.

Holy Bible: Brattleborough, Vt., Holbrook & Fessenden. 4°, \$1.50.

Holy Bible: Cooperstown, N. Y., H. & E. Phinney. 4°, \$1.50.

Holy Bible: Philadelphia, McCarty & Davis. 4°, \$2.00.

Holy Bible: Philadelphia, Eugene Cumiskey. 8°, \$3.00.

- Holy Bible: Philadelphia, American Sunday-school Union. 12°, 50c.
- Holy Bible: Brattleborough, Vt., Holbrook & Fessenden. 12°, 50c.
- Holy Bible: New York, Methodist Book Concern. 12°, 50c.
- An Exposition of the New Testament. By Rev. Timothy Kenrick. New York. 8°, \$1.00.
- German Testament: Philadelphia, George W. Mentz. 12°, 75c.
- Holy Bible: Hartford, Hudson & Goodwin. 12°, 50c.
- Holy Bible: Hartford, Hudson & Skinner. 12°, 50c.
- Holy Bible: Hartford, Silas Andrus. 12°, 50c.
- New Testament: Edited by J. G. Palfrey. Boston, William L. Lewis. 8°, \$1.00.
- New Testament: Philadelphia, Towar & Hogan. 8°, 75c.
- New Testament: Amherst, Mass., J. S. & C. Adams. 12°, 50c.
- New Testament: Windsor, Vt., Simeon Ide. 12°, 50c.
- New Testament: New York, Henry C. Sleight. 12°, 50c.
- Pronouncing Testament: Boston, Lincoln & Edmands. 12°, 50c.
- The Sacred Writings: Bethany, Va., Alexander Campbell. 12°, \$2.00.
- New Testament: Philadelphia, Bible Society. 12°, \$1.00.
- Epistle to the Hebrews: Prof. Stuart. Andover, Mass. 8°, 50c.
- New Testament: Albany, J. Goodrich. 12°, 75c.

1829.

- St. Matthew in Cherokee: New Echota, Cherokee Mission Press. 24°, \$1.75.
- Part of St. Matthew in Chippewa: Toronto, *Christian Advocate* Office. 8°, \$1.25.
- Greek Testament: Hartford, Oliver D. Cooke. 12°, 50c.
- Self-Interpreting Bible: New York, T. Kinnersley. Fol., \$5.00.
- Holy Bible: Hartford, Silas Andrus. Claimed to be the first *folio* Bible stereotyped in the United States. \$6.00.
- Holy Bible: Lunenburg, Mass., Edmund Cushing. 4°, \$1.50.
- Holy Bible: Cooperstown, N. Y., H. & E. Phinney. 4°, \$1.50.
- Holy Bible: Philadelphia, Kimber & Sharpless. 4°, \$1.50.

Henry's Commentary. 3 vols. Philadelphia, Towar & Hogan. 8°, \$5.00.

Holy Bible: New York, Auxiliary New York Bible and Common Prayer Book Society. 8°, 75c.

Holy Bible: New York, H. C. Sleight. 12°, 50c.

Holy Bible: Hartford, Hudson & Goodwin. 12°, 50c.

Holy Bible: Hartford, Hudson & Skinner. 12°, 50c.

Holy Bible: Hartford, Silas Andrus. 12°, 50c.

Spanish Bible: New York, American Bible Society. 8°, 50c.

New Testament: Paraphrased by James Nourse. Philadelphia, Sunday-school Union. 8°, 75c.

New Testament: Utica, William Williams. 75c.

New Testament: Philadelphia, Eugene Cumiskey. 12°, 50c.

New Testament: Elizabethtown, N. J., J. Sanderson. 18°, 75c.

New Testament: Philadelphia, Daniel Neall. 12°, 50c.

New Testament: Concord, N. H., Horatio Hill & Co. 18°, 50c.

The Monotessaron: Baltimore. 8°, 50c.

Annotations on the New Testament. By J. P. Dabney. Cambridge, Hilliard & Brown. 12°, 50c.

St. Mark in Mohawk: New York, McElrath & Bangs. 12°, \$1.50.

St. Luke in Seneca: New York, American Bible Society. 18°, \$2.00.

Sermon on the Mount in Seneca: New York, American Bible Society. 18°, \$2.00.

Part of the New Testament in Chippewa: York, N. C., *Gazette* Office. 8°, \$2.50.

1830.

German Testament: Harrisburg, Pa. 12°, \$1.50.

Holy Bible: Cooperstown, N. Y., H. & E. Phinney. 4°, \$1.50.

Holy Bible: New York, D. D. Smith. 4°, \$1.50.

Holy Bible: Cooperstown, N. Y., H. & E. Phinney. 4°, \$1.50.

Holy Bible: Philadelphia, Towar & Hogan. 8°, \$1.00.

Holy Bible: Philadelphia, Towar, J. & D. M. Hogan. 8°, \$1.00.

Spanish Bible: New York, American Bible Society. 8°, 50c.

German Bible: Philadelphia, George W. Mentz & Cohn. 12°, \$1.50.

Holy Bible: Claremont, N. H., Claremont Manufacturing Company's Power Press. 12°, 75c.

German Testament: Philadelphia, George W. Mentz. 12°, \$1.00.

New Testament: Boston, Gray & Bowen. 12°, 50c.

The Sacred Writings: Bethany, Va., A. Campbell. 12°, \$2.00.

A Manual: The Apostolic Epistles. Judge Benson, New York. 12°, \$2.00.

St. John in Greek and English: New York, G. F. Bunce. 12°, 50c.

1831.

Latin and Spanish Bible. 26 vols. Mexico, Mariano Galvan. 4°, \$15.00.

Greek Testament: Philadelphia, Towar & Hogan. 12°, 50c.

Greek and Latin Testament: New York, Collins & Hanney. 12°, \$1.00.

St. Matthew in Chippewa: York, Canada, *Colonial Advocate* Office. 8°, \$2.00.

Part of Genesis in Choctaw: Utica, W. Williams. 24°, \$1.00.

Gospels of St. Luke, St. John, and part of St. Mark in Choctaw: Utica, W. Williams. 16°, \$1.50.

French Bible: New York, American Bible Society. 12°, 50c.

Holy Bible: Philadelphia, McCarty & Davis. 4°, \$2.00.

Holy Bible: Boston, Langdon Coffin. 4°, \$2.00.

Holy Bible: Lunenburg, Mass., Edmund Cushing. 4°, \$2.00.

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¹ The books that treat directly and solely of American Bibles are few in number. Of most of the volumes in this list it can be said that they deal with the subject in a fragmentary way.

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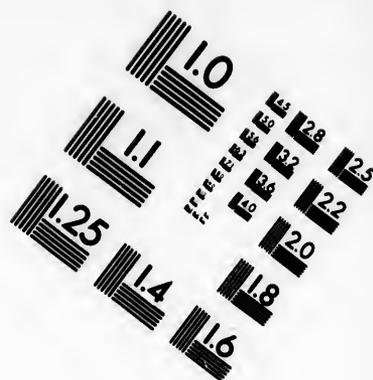
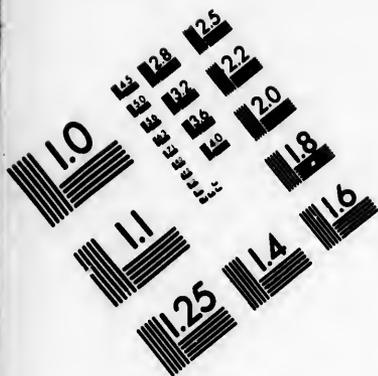
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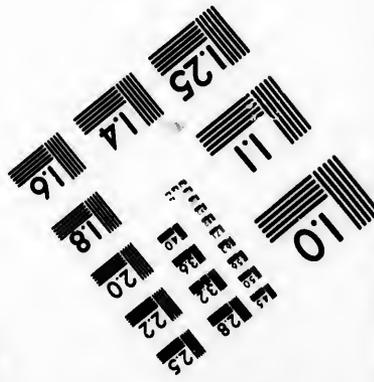
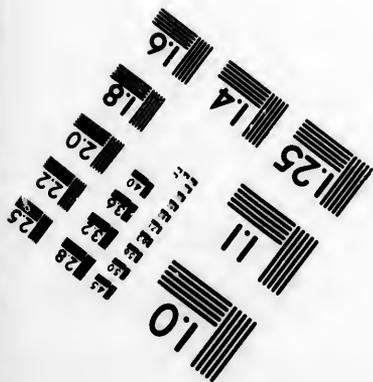
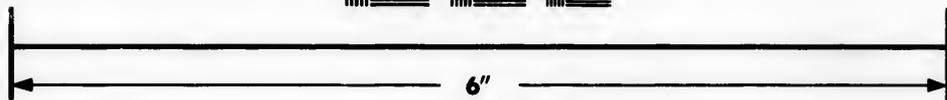
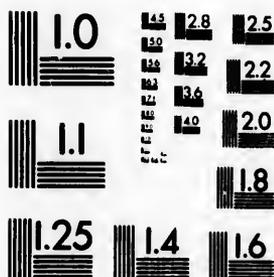
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