

THE BIBLE THROUGH THE AGES

An Exhibition of Books & Manuscripts,
Including 3rd Century Papyri, Leaves From the Gutenberg
Bible, Famous English Bibles and Modern Translations.

Princeton University Library
December 11, 1950 - January 26, 1951

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Introduction:

THE BIBLE IN MANY TONGUES.

The Bible. In MANX. [3099.177.1819].

New Testament. In ARABIC. [2267.177.1821].

New Testament. In PERSIAN. [2461.177.1827].

The Bible. In PUNJABI. [2420.177.1818].

The Psalms. In SECHUANA. [51995.1841].

The Bible. In DUTCH. [5191.1724].

New Testament. In SERBIAN. [51995.1877].

New Testament. In SPANISH. [5194.1625].

The Short Bible, An American Translation in Brief.
Edited by Edgar J. Goodspeed and J. M. P. Smith,
Modern Library no. 57.

The New Testament of our lord and saviour Jesus
Christ: in raised letters for the use of the
blind...executed for the American Bible Society
under the direction of S. G. Howe at the
Institution for the Blind. Boston. S. D. Ruggles,
artist. 1841. [BL 5179.1841].

Gospel of St. John. Mss. in ETHIOPIC. [Kane Collection].

The Bible. In FRENCH. [5193.1616].

The Bible. In GAELIC. [3094.177.1915].

Old Testament. In GERMAN. [5187.1894.2].

The Bible. In ICELANDIC. [5189.1747].

New Testament. In ITALIAN. [5197.1596].

Two miniature books:

(1) The Child's Bible, with plates. By a Lady of
Cincinnati. Fisher & Brother, Philadelphia...1834.

(2) Gospel of St. Matthew. In French. Harlem. Enschédé.
1900.

[Graphic Arts Division]

I. BABYLONIAN SEALS

The seals shown in the exhibit (with impressions taken from them and enlarged photographs of the impressions), although not directly related to the Bible, are authentic "documents" contemporaneous with events related in the Old Testament.

They all date from several centuries before Christ (one of them as early as the 17th century B.C.)-- which places them from 600 to 1900 years earlier than the papyri shown in the exhibit. In other words, the time span between the oldest of these seals and the papyri is roughly the same as that which separates the papyri from the modern 1950 translations of the Bible.

A cylinder seal from Babylonia of about the 17th century B.C. : the time of Hammurabi, the great law-giver. A kid is being offered to the god on the right.
(No. 44)

A cylinder seal from Canaan from the Amarna Age (15th & 14th centuries, B.C.) -- about the time when Abraham entered the Land (according to the newly reduced chronology). The central figure is a worshipper adoring a god; a goddess with raised hands stands behind.
(No. 48)

A seal of the Assyrians, who destroyed the northern Kingdom of Israel in 721 B.C. This seal shows a worshipper before an altar with divine symbols which begin to replace anthropomorphic gods.
(No. 82)

A Babylonian stamp seal of the 6th century B.C. It was in Babylonia of that century that the Judean Exiles were purged of idolatry. The movement away from idolatry is reflected in such seals as this where symbols completely replace gods in human form.
(No. 93)

A cylinder seal of the Persian Period (538-331 B.C.), when the Judean Exiles were permitted to return and erect the Second Temple in Jerusalem and establish a priestly state within the Achaemenian Empire. The hero is dressed in Iranian pantaloons and jacket, and wears the Iranian cidaris (a crown).
(No. 55)

THE BOOK OF EZEKIEL

Greek text. Papyrus written in Egypt in the early 3rd century, A. D.

The four leaves shown in the exhibit are part of a group of twenty-one leaves which form the oldest known manuscript of Ezekiel in the Greek version (Chapter XIX, 12-Chapter XXXIX, 29).

They were written in Egypt in "uncial script" (that is, all capital letters) in the early 3rd century. The material on which the text is written takes its name from the plant called "Papyrus." One tradition has it that the "Ark of bulrushes" in which the infant Moses was hidden was made of papyrus. However this may be, the fibers from the stem of the papyrus, or "reed of Egypt," were used to make the writing material known as papyrus. The plant was also known in Greek as *Biblos* (βύβλος) -- thus the word "Bible" itself derives from the Greek "Biblia," the plural of the word used to describe the papyrus rolls, or "little books" upon which the Bible was originally copied.

The group of manuscripts known as "the John H. Scheide Biblical Papyri" was deposited in the Princeton University Library in 1938 by Mr. Scheide, who expressed the desire that this new material "be made readily accessible to the world of scholars." The papyri have been printed and edited by Allan C. Johnson, Henry S. Gehman and Edmund H. Kees, Jr. in a volume published by the Princeton University Press in 1938.

(From the John H. Scheide Library, Titusville, Pa.)

This page gives the text of Ezekiel, chapter XXI, verses 9(14) - 21(26). This is the prophecy of "the sharp and bright sword" against Jerusalem. The line marked here, beginning with the words "καὶ σὺ ὄλε κνθρωπου προφητεου ...", reads in translation: "Thou therefore, son of man, prophesy, and smite thine hands together, and let the sword be doubled the third time, the sword of the slain: it is the sword of the great men that are slain, which entereth into their privy chambers...."

Note the two dots over certain letters: these are not punctuation marks, but guides indicating the proper intonation to the reader of the passage.

(Scheide Deposit no. 7972, #3 recto -- Plate V in Johnson book).

This page gives the text of Ezekiel, chapter XXIII, verse 47, to chapter XXIV, verse 10.

The last verse of chapter XXIII (arrow) ends with the words: "ΚΑΙ γινωσθεσθεσθι οτι εγω κ̄θ̄". The "κ̄θ̄" is the scribe's abbreviation for "κυριος," meaning "Lord God." Translated, these words read: "And ye shall know that I am the Lord God."

Note that a new paragraph (in this case the beginning of chapter XXIV) is indicated by an "edentation," instead of an indentation, on the left-hand margin.

(Scheide Deposit no. 7972, #7 verso -- Plate XIV in Johnson).

This page gives the text of Ezekiel, chapter XXVIII, verses 9-18, describing God's judgement upon the Prince of Tyre. In the upper left-hand corner there is a marginal note, "εμπορων," meaning "the merchants." This is doubtless a reference to the verse (16) which begins near the bottom of the page with the word "δικηματα," which reads in translation: "By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: Therefore I will cast thee as profane out of the mountain of God...."

(Scheide Deposit no. 7972, #11 verso -- Plate XXII in Johnson).

This page gives the text of Ezekiel, chapter XXXIX, 22-29, and chapter XXXVII, 1-4.

In the upper left-hand corner there is a marginal notation, "αναστασεως," meaning "resurrection." The 37th chapter of Ezekiel recounts the prophecy of the "resurrection of dry bones." The chapter begins here near the bottom of the page (arrow), with the words "ΚΑΙ εγενετο." -- reading in translation: "The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones...."

(Scheide Deposit no. 7972, #21 verso -- Plate XLIII in Johnson).

II. HEBREW SCROLLS.

SYNAGOGUE ROLL OF THE LAW. HEBREW TEXT.

Sefer Torah (Pentateuch Scroll) opened to column in the Book of Exodus, portion of the Ten Commandments.

The Torah (Five books of Moses) is read in all synagogues each Monday, Thursday, and Sabbath, and on certain festival days. The entire reading is completed during the annual cycle.

(Manuscript Collection).

Silver yad used by the reader in the synagogue in pointing to the Scroll of the Law.

(Graphic Arts Division).

SCROLL OF THE BOOK OF ESTHER. HEBREW TEXT.

The feast of Purim which is celebrated on the fourteenth day of the twelfth month, has its public service in the Synagogue marked by the reading of the Book of Esther on the eve and morning of the feast. It must not be read on this occasion from an ordinary text of the Old Testament but from a skin or parchment scroll which is called "Megillah" (scroll).

(Manuscript Collection).

PENTATEUCH, PSALMS AND JEWISH LITURGY. HEBREW TEXT. OPENED TO THE BEGINNING OF THE BOOK OF GENESIS.

(Manuscript Collection).

MEGILLAH SCROLL OF ESTHER.

(Manuscript Collection).

SEVENTEENTH-CENTURY DUTCH MEGILLAH FOR USE IN THE HOME.

(Graphic Arts Division).

JERUSALEM.

Plan of the city of Jerusalem, ancient and modern,
drawn in the mid-nineteenth century by Dr. Ermets
Pierotti.

(Map Collection).

NATIONAL GEOGRAPHICAL SOCIETY MAP OF THE MIDDLE EAST AND
BIBLICAL TIMES.

(Map Collection).

III. THE BEGINNINGS OF THE BIBLE.

The Bible which in its original Greek form meant the (sacred) books consists of the Old Testament and the New Testament. The books of the Old Testament were originally written in Hebrew between the eighth and the second centuries B.C. and cover the period from the creation of the world to a time about five centuries before Christ. The books of the New Testament written originally in Aramaic or Greek came into existence between the middle of the first century and the second century A.D.

While the basis of Biblical text is provided by manuscripts written in the original languages the various translations of the Bible are important for the elucidation of difficult and disputed passages. The most important of these is the Greek version of the Old Testament, known as the Septuagint of LXX, which was produced in Egypt probably between the years 250 and 150 B.C.

The Latin version of the Scriptures, commonly known as the "Vulgate," was translated from the original Hebrew and Greek by St. Jerome about 390 A.D. The Latin Vulgate was the version of the Bible in general use throughout the Middle Ages.

SYRIAC (PESHITTA VERSION) OF THE GOSPELS. FIFTH CENTURY.

No branch of the early church did more for the translation of the Bible into the vernacular than the Syriac-speaking people. The word "Peshitta" means "simple" and as applied to the Scriptures "current" or "Common" and may be compared to the term "Vulgate" used for the Latin Bible.

This is one of the earliest known Peshitta versions of the New Testament.

(Manuscript Collection).

ETHIOPIC SYNAXARION. SEVENTEENTH CENTURY.

This Ethiopic manuscript which belonged formerly in the library of King Theodore of Abyssinia (1818-1868) is a portion of the Synaxarion (Scripture readings) used

in the Coptic-Ethiopic Church.

The illustrations show: Moses and Aaron before the Lord. (1) Moses' rod becomes a serpent. (2) Under Michael's guidance Moses leads the children of Israel. (Manuscript Collection).

THE CODEX VATICANUS. Greek text. Fourth century. Facsimile.

This fourth-century manuscript is, as its name implies, in the Vatican Library where it has been kept since the fifteenth century. The Vaticanus like the Codex Sinaiticus is much mutilated but it covers both of the Testaments. For centuries it was so jealously guarded that no outside student was permitted to study it, but in 1889-90, it was made available in a photographic copy. It is believed to have originated in Alexandria, Egypt, and comprises 759 leaves on thin vellum of which 142 are of the New Testament.

(Princeton Theological Seminary).

THE CODEX SINAITICUS. Greek text. Fourth century. Facsimile. Oxford, Clarendon Press, 1924.

This Greek Bible codex was discovered in 1844 by Count Tischendorf on a visit to the monastery of St. Catherine on Mt. Sinai. It is one of perhaps fifty copies made in 331 A.D., probably in Caesaria, Palestine, under the supervision of Eusebius, by order of Constantine.

The manuscript which is somewhat mutilated contains the Septuagint version of the Old Testament and all of the New Testament. A large portion of this manuscript is now in the British Museum and consists of 347 leaves written on the finest antelope skin. The significance of the Codex Sinaiticus for biblical research lies in the fact that it is the only one of the oldest surviving manuscripts to contain the complete New Testament.

(MSF 5156.177f).

CODEX ALEXANDRINUS. Greek text. Fifth century. Facsimile. London, British Museum, 1909.

The Codex Alexandrinus was presented in the year 1627, by Cyril Lucar, patriarch of Constantinople, to King Charles I whose binding with the royal arms it still bears.

It was at this date divided into four volumes, the first three containing the Old Testament, and the fourth the New Testament and the Epistles of Pope Clement.

The Codex Alexandrinus consists of 773 leaves of which 630 belong to the Old Testament and 143 to the New Testament. It was written in Alexandria during the first half of the fifth century by five scribes.

(Princeton Theological Seminary).

CODEX BEZAE. Greek and Latin text. Sixth century.
Facsimile. Cambridge, Cambridge University Press, 1899.

The Codex Bezae contains the four gospels in the Matthew-John-Luke-Mark order. The text is written with one column to a page, the Greek on the left-hand page and the Latin on the right. This manuscript takes its name from the French reformer, Theodore Beza (1519-1608) who presented it to the University of Cambridge in 1581.

(Princeton Theological Seminary).

THE LINDISFARNE GOSPELS. Latin text. Eighth century.
Facsimile. London, British Museum, 1923.

The Lindisfarne Gospels, also known as the Durham Book, consists of 258 leaves of thick vellum and contains the Four Gospels in Latin with an interlinear Northumbrian Gloss. (A gloss differs from a translation in that it construes the text word for word, between the lines, without much regard to the grammatical arrangement). The Latin text was written on the island of Lindisfarne by Bishop Eadfrith about 700 A.D. in honor of his predecessor St. Cuthbert. The interlinear gloss on the Northumberland dialect was probably added more than two centuries later. The manuscript was kept at Lindisfare until the Danish invasion when it was carried for safety to Durham. It was purchased in the seventeenth century by Sir Robert Cotton from whom it passed to the British Museum.

(ND3355.99L6 (SA)).

IIIA. MANUSCRIPTS. GREEK & LATIN. 9th - 12th CENTURIES.

THE FOUR GOSPELS. Greek text. Byzantine manuscript of the 9th century.

This manuscript was once in the monastery of St. Andrew of the Russians on Mount Athos. The text on each page is disposed in the shape of a cross. The Gospel according to St. Mark begins on the right-hand page.

(Med. & Ren. Mss. Garrett no. 1, fol. 47 recto).

THE FOUR GOSPELS. Greek text. Byzantine manuscript of the 9th & 12th centuries.

The text of this manuscript was written in the 12th century, but the miniatures which have been inserted in it are of an earlier date. They were probably executed in the 9th century and bear a relationship to the East Christian art of the Syrian region. Saint Mark is shown on the left, opposite the beginning of the Gospel which bears his name.

This manuscript, like two other also shown in the exhibit, was once in the monastery of St. Andrew of the Russians, on Mount Athos.

(Med. & Ren. Mss. Garrett no. 6, fol. 54 verso).

THE APOCALYPSE, OR BOOK OF REVELATIONS. Latin text. Manuscript written in Southern Germany, 12th century.

The illuminated initial shown depicts Saint John writing his Book of Revelations.

This manuscript once belonged to the Library of the Praemonstratensian Convent at Weissenau, near Ravensburg, in southwestern Germany. It is possible that it was also written there.

The Songs of Solomon form the last part of this manuscript.

(Med. & Ren. Mss. Princeton no. 52).

THE GOSPEL ACCORDING TO SAINT LUKE, WITH COMMENTARY. Latin text. Western European manuscript of the 11th or 12th century.

The column in the middle of each page is the text of the Gospel. The "gloss" or commentary is arranged both between the lines of the text and in the two columns in smaller characters on either side.

The pages opened in the exhibit show the end of the 8th chapter and the beginning of the 9th chapter of the Gospel according to Saint Luke. The second line on the right-hand page begins the 9th chapter (note the IX in the margin) with the words "Convocatis autem duodecim Apostolis..." (Then he called the Twelve together...).

This manuscript once belonged to the church of Aubazine, near the city of Tulle in southwestern France. (Med. & Ren. Mss. Kane no. 2).

THE FOUR GOSPELS. Greek text. Byzantine manuscript of the 13th century.

It is thought that this finely illuminated manuscript belongs to a group executed in Constantinople during the first half of the 13th century, when the city was in the hands of the Latin conquerors. It formerly belonged to the monastery of St. Andrew of the Russians on Mount Athos.

The portrait shown in the exhibit is of Saint Matthew. The Gospel according to St. Matthew begins on the right-hand page.

(Med. & Ren. Mss. Garrett no. 2, fols. 44 verso & 45 recto).

LECTIONARY OF THE GOSPELS. Greek text. Byzantine manuscript of the 13th century.

The text of the Gospels is here arranged for reading [hence: "Lectionary"] in the Greek Orthodox Church, according to the calendar of the ecclesiastical year. The manuscript is opened to the Gospel according to Saint Luke.

Note the red marks between the lines of the text; these "neumes" are to guide the reader in the intonation of the lessons, and are thus an early form of expression of musical notes.

(Med. & Ren. Mss. Garrett no. 10, fol. 167 recto).

IV. ILLUMINATED MANUSCRIPTS WRITTEN IN ENGLAND & SCOTLAND.
13th CENTURY.

PSALTER. Latin text. Written in England, 13th century.

The 51st [52nd] Psalm begins on the right-hand page, with the illuminated initial "Q": "Quid gloriaris in malitia, qui potens es in iniquitate?...." (Why boastest thou thyself in mischief, O mighty man?....).

(Med. & Ren. Mss. Garrett no. 35, fol. 55 recto).

PSALTER. Latin text. Written in England, 13th century.

This Book of Psalms was written for Tewkesbury Abbey in England.

The First Psalm begins at the top of the right-hand page. The miniature, with the initial-letter "B" gives the first words of the psalm in gilt lettering: "Beatus vir qui non abiit in consilio impiorum et in via peccatorum." [Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners....].

(Med. & Ren. Mss. Garrett no. 34, fol. 7 recto).

BIBLE. Latin text. Manuscript written in Scotland, 13th century.

This is the fourth of four volumes, which were made for Sweetheart Abbey at Kirkcudbright, Scotland. [Library has vols. 1, 2, 4 only].

The miniature shown in the exhibit represents Saint John writing the Apocalypse, or Book of Revelations. It is interesting to compare this 13th century representation with the same subject executed in the 12th century.

(Med. & Ren. Mss. Garrett no. 27).

IVA. ILLUMINATED MANUSCRIPTS WRITTEN IN ENGLAND-FRANCE-GERMANY. 13th, 14th, & 15th CENTURIES.

PSALTER. Latin text. Manuscript written in France (probably Paris), 13th century.

The Psalter is open to Psalm 97 (98) which begins on the right-hand page, with the illuminated initial "C": "Cantate Domino canticum novum, quia mirabilia fecit..." (O sing unto the Lord a new song; for he hath done marvelous things...).

(Med. & Ren. Mss. Garrett no. 36, fol. 82 recto).

BIBLE. Latin text. Manuscript written in England, 13th century.

Open to the Gospel according to St. Matthew, chapter II begins in the first column of the right-hand page with the initial "C": "Cum ergo natus esset Jesus in Bethlehem Juda in diebus Herodis regis..." (Now when Jesus was born in Bethlehem of Judaea in the days of Herod the King...).

This Bible was once in the collection of Robert Gilmer II of Baltimore, Maryland (who acquired it in 1832) -- one of the earliest American art collectors.

(Med. & Ren. Mss. Garrett no. 28).

BIBLE. Latin text. Manuscript written in France, ca. 1300.

This is one of two volumes comprising the complete Bible. Volume I is opened here to show the end of the Book of Deuteronomy and the beginning of the Book of Joshua. Joshua begins in the lower right-hand corner of the right-hand page with the illuminated initial "E", and the words: "Et factum est post mortem Moysi...." (Now after the death of Moses....).

(Med. & Ren. Mss. Garrett no. 29, fol. cxxii).

BOOKS OF JOSHUA, JUDGES AND RUTH. Latin text. Manuscript written in France, 13th century.

The manuscript is open to the Book of Judges which begins

on the left-hand page with the illuminated initial "P":
"Post mortem Josue consuluerunt filii Israel Dominum, dicentes...."
(Now after the death of Joshua it came to pass, that the children
of Israel asked the Lord, saying....).

This manuscript is believed to have belonged originally
to the Cistercian Abbey of Pontigny, near Auxerre, (in modern
Department of Yonne), France.

(Med. & Ren. Mss. Garrett no. 30, fol. 90 verso -
91 recto).

LECTIONARY OF THE GOSPELS. Text in Latin. Written in France
ca. 1400.

The manuscript, used in Roman Catholic services, has a
complete musical notation throughout. The miniature on the
left-hand page represents St. John. With the illuminated
initial "I" begin the first verses of the Gospel of St.
John: "In principio erat Verbum: et Verbum erat apud Deum,
et Deus erat Verbum..." (In the beginning was the Word, and
the Word was with God, and the Word was God....).

(Med. & Ren. Mss. Garrett no. 33).

PSALTER. Latin text. Manuscript written in Germany, early
15th century.

Open to the First Psalm: "Beatus vir qui non abiit in
consilio impiorum, et in via peccatorum non stetit et in
cathedra pestilentiae non sedit..." (Blessed is the man that
walketh not in the counsel of the ungodly, nor standeth in
the way of sinners, nor sitteth in the seat of the scornful...).

(Med. & Ren. Mss. Kane no. 5).

Armenian Ms. Bible 1121 A.D. (Leaf)*

Twelfth Century Ms. Bible c. 1150 A.D. (Leaf)*

Miniature Ms. Bible c. 1240 A.D. (Leaf)*

Vellum leaf from a choir book, Italy, thirteenth century,
with a miniature of the dedication of the Temple. (Kane 8).

Paris Ms. Bible c. 1310 A.D. (Leaf)*

Vellum leaf from a choir book, Italy, fourteenth century. (Kane 9).

*Original leaves from Family Bibles. Nine Centuries (1121-1935).
Collected & edited by Otto F. Ege, Cleveland, Ohio. [Graphic Arts
Division]

Vellum leaf from a choir book, Italy, fifteenth century,
with a miniature of St. Thomas. (Kane no. 12).

Vellum leaf from a choir book, Germany, fifteenth century,
with a miniature of the Nativity. (Kane no. 11).

V. THE GUTENBERG BIBLE. THE FIRST PRINTED BIBLE.

THE GUTENBERG BIBLE. Mainz, c. 1454. (Facsimile).

The Latin Bible produced during the middle of the fifteenth century by Johann Gutenberg and his associates Johann Fust and Peter Schoeffer is considered to be the first book of any size produced in Europe from moveable metal type. The text is the Vulgate translation made by St. Jerome. It may be assumed that the printing of this Bible was commenced about 1452 and finished previous to August 24, 1456 since a note in the copy now in the Bibliothèque Nationale states that the rubricating was finished on that date.

This Bible, frequently called "the Mazarin Bible" because the first copy to attract attention was found about 1760 in the Library of Cardinal Mazarin, is known to scholars as "the 42-line Bible" from the number of lines to the printed column.

Twelve copies on vellum and thirty-three copies on paper are said to be in existence of an edition that consisted of thirty vellum and 150-180 paper copies. This facsimile edition was printed at Leipzig in 1913 in an edition of three hundred illuminated copies of which only nine copies are illuminated in gold leaf.

A LEAF FROM THE GUTENBERG BIBLE.

This leaf of the Gutenberg Bible (II Corinthians) comes from an imperfect copy of the Gutenberg Bible distributed in 1921 by Gabriel Wells. It is bound with a bibliographical essay, "A Noble Fragment," by A. Edward Newton.

(ExI 5168.1455f leaf D).

VI. "INCUNABULA". BIBLES PRINTED BEFORE 1501.

BIBLIA PAUPERUM.

Books printed from wood blocks were produced in Europe during the fifteenth century. One of the most popular was the BIBLIA PAUPERUM, which was used to teach the story of the Bible to the illiterate. The central panel of each page portrayed an event from the life of Christ, while the parallels on both sides illustrated scenes from the Old Testament.

The production of block books in Europe continued for many years after the invention of printing. At least ten editions of the BIBLIA PAUPERUM have been identified.

The subjects of the two pages exhibited were:

The feast of the children of Job
Christ bearing the souls of the blessed in His mantle
Jacob's vision of the ladder

The Daughter of Sion crowned by her Spouse
The reward of the righteous
St. John and an angel, emblematical of the Apocalypse

(Graphic Arts Division).

Wood-cut and original wood-block of the type used in the fifteenth century to illustrate the Life of Christ. It shows: Jesus teaching the Pharisees and Doctors of Law; Levi called by Jesus from the Receipts of the customs; Levi's feast.

(Graphic Arts Division).

BIBLE. Latin, Fust and Schoeffer, 1462. (Fragment).

This is the fourth printed Bible and the earliest edition of the Bible to contain the name of the printer and the place and date of printing (August 14, 1462). It was produced at Mainz by Johann Fust and Peter Schoeffer, the partners and successors of Gutenberg. Pages from this Bible were sold in Paris as a manuscript which because of the number of copies was thought to have been produced by magic.

The single leaf shown in the exhibit includes II Chronicles 1 and the first seven verses of chapter 2,

(Ex15168.1462r).

BIBLE. Latin. Strassburg, Heinrich Eggestein, not after May 24, 1466.

A few years after the printing of the Mainz Bible of 1462, three undated folio editions of the Bible were printed by Heinrich Eggestein, though none of them bears the name of the printer or the place of printing. This Bible, the first to be printed by Eggestein, is considered the fifth Latin Bible. It was opened to I Chronicles.

(ExI5168.1476f).

BIBLE. Latin. Venice, Jenson, 1476.

Nicholas Jenson, a French engraver and printer who had been sent by Charles VII to Mainz to learn the new art of printing set up a printing establishment at Venice where he perfected Roman type and produced books famous for the beauty of their typography. The first edition of Jenson's Latin Bible is, however, set in Gothic type. The large illuminated initial shows a portrait of St. Jerome who was responsible for translating into Latin the version known as the Vulgate Bible.

(Kane Collection).

BIBLE. Latin. Strassburg, Adolf Busch, 1480.

This Bible, printed by Adolph Busch of Strassburg for Anton Koberger of Nuremberg, is known as the Bible of the "R-Printer" because of its singular letter "R." It is the first Bible to be printed with glosses and includes the marginal "glossa ordinaria" of Walfriad Strabo and an interlinear gloss of Anselmus of Laon. The "R-Bible" contains 1208 leaves and is usually found bound in four volumes. Shown in the exhibit was volume three opened to Matthew 1.

(ExI5168.1480 v.4).

BIBLE. German. Augsburg, Johann Schönsperger, 1490.

This German edition of the Bible is opened to Exodus 3 and shows a woodcut of Moses in the burning thorn-bush.

(ExI5187.1490 v.1).

BIBLE. German. Lübeck, Steffen Arndes, 1494.

This is the third Low-German Bible and the first one to be printed in the city of Lübeck. It presents an independent version as far as II Kings 7; thereafter both text and woodcuts follow the Cologne Bible of 1480.

(Princeton Theological Seminary).

VII. PRINTED BIBLES. 15th, 16th, & 17th Centuries.

THE FIRST PUBLISHED GREEK TESTAMENT. Basle, Johann Froben, 1516.

This is the first published edition of the Greek New Testament. The earliest printed edition was that given in the Complutensian Polygot which owing to the long delay in issue did not appear until 1522.

The publication of the work was due to the energy of the Basel printer Froben, who anxious to anticipate the edition of Alcalá, appealed to Erasmus, the most famous scholar of the age, to prepare an edition of the Greek New Testament. Its critical value is less than that of the Complutensian edition, although owing to its more extended circulation it had a much greater influence on the text. The parallel Latin translation was prepared by Erasmus himself.

(Princeton Theological Seminary).

NEW TESTAMENT. Latin. Basel, Froben, 1522.

(ExR5169.1522).

OLD TESTAMENT. Latin. (Psalms). Lyons, Gryphius, 1540.

(Ex5169.1540e).

THE COMPLUTENSIAN POLYGOT. Alcalá, Arnaldus de Brocarie, 1514-17.

The first edition of the Bible in several languages, known as the "Complutensian Polygot" takes the name from Complutum, the Latin form of Alcalá in Spain, where it was printed between the years 1514 and 1517. The languages of this text are Hebrew, Chaldee, Greek and Latin. It was printed in an edition of six hundred copies at the expense of Cardinal Ximenes and though the date of printing of the last volume is 1517, the work does not appear to have been in circulation until 1522.

(Ex5145.1514f v.1).

NEW TESTAMENT. Greek, Paris, Estienne, 1546.

(Ex5148.1546).

BIBLE. German text. Wittenbenberg, 1581.

It was Erasmus who called attention to the need for translations of the Bible into a language that the common people could use and understand. In the preface to his 1516 edition of the Greek Testament he wrote: "I vehemently dissent from those who would not have private persons read the Holy Scriptures, nor have them translated into the vulgar tongues....I would wish all women, girls even, to read the Gospels."

Martin Luther attempted almost immediately to meet the need which Erasmus pointed out. Luther's translation of the Old Testament from the Hebrew into German appeared in 1522 and his translation from the Greek of the New Testament followed two years later. Luther's translations were so well done they are generally regarded as the beginning of German literature.

(ExI5186.1581q).

VIII. ENGLISH TRANSLATIONS OF THE BIBLE. 16th & 18th Centuries.

THE HOLY BIBLE CONTAINING THE OLD AND THE NEW TESTAMENTS WITH THE APOCRYPHAL BOOKS, IN THE EARLIEST ENGLISH VERSION MADE FROM THE LATIN VULGATE BY JOHN WYCLIFFE AND HIS FOLLOWERS: EDITED BY THE REVEREND JOSIAH FORSHALL AND SIR FREDERIC MADDEN. Oxford, University Press, 1850.

John Wycliffe (1320-1384), English theologian and reformer, attempted to overcome the ignorance of his times by translating the Bible from the Latin into the language of the people. Wycliffe's translation included the Gospels, probably the rest of the New Testament, and part of the Old Testament. John Purvey and other of Wycliffe's followers who were known as Lollards finished the translation of the remaining portions of the Old Testament and the Apocrypha.

Wycliffe's translation of the Bible was known only in manuscript until 1850 when a complete edition, based on the collation of some hundred and seventy manuscripts of the Wycliffe version and the later Purvey revision, was published.

(Princeton Theological Seminary).

COVERDALE'S BIBLE. THE COVERDALE PSALTER. A facsimile reproduction. Chicago, Caxton Club, 1935.

The first complete translation of the Bible into English was printed on the Continent in 1535, probably by Christopher Froschauer of Zurich. It was the work of Miles Coverdale, a Yorkshireman educated at Cambridge. Coverdale used as his sources Luther, Tyndale, the Pagninus Bible (1528) and the Swiss-German Bible of Zwingli (1529).

Coverdale's work won the approval of the Throne and in spite of the hostility of the bishops it circulated freely in England.

(Princeton Theological Seminary).

TYNDALE'S NEW TESTAMENT. THE BEGINNING OF THE NEW TESTAMENT TRANSLATED BY WILLIAM TYNDALE, 1525. FACSIMILE OF THE UNIQUE FRAGMENT OF THE UNCOMPLETED COLOGNE EDITION. Oxford, 1926.

William Tyndale (1492-1536) preacher of Gloucestershire, whose protestant tendencies had involved him in controversy with the local clergy promised his opponents that "If God spare my

life, ere many years I will cause a boy that driveth the plough should know more of the scriptures than thou dost."

Wycliffe had translated the Bible into English (1382) nearly a hundred and fifty years before Tyndale but he had used as the basis for his translation the Latin Vulgate. Tyndale went to the original Hebrew for his translation of the Old Testament and to the Greek for the New Testament.

Finding publication in England impossible Tyndale crossed to Germany and put his translation of Matthew and Mark into the hands of Peter Quentell, a well-known printer of Cologne. Quentell's work was stopped by an injunction and Tyndale fled to Worms where the printing of the New Testament was continued by Peter Schoeffer. This Worms edition of the New Testament was smuggled into England in barrels and sacks of flour. Many attempts were made by the clergy to burn these books and on February 11, 1526 a solemn bonfire took place near St. Pauls.

Tyndale lived to see only part of his task completed. On October 6, 1536, he was burned at the stake. His last words were "Lord open the King of England's eyes."

Before his death, Tyndale succeeded in translating and publishing not only the New Testament (1526) but also the Pentateuch (1530) and the Book of Jonah (1531). He left a manuscript translation of a large portion of the Old Testament which was afterwards used by Coverdale in completing Tyndale's work (1537).

(5173.1926).

MATTHEW'S BIBLE. London, John Day, 1549.

A new edition of the Bible, based chiefly upon Tyndale's published and manuscript efforts, was brought out by John Rogers who for reasons of safety used the pseudonym Thomas Matthew. First published in Antwerp in 1537, Matthew's Bible was dedicated to "the most noble and gracious King Henry VIII and Queen Anne." The King authorized its sale and use and Matthew's Bible became the foundation of all later Protestant versions.

This 1549 reprint of Matthew's Bible is familiarly known as the "wife-beater" Bible from the curious note appended to 1 Peter 3: "And yf she be not obediēt and healpfull unto hym

endeoureth to beate the feare of God into her heade, that therby she may be compelled to learne her suitie and do it."

(Princeton Theological Seminary).

THE GREAT BIBLE. London, Edwarde Whitchurche, 1549. (Single leaf).

A revision of Matthew's Bible made by Coverdale with the aid of Münster's Latin version (1539) and the Polglott Bible (1514-17) was printed in France by Francois Regnault in 1539 in a large folio edition known as "the Great Bible."

In the course of two years seven separate editions were issued.

The design on the title page of "the Great Bible" was drawn by Holbein and represents Henry VIII Archbishop Cranmer and Thomas Cromwell distributing copies of the Bible.

(Graphic Arts Division).

MATTHEWS VERSION. London, Nicolas Hyll, 1551.

According to the colophon this edition was printed by Nicolas Hyll for "certayne honest manne of the occupacyon, whose names be upon their bokes."

The woodcut border of the general title is composed of four blocks: (1) The top block represents the Sacred Name, in the left corner a picture of the Fall, and in the right corner the risen Christ; (2) the left-hand block contains representations (above) of Moses on the Mount receiving the Tables of the Law, and (below) of the Reading of the Law; (3) the right-hand block shows (above) our Lord giving his last charge to the disciples and (below) St. Peter preaching; (4) the bottom block represents

Henry VIII seated on a throne, with the royal arms displayed below; the king holds in his right hand a sword, and with his left presents the Bible to a group of prelates kneeling on his right side, while a similar group of nobles are kneeling on his left; in the left corner stands David bearing his harp, and in the right corner is St. Paul holding a sword in his right hand.

(Princeton Theological Seminary).

THE GENEVA BIBLE. Geneva, Rouland Hall, 1560.

During the persecutions under Mary Tudor, a group of reformist exiles fled to the Continent and settled at Geneva, the home of Calvin and of Beza the prominent biblical scholar.

A new translation of the Bible from the originals was undertaken by William Whittingham and a group of followers. This edition, known as "the Geneva or Breeches Bible" (Genesis 2.7 reads: They sewed fig-leaves together and made themselves breeches), was dedicated to Queen Elizabeth.

The Geneva Bible was never sanctioned by either church or state but it became the household Bible of Protestant England. Its compact and inexpensive form made it extremely popular and it ran through some hundred and fifty editions between its first publication in 1560 and the outbreak of the Civil War in England. It was the first Bible to be printed with verse divisions and the first to appear in Roman type.

(Ex5173.1560).

THE RHEIMS NEW TESTAMENT. Rheims, John Fogny, 1582.

Some two hundred years after Wycliffe had translated the Bible into English, the first Roman Catholic version of the New Testament into English was prepared by Gregory Martin, under the supervision of William Allen and Richard Bristow. This translation, not uninfluenced by the earlier English versions, follows closely the Latin Vulgate, though it shows traces of careful comparison with the Greek text.

William Allen was the first president and Bristow, the moderator of the English Roman Catholic College established in 1568 at the University of Douay and removed temporarily to Rheims, 1578-93.

The Roman Catholic English Old Testament was issued some twenty-eight years later.

(Princeton Theological Seminary).

THE BISHOP'S BIBLE. London, Christopher Barker, 1588.

With the restoration of Protestantism under Elizabeth, steps were taken for a revision of the Bible which would counteract the Puritan and Calvinistic influences of the Geneva Bible. Matthew Parker, Archbishop of Canterbury, invited a group of divines to undertake this work. The "Bishop's Bible" was printed in 1568 by Richard Jugge, in a sumptuous folio volume, and was at once introduced into the churches. It was never popular, however, and failed to supersede the Geneva version.

The copy shown in the exhibit is the reprint of London, 1588, opened to show the Royal Arms which occur at the end of the Book of Job.

(Ex5173.1588).

THE GENEVA BIBLE. London, Christopher Barker, 1594.

(Princeton Theological Seminary).

THE FIRST ROMAN CATHOLIC OLD TESTAMENT. Douay. Laurence Kellam, 1609.

This is the first Roman Catholic version of the whole Bible in English. It owes its existence not so much to a desire on the part of the Church of Rome to produce a vernacular Bible as the fact that the number of English Bibles in circulation compelled the Roman authorities to produce what they wished to be received as the standard Roman Catholic English version.

(Princeton Theological Seminary).

THE GENEVA BIBLE. London, Robert Barker, 1611.

(Lent by Henry L. Savage).

THE KING JAMES VERSION. London, Robert Barker, 1611

Shortly after the accession of James I, at a meeting which afterwards came to be known as the Hampton Court Conference, it was proposed that there might be a new translation of the Bible, "because those which were allowed in the reign of King Henry VIII and Edward VI were corrupt and not answerable to the truth of the original." The King accepted the proposal and the work was parcelled out among six companies meeting at Westminster, at Cambridge and at Oxford.

This revision was based on the translations of Tyndale, Coverdale, Matthews, the Great Bible, and the Genevan version as well as the Bishop's Bible and the Rheims-Douay versions. The editors who saw the book through the press were Miles Smith, afterwards Bishop of Gloucester and Thomas Bilson, Bishop of Winchester. This version of the Bible became known as the "Authorized version" and soon displaced all other editions.

In certain issues of the King James version there is a typographical error in Ruth 3, 15 which makes this verse read "He went into the city." In other issues the verse reads correctly "She went into the city." Bibliographers have adopted the terms "He Bible" and "She Bible" to describe these different printings.

THE KING JAMES VERSION. London, Robert Barker, 1611.

The "He Bible"

(Graphic Arts Division).

(Leaf)*

THE KING JAMES VERSION. London, Robert Barker, 1611.

The "She Bible"

(Graphic Arts Division).

(Leaf)*

THE HOLY BIBLE. Oxford, John Baskett. 1717.

This magnificent edition of the King James' Bible, printed by John Baskett with large type and illustrated with many plates, is unfortunately full of misprints and has earned for itself the nickname "A Baskett-ful of Errors." From the misprint "The Parable of the vinegar (for vineyard)" in the headline above Luke 20, this edition is commonly known as the "Vinegar Bible."

The New Testament was printed in 1616.

(Princeton Theological Seminary).

*Original leaves from Family Bibles. Nine Centuries (1121-1935).
Collected & edited by Otto F. Ege, Cleveland, Ohio.

IX. EARLY AMERICAN BIBLES.

THE SAUR BIBLE. Germantown, Christoph Saur, 1743. (Single leaf) *

This is a leaf from the first Bible in a European language to be printed in what is now the United States which was produced "because so many poor Germans come to this country who do not bring Bibles with them." The edition consisted of some 1200 copies of which only 150 copies are known to be in existence.

(Graphic Arts Division).

THE ELIOT ALGONQUIN BIBLE. Cambridge, S. Green, 1685. (Single leaf).*

This is a leaf from the second edition of the Bible which John Eliot, the "Apostle of the Indians," translated into the difficult Algonquin tongue "For the Propagation of the Gospel amongst the Indians in New-England." It was first published in the Spring of 1661 and was the first scripture printed in North America.

(Graphic Arts Division).

*Original leaves from Early Bibles. Nine Centuries (1121-1935).
Collected & edited by Otto F. Ege, Cleveland, Ohio.

X. 20th CENTURY BIBLES NOTABLE FOR FINE PRINTING.

THE HOLY BIBLE. Authorized version. Oxford University Press.
1935. (Second volume).

Designed by Bruce Rogers and printed under his supervision
in Centaur type.

A copy of this Bible, the two volumes bound in a single
volume, is the lectern Bible used in the Princeton University
Chapel.

(Graphic Arts Division).

THE HOLY BIBLE. CONTAINING THE OLD AND NEW TESTAMENTS TRANSLATED
OUT OF THE ORIGINAL TONGUES AND WITH THE FORMER TRANSLATIONS
DILIGENTLY COMPARED AND REVISED (KING JAMES VERSION). Cleveland
and New York, 1949.

Designed by Bruce Rogers. The headings, initial letters
and bordered title-page are made from type ornaments. Printed
in 18 point Goudy type.

(Graphic Arts Division).

XI. MODERN ENGLISH TRANSLATIONS OF THE BIBLE.

THE MODERN SPEECH NEW TESTAMENT AN IDIOMATIC TRANSLATION INTO EVERYDAY ENGLISH FROM THE TEXT OF "THE RESULTANT GREEK TESTAMENT". By Richard Francis Keymouth. Edited and partly revised by Ernest Harden-Cook.

In an index at the beginning of this translation of the Bible, the translator arranges the books in order of date - a sort of bird's eye view of the order in which the books were written. The text in this edition is printed in sections, not verses, though the numbers of the verses appear in the margins.

(PH5183.1902.2).

THE TWENTIETH CENTURY NEW TESTAMENT. New York, 1904. Translated from the Greek New Testament.

(5183.1904).

THE HOLY SCRIPTURES ACCORDING TO THE MASORETIC TEXT. Philadelphia. The Jewish Publication Society of America, 1917.

(DPA5183.1917).

THE RIVERSIDE NEW TESTAMENT. A TRANSLATION FROM THE ORIGINAL GREEK INTO THE ENGLISH OF TO-DAY. By William G. Ballantine, Boston, 1934.

THE SHORT BIBLE. AN AMERICAN TRANSLATION EDITED BY EDGAR J. GOODSPEED & J. POWIS SMITH. University of Chicago Press. 1933.

This "Short Bible" is based upon the complete translation made by Goodspeed and Smith. The books selected for inclusion have been arranged in the probably order of their production, and each is prefaced with a brief account of its origin and purpose, and of its chief interest for history, literature, or religion.

A NEW TRANSLATION OF THE BIBLE, CONTAINING THE OLD AND THE NEW TESTAMENTS. BY JAMES HOFFATT. New York, Harper, 1935.

James Hoffatt, the Biblical scholar, published a new translation of the Old Testament from the Hebrew in 1925, later united with the New Testament to form a complete Bible which appeared in a final revised form in 1935. Hoffatt was the first of the modern translators to use to the full the new material that the Greek manuscripts and "Higher Criticism" had made available.

THE BIBLE DESIGNED TO BE READ AS LIVING LITERATURE. THE OLD AND THE NEW TESTAMENTS IN THE KING JAMES VERSION. New York. 1936. Arranged and edited by Ernest Sutherland Bates.

THE NEW COVENANT COMMONLY CALLED THE NEW TESTAMENT OF OUR LORD AND SAVIOUR JESUS CHRIST. Revised Standard Version. New York, Thomas Nelson, 1946.

The Revised Standard Version of the New Testament is an authorized revision of the American Standard Version, published in 1901, which was a revision of the King James Version. It is an attempt to provide in smooth and natural English and accurate translation, taking into account several newly discovered manuscripts.

(5183.1946 c.4).

THE WESTMINSTER STUDY EDITION OF THE HOLY BIBLE CONTAINING THE OLD AND NEW TESTAMENTS IN THE AUTHORIZED (KING JAMES) VERSION, Philadelphia, 1946.

(5779.1948).

THE NEW TESTAMENT IN MODERN ENGLISH. Translated by Helen Barrett Montgomery. Philadelphia, 1949.

Mrs. Montgomery's translation of the New Testament which was first in 1924 intended to offer a translation in the language of everyday life which would not depart too much from the familiar translations.

THE OLD AND NEW TESTAMENTS. NEWLY TRANSLATED FROM THE VULGATE
LATIN BY MONSIGNOR RONALD KNOW AT THE REQUEST OF HIS EMINENCE
THE CARDINAL ARCHBISHOP OF WESTMINSTER. New York, 1950.

THE DARTMOUTH BIBLE. Boston, 1950.

This is "an abridgment of the King James Version, with aids
to its understanding as history and literature, and as a source
of religious experience."

The Old Testament, the Apocrypha, and the New Testament,
with introductions, prefaces, notes and annotated maps.

XII. SOME FINELY BOUND BIBLES.

THE FOUR GOSPELS. Greek text. Byzantine manuscript, 13th century.

Bound in England, in Russia leather, about 1710 for the Duke of Marlborough. The Duke of Marlborough's arms are stamped in gold on both covers. More recently this volume was in the collection of Robert Garrett of Baltimore.

(Med. & Ren. Mss. Garrett no. 7).

THE BOOKS OF JOSHUA, JUDGES, SAMUEL I & II, KINGS I & II.
Hebrew manuscript. Written ca. 1450.

The binding of repoussé silver was executed in the Low Countries in the 17th century. It was placed on the original cover of oak boards.

The front cover shows Judah smiting off "the thumbs and the great toes" of Adoni-bezek, the Ganaanitish King (Judges I, 6). The back-strip of four panels depicts scenes from Joshua.

This volume was once the property of Robert Hoe, and more recently of Cyrus McCormick, from whose collection it came to the Princeton University Library.

(McCormick Collection).

THE BIBLE. English version. Printed by James Watson. Edinburgh, 1715.

The binding in blue morocco was executed by Roger Payne, one of the most accomplished English binders of the 2nd half of the 18th century.

The original bill for the binding in Payne's handwriting was also shown.

(McCormick Collection).

THE NEW TESTAMENT. In Greek. Printed at the Imprimerie Royale, Paris, 1642.

17th century French binding. This volume was presented by Louis XIV, King of France, to Robert Creighton, Bishop of

Bath and Wells.

After being handed down through several generations, it was in 1876 presented to the Reverend J. L. Withrow, of Indianapolis. The daughter of J. L. Withrow (who was a Princeton graduate, class of 1866) and his grandson (John Withrow Brewer, '26) presented it to the Princeton Library in 1933.

(Ex5148.1642f).

XIII. BIBLES ASSOCIATED WITH PRINCETON AND PRINCETON GRADUATES.

EIGHTEENTH-CENTURY NEW ENGLAND "JACOBEAN" BIBLE BOX.

JONATHAN BELCHER. Trustee of the College of New Jersey, 1747-1757.

The Bible. Psalms of David. Latin. London, 1741.
(Ex5169.1741).

JONATHAN DISKINSON. President of the College of New Jersey 1747.

Poole's Annotations upon the Holy Bible. London, 1663-1665.
(Ex5179.1683c).

JONATHAN EDWARDS.

Hebrew Lexicon. Basel, 1645.

This volume bound in otter skin for Jonathan Edwards also belonged to David Brainerd, missionary to the Indians.

(Ed2291.231.11).

JONATHAN EDWARDS. President of the College of New Jersey. 1757-1758.

Bible. Old Testament. Hebrew and Latin. Geneva, 1609.
(Ea0188.177).

SAMUEL DAVIES. President of the College of New Jersey. 1759-1761.

Bible. English. Edinburgh, 1748.
(Ex5179.1748).

An account of the College of New Jersey. Woodbridge, 1764.

Mentions Hebrew as being included in the college curriculum.

(P00.739.2 c.1).

A Catalogue of Books in the Library of the College of New Jersey,
January 29, 1760. Woodbridge, 1760.

(P51.737.2 (Ex) c.1).

JOHN WITHERSPOON.

Bible, Hebrew. Leyden, 1662. & Old Testament. Greek.
Cambridge, 1645.

(Wit5156.1665).

(Wit5147.1662).

JOHN WITHERSPOON. President of the College of New Jersey, 1768-
1794.

Bible. French. Antwerp, 1717.

(Wit5193.1717q v.1).

JAMES W. ALEXANDER, Class of 1820.

Bible. Hebrew. Halle, 1720.

James W. Alexander a member of the faculty of the Princeton
Theological Seminary and of the College of New Jersey served as
a trustee of the College of New Jersey (1851-1859).

(Princeton Theological Seminary).

JAMES MADISON, Class of 1771. FAMILY BIBLE.

Bible. English. London, 1759.

"James Madison jun^r was born on Tuesday night at 12 o'clock
it being the last of the 5th & beginning of the 6th day of

March 1750...."

(Ms. -- P95.771.008.12).

ELIAS BOUDINOT. Trustee of the College of New Jersey. 1772-1821.

Elias Boudinot, American Revolutionary patriot, was a founder of the American Bible Society of which he became the first president in 1816.

(Stimson deposit).

BIBLE. English, Trenton, 1791.

This Bible printed and sold by Isaac Collins of Trenton was the first edition of the Bible printed in New Jersey. The address "To the reader" is attributed to John Witherspoon.

(P96.9070.41).

SAMUEL STANHOPE SMITH. President of the College of New Jersey. 1795-1812.

The Holy Bible. English, New York, 1807.

(P95.769.01501).

ASHBEL GREEN. President of the College of New Jersey. 1812-1822.

Bible. New Testament. Greek. Cambridge, 1809.

(Princeton Theological Seminary).

JOSEPH ADDISON ALEXANDER, Class of 1826.

Bible. Hebrew. Leipsig, 1832.

James A. Alexander was a member of the faculty of the Princeton Theological Seminary and of the College of New Jersey.

(Princeton Theological Seminary).

The Bible. Old and New Testaments. English. New York, 1875.

This Bible was used in the Old Chapel of the College of New Jersey under President McGosh.

(P36.17.2).

The Bible. Old and New Testaments. English. New York, 1881.

This Bible was used in the Marquand Chapel of Princeton University.

(P36.17.3q).

EDWARD M. DODD. College of New Jersey. Class of 1845.

WILLIAM S. DODD Class of 1881.

EDWARD M. DODD Class of 1909.

Bible. Old Testament. Psalms. Spanish. Naples, 1657.

This copy of the Psalms was presented to Edward M. Dodd by George Ticknor (1791-1871), educator and historian.

(Ex5194.1657).