

THE BIBLE

The Story of a Book



Manly P. Hall

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by Manly P. Hall

THE BIBLE, THE STORY OF A BOOK

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*Cover Art: Title page of Martin Luther's German translation of the Bible, Wittenberg, 1541
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PART ONE

THE APOSTOLIC AGE

This essay on the beginnings and unfoldment of the Christian tradition must begin with the Apostolic Age and extend to the Nicaean Council. It would be timely to call attention to Syrian Christianity. In 1818 Thomas Yeates, under the title *Indian Church History*, describes his volume as an account of the first planting of the Gospel in Syria, Mesopotamia, and India; with an accurate relation of the first Christian missions in China. The work was long out of print when it came to the attention of Elizabeth A. Gordon, who caused it to be reprinted with remarkable notes and commentaries by herself under the title *Asian Cristology and the Mahayana* in 1921. This book is also extremely scarce.

Jesus had authorized his apostles to disseminate his doctrines throughout the world. The labor was first entrusted to the Christian converts in the middle years of the first century. Yeates points out that the evangelizing resources in those days were greater than has generally been suspected. There were the twelve apostles invested with supreme power pertaining to the government of the church. Next in order were the seventy-two disciples corresponding in number and dignity with the elders of Israel. The third order was the five hundred witnesses who beheld the Ascension of the Lord. These are referred to as apostles, elders, and brethren.

And they wrote *letters* by them after this matter; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia. (*Acts 15:23*)

A considerable summary of the labors of these three groups is set forth in the Acts of the Apostles. From the accounts in the Four Gospels, it is obvious that Jesus had a large following and a considerable sphere of influence. After his Resurrection and the miracle of the Pentecost, his followers increased in number and carried the glad tidings to the nations of the East.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all

things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. (*Matthew 28:19-20*)

This was according to the prophecy of Isaiah,

For I *know* their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory. And I will set a sign among them, and I will send those that escape of them unto the nations, *to* Tarshish, Pul, and Lud, that draw the bow, *to* Tubal, and Javan, *to* the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. (*Isaiah 66:18-19*)

The apostles did not travel alone, but were accompanied by two or more of the disciples.

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. (*Luke 10:1*)

These teachers were themselves from different countries and could speak a number of the Eastern languages and dialects.

Then departed Barnabas to Tarsus, for to seek Saul: And when he had found him [Paul], he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first Antioch. (*Acts 11:25-26*)

In the beginning the apostles remained in Jerusalem for some time, but under persecution were forced to depart from the holy city. There is no longer any doubt that the apostle Thomas reached India, established a church there, and was martyred by fanatics. St. Thomas, often referred to as Doubting Thomas because he insisted on placing his hand on the wound in the side of Jesus after the Resurrection, is said to have had vision to build a palace for the great king of the Indies. He preached in Persia, Ethiopia, and India.

Marco Polo writing in the thirteenth century says that the body of the apostle Thomas was entombed in Malabar and that the tomb was frequently visited by both Christians and Moslems and that earth taken from this site is believed to have miraculous powers. Christian communities with duly consecrated bishops were scattered throughout the Near, Central, and Far East.

And there accompanied him [Paul] into Asia Sopater of Berea; and of the

Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. (*Acts 20:4*)

It is also known that these missionaries carried with them sacred writings including versions of the Scriptures and church ordinances. It is possible that the account of the life of Jesus found by Nicolas Notovitch in the Himis Convent near the foot of Mt. Everest is a genuine relic of Syrian Christianity (See *The Unknown Life of Jesus Christ*). It was established by Eusebius that the bishops who assembled at Nicaea brought with them sacred writings treasured in their churches and convents. There also seems to be proof that in some of the Buddhist communities the Syrian monks were accepted as Buddhist bonzes, preaching a form of the Mahayana School of Buddhist philosophy. This may certainly account for a number of symbols and teachings common to both religions. It is interesting to note that John, Bishop of Persia and Great India, was one of the three hundred and eighteen delegates who framed and signed the Nicene Creed at the Council of Nicaea, 325 A.D. This brings into focus a generally neglected history of Christianity during the nearly three centuries between the Crucifixion of Christ and the Nicaean Council. There are reasonably accurate accounts of Greek and Latin church histories, but there has been a tendency to focus attention on the Western migrations of the faith. Until the so-called conversion of Constantine, the Roman Empire persecuted Christian converts and the apostles Peter and Paul were martyred in Rome. It should be noted however that Joseph of Arimathea established a Christian community at Glastonbury, England, in the first century.

The patriarchs of Alexandria together with other parts of Egypt and Ethiopia trace their descent from the apostle Mark who established a church in Alexandria, was martyred there; and his remains were later carried to Italy and placed in the Cathedral of St. Mark in Venice. Mosaics of St. Mark's Cathedral in Venice and scriptures on the walls caused the whole edifice, according to Mr. John Ruskin, to be called the *Book of Common Prayer*. Pantaenus, the venerable teacher and predecessor of Clement of Alexandria in the Catechetical School of that city, was sent to "India" circa 189 A.D. and found there a copy of St. Matthew's Gospel which he took to Egypt and, according to Eusebius, it was still extant in St. Jerome's day (See *Asian Cristology and the Mahayana*).

John Kesson of the British Museum in his book *The Cross and the Dragon*, London: 1854, states that the Chaldean or Syrian Christians spread so rapidly



The apostle Thomas from an engraving by Albrecht Durer, dated 1514. The apostle holds in his right hand the spear which was the instrument of his martyrdom and in the left hand a book, presumably the Bible.

that they carried Christianity into the heart of Asia. Nestorius, who flourished in the fifth century A.D., was an early victim of the political machinery of the Western church. The Nestorians sought refuge in the Far East and the great Nestorian stone setting forth the life of Christ probably dates from about 780 A.D. and summarizes the Gospel account in Chinese characters and additional writings in Syrian. After the period of the Nestorian ministry, we hear very little in the Far East until Matteo Ricci, who reached China in 1583 A.D. He converted the Prime Minister and his daughter who versified the Gospel and sent blind men all over China to sing.

THE NICAEN COUNCIL

Constantine Magnus was neither the best nor the worst of the Roman emperors, but he was probably the most practical. He and Licinius issues the Edict of Milan (313 A.D.) proclaiming the right of the Christians to follow the mode of religion which appeared best to them. After his victory over Licinius in 325, Constantine became the undisputed ruler over the far flung Roman Empire. At this time he stated that he looked forward to years of peace and security. Regardless of the motives imputed to him by others, the emperor acted with dignity, courtesy, and restraint in the delicate task of attempting to arbitrate the theological differences which had arisen among the Christian groups.

As early as 318 A.D., the imperial peace was disturbed by a bitter feud that arose between Alexander, Bishop of Alexandria, and Arius, one of the presbyters under his jurisdiction. Hard words passed between Alexander and Arius after the latter had refused to sign a statement that Christ was of the same divine nature as God. Arius was an outstanding intellectual and apparently liked to argue for the pleasure of controversy. He was a popular man in his community, in the course of time disrupted the Christian groups in Alexandria, and became leader of a considerable following. The unhappy disturbance soon spread throughout the Christian church which at that time had no unified leadership.

Constantine, having inherited this dilemma with the purple, assumed the unpopular role of arbitrator or peacemaker. He was certainly justified in intervening as absolute ruler of the Roman Empire before the situation reached

political importance. In this emergency, he dispatched his ecclesiastical advisor, the Bishop of Cordova, to Alexander and Arius stating in substance that the squabble was of no importance and that the silly procedures were suitable only to children and not to priests or reasonable men. He added also that he hoped the matter could be settled so that he could continue to have quiet days and nights and enjoy the pure joys of life.

It has been well observed that Constantine wrote as a tolerant and liberal-minded statesman, but he certainly was not properly informed on delicate matters of theology. He made light of an issue which to those involved was no trivial matter. Obviously, dignitaries of the church resented being accused of silly actions and likened to unruly children, especially by a pagan. It was evident that to Constantine Christianity was still only one of the imperial burdens. He could only hope that the weight of his temporal authority could be used in some way to neutralize the friction. Nothing remained to be done but to call a general council of the entire Christian church. This Constantine resolved to do, possibly at the recommendation of Hosius, the Bishop of Cordova, who had failed in his mission of reconciliation.

The council was therefore scheduled to meet at Nicaea (Iznik) in north-west Turkey the following spring, and Constantine expressed his decision to preside personally over the assembly. He pointed out that the clergy was in charge of the internal affairs of the church, but that he as emperor had been appointed by God to be bishop over the larger world with its temporal responsibilities.

The general Council of Nicaea assembled in May, 325 A.D. More than three hundred bishops accompanied by their priests and deacons attended the meetings. The Eastern church was more strongly represented than the Western group as the Bishop of Rome did not attend but sent two legates. It was a strange and incongruous group that finally assembled in the great hall of the imperial palace. After all the bishops had duly assembled, the emperor himself made a spectacular entrance. He was robed in gold and purple and richly adorned with jewelry and precious stones. A chair of gold had been made for his convenience and he presided with full imperial grandeur. He apparently considered it advisable to impress the entire assembly with the importance of the occasion. It has been reported that Constantine blushed when he entered the great hall and appeared ill at ease. There are several possible explanations for his lack of poise. He was still a pagan, presiding over a Christian council

for the purpose of preventing, if possible, a religious war. The notion that he was overcome by religious humility in the presence of so august an assembly is most unlikely. If Constantine was sincerely interested in the future of Christianity, his embarrassment could be explained by the fact that he carried in his hands a collection of documents consisting of accusations and cross-accusations that had been privately forwarded to him by the various bishops accusing each other of a variety of derelictions. As a pagan Constantine made an opening address in which he emphasized the importance of Christian fellowship among the leaders of their churches, and reminded all that were assembled there and were true followers of Christ that they should forgive one another, serve God, and act with charity and love.

Constantine's presence at the council has been subject to considerable criticism. Some hold that he should never have convoked an ecumenical assembly of this kind, and that in so doing he violated the spiritual prerogatives of the church. Actually, however, he seems to have presided in an honorary capacity and took little part, if any, in the theological discussions. The real heads of the council on a religious level were probably Hosius of Cordova and the papal



Early engraving, source unknown, representing the Emperor Constantine embracing Christian bishops.

legates, Victor and Vicentius. Nor is it clear whether Constantine was acting under pressure of the pope, Silvester I. In any event, Constantine involved himself in an unhappy situation, scarcely inclined to excite his admiration. He listened from his golden throne to a series of bitter personal quarrels and recriminations. Arius arose and expressed his own opinions so vehemently that many of the bishops put their hands over their ears in horror. It was finally resolved to examine the Scriptures with regard to the controversial points.

Two men of the same name more or less dominated the proceedings. One was Eusebius of Nicomedia, a Greek bishop inclined to favor the opinions of Arius. The other was Eusebius of Caesarea, the ecclesiastical historian. At the Council of Nicaea he led the moderates, who as their name indicated, represented a middle party and submitted the first draft of the old Nicene Creed, which was adopted with certain important changes. Eusebius of Caesarea was close to Constantine, but critics of the council doubt his basic integrity. To say the least, he was determined to retain the friendship of Constantine. The emperor, realizing that the council was hopelessly entangled in its controversial issues, recommended the formulation of the basic creed to which all the various bishops would subscribe and thus have a common and mutually acceptable statement of orthodoxy. Eusebius of Caesarea offered the baptismal creed of his own church as a pattern and, after certain phrases had been inserted, the creed was read to the council and signed by the majority of those present.

Twenty canons are attributed to the Nicaean Council. Most of these apply primarily to the clergy. Canon 17 forbade clerics to lend money at interest. The weighty matters having progressed as far as possible, Constantine took the occasion to celebrate the twentieth anniversary of his accession and invited the bishops to a splendid banquet at the end of which he bestowed rich presents upon them. Constantine had placed all facilities of transportation and communication at the disposal of the delegates, and it is noted that the banquet was the one occasion where there were no absentees. The records of the Nicaean Council are regrettably incomplete. Of this Mosheim writes, "The council assembled by Constantine at Nice, is one of the most famous and interesting events that are presented to us in ecclesiastical history; and yet, what is most surprising, scarcely any part of the history of the church has been unfolded with such negligence, or rather passed over with such rapidity." He adds that no authentic acts of its famous sessions are now extant. Specific details are lacking concerning the selection of the various books which were

brought together to form the New Testament. According to one account, the matter was solved by miraculous intervention. There seems to be very little to indicate that the canon or the controversy concerning the authority of the various books of the New Testament was actually solved at the Nicaean Council. There is one report on this by Pappas, but in all fairness it must be noted that supporting testimony is lacking. However, a more prosaic version implies that they were chosen by ballot. In 315 A.D., Eusebius of Caesarea, in his ecclesiastical history gives a catalog of the New Testament books. His list is approximately the same as that accepted in modern times. Cyril, Bishop of Jerusalem, accepted the same classification with the exception of omitting the Book of Revelation. In 367 A.D. Athanasius published his list. In all probability, the accepted list was approved with some reservations as early as Origen, 210 A.D. The bishops who assembled at Nicaea brought most of their treasured scriptural writings with them. The fate of the rejected works is unknown. It is believed that Eusebius pointed out to Constantine the dilapidated condition of the treasured scrolls and parchments. In any event, the emperor saw the wisdom of providing the various congregations with a comprehensive text of the accepted writings. He therefore sponsored the preparation of fifty large and fine volumes to be prepared for the use of the principal churches in Constantinople. This is probably the first occasion in which the two testaments were united in one volume. The text was in Greek, and there is a strong probability that the Codex Sinaiticus and the Codex Vaticanus were produced at this time.

THE GREAT CODICES OF THE BIBLE

The New Testament in the surviving form is known only through early Greek manuscripts of which the earliest are believed to date from the fourth century A.D. Three important manuscripts were probably among those commissioned by Constantine. They are the *Codex Vaticanus* (*Codex B*), *Codex Alexandrinus* (*Codex A*), and the *Codex Sinaiticus* (*Codex Aleph*). The first of these is in the Vatican Library and the other two are in the British Museum. These manuscripts are called *uncials*, because they are written entirely in capital letters.

There is a strong possibility that the three codices mentioned above were written in Alexandria in Egypt. At that time, the Jewish and Christian communities shared a common interest in spiritual matters. Considering many

other examples of their preoccupation with Gnosticism, Neoplatonism, and cabalism, such a marriage of right minds would have been most appropriate. Furthermore, Alexandria was an important center of classical publishing. Organized groups of scribes would copy almost any manuscript available in the Alexandrian libraries for a reasonable fee. The final destruction of these libraries may well have destroyed precious biblical manuscripts. This concept of their Egyptian origin gained some support from *The Mount Sinai Manuscript of the Bible*. "One of the arguments used in favour of the theory that the manuscript was written in Egypt is the sporadic occurrence in it, both in the text itself and in the earlier corrections, of an omega of a very curious shape (ϡ as against the usual ω). This very rare form is found in one or two papyri from Egypt, notably in Papyrus 28 of the John Rylands Library, Mancanus, it appears to be unknown elsewhere." The Greek *omega* resembles a number three lying on its back. The unusual form referred to in the above quotation has the central stem extended upward to resemble a trident.

There is a collection of sayings attributed to Jesus not included in the Gospels. These fragments are usually described as the Logia, or words recorded or remembered by those who heard the Master speak. It has been customary to assume that they were derived from manuscripts of the Gospels which have not survived to modern time. Possibly the earliest reference to these sayings is found in the second century writings of Bishop Papias of Hierapolis and further "sayings" appear in other writings of early church theologians as late as the fourth century.

In our library we have a small book published by the Oxford University Press under the title *New Sayings of Jesus and Fragment of a Lost Gospel* by Bernard P. Grenfell, D. Litt., M.A., and Arthur S. Hunt, D. Litt., M.A., London: 1904. These authors carried on excavations on the site of Oxyrhynchus, an ancient city about one hundred and twenty miles south of Cairo. In 1897 they discovered the Oxyrhynchus papyri of which Logion 5 is the one familiar to most biblical scholars, "Jesus saith, Wherever there are (two), they are not without God, and wherever there is one alone, I say, I am with him. Raise the stone, and there thou shalt find me; cleave the wood, and there am I." As usual, the discovery led to an intense scholarly controversy. Some authorities went so far as to suggest that the quotations may have originated among the Gnostic sects which were deeply involved in esoteric Christianity.

In the Chenoboskion library discovered near Nag Hammadi in the 1940s, there are many references to and quotations of Jesus, especially in the *Pistis Sophia*.

At this point it is appropriate to introduce Doctor Lobegott Friedrich Konstantin von Tischendorf who gained a worldwide reputation for his association with ancient biblical manuscripts. As a critic of the scriptural writings, he reflected a quality of literary integrity unsurpassed in his chosen field. The good doctor was born in 1815, received a typical scholastic education (including the University of Leipzig), and determined to make New Testament criticism the work of his life. We are not inclined to think of such a career as especially arduous; but Tischendorf died at the age of fifty-nine from fatigue and overwork, after being ennobled by the Czar of Russia for his achievements.

Doctor Tischendorf found his path of higher criticism extremely difficult. To quote his own words, “I resolved, in 1839, to devote myself to the textual study of the New Testament, and attempted, by making use of all the acquisitions of the last three centuries, to reconstruct, if possible, the exact text as it came from the pen of sacred writers. “For the accomplishment of this protracted and difficult enterprise it was needful not only to undertake distant journeys, to devote much time, and to bring to the task both ability and zeal, but also to provide a large sum of money, and this—the sinews of war—was altogether wanting.”

The two oldest manuscripts available to Tischendorf were the *Codex Vaticanus* and the *Codex Alexandrinus*. The first had originally been a complete Bible, but both manuscripts were defective. Undaunted by poverty (which has been so aptly termed the disease of the learned), young Tischendorf started out without sufficient funds to buy himself a new suit of clothes. In the period from 1840 to 1843 he was in Paris immersed in the treasures of the Bibliotheque Nationale. He made a scanty living assisting more famous scholars and publishing versions of the Greek New Testament. After numerous vicissitudes, he attempted his first journey to the Near East, convinced that the old monastery and convent libraries of the Greek Orthodox Church contained manuscripts useful, if not absolutely necessary, in the reconstruction of scriptural writings.

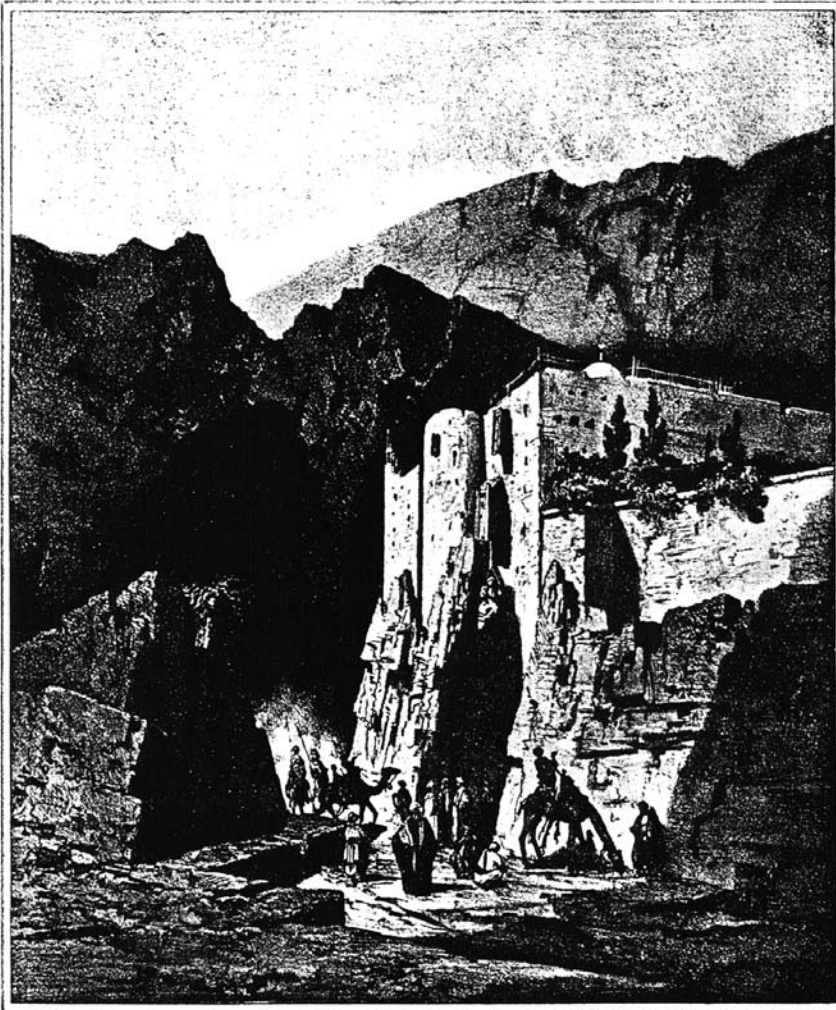
It was in the Holy Land that Doctor Tischendorf made his first great discovery. He tells us, “It was at the foot of Mt. Sinai in the Convent of St. Catherine, that I discovered the pearl of all my researches. In visiting the library of the

Monastery in the month of May, 1844, I perceived in the middle of the great hall a large and wide basket full of old parchments, and the librarian, who was a man of information, told me that two heaps of papers like these, moldered by time, had been already committed to the flames. What was my surprise to find amid this heap of papers a considerable number of sheets of a copy of the Old Testament in Greek, which seemed to me to be one of the most ancient that I had ever seen. The authorities of the convent allowed me to possess myself of a third of these parchments, or about forty-three sheets, all the more readily as they were destined for the fire. But I could not get them to yield up the possession of the remainder. The too lively satisfaction which I had displayed had aroused their suspicions as to the value of this manuscript.”

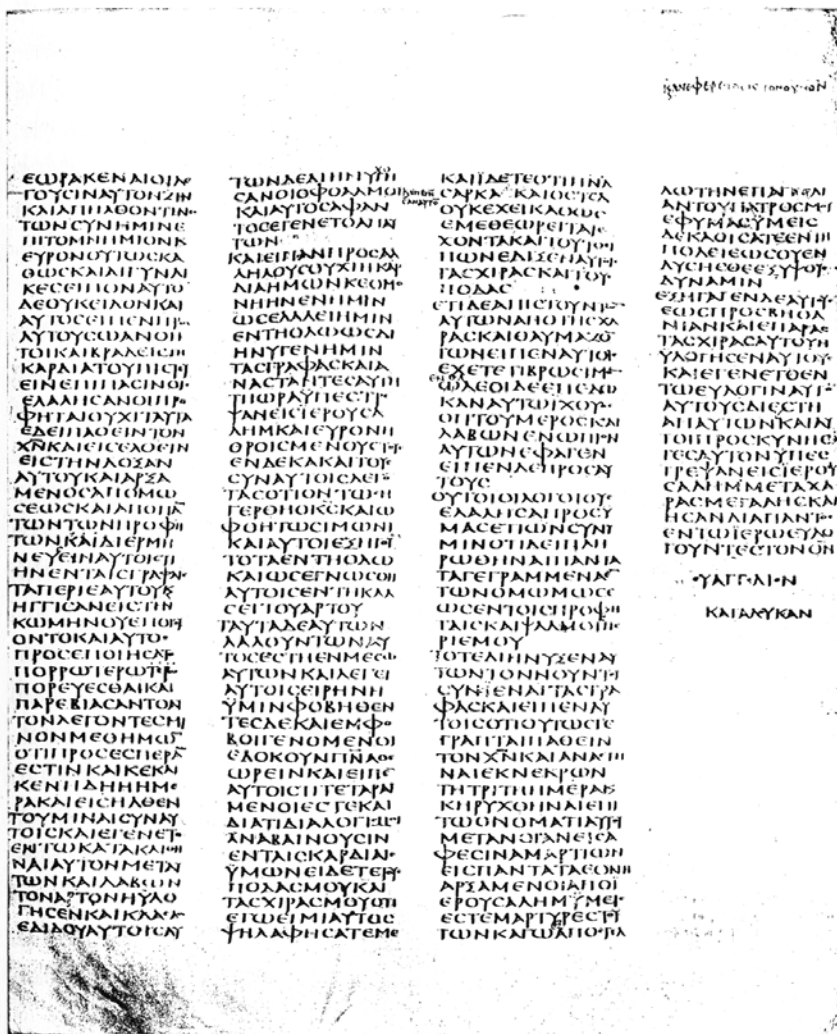
Tischendorf returned to Europe, and in 1846 published these fragments which he called the *Codex Friderico-Augustanus* in honor of the king of Saxony. The publication caused considerable stir among the scholastic elect, and he was appointed Professor Extraordinarius in Leipzig. He was certain in his own mind that a considerable part of the manuscript reposed in the Convent of St. Catherine, for he had seen at least eighty-six more leaves. Realizing that the convent was in the Russian zone of influence, he sought and secured the assistance of Czar Alexander II.

In January, 1859, Tischendorf was on his way back to the monastery. It appeared, however, that his mission would be unsuccessful. When it seemed that his trip had been in vain, he told his Bedouins on the fourth of February to hold themselves in readiness to leave on the seventh for Cairo. Toward evening he accepted an invitation from the steward of the convent to take refreshments with him in his cell. He then took down from the corner of the room a bulky volume wrapped in a red cloth. To his amazement, Tischendorf saw the fragments which fifteen years before he had seen in the basket, also other parts of the Old Testament, and the New Testament complete.

Eventually in October, 1859, after many adventures and delays, Tischendorf was able to secure the surviving leaves of the Mount Sinai Bible, and on the nineteenth of November he brought it to Russia and placed it in the hands of Czar Alexander II. This monarch was so amazed and delighted that immediate steps were taken to publish an exact facsimile for the use of scholars throughout the world. The production was under the personal supervision of Doctor Tischendorf.



The Monastery of St. Catherine on Mount Sinai reproduced from a picture by A. Dauzats exhibited in Paris in 1845, from a handbook issued for the Trustees of the British Museum in 1934.



Leaf of the Codex Sinaiticus showing the conclusion of the Book of Luke, fourth century A.D. (Original in the British Museum).

In 1869 the codex was presented to the emperor of all the Russias by the archbishop and his monks. Czar Alexander made a present of 9,000 rubles to the monastery in acknowledgment for the gift of the codex. In a brochure published by the Trustees of the British Museum in 1934 under the title *The Mount Sinai Manuscript of the Bible*, it is stated that the Codex Sinaiticus was purchased from the Soviet government in 1933 for the sum of 100,000 pounds.

The British Museum brochure also notes that the purchase of the codex would be of mutual advantage as the Russian government would expend the purchase price on goods made in Great Britain, thus furnishing employment for workmen in the British Isles. I was in London when the manuscript was first placed on exhibition. It was accompanied by a contribution box inviting the public to participate in the acquisition of this priceless treasure. I gave modest support to this project.

The thirty-nine books of the Old Testament as presented in the Christian Bible were written over a period of several hundred years. Ben Sira's grandson in 132 B.C. refers to Sacred Writings of his people as "the law, and the prophets, and other books of our fathers." The Torah, of Law, is attributed to Moses and includes the five parts of the Holy Scripture from Genesis to Deuteronomy in the present order. The Prophetic Books are divided into the early, the later prophets, and the minor prophets and total twenty-one books—of the most famous are Isaiah, Ezekiel, and Jeremiah. The "other books of our fathers" number thirteen and are among the most frequently read of the Old Testament writings. The Psalms and Proverbs are treasured by Jewish and Christian readers alike. Ecclesiastes is deeply devotional and the Song of Songs attributed to Solomon was regarded by the alchemists as an allegory of the transmutation of metals. The Old Testament is indispensable to the complete canon because it provides theological, cosmological, and anthropological support to moral and ethical teachings presented in the New Testament.

POST-NICENE BIBLES

The Septuagint Version of the Old Testament is the one quoted by Jesus in Luke 4:18-19. When Alexander the Great died, one of his leading officers named Lagos became Ptolemy I of Egypt, usually referred to as Ptolemy Soter, thus establishing the Macedonian dynasty in Egypt. Ptolemy offered

the Palestinian Jews a permanent and secure home in Alexandria and granted them Macedonian citizenship thus fusing Jewish, Greek, and Egyptian cultures to which later was added the learning of the Latin world.

The circumstances surrounding the production of the Septuagint Version of the Old Testament is stated briefly in C. A. Muses's revised edition of the Septuagint Bible, 1954. Charles Thomson (1729-1824) was the first to translate the Septuagint Bible into English. Thomson was Secretary of the Continental Congress of the United States of America, a close friend of Thomas Jefferson, and was highly respected by most of the Founding Fathers.

Dr. Muses tells us that during the reign of Ptolemy II, or Philadelphus (285 B.C.), this pharaoh was actively engaged in the enrichment of the famous Alexandrian libraries, a large part of which was housed in the royal palace. It was pointed out to Ptolemy that his collection should include a Greek translation of the sacred books of the Jews. According to this account, Demetrius Phalereus, librarian of Ptolemy, recommended that the books of Moses be included in the great Alexandrian collection. Pharaoh was pleased at the idea and sent Aristeeas and Andreas to Jerusalem to consult with Eleazar, who was then High Priest.

After being convinced of the sincerity of Ptolemy, Eleazar selected seventy-two men who had the greatest reputation for learning, six from each of the twelve tribes and sent them to Alexandria. It is noted that the Jewish scholars completed the translation of the Pentateuch in seventy-two days. The translation was then read in the presence of Ptolemy and numerous learned Egyptians. The original translation was limited to the five books of Moses, but by the first century A.D. this version included the complete Old Testament. The Septuagint Translation was into Greek which was more suitable to the scholarly atmosphere of the Alexandrian Jewish community.

St. Jerome (340/2-420) was ordained a priest at Antioch and went to Constantinople where he developed a strong friendship for St. Gregory Nazianzus. In 385 A.D., he left Rome for the last time and reached Bethlehem the following year where he remained in a monastic institution, practicing extreme austerities, and translating sacred texts. He wrote about one hundred homilies addressed principally to members of the clergy. In religious art, he is often depicted accompanied by a lion and a cardinal's hat which he never actually received due to the antagonism of prominent cleric.

ΓΕΝΕΣΙΣ.

2 Ἐν ἀρχῇ ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν. Ἡ δὲ γῆ ἦν ἄορατος καὶ ἀκατασκεύαστος, καὶ σκότος ἐπάνω τῆς ἀβύσσου· καὶ πνεῦμα Θεοῦ ἐπὶ ἐκφέρετο ἐπάνω τοῦ ὕδατος. Καὶ εἶπεν ὁ Θεός, γενηθήτω φῶς· καὶ ἐγένετο φῶς. Καὶ εἶδεν ὁ Θεὸς τὸ φῶς, ὅτι καλόν· καὶ διεχώρισεν ὁ Θεὸς ἀνὰ μέσον τοῦ φωτός, καὶ ἀνὰ μέσον τοῦ σκότους. Καὶ ἐκάλεσεν ὁ Θεὸς τὸ φῶς ἡμέραν, καὶ τὸ σκότος ἐκάλεσε νύκτα. Καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο πρωὶ, ἡμέρα μία.

6 Καὶ εἶπεν ὁ Θεός, γενηθήτω στερέωμα ἐν μέσῳ τοῦ ὕδατος· καὶ ἔστω διαχωρίζον ἀνὰ μέσον ὕδατος καὶ ὕδατος· καὶ ἐγένετο οὕτως. Καὶ ἐποίησεν ὁ Θεὸς τὸ στερέωμα· καὶ διεχώρισεν ὁ Θεὸς ἀνὰ μέσον τοῦ ὕδατος, ὃ ἦν ὑποκάτω τοῦ στερεώματος. Καὶ ἐκάλεσε ὁ Θεὸς τὸ στερέωμα οὐρανόν· καὶ εἶδεν ὁ Θεὸς ὅτι καλόν· καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο πρωὶ, ἡμέρα δευτέρα.

9 Καὶ εἶπεν ὁ Θεός, συναχθήτω τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ εἰς συναγωγὴν μίαν, καὶ ὠφθῇ ἡ ξηρά· καὶ ἐγένετο οὕτως. Καὶ συνέχθη τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ εἰς τὰς τρεῖς ἡμέρας, γῆν· καὶ τὰ συστήματα τῶν ὑδάτων ἐκάλεσε θαλάσσι· καὶ εἶδεν ὁ Θεὸς ὅτι καλόν. Καὶ εἶπεν ὁ Θεός, βλαστήτω ἡ γῆ βοτάνην χόρτου, σπείρον σπέρμα κατὰ γένος καὶ καθ' ὁμοίτητα, καὶ ἔξωλον κάρπimon ποιοῦν καρπὸν, ὅς τὸ σπέρμα αὐτοῦ ἐν αὐτῷ κατὰ γένος ἐπὶ τῆς γῆς· καὶ ἐγένετο οὕτως. Καὶ ἐξηγήκεν ἡ γῆ βοτάνην χόρτου, σπείρον σπέρμα κατὰ γένος καὶ καθ' ὁμοίτητα, καὶ ἔξωλον κάρπimon ποιοῦν καρπὸν, ὅς τὸ σπέρμα αὐτοῦ ἐν αὐτῷ κατὰ γένος ἐπὶ τῆς γῆς· καὶ εἶδεν ὁ Θεὸς ὅτι καλόν. Καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο πρωὶ, ἡμέρα τρίτη.

14 Καὶ εἶπεν ὁ Θεός, γενηθήτωσαν φωστῆρες ἐν τῷ στερωματι τοῦ οὐρανοῦ εἰς φαῖσιν ἐπὶ τῆς γῆς, τοῦ διαχωρίζειν ἀνὰ μέσον τῆς ἡμέρας καὶ ἀνὰ μέσον τῆς νυκτός· καὶ ἔστωσαν εἰς σημεῖα, καὶ εἰς καιροὺς, καὶ εἰς ἡμέρας, καὶ εἰς ἐνιαυτοὺς. Καὶ ἔστωσαν εἰς φαῖσιν ἐν τῷ στερωματι τοῦ οὐρανοῦ, ὥστε φαίνειν ἐπὶ τῆς γῆς· καὶ ἐγένετο οὕτως. Καὶ ἐποίησεν ὁ Θεὸς τοὺς δύο φωστῆρας τοὺς μεγάλους· τὸν φωστῆρα τὸν μέγαν εἰς ἀρχῇ

In the beginning God made the heaven and the earth. ²But the earth was unoriginally and unfurnished, and darkness was over the deep, and the Spirit of God moved over the water. ³And God said, Let there be light, and there was light. ⁴And God saw the light that it was good, and God divided between the light ⁵and the darkness. ⁶And God called the light Day, and the darkness he called Night, and there was evening and there was morning, the first day.

⁶And God said, Let there be a firmament in the midst of the water, and let it be a division between water and water, and it was so. ⁷And God made the firmament, and God divided between the water which was under the firmament and the water which was above the firmament. ⁸And God called the firmament Heaven, and God saw that it was good, and there was evening and there was morning, the second day.

⁹And God said, Let the water which is under the heaven be collected into one place, and let the dry land appear, and it was so. And the water which was under the heaven was collected into ¹⁰its places, and the dry land appeared. ¹¹And God called the dry land Earth, and the ¹²gatherings of the waters he called Seas, and God saw that it was good. ¹³And God said, Let the earth bring forth the herb of grass ¹⁴bearing seed according to its kind and according to its likeness, and the fruit-tree bearing fruit whose seed is in it, according to its kind ¹⁵on the earth, and it was so. ¹⁶And the earth brought forth the herb of grass bearing seed according to its kind and according to its likeness, and the fruit tree bearing fruit whose seed is in it, according to its kind ¹⁷on the earth, and God saw that it was good. ¹⁸And there was evening and there was morning, the third day.

¹⁴And God said, Let there be lights in the firmament of the heaven ¹⁵to give light upon the earth, to divide between day and night, and let them be for signs and for seasons and for days and for years. ¹⁶And let them be for light in the firmament of the heaven, so as to shine upon the earth, and it was so. ¹⁷And God made the two great lights, the greater light for regulating the day and the

² Gr. and between the darknesses. ³ Heb. spirit. ⁴ Gr. meeting.

⁵ Lat. + eis ὁμοίότητα

⁶ Gr. their meetings.

⁷ Gr. systems.

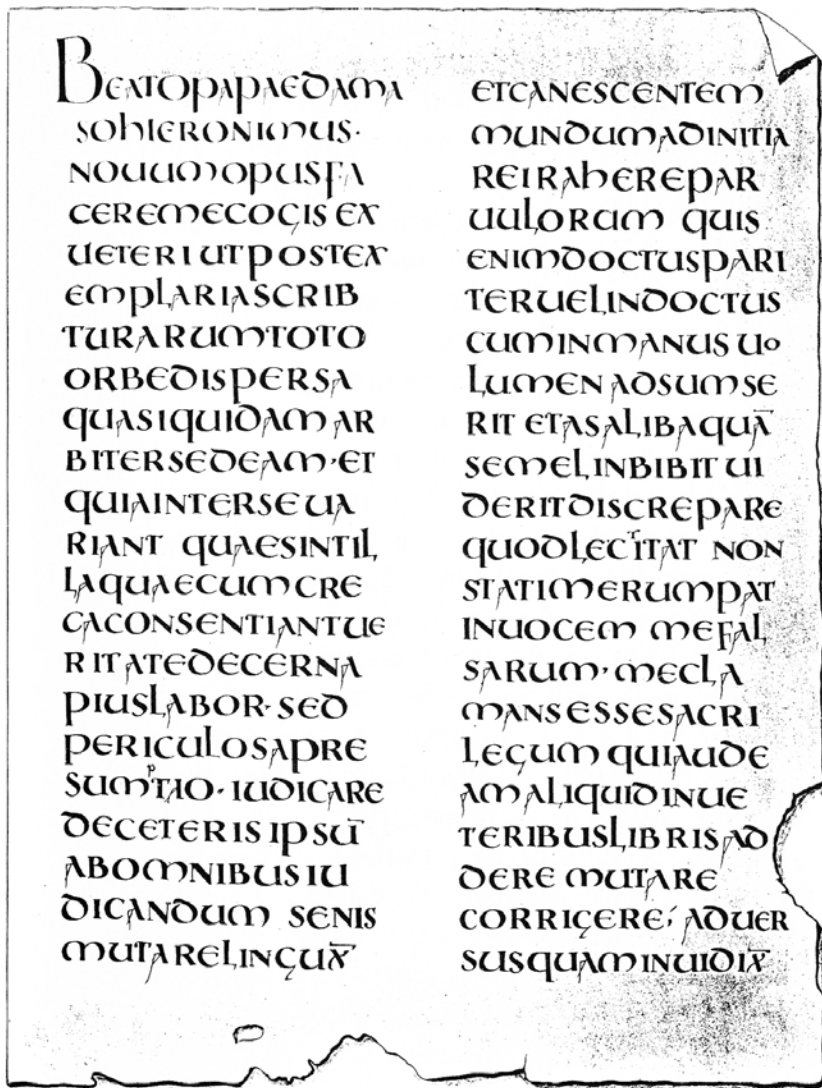
⁸ Gr. sowing.

¹⁴ Gr. for light or shining.

The greater part of his life in Bethlehem was spent in translating the Testaments from Hebrew, Greek, and Latin manuscripts. Jerome completed the Vulgate in 405 A.D. The term *Vulgate* means “the common tongue,” *vulgata* in Latin. Pope Damasus, who was then Bishop of Rome, encouraged him to prepare the Latin version. During the period of translation, Jerome sent to Damasus his Translation of the New Testament accompanied by a letter which included the following statement: “But if we are compelled to seek the truth among many manuscripts, why not go back to the original Greek and with that before us, correct what has been faultily translated or recklessly amended by incompetent revisers, or added to or altered by nodding copyist.” (See page 119 of *The One Book* by Warwick James Price, Philadelphia: 1928.) As might be expected Jerome’s labors were downgraded by most of his contemporaries and it was not until the pontificate of Gregory the Great that the Vulgate was officially recognized in 604 A.D.

By the sixth century, manuscripts in several languages including copies in Syrian were in circulation. However they added very little on the level of source material. After the destruction of the temple at Jerusalem in 70 A.D., the Septuagint Version lost favor among Jewish scholars and rabbis, and an effort was made to prepare a new version with a special consideration of the doctrines of the Pharisees. This resulted in the Old Testament being revised by Aquila, and this revision was used in synagogues for a considerable length of time. This was a most significant period in the early history of the Bible, and reverence for the letter of the Scriptures increased rapidly and affected all subsequent editions. It became virtually impossible to correct errors and inconsistencies, and tradition seriously crippled scholarship. This attitude is strongly noticeable in connection with revisions during the last fifty years.

From the tenth century to the invention of printing the number of Bible manuscripts increased rapidly, but they were principally copies for use in monasteries, churches, and for noble families. Although intended to be faithful reproductions of earlier works, minor changes were made, partly due to the limited abilities of the scribes, and partly to earlier inconsistencies, faithfully preserved or interpreted. For example, a scribe checking his work might find he had left out a word so he placed it in the margin. A later copyist carefully repeated the procedure or attempted to discover a secret motive behind the previous error. Many old manuscripts developed marginalia, and it became impossible to determine the source of these annotations. Sometimes



Leaf of a seventeenth century manuscript of the Vulgate from the original in the Cathedral of Notre Dame at Paris from UNIVERSAL PALEOGRAPHY by M. J. B. Silvestre, London: 1850.



Title leaf of a Pauper's Bible, undated, but early fifteenth century. In the center is the Annunciation scene. From H. Humphreys, HISTORY OF THE ART OF PRINTING, London: 1868

they were omitted as irrelevant, but not infrequently efforts were made to insert them as parts of the original texts. This is one reason why the great codices of the fourth and fifth centuries are so valuable to editors of the Bible.

PRINTED EDITIONS OF THE BIBLE

The Venetians traded with China as early as the thirteenth century A.D. and probably adapted the Oriental wood-block printing technique in the production of playing cards. The Chinese, Korean, and Japanese already had extensive libraries of printed books several centuries earlier. Religious pictures printed from hand-cut wooden blocks using Oriental methods were circulated on the European continent twenty-five or thirty years before Gutenberg invented his press. Again, following the Asiatic precedent, groups of the separate block-printed leaves were brought together to form what is now called the *Biblia Pauperum*, or the Pauper's Bible. The collections consisted principally of biblical stories and were assembled in groups of forty leaves. The accompanying illustration is reproduced from Humphreys' *History of the Art of Printing*, London: 1868. This leaf forms the title page of the first edition of the *Biblia Pauperum*.

According to Humphreys, the overall theme features God the Father breathing upon the Virgin, and in the breath of Deity the Spirit of the Holy Ghost is seen descending in the form of a dove, followed by the Infant Christ bearing his cross. Eve's temptation foreshadows the birth of Christ, and the armored figure of Gideon, who became saturated with dew, was made to typify Christ's birth by the infusion of the Holy Spirit. The facsimile is from the copy which came to the British Museum with the Royal Library.

THE GUTENBERG BIBLE

The earliest book printed from movable type in Europe is now referred to as the Gutenberg Bible. It first appeared about the year 1455, but work upon it probably started in 1450. The motives behind this massive undertaking are not fully known or strictly honorable. The original intent might have been to sell the volumes as handwritten manuscripts similar to those in the libraries of the nobility and the clergy. A special font of type cast in metal from molds was prepared. In this font there were several widths of each letter and

The image shows a single leaf from the Gutenberg Psalter of 1456. At the top, there are two staves of musical notation in square neumes on red four-line staves. Below the staves, the text is written in a Gothic script. The first line of text is "Sruite . Luvae . Dñus diebus." and the second line is "Alle lnia . Luvae Tempore paschali." Below this, there is a large, ornate initial 'B' decorated with intricate floral and foliate patterns. To the right of the initial, the text continues: "Eatus vir qui non abijt in consilio impiorum; et in via peccatorum non stetit; et in cathedra pestilentie non sedit. Sed in lege domini voluntas eius; et in lege eius meditabimur die ac nocte. Et erit tanquam lignum quod plantatum est senis deorsus aquę: quod fructum suum dabit in tempore suo. Et folium eius non defluet; et omnia quę faciunt prosperabunt. Non sicut impij non sicut; sed tanquam pulvis quem pręter ventus a facie terre. Ideo non resurgunt impij in iudicio neque peccatores in consilio iustorum. Quoniam novit dominus viam iustorum et iter impiorum pręibit. Et sicut."

A leaf from the PSALTER of 1456 by Gutenberg. From a reproduction panel printed in 1933 at the Chicago World's Fair.

it required much time and great pains to justify both margins and at the same time keep the spaces between letters and words uniform. A replica of the Gutenberg press was brought to Chicago for the World's Fair of 1933. Using the same techniques and copies of the original type, a number of sheets were struck off, one of which is reproduced here. This psalter was printed in 1456 after Gutenberg lost control of his press.

The motive which impelled Gutenberg to carry on his work in absolute secrecy has been the subject of considerable speculation. In any event, it brought him nothing but financial disaster. There is an old story that ecclesiastical authorities suspected that the devil was cooperating in the enterprise. It was obvious that actual manuscripts could not be produced with such speed and accuracy by any normal means. His creditors moved in on him and took possession of the printing equipment he had invented.

The storm that surrounded the publication of the first printed Bible finally subsided. Adolph of Nassau, who became Bishop of Mainz in 1462, appointed Gutenberg a gentleman of his court, an elevation supported by an official diploma. Of this incident Henry Noel Humphreys writes, "From the diploma, dated 1465, which confers this honorary title upon Gutenberg, and which has been published by Johannis and also by Wolf, it appears not to have been entirely an empty honour that was thus bestowed, for we find included, the annual grant of twenty matters of corn and barrels of wine for the use of his house, and also an official court suit, which, from what we know of the costume of the time, must have been of somewhat gorgeous character." (See *A History of the Art of Printing*, London: 1868.)

By a stroke of good fortune, I was able to acquire an original leaf of the Gutenberg Bible. In 1921, a folio was issued under the title *A Noble Fragment Being a Leaf of the Gutenberg Bible, 1450-1455, with a Biographical Essay by A. Edward Newton*, one of the greatest of modern bibliophiles. The volume is a slender folio and included an original page of the forty-two-line Bible from 1 Maccabees 10:11. Laid in is a copy of the Gutenberg keepsake published in 1924 by John Henry Nash. We are happy indeed to have this venerable leaf as it is now regarded as impossible that another copy of the complete Bible will ever be placed on sale.

Some years ago we secured two collections of leaves from famous Bibles dating from the twelfth to twentieth century. The material was collected and annotated by Otto F. Ege, lecturer on the history of the book, School of

MACC

exercitū tantū in campo ubi nō est la-
pis neq; saxum: neq; locus fugiendi.
Et audiuit autē ionathas sermone
appolloniij: mor⁹ ē animo. Et elegit
decem milia viros: et egit ab iherusa-
lem: et occurrit ei symon facies eius in
adiutorij. Et applicuerunt castra in
ioyppen. Et reducit eū a ciuitate: quia
custodia appolloniij ioyx erat: et oppu-
gnauit eam. Et egrediens qui erat in ci-
uitate aperuerunt ei: et obtinuit iona-
thas ioyppen. Et audiuit appollonijs:
et admoit eia milia equitum. et ex-
ercitū multū. Et abiit i azorum tanq;
inter faciens: et statim egit i campum:
eo quod habere multitudinem equi-
tū et cōsidere in eis. Et insecutus est
eum ionathas in azorum: et conumi-
secunt predictū. Et reliquit appollonijs
in castris mille equites post eos occul-
te. Et cognouit ionathas quoniam
insidie sunt post se: et circueit castra
eius: et iecerunt iacta in plū a mane
usq; ad vespem. Populus autē sta-
bat sicut precepit ionathas: et labora-
uerunt equi eos. Et cecit symon exer-
citu suū: et cōmisit oia legionē. Equi-
tes enī fatigati erant. Et contemti sunt
ab eo: et fugerūt. Et qui dispersi sunt pre-
campū fugerūt in azorum: et intraue-
runt in bethagon ydoli suū: ut ibi
se liberaret. Et succedit ionathas azo-
rum et ciuitates que erant in circuitu
eius: et accepit spolia eorū: et templum
dagon: et omnes qui fugerūt in illud
succendit igni. Et fuerūt qui ceciderūt
gladio cum hys qui succensī sunt: fecerūt
octo milia viros. Et mouit inde iona-
thas castra: et applicuit ea aschalonā
et egesserunt de ciuitate obuiā illi in ma-
gna gloria. Et reuersus est ionathas
in iherusalem cū suis habentibus spolia

mea. Et factū est ut audiuit alexander
rex symonos istos: addidit adhuc glo-
rificare ionathan. Et misit ei fabulam
aurum: sicut consuetudo est dari co-
gnatis regum. Et dedit ei ascharon et
omnes fines eius in possessionē. **E**t
rex egypti congregauit exercitū
sicut armeniam que ē terra orāni
maris: et naues multas: et querebat
obtinere regnū alexandri dolo: et ad-
dece illud regno suo. Et egit in syriam
verbis pacificis: et apercebat eū ciui-
tates: et occurrerant ei: quia mādue-
rat alexander rex egre ei obuiam: eo qd
fuerat suus filius. Cum autem introiret
ciuitatem ptolomeus: ponebat custo-
dias multum in singulis ciuitatibus.
Et ut appropiauit azoro ostendit ei
ei templū dagon succensū igni: et azo-
rum et cetera eius deuoluta et corru-
pta: et eorū qd reli erant in bello nu-
mulos: quos fecerant stecus viani. Et
narrauerunt regi quia hec fecit iona-
thas: ut inuidiā facerent ei. Et tacuit
rex. Et occurrit ionathas regi i ioyppen
cum gloria: et inuicem se salutauerūt:
et dormierūt illic. Et abiit ionathas
cum rege usq; ad flumiū qui vocabat⁹
eleuther⁹: et cū eis ē i iherlm. Rex autē
ptolomeus obtinuit dominium ciui-
tatu usq; hieunam maritimā: et regi-
rabat in alexandrum consilia mala.
Et misit legatos ad denierum diceō.
Veni componamus inter nos pactū
et dabo tibi filiā meam quā habet ale-
xander: et regnabis in regno patris
tui. Perierit tui me: quod dederim illi
filiā meam. Quasiuit tui me occideret.
Et viupauit eum: propterea qd cōcipie-
rat regnum eius. Et abstulit filiā suā
et dedit eā denieris: et alimauit se ab
alexandro: et manifestare sūt inimici de

Library Science, Western Reserve University, Cleveland, Ohio. Each specimen was beautifully matted and included a label dating the leaf and information about the translator and publisher. The leaves had been salvaged from damaged and incomplete volumes and were of interest not only to scholars but typographers and those concerned with the production of early printing establishments. The original leaf of an early book has greater appeal than the finest modern reproduction. When loaning biblical material in leaves to public institutions for exhibition purposes, there is no danger that a priceless volume may be damaged or stolen. Early manuscripts or printed incunabula are usually fragile, and lengthy exposures—even in cases—are not recommended.

So far as Bibles are concerned, we have a fair holding in foreign translations of either the complete work, the New Testament, or separate books. The Irish New Testament stands side by side with the Four Gospels in Turkish, the New Testament in Sanskrit, the Mongolian Gospel of Matthew, and the Chinese New Testament. The library collection includes several early and rare Bibles and twenty editions in English.

It is also noticeable that a number of important editions of the Holy Scriptures were inspired by reformers who gained unusual distinction by openly condemning the teachings of the incumbent clergy. Even St. Jerome was not over popular in his own day, and he was dead for many years before his text was fully approved. Among the best-known English versions of the Bible are the Wycliffe, Tyndale, Coverdale, and the King James.

MARTIN LUTHER (1483 - 1546)

The German edition by Martin Luther caused a considerable stir which has not entirely subsided in our day. Luther was excommunicated, but it is likely that he would have had worse treatment had he not come under the protection of the German guilds. The little room or, perhaps more correctly, cell where he labored on his translation has long been a tourist attraction. There is a blotch on the wall which is always pointed out. It seems that while Martin Luther was engaged in his appointed task, the devil came up through the floor in an effort to divert his attention. Luther picked up his heavy inkwell and threw it at the demon who apparently vanished, but the ink stain on the wall is plainly visible after all these centuries.



A photograph of the little room where Luther labored on his translation of the Bible, showing the blotch on the wall which is always pointed out to tourists. (1895)

After the celebrated trial at Worms in 1521, Luther exhibited a spiritual resolution that might have brought down upon him the displeasure of the elector of Saxony and the maledictions of the clergy. It was considered prudent therefore for him to retire to the Black Forest with some of his closest followers and take up residence in the forbidding old Wartburg fortress and seek the safety of seclusion. Obviously unsuited for protracted idleness, Luther began a translation of the New Testament into German which he finished in three months, basing it upon Erasmus' Greek text. This was published in 1522.

While working on the Old Testament he is quoted as saying, "I am now at work translating the prophets. Good Heavens! How hard it is to make the Hebrew writers speak German." Having completed his translation, Luther invited his most learned friends to pass judgment upon the sufficiency of his endeavor. Among those he consulted was Philipp Melanchthon. It was Luther's Bible that raised the German language to the level of scholarship.

The accompanying illustration reproduces the title page of Luther's German translation of the Bible, printed at Wittenberg in 1541. The trunk of a tree divides the title page. On the viewer's right is the Christian mystery



Title page of Luther's German translation of the Bible printed at Wittenberg in 1541, from Humphreys, HISTORY OF THE ART OF PRINTING, London: 1868.

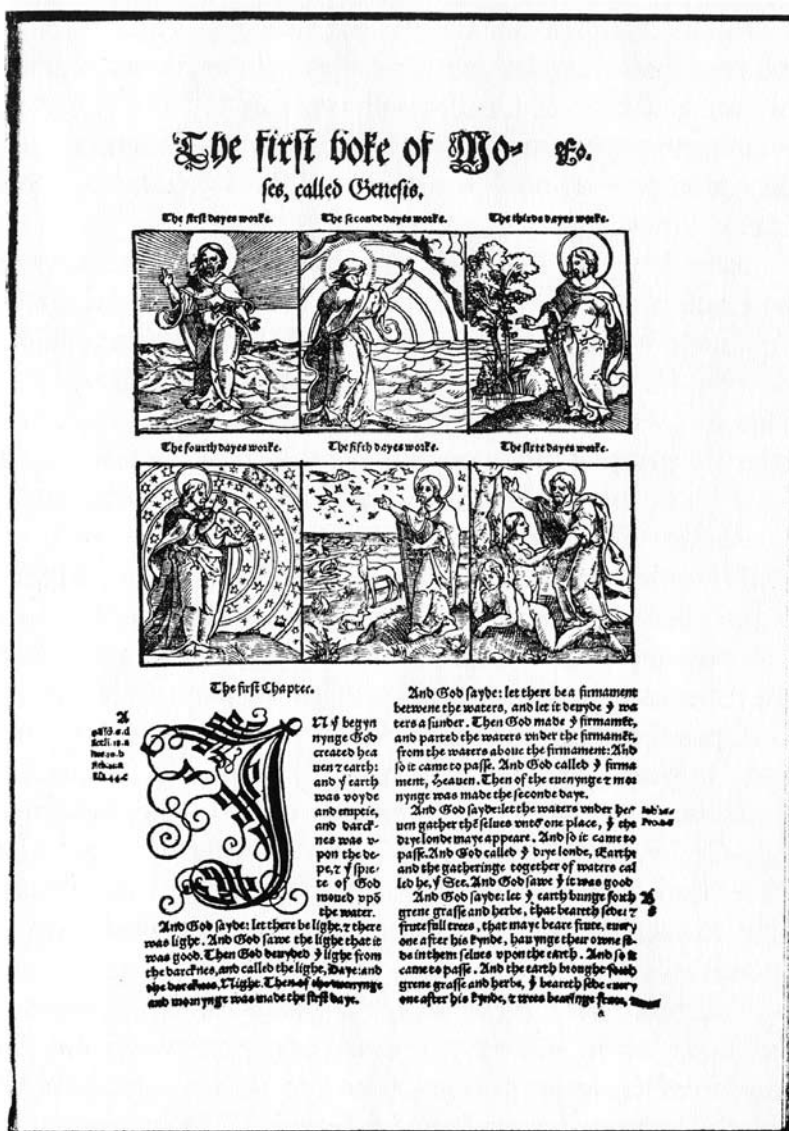
beginning at the top with the glory of God and the heads of seraph. In the center area is the resurrection of Christ and his victory over sin and death. At the bottom, Christ is represented upon the cross and John the Baptizer reveals the mystery of the cleansing of blood. On the left side are all the corruptions against which Luther raised his voice. The left side of the tree is withered. Deity, again represented in a cloud, is overcoming evildoers. Adam and Eve with the serpent are also featured against the pastoral background of the Edenic world.

John Wycliffe (1320-1384) was resolved to provide the English people with a complete translation of the Latin Vulgate. The public was well pleased, but the clergy were far from happy. Wycliffe completed the translation of the Bible in 1383 and died a natural death the following year. Thus he escaped the vengeance of the church which could only dig up his remains and have them publicly burned.

William Tyndale (1492?-1536), though born in England, left that country in 1524 never to return. An edition of his New Testament was published in Worms. He was relentlessly pursued until 1535 when he was arrested and imprisoned near Brussels. His enemies were determined to dispose of him and in 1536 he was garroted and his body burned. The labors which Tyndale was unable to finish were carried on by Miles Coverdale and the Tyndale-Coverdale Bible was the foundation upon which the King James Version was based. This Bible was literally read to pieces, and no perfect copy of the first edition is known to exist.

The Matthew's Bible which appeared in 1537 is a respectable work, but no one has been able to decide the identity of the reviser. There seems to be a suspicion that it was the *nom de plume* of John Rogers. If he attempted to conceal his true identity in order to escape persecution, he failed. He is often referred to as the first Protestant martyr, and was condemned to death during the reign of Mary I and was burned at the stake of February 4, 1555. His wife and children were denied the right to see him before his execution.

During the reign of Mary, English Protestants departed the country and took refuge on the Continent. When Elizabeth came to the throne, the Protestant cause was favored and the Catholics established themselves in the more favorable atmosphere of France. They almost immediately felt it necessary to issue a Catholic Bible in the English language. The New Testament was translated from the Vulgate, and the wording is strange and wonderful. A number



The first page of the Coverdale Bible printed in 1535. The Book of Genesis with wood-cut illustrations of the six days of creation. From Humphreys, HISTORY OF THE ART OF PRINTING, London: 1868.

Dauid.

OF KINGS.

675

38 king, and doe to him whatsoeuer semeth good to thee. † The king therfore sayd to him: Let Chamaam passe on with me, and I wil doe for him whatsoeuer shal please thee, and al, that
39 thou shalt aske of me, thou shalt obtayne. † And when al the people and the king had passed Iordan, the king kissed Berzellai, and blessed him: and he returned into his place.
40 † The king therfore passed into Galgal, and Chamaam with him, and al the people of Iuda had brought ouer the king, and the halfe part onlic of the people of Israel were present.
41 † Therfore al the men of Israel concurring to the king, sayd to him: Why haue out brethren the men of Iuda stolen thee, and brought the king and his houshold ouer Iordan, and al the men of Dauid with him? † And euerie man of Iuda answered the men of Israel. Because the king is neerer to me: why art thou angrie for this matter? haue we eaten any
42 thing of the kinges, or were there giftes geuen vs? † And a certayne man of Israel answered the men of Iuda, and sayd: I am greater by ten partes with the king, & to me pertayneth Dauid more then to thee: Why hast thou done me wrong, and it was not told me first, that I might bring backe my king? And the men of Iuda answered more sharply then the men of Israel.

CHAP. XX.

Seba raiseth rebellion, is pursued by Iobab, (10. Who in the way treacherously killeth Amasa,) 13. Abela is besieged, because Seba saweth him self there. 20. but his head being cut off and cast ouer the wal to Iobab, the armie departed. 23. Chief men in office are mentioned.

1 **I**T chanced also that there was there a man of Belial, named Seba, the sonne of Bochri, a man of Iemini: and he founded the trumpet, and sayd: We haue no part in Dauid, nor inheritance in the sonne of Isai: Returne into thy tabernacles Israel. † And al Israel was separated from Dauid, and folowed Seba the sonne of Bochri: but the men of Iuda
2 stucke to their king from Iordan vnto Ierusalem. † And when the king was come into his house to Ierusalem, he tooke the ten women his concubines, which he had leift to keepe the house, and he deliuered them into custodie, allowing them victuals: and he went not in vnto them, but they were shut vp vntil the day of their death liuing in widow-
3 hood. † And the king sayd to Amasa: Cal me together al the

Nnn 2

men

A leaf from the first Rheims-Douai Bible, 1609-1610 A.D. This is the first edition of the Roman Catholic Bible in English and was printed in Douai, France.



Bookplate by C. W. Sherborn for the library of the Abbey of St. Gregory the Great. The armorials feature a standing figure of St. Gregory; at the upper left, the fleur-de-lis of France; and at the right, the arms of England.

of English words also appear unknown in other translations of the Bible such as *colinquinations* (“de-filements”) and *exinanited* (“humbled”).

The Book and Its Story by L.N.R., 1855, discusses the Douay Bible at some length. It was probably inspired in England that it was no longer possible to restrict its circulation. The Catholics, therefore, made their own translation. Thomas Fuller has said that it is a translation in need of being translated. Reproduced herewith is a leaf from the first Rheims-Douai Bible (1609-1610).

It was printed at Douai by Laurence Kellam at the sign of the Holy Lambe. When this version reached England, it resulted in confusion and conflict between the Protestants and the Catholics and is probably partly responsible for the preparation of the King James Version. In 1605, a monastery to St.

Gregory the Great was established at Douai in France to escape from English influence. During the French Revolution, safety recommended that the abbey would be safer on English soil. For some time it functioned at Acton Burnell, and in 1814 it was permanently situated at Downside.

THE BISHOPS' BIBLE

Queen Elizabeth I (1533-1603) had a mind of her own. For one cause or another, she decided that the time had come to defend the divine rights of sovereignty. She ordered Archbishop Parker to head a royal commission to prepare a version of the Holy Scriptures which would meet her approval. The result was the Bishops' Bible of 1568. The volume had a fine appearance making use of vignettes which originally appeared in Ovid's *Metamorphoses*. The distinguished book collector, A. Edward Newton, in his admirable work *The Greatest Book in the World*, Boston: 1925, writes of the Bishops' Bible, "No thing was left undone to make this appealing; it was issued in magnificent style with a portrait of Queen Elizabeth and—in very bad taste—another of her supposed lover, Robert Dudley, the Earl of Leicester, and of Lord Burleigh, her minister." Newton also notes that about the best thing that could be said about the Bishops' Bible is that it served to pave the way for the King James Version.

The seventeenth century was the golden age of English letters. Dedicated scholars expanded the horizons of knowledge and enriched the language. This period also brought about vast improvements in education and heralded a universal reformation of arts and sciences. In a few short years, Bacon gave the world *Novum Organum* and Burton, *The Anatomy of Melancholy*. The plays attributed to Shakespeare and the King James Version of the Bible also appeared. The same era cradled the alchemists and the Rosicrucians and inspired the colonization of the Western world. Naturally, these changes met strenuous resistance. Conservative factions were locked in bitter feuds with progressives. Orthodoxy locked horns with mysticism, and there was definitely a new approach to the Sacred Scriptures. Jewish cabalists were exploring the Gematria and Notarikon, and Christian cabalists were searching for the secrets beneath the surface of the New Testament. In spite of all of this fervor however, humanism was assailing the infallibility of theology.

The prophecie

- D** 11 Every one had foure faces, and every one foure wings, and vnder their wings, the likenesse of mens hands.
- 12 Touching the similitude of their countenances, they were the very same countenances which I sawe at the river Chebar, and the selfe same appearances: every one in his going, went straight forwarde.

The.xi. Chapter.

1. VVho they were that seduced the people of Israel. 5. Against these he prophesieth, shewing them howe they shall be disperfed a-broade. 19. The renewing of the hart cometh of God. 21. He threatneth them that leane vnto their owne counsailes.

- M** 1 **W**herouer, I spirit lift me vp, & brought me vnto the east gate of the Lorders house, which lieth eastward: and beholde, at the entrie of the gate were five and twentie men, among whom I sawe Jaazaniab the sonne of Azur, and Shetiah the son of Banaiabab, the rulers of the people.

- 2 Then sayde he vnto me, Thou sonne of man, these menne imagine mischief, and a wicked counsaile take they in this cite,

- 3 saying, It is not neare, let vs build houses: this (Hierusalem) is the (c) cauldron, and we be the fleshe.

- 4 Therefore walke thou propheticke againste them: yea propheticke, O sonne of man.

- 5 And with that fell the spirit of the Lorde vpon me, and sayde vnto me, Speake, thus sayth the Lorde: In this maner haue ye spoken vnto the house of Israel, and I knowe the imaginations of your harts.

- 6 Many one haue ye murdered in this cite, and filled the streets full of the slayne:

- B** 7 Therefore, thus sayth the Lorde God, The slayne men that ye haue layde on the ground in the cite, are the (b) fleshe, and this cite is the cauldron: but I will bring you out of it.

- 8 Ye feared the sword, and I will bring a sword ouer you, sayth the Lorde God.

- 9 And I will bring you out of the middest thereof, and deliuer you into the handes of strangers, and will execute iudgements among you.

- 10 Ye shall fall by the sword, in the borders of (c) Israel: will I iudge you, and ye shall knowe that I am the Lorde.

- 11 This cite shall not be your cauldron, neither shall ye be the fleshe therein: but in the borders of Israel will I punish you,

- 12 That ye may knowe that I am the Lorde, in whose commandements ye haue not

walked, nor kept my lawes: but haue come after the customes of the Heathen that lye round about you.

- 13 Nowe when I propheticke, (d) Shetiah the sonne of Banaiabab died: then fell I downe vpon my face, and cryed with a loude voyce, saying, Ah Lorde God, wilt thou then utterly destroy all the remnant in Israel?

- 14 And so the word of the Lorde came vnto me on this maner,

- 15 Thou sonne of man, thy brethren (even) thy brethren, the men of thy kindred, and all the house of Israel, wholly (are they) vnto whom the inhabitants of Hierusalem haue sayde, (e) Whosoever yett saue from the Lorde, for the Land is given vs in possession.

- 16 Therefore (tel them,) thus sayth the Lorde God, Although I sende them farre off among the Gentiles, and scatter them among the nations, yett will I be to them as a little (sanctuarie, in the landes where they shall come.

- 17 Tell them also, thus sayth the Lorde God, I will gather you agayne out of the nations, and bring you from the countries where ye be scattered, and I will giue you the land of Israel agayne.

- 18 And they shall come thither, and they shall take away all their idoles, and all theyr abominations from thence.

- 19 And I will giue them one hart, and I will put a newe spirit within their bowels: that stonie hart will I take out of their body, and giue them a fleshy hart,

- 20 That they may walke in my commandements, and keepe mine ordinances, and do this, that they may be my people, and I their God.

- 21 But to the hart of their idoles, and theyr abominations, their hart goeth, their wayes will I bring vpon their owne heads, sayth the Lorde God.

- 22 After this did the Cherubims lift vp theyr wings, and the wheelers belides them, and the gloire of the God of Israel was vpon them on high.

- 23 So the gloire of the Lorde wente vp from the middest of the cite, and stood vpon the mount of the cite towaide the East.

- 24 And the spirit toke me vp, and brought me againe to Chalbra. so the captiuitie, in a vision by the spirit of God: then the vision that I had seene went vp from me.

- 25 So I spake vnto the (b) captiues all the wordes of the Lorde whiche he had shewed me.

d. It seemed that this noble man dyed of some terrible death, and therefore the propheticke feared some strange judgement of God toward the rest of the people.

e. They that remayned still at Hierusalem, thus repined that they were gone into captiuitie, as though they were cast off, and forsaken of God.

f. They shall be yett a little Church, whom he will preserve, though they be disperfed, and for a time afflicted.

Ier. 32. d. Ezech. 16. d.

D

Ezech. 10. 2.

g. Those that were led away captiues with Ieconiah.

The

A leaf from the Bishops' Bible of 1575. Though produced under the direction of the Archbishop of Canterbury, only nineteen editions seem to have been printed.

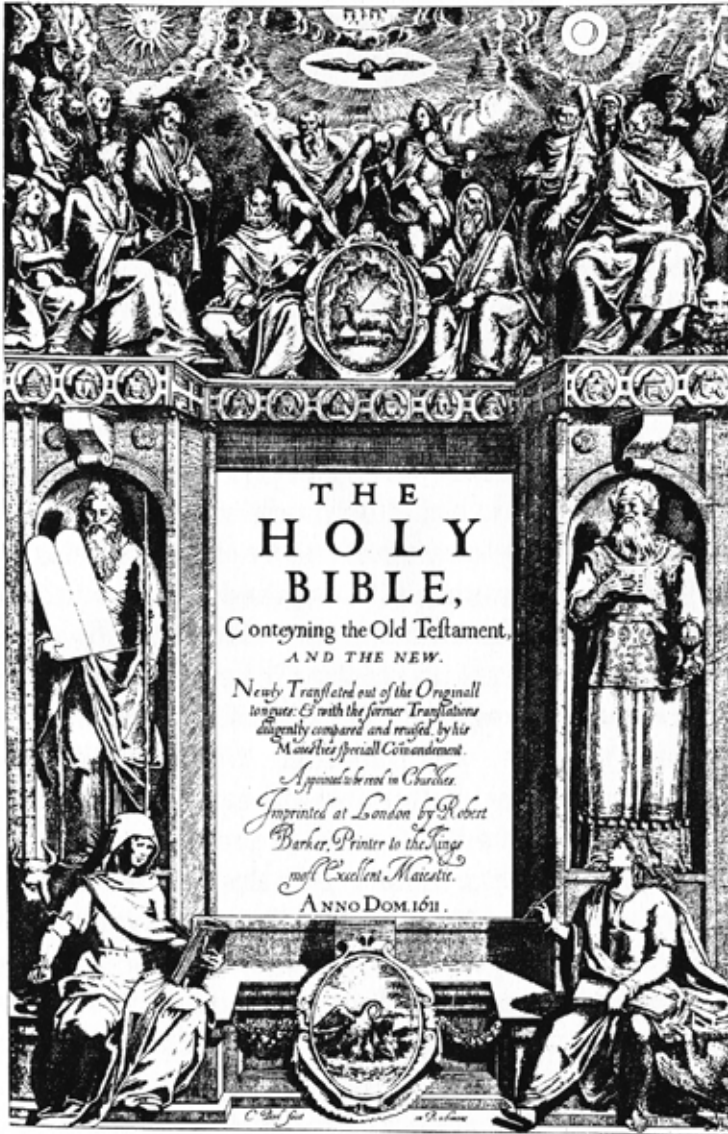
Bibles were appearing in many languages in various parts of Europe, and it soon became obvious that translation of the Holy Scriptures was a delicate and dangerous procedure. Various Protestant sects had a tendency to favor the works of their own pens and the jots and tittles became formidable barriers in both church and the home. Things gradually subsided however, and for over three hundred years the King James Version was the choice of the Protestant Christian world. The rise of a highly industrialized culture, however, began to color religious view points. It was erroneously assumed that the new was superior to the old simply because it was more recent.

As the attitude toward Deity became increasingly critical, the simple faith of our fathers was undermined. The country church gave place to a modern architectural masterpiece, the interior of which somewhat resembled the Senate Chamber in Washington, D.C. Many eccentric structures were sanctified to God but were actually memorials to outstanding architects.

THE KING JAMES AND OTHER SEVENTEENTH CENTURY BIBLES

When James VI gave up the peace and quiet of the Scottish highlands to become James I of England, he was not entirely popular. The early years of his reign were burdened with conflicts and criticisms and not the least of these centered on the on the editions of Holy Writ. Many serious Bible students, discouraged by the local confusion, ordered Bibles from the Continent. Those in general circulation included the Coverdale, the Matthew, the Great Bible, the Bishops' and the Geneva. Some further complication arose as Luther's translation was widely distributed on the Continent and in England. To pacify the contending factions, James convened a conference at Hampton Court in January, 1604. Dr. John Rainolds of Oxford recommended that a completely new version should be prepared under the patronage of the king that would be acceptable to all the contentious congregations. The king was delighted.

Almost immediately, a list of fifty-four scholars was selected and the king required that the government finance these men during their labors. His Majesty decreed that the new version should be modeled from the Bishops' Bible. Wherever the new translation agreed with the old, it should be accepted and, if it disagreed, the old should be given precedent. The labors



Title page of the second issue of the first edition of the New Testament of the King James Bible. On the title page is the same date as the first printing. From the library of the Philosophical Research Society.

of the editorial staff were simplified by the judicious use of the Geneva Version and the Rheims New Testament. In 1611 the King James Version, or perhaps revision, was published in London by Robert Barker. It was in black letter and appeared as a substantial folio with an engraved title page, a preface to the reader, maps, and other appropriate embellishments. Early editions included an extensive introduction, highly controversial and sufficient to frustrate the entire work of the project had it not been gradually eliminated.

A. Edward Newton has this to say concerning the scholars appointed by King James to prepare the edition of 1611: "England was a nest of singing birds. Shakespeare was alive; he had, indeed, made his exit from the stage and was living in retirement in Stratford; but Bacon was at work: he had published his *Advancement of Learning* and was busy upon the *Novum Organum*. His disciples say that he had much to do with the Bible, and he may have done so, for he was the greatest scholar then living in England." (See *The Greatest Book in the World*, Boston: 1925.)

The King James Bible has been called "the noblest book in the English language." The press work was actually entrusted to Miles Smith and Thomas Bilson. There are two issues of the first edition. In the earliest printing, Ruth 3:15 says, "...he went into the city." As a consequence, this is generally called the "He" Bible. In the second issue, the line in Ruth reads, "...she went into the city." As a result, this issue is known as the "She" Bible.

The part King James played in the production of the Authorized Version of the Holy Scriptures will always entitle him to a measure of special appreciation. He was also very wise in opposing major changes of meanings and the neglect of literary excellence. The scriptural qualities everywhere present in the wording and certain archaic forms preserved in the text have contributed greatly to the popular respect which has been bestowed upon this Bible for nearly four centuries. The Authorized Version as published in 1611 has become the only English translation acknowledged by the Anglican Church.

Some conflict has arisen among biblical scholars insisting that advancements in Hebrew philology and biblical archaeology justify a more contemporary translation. For the most part however, it can be pointed out with good reason that the recommended improvements are of no great significance. To disfigure the beauty and dignity of this venerated work would accomplish slight good and great harm.

For advanced students of the Bible, possibly the most important item in the PRS Library is the *Biblia Sacra Polyglotta* by Brian Walton. It is in six volumes, imperial folio. The Old Testament is dated 1655 and the New Testament, 1657. Our copy is in extremely fine condition, red-lined throughout, with an engraved portrait facing the title. Brian Walton, D.D., was born in 1600, educated at Magdalene College, Cambridge, and was chaplain to Charles I of unhappy memory. During the Commonwealth, he retired to Oxford where he could continue his religious researches and had the leisure to work on his great Polyglot Bible. After the Restoration, he was consecrated Bishop of Chester and was appointed chaplain to Charles II.

We are told that Walton's great Polyglot was the first English book ever to be sold by subscription. The price was ten pounds and nine hundred orders were received during the first two months. Most leaves of the Old Testament include the text in Hebrew, the Latin Vulgate, the Greek Septuagint, the Chaldean Paraphrase, the Syriac and Arabic Versions, each with a Latin translation. The type necessary to cover nine languages was all made in England. Charles II, overwhelmed by the magnitude of Walton's labors, also appointed him King's Printer of Oriental Languages. The New Testament was the first of the biblical polyglots to include Persian and Ethiopic Versions with Latin translations.

CASTELL'S LEXICON

Edmund Castell (1606-1685) was a native of Hatley in Cambridgeshire and entered the Emanuel College, Cambridge, in 1621. He devoted the greatest part of his life to the *Lexicon Heptaglotton, Hebraicum, Chaldaicum, Syriacum, Samaritanum, Ethiopicum, Arabicum*, etc. which was published in London in two imperial folios in 1669. It was probably intended as a companion work to Walton's *Biblia Sacra Polyglotta*. Castell expended more than sixty thousand dollars on his lexicon of which only a few copies were sold. He enjoyed some preferments, but nothing to compensate him for the expense and labor over a period of eighteen years.

After Castell's death, his niece stored the unsold copies in a room of one of her tenant's houses where the books lay for many years at the mercy of rats. Not enough remained usable to complete more than one or two copies. Of this tragic story, Disraeli writes, "Such were the melancholy circumstances under which the Lexicon of Castell was composed; a work which has long



Portrait of Edmund Castell, the author of the great LEXICON OF THE POLYGLOT BIBLE published in London: 1669. This plate is reproduced as a tribute to the memory of a great scholar.

challenged the admiration, and defied the competition, of foreigners; and which, with the great Polyglot of Walton, its inseparable and invaluable companion, has raised an eternal monument of literary fame.” (See Dibdin’s *Greek and Latin Classics*.) We are fortunate in also having Castell’s *Lexicon*.

ELIOT INDIAN BIBLE

The first translation of the Bible into the language of a pagan people was accomplished by John Eliot (1604-1690), a minister of Roxbury, Massachusetts. It was the first Scripture printed in North America. Eliot has often been called the Apostle of the North American Indians. He was born in Essex, England, and emigrated to Boston in 1631. With a great effort, he acquired the Algonquin language and dedicated most of his life to spreading the Gospel among the members of this tribe.

The Algonquins had no written language, and Eliot was required first to acquire their oral tongue, second to transform their vocabulary into equivalent sounds in English, and third to teach the Indians to recognize their own language in the English word combinations. The first edition appeared in 1663 under the title *Mamusse Wunee-Tupamatamwe Up-Biblum God naneeswe Nukkone Testament kah wonk Wusku Testament*. The longest word used in the Bible is in St. Mark 1:40, *Wutappesittukqussunnokwehtunkquoh*, “kneeling down to him.”

Eliot received financial help from England and inspired the establishment of the Company for Propagating the Gospel in New England and Parts Adjacent in 1649. The Eliot Indian Bible was reissued in 1685 and a leaf from this edition is reproduced herewith.

Sequoyah, a half-breed Cherokee Indian, was born about 1770 of an Indian mother and a Caucasian father. Although he did not know a single word of English, he invented an alphabet consisting of eighty-six characters by which all words of the Cherokee language could be recorded in written form. The labor required twelve years, and Sequoyah had considerable difficulty in convincing his people that this system was not a form of black magic. Christian missionaries published considerable literature in the Cherokee language and, about eighteen years after Sequoyah’s death, the entire New Testament was published in the Cherokee language. Sequoyah had the dream of creating an

us mone e. Egypt appik Judah Chap. 43. 2 p490woblamwot wutlinnow

pih kawabteawahenuneau : wanne teag
kukkogkoonunumauunumwot.

5 Neit nagunnaog Jeremiahoh, Lord noh
wanamuhkutee, kah pabuhnanumwe wau-
waenitich nanauwe utenawon, mitta of-
teog ocaunak wame nith Jehovah kum-Ma-
nitoom, anoonukqeanith en nuthogka-
monur.

6 Wanegik afuh machuk nactwehtam-
na cawadtautonkquifoonk Jehovah num-
Manitoomen, noh anoonunumog, onk woh
nanuyehhikqunan noulwehtemog cawad-
tautonkquifoonk Jehovah num Manittu-
men.

7 Kah n nizeup mahche piogkakquino-
ok, wutlinnowaonk Jehovah peyadonuk Je-
remlah.

8 Neit wehkomau Johananoh wunda-
monuh Karezah. kah kenauwamee mupgom-
paog, nei wechayemumkutchich, kah wame
mihlinitunog wutch peiffit pajeb mafug-
kenuk.

9 Kah nah wutlinow, yeu wutlin Lord
um Manittomun Iffzel, noh anoonogteog-
sup, kuppnamunat kawetquermawonga-
nu ut anquabit.

10 Ah yeu, pomippeog ohkeis, neit koo-
wehtoonunumwot, kah mitta kenoukenin-
oonwot, kah kutobteubkonunamwot, kah
matta kuppohgununumwot, newutche nut-
aukoiantam wutche, machuk ne, anhen-
mog.

11 Wabefuonahteok Babilone keratoot,
noh quothog : noh wabefuonahteogk wutlin
Jehovah, newutche kawetoonunumwot kaw-
wadchananadont, kah kuppohquohwan-
unadont wutch wunnucheganoit.

12 Kah kummonanunumwot, onk woh
kummonanumukou, onk woh kukquihka-
hikan en nehenwondhe kutobkeont.

13 Kah qur unnowaog, mitta natobteu-
mun yeu ohkeis, kah mitta noulwehtamomun
cawadtautonkquifoonk Jehovah kum-Ma-
nitoomwot.

14 Nowaog, mitchaog, qur nutomen
ohkeis Egypt, utroh mo idt naumooog ma-
stompog, kah mitta nunnotanumun mih-
entowae trumpet, kah mitta pih nukkod-
giteamomoon petukuneg, kah na natayie-
nean.

15 Kah yeuyu newutche nooramook wut-
linnowaonk Jehovah, kenau afihl-ogifih
Judah, yeu wutlin Jehovah ayeuteunith um-
Manittomun Iffzel : zehneit mamude po-
namok kufufuyooaf petukonat en Egypt
na ut kehtealinear.

16 Neit pih, n nith, togodteg ne quoh-
tamog, ne pih kummatanukunau ut oh-
keis Egypt, kah mahlagquodt ne quoh-
tamog, pih mofogque afuhkongunau ut
Egypt, kah na pih kottit nupuneau.

17 Ne pih wutlinnowaonk wame nag tha-

quohunkeg wofefukomadh anet Egypt,
na ut kehtealinear, nag pih nupwog nath-
pe togodteg, nathpe mahlagquodt, kah
nith pe enineanok, kah mitta howan nag
pih wutlinnowaonk, afuh pohquohamoh ma-
chuk ne noh kenamauog.

18 Newutche yeu wutlin Jehovah ayea-
teunith, um-Manittomun Iffzel, nezan
nummofquontamoon kah nunofquontoonk
fokenumauoneu wadohkitcher Jerufalem :
ne ne nunofquontoonk pih kufukunamon-
teaneu petutroog, Egypt : kah kenau pih
kummatanumittate urteamwot, kah kut-
chephonitteamwot, & kummitchenamut-
teamwot kah kummitteamwot, kah
matta pih wot yeu ayeunok kenamoon-
e au.

19 Jehovah nowan papame kenau
woi kenau fefekthogifih Judah, ohteog
Egypt, pahke w. heaunok, kukquohae ama-
munumwot yeu keukok.

20 Newutche kumitoge, nitemwot kut-
tahwont anoonog en Lord kum Mani-
tommowot, anuwag, peantamwanfin-
nean en Lurdr kum Manittomunonur, kah
ne unta wame ne Jehovah kum-Manittom-
mun anuwot, ne ne wakteaawahinan, ka-
mos nutuffen.

21 Kah yeuyu yeu kefukok kawabteaw-
ahenuneau, qur mitta kenofwehtamom-
wot cawadtautonkquifoonk Jehovah kum-
Manittomwot, afuh ne teag ne amoolit en
kubhogkadur.

22 Newutche yeuyu pahke wahetoonk,
pih kenupwot nathpe togodteg, nath-
pe mahlagquodt, kah nathpe enineanok,
orne ayeuonganit ne an kodtantamog penu-
wohtexinper.

CHAP. XLIII.

1 Johanan carrieb away Jeremiah into Egypt.

2 Jeremiah prophesied the conquest of Egypt
by the Babylonians.

3 Ah n vith, Jeremiah mahche kenonont
wame mihlinitunah, wame ukkut-
wongah Jehovah um-Manittomun wut-
che nith Jehovah um-Manittomun an-
teamwutcheh, nath en, wame yeu. kut-
wongah.

4 Neit Azariah wunnamoonh. Hoshiah,
kah Johanan wunnamoonh Karezah, kah wa-
me pabnanumwutcheh, nag keketauog
upnaog Jeremiahoh, kuppamwotim : Jeho-
vah num Manittomun. mitta kutanoo-
ukroh ne wonat, ohteogk Egypt na ut ke-
htealinear.

5 Qur Beroch wunnamoonh. Neriah ke-
nathquah en kutayeunthoonkquonononuk,
anunaganat kubhogkanafih en wunn-
cheganoit en Cadenfor, onk woh nag ken-
ofikunnonoy kah kummitfionkquonononuk
napanon en Babylon.

6 Neit Johanan wunnamoonh Karezah

A leaf from an Eliot Indian Bible printed in 1685. This is the second and revised edition in the language of the Algonquin tribe. This language is now extinct.

Indian language that would unite all the tribes of North America, but he died before his dream could be fulfilled.

In 1813, the Four Gospels were translated into the language of the Eskimo Indians on the coast of Labrador by Missionaries of the Unitas Fratrum, or United Brethren.

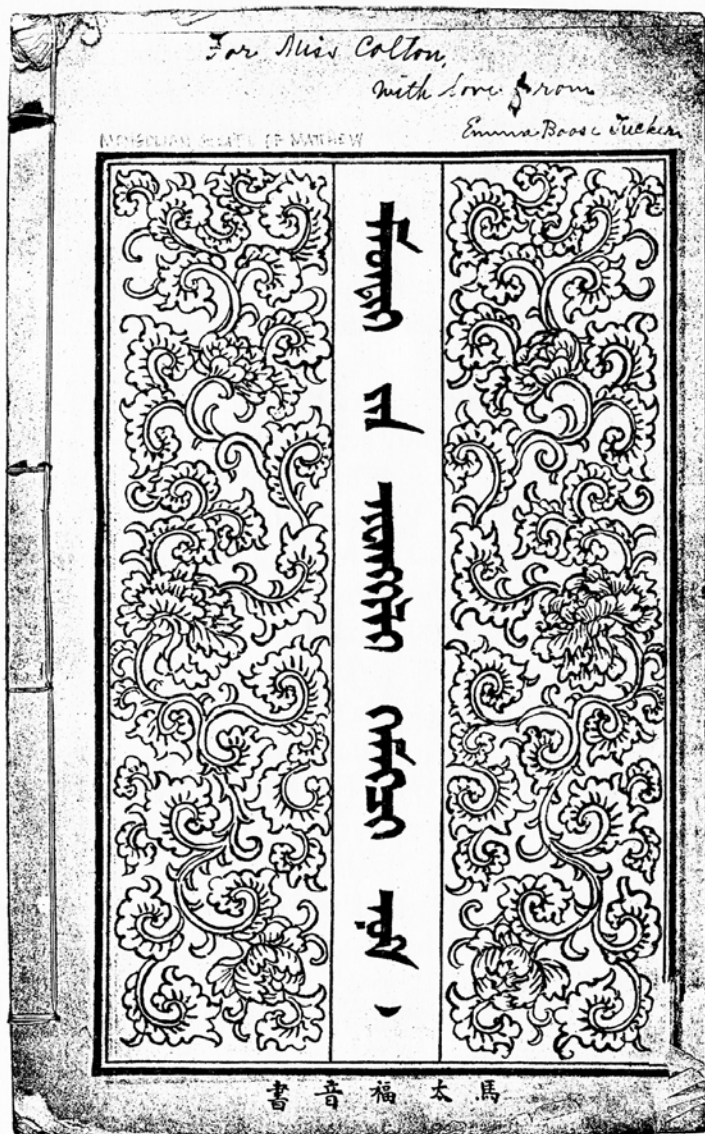
THE JEFFERSON BIBLE

In the year 1803, Thomas Jefferson cut from the pages of the New Testament such verses as presented the ethical teachings of Jesus concisely and in what he considered to be the proper sequence. The labor was not for his own use alone, but for the benefit of Indian tribes unable to understand the numerous complications of the Scriptures. The original work was labeled *Morals of Jesus*, but is now in publication with the title *The Jefferson Bible*. It sets forth in simple and direct form the essence and substance of the Christian lifeway.

It is evident that Thomas Jefferson had the deepest respect for the teachings of Jesus Christ. It is meaningful that as the third president of the United States, the author of the Declaration of Independence, and the founder of the University of Virginia, he was a man of strong religious convictions. He writes, "Say nothing of my religion. It is known to my God and myself alone. Its evidence before the world is to be sought in my life; if that has been honest and dutiful to society, the religion which has regulated it cannot be a bad one."

MODERN BIBLES AND BIBLE SOCIETIES

In 1804, the British and Foreign Bible Society was established in England. The principle objective was to make translation of the Holy Bible or sections thereof available to persons of all nations and denominations at an extremely low price. In the library of the Philosophical Research Society we have a number of translations issued by or through the activities of this British organization. We note for example, the Four Gospels in Ethiopian, printed at the request and expense of the British and Foreign Bible Society in 1826. The same organization distributed in 1860 the New Testament in Hindustani, and published the New Testament of Our Lord and Savior Jesus Christ in the Zulu language in 1890.



The Gospel of St. Matthew in Classical Mongolian. Published by British and Foreign Bible Society, Shanghai: 1900.



The bookplate of the Society for PROPAGATING THE GOSPEL IN FOREIGN PARTS. It is dated 1704 and shows a missionary on the deck of a sailing vessel with American Indians assembling on the shore awaiting conversion. From AMERICAN BOOK-PLATES by Charles Dexter Allen, New York: 1894.

A major undertaking was the complete Bible in the Urdu language in Roman script which the same society distributed in 1898. One of the most intriguing of the numerous labors for the propagation of the faith is the Gospel of St. Matthew in Classical Mongolian. This was printed under the auspices of the British and Foreign Bible Society in Shanghai in 1900. It is noted that printings in modern type are seldom found in Mongolian collections. We reproduce the title page of this item.

In 1899, three traveling men organized the Gideons International for the purpose of distributing Bibles in hotels, hospitals, and other institutions and

schools. During World War II, this organization distributed New Testaments to members of the armed services. When I was in Japan a few years ago, I found the usual Gideons Bible in my hotel room. Side by side with it as a smaller book, *The Teachings of Buddha*, placed there by the Bukkyo Dendo Kyokai Buddhism Promoting Foundation. The publishers of this work give credit to the unsparing efforts of Mr. Dwight Goddard, an American, who was converted to Buddhism and was the author of *A Buddhist Bible*.

According to Guinness *Book of World Records*, 1983, between the years 1815 and 1975, some 2,500 million Bibles were printed either completely or in parts in 1,735 languages. These figures do not include sixteenth, seventeenth, and eighteenth century printings of which there were large and numerous editions. It may reasonably be assumed, therefore, that nearly every literate, living person has had some direct contact with the sacred writings of Christianity.

Let us consider for a moment *The New English Bible New Testament*, Oxford University Press and Cambridge University Press, 1961. We will call attention to a few of the changes of the new translators. In the King James Version, Matthew 1:1-2 read as follows:

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the King, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him.

The new version reads,

JESUS WAS BORN at Bethlehem in Judaea during the reign of Herod. After his birth, astrologers from the east arrived in Jerusalem, asking, 'Where is the child who is born to be king of the Jews? We observed the rising of his star, and have come to pay him homage.

While there are no world-shaking changes, it appears unusual that modern scholarship should condone the introduction of astrologers into this text.

In most translations, the Wise Men who came to worship Jesus, including those in the King James Version and the Vulgate, together with Chaldean, Arabic, Persian, and Ethiopian Scriptures definitely were called *Magi*. It is also noticeable that in the new version the star in the east has entirely disappeared. They have translated *orient* as "rising" instead of "the east." Of course,

in the older languages, the word orient represents east but there is an adjective form of the word in Latin which means “to rise.” We may therefore properly say, but never do, that the orient sun means the rising sun.

In the fifth chapter, third verse of Matthew, the King James Version reads,

Blessed are the poor in spirit; for theirs is the kingdom of heaven.

The new version appears to be a complete failure:

How blest are those who know that they are poor; the kingdom of Heaven is theirs.

In the same chapter, ninth verse, Jesus is made to say,

Blessed are the peacemakers; for they shall be called the children of God.

The recently improved text states it a little differently:

How blest are the peacemakers; god shall call them his sons.

Apparently, the improvement intimates that the peace-makers are all male, whereas children meets the objections likely to arise among the members of the women’s liberation movement. Nearly all of the Beatitudes have been subjected to major or minor changes.

Matthew 5:25-26 have been given a considerable working over. The King James Bible says,

Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

The new reading is as follows:

If someone sues you, come to terms with him promptly while you are both on your way to court; otherwise he may hand you over to the judge, and the judge to the constable, and you will be put in jail. I tell you, once you are there you will not be let out till you have paid the last farthing.

This seems to suggest that some unfortunate person is likely to be locked up in Old Bailey. It seems extremely unlikely that Jesus, speaking nearly two thousand years ago, should use such words. Here, however, the revising com-

mittee might have made a useful change, for it is certain that Jesus did not use the word *farthing*. It is strictly British and could not have been taken from the Greek, but is a good old Anglo-Saxon word for a small coin which is a quarter of a British pence equivalent to a half-cent in American money. This coin is of no value anywhere, including the British Isles.

In 1937, an attempt was made to modernize the King James Version of the Bible so that it could be read as living literature. It is stated in this work that spelling and punctuation are modernized, genealogies and repetitions are omitted, as well as the whole of Chronicles, the minor Epistles, and similar unimportant passages throughout. The drastic determination to break away from the classical versions seems to serve no useful purpose. The Bible has had the largest circulation of any book in the world. It has the further advantage of a wonderful translation into the English language with a vast reading public and a second language in many foreign countries. The two Testaments are indispensable to each other, for if there were no book of Genesis, there could be no justification for the Revelation of St. John. Religious art became very progressive until the subjects were difficult to distinguish. Old hymns were not heard so much any more and innovations in this area are not exactly paeons of praise from the grateful heart. With integrity edited out of history, morality eliminated from biography, and honesty regarded as an economic detriment, it is inevitable that sooner or later a revision of the Holy Scriptures would be considered as necessary, or at least appropriate.

The devout scholars who labored together to create the harmony of Scripture that we find in the King James Version have departed from this troubled sphere, and successors with appropriate insights have not arisen to take their places. As a result, the several new versions of the Bible that are now regarded as major improvements on the older texts are something less than satisfactory. That there are good scholars, no one will deny, but they live in a century that has given us little but wars, depressions, revolutions, and economic insecurity. It is increasingly difficult to find outstanding examples of hope, faith, and charity. Some have assumed that more people will read the Bible if many of the pious wordings were restated in commonplace terms.

Recent revisions of the Bible contribute little or nothing to the improvement of the text. The principal objective is to cater to readers who are accustomed to popular contemporary literature. It is assumed by some that the Authorized Version is too exalted for those accustomed to select their

reading from book clubs. A religion-oriented person would rather hope that the sublimity of the King James Bible might lift the consciousness of those seeking spiritual comfort and consolation. Some of the revised texts would indicate that the tone of the Bible should be lowered to the comprehension of casual scanners. Before we edit the Bible according to personal prejudices or the fashions of the time, there is a far more important consideration—who wrote this sacred book?

A number of the books of the Old and New Testaments are attributed to sanctified persons who lived long ago. The early sections of the Old Testament perpetuate the oral traditions of more remote times. The names associated with the New Testament are not found in the earliest manuscripts and, even assuming them to be correct, the mystery of authorship is not actually solved. For many believers, the Bible was delivered to humanity by prophets inspired by God. At the moment, we have no better explanation.

As new translations or revisions of the Bible are based upon previous—more or less acceptable—renditions of the text, it is remarkable that the Sacred Scriptures should be an endless cause of controversy and persecution. Religion and politics were locked in bitter feuding, and most Bibles read in English homes were printed on the Continent. When these precious volumes were smuggled into the homes of the pious, the owners were subject to imprisonment and heavy fines. In substance, the translations differed but little and the changes were due to the dispositional preference of the editors. Although Protestant versions were rejected by the Catholic clergy, the translation itself was not criticized. The offense was that it did not carry the authorization of the church.

PART TWO

THE STORY OF A BOOK

The sacred books of the world are set apart from all secular writings. Although many recent sects have gospels of their own, the principle religious scriptures are the Old and New Testaments, the Zend-Avesta, the Institutes of Manu, the Vedas, the Vishnu Purana, the Sutras of Northern and Southern Buddhism, the Tao Te Ching, the ethical writings of Confucius, and the Koran. They proclaim the spiritual responsibilities of devout persons and in most cases the ethical instructions are the same or similar in all these inspired texts.

It is now generally assumed that the sacred books are based upon the descent of oral traditions. They originated before the invention of writing and were preserved by priests and elders of tribes and culture groups. They may contain certain elements of history or prehistory, but this is not their essential purpose. Fragments of many branches of learning are found in the sacred texts, but these also are incidental. Their real purpose is to perpetuate the record of human experience as proof of a Universal Integrity. They endure as foundations of faith and they support convictions with which humanity has been innately endowed.

It has long been assumed that the human being is a creature of good intentions. He is placed in an environment which does not support the convictions of his inner life. By degrees, he has come to depend upon faith in the substance of things unseen. The sacred book of one's religion not only justifies the good life but sets forth the rewards for honorable conduct. Whereas much of the world's literature is deficient in idealism, sacred writings are a major source of human hope. The sincere believer is no longer lonely and forsaken for there is a Spiritual Power, a Being, or a Principle which will never fail. Creation is not a sterile and mindless process; it is part of a plan which has meaning and is a very present help in time of trouble. Perhaps we should say, therefore, that the human soul is the defender of our faith; the good within ourselves chooses to seek the beautiful and serve the Universal Good. Scriptural writings, therefore, are the first line of defense against man's own feelings

of futility. If the individual cannot dream of a better future, he cannot live well today.

Though we are living in troubled times, conditions are not hopeless so long as the majority of human beings believes in love, friendship, and the privileges of mutual helpfulness. Countries that recently became dedicated to industrialized atheism are now turning back to religion. Without the ennobling contribution of enlightened faith, there is no incentive to improve character or contribute to progress.

In many instances we have no proof as to who wrote the sacred books, but we associate them with sanctified persons in the past who had the inner realization of the Divine Will. The real authority for the words in the Bible comes from our own hearts and we accept without question universal integrities that no honorable person can doubt. A long-suffering humankind sanctifies the scriptures of the world because they give directives which we instinctively and intuitively know to be right.

Critics have found fault with all the world's scriptures, but as yet they have discovered no useful substitutes. Each reader selects sections of the scriptures that best serve the needs of his own heart and passes lightly over the rest. Certain books in the Bible such as Kings and Chronicles may fascinate some readers, but the Psalms and the Proverbs are dear to the hearts of all of us. Dimly, through the pages we behold the frailties of human nature, the pressures of outrageous circumstance, and the desperate longing for the experience of God's presence.

The part of ourselves which appreciates and understands scriptural writings is what Emerson calls the Over-Soul. The martyrs of old were burned at the stake or broken on the rack for the sin of possessing a Bible, yet they died rather than to give up the Book. In some Oriental countries, sacred writings are still regarded as living beings, for that which has no life in itself cannot work miracles. Offerings were actually made to the spirits of books and their presence was benediction in the home. Libraries in older times were sanctuaries devoted largely to revelations of the divine way.

The Greeks realized this and considered an appropriate dedication to lofty convictions as essential to the good life. We have already surveyed the story of the Bible as the Scripture of Western man. We have noted how translator after translator has sought wording closer to his own inner understanding. No

other book in the world has called forth greater loyalties than the Bible of the Jewish-Christian world.

The Bishops' Bible, which prepared the way for the great King James Version, inspired much of the wording still found in the authorized text of the 1611 edition. This is indeed the crowning achievement in sacred literature. It is separated from the common language of our daily living by certain archaisms which themselves convey the feeling of timelessness and a strange superhuman authority. Through many translations, countless pious scribes have given the full measure of their devotion to their inspired labor. Some were martyred in their own days, but with the passing of centuries they are receiving the gratitude which is their proper due.

In all fairness, we should point out that the sacred books of other religions have been translated into English and have helped to bridge the intervals which have divided faiths from each other since the dawn of time. Most of the translations, however, have been unable to capture the sublimity of the ancient texts. Actually we understand but little of our own sacred books and far less the beliefs of other faiths, but in time the human need will be victorious over the prejudices of the mind.

Each nation of the world exists for a purpose. It provides an environment in which human beings are able to unfold their personal resources in familiar atmospheres. Thus, the common habits and practices which should have led to mutual understanding have further divided us from each other. Even within faiths themselves, there have been divisions and subdivisions leading to conflict and misunderstanding. These conflicts are a common aspect of human character. We can seldom agree on our likes or dislikes. Each defends his own political allegiances to the bitter end. There is no agreement as to what constitutes happiness or a more suitable career. All depends upon personal inclinations, and our own choice we will defend to the bitter end. From the beginning, therefore, we have differed on what is best for the individual and most useful to the collective.

Three-quarters of the population of the earth has faith that at the source of life there is an Omnipotent Benevolent Power guiding the destiny of creation. The Christian population of North America has been estimated at 230,458,700. It is true that there are a number of denominations which are not all completely compatible, but how can a person consider himself to be educated who is deprived of religious insight? Certainly the issue is as great

as that of interracial understanding and international political issues. Perhaps the reticence to recognize the validity of the contents of Jefferson's Bible is due to fear that enlightened faith could result in universal brotherhood. Science offers the average person no moral or ethical substitute for religious instruction. When sterile intellectualism gains control of social procedures, morality and ethics gradually collapse. The delinquencies we hope we had outgrown return in full force and things will not improve until the dignity of religion is restored in the churches and in secular society.

The Bible is not merely the record of a belief—it is the proof of a human need. Our survival depends upon providing proper support for our dreams, hopes, and aspirations. Wealth, as a substitute for integrity, has always been of little comfort to mankind. Fame is at best a nuisance and politics an unsolvable dilemma. Under the neurosis of materialism, crime everywhere increases, seditions flourish, and the harassed individual becomes the victim of alcoholism, narcotics, and tranquilizers. Leadership cannot be adequate while the governing ignore the needs of the governed. Comparative religion, without sectarian favoritism should be taught to those who must go out into a society that has been denied adequate moral training. The moment however the subject is approached intelligently, the religious groups themselves resent the idea of sectarian democracy. We find ourselves back in the Middle Ages where reformers were promptly exterminated. By refusing to elevate religion above sectarian differences, the churches are contributing to the evil day they all fear. Why is it absolutely necessary to endanger the survival of the human race by loving one another?

Our ancestors came over to this continent to find freedom of worship, not freedom from worship. If your next door neighbor attends a different church, this does not justify bigotry or prejudice. A child coming into the world today must live in an interreligious environment. Misplaced persons are scattered throughout many countries. Here in the United States we have Koreans, Chinese, Japanese, Hindus, Persians, Jews, and Mohammedans among others. We must do business with them, buy and sell their products, and share in our common educational and social privileges.

Whenever possible we should respect and even admire those who have sought to escape the tyrannies ravaging their homelands. They can do much to enrich those who came here for the same purpose nearly four centuries ago. We are appreciating as never before the arts and crafts of these refugees,

and we are discovering that they can enrich their new homeland if we open ourselves to their cultural contributions. Many of these foreign people—even Asiatics—have read our Bible, attended our mission schools, and assume that we are a Christian people.

Our remote ancestors were very largely victims of environmental circumstances over which they had little or no control. Man was born, suffered, and died, or, as the Bible says,

He cometh forth like a flower, and is cut down... (*Job 14:2*)

There was no concept of an afterlife, for beyond the grave there was only a misty realm of ghostly spirits. The Greeks envisioned a subterranean region presided over by Hades. This somber deity neither blessed nor cursed and, even in the times of Homer, the lowliest slave alive was more fortunate than great Achilles dead.

The Egyptians introduced the ritual of the weighing of the human soul. After death came the judgment and a virtuous life in the mortal world was rewarded by the gentle joys of the Elysian Fields. In this way, it gradually came about that mortal conduct was brought under the control of systems of morality and ethics. Even at best however, the immediate concerns of personal existence in human society took precedence over priestly platitudes. The mystery of death has never been solved to the complete satisfaction of those who are doomed to depart from material existence.

Most sacred books are deeply concerned with man's hope for immortality. The Bible presents the image of a personal God as a righteous and venerable ancestral parent. In the first verse of Genesis it is written,

In the beginning God created the heaven and the earth.

In sober fact, these ten words established the cause of existence. No details are provided and the statement is irrefutable although it may be highly objectionable to modern intellectuals. It is certain that the biblical statement, though not provable, cannot be disproved. It creates a dichotomy. However, for it seems to divide the unknowable from the knowable. In so doing, it places the priority of religion over all the sciences developed by humanity through the ages. The religious point of view is supported by the indisputable fact that all the aspects of existence are orderly and purposeful.

In an article entitled “A New Translation Alter Bible” which appeared in the *New York Times*, October 12, 1962, there is a suggested change in the first verse of Genesis. It is recommended that the words *in the beginning* should be changed to *when God began*. This eliminates the implication that eternity began with the creation of the world. Dr. Orlinsky, Professor of Bible at Hebrew Union College-Jewish Institute of Religion is credited with saying, “We do not know when eternity began.” He admits that the Hebrew text can be translated as “in the beginning,” but in context should be taken to mean *when*.

Modern science is not above changing the meaning of an inconvenient word. For example, in higher learning it should be mutually agreed that the question *why?* should always be understood as *how?* A reconciliation between theism and atheism would not be especially difficult if modern scholars gave some attention to allegory, mythology, and legendry. Homer, Hesiod, and Virgil were neither superstitious nor gullible. They perpetuated philosophical fables with profound meanings concealed beneath the folklore of remote times. Each generation can interpret the old beliefs and benefit greatly by such liberal thoughtfulness.

Lord Bacon was certainly not a gullible man. A lawyer, philosopher, scientist, and economist, he found leisure time to publish a small volume of the wisdom of the ancients. He found such old stories as *Oedipus and the Sphinx* and the *Wars of the Titans* stimulating to reason and common sense. He was a devoutly religious man and was convinced that he would rather believe all the fables of antiquity than deny that the vast fabric of creation is without a mind. The effort to discredit the Bible because it conflicts with the findings of science is not valid.

Now the situation becomes more complicated. In the second chapter of Genesis, God created man, and in the third chapter man disobeyed God, setting in motion an endless series of disagreeable occurrences. God provided Adam and Eve with a beautiful garden where everything necessary was available as divine bounty. Even the Lord himself walked in the garden in the cool of the evening. As the story unfolds, Cain slays his brother; and God, weary of his wayward children, found Noah to be the only just man in his generation. These circumstances must be regarded as allegorical. They are not the account of a few wandering tribes which fell into one dilemma after another. It is clearly indicated that mankind was incapable of obeying the laws by which he was created and by which he could preserve himself. This story epitomizes

ten thousand years of history in all parts of the world. It is the continuing record of the victory of the immediate desires over the divine purpose.

We have already discussed the veneration in which the Bible is held throughout the civilized world. Two great revelations of the law are set forth; the Decalogue, or the tablets of the law given to Moses on Sinai, and the Sermon on the Mount in which Jesus states clearly the way of eternal life which Deity has provided for mankind. Similar codes are found in all enlightened religions, but benightedness still rules the world. If Solomon, the son of David, were alive today, could he state the problem more clearly than in the twelfth chapter of Ecclesiastes, verses thirteen and fourteen?

Let us hear the conclusion of the whole matter. Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

The morality and emblem writers of the sixteenth and seventeenth centuries found the Bible an endless source of sacred pictures. Possibly the most talented in this field was Romeyn de Hooghe. One of his interesting and significant books, *Hieroglyphica*, was not published until nearly thirty years after his death. We reproduce here one of his plates. In the central foreground is Christ ministering to suffering humanity, and in the upper right background is an allegorical figure of the church receiving instruction from an angel. Over the head of Christ is the dove of the Holy Spirit. De Hooghe's artistry did not simply illustrate religious occurrences but interpreted the mystical meaning, thus unlocking the esoteric philosophy concealed behind the literal text.

Has any scientist, politician, educator, or philosopher been able to refute the words of Solomon? Are we willing to ignore universal integrity and trust our fate and future upon nuclear fission, chemical warfare, and the strategies of materialistically-minded economists? It would seem that the Bible is trying to tell us something, but we are slow of learning. The prophets of the Old Testament warned the people that they were departing from the way of salvation. Their words were carefully recorded and promptly ignored. Were not these prophets actually the sages and saints of all the nations under the sun who came to restore human integrities? In many cases their words have descended to us and they are cherished.



The ministry of Christ and his church, from an engraving on copper by Romeyn de Hooghe, Amsterdam: 1744.

Most persons feel that they would like to accept the wisdom of the great teachers, but they are afraid that their material securities will be destroyed. It is necessary to go against conscience to survive in these heavily clouded centuries. Solomon has a few things to say about this also. In Ecclesiastes 1:2-4, the Preacher who was king in Jerusalem writes,

Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity. What profit hath a man of all his labour which he taketh under the sun? One generation passeth away, and another generation cometh; but the earth abideth for ever.

We have seen the conflicts which have arisen in the translating of the Sacred Scriptures. Each scribe locked in his own orthodoxies has felt it a moral duty to condemn the labors of another. In most respects, the Bible is a very simple book, and many parts of it can be read to children and will benefit them. The Book itself deals not with creeds, rather it contains a clear and indisputable solution to the confusion for which we have found no remedy. A few atheists are determined to prevent religious sentiments from receiving public support. What do they offer in the place of such an inspiring faith? Atheism is especially difficult in the last hours of human life. All that has been gained by avarice and ambition must be left behind.

Factually, there can be no conflict between religion and science. Both are in difficulties when they attempt to dominate each other. On the physical plane of things, science has claimed a monopoly. No one can deny that it has bestowed many benefits upon mankind. Taking the humanist point of view that the mind is the lord of all it surveys, it has extended the empire of the intellect and supported its findings with convincing evidence. Unfortunately however, science has in many cases lost the human touch and left the average mortal to his own insufficient resources.

Assuming that man's present philosophy of living originated in the early years of the seventeenth century, we might reasonably assume that it would have found practical remedies for the trials and tribulations recorded in the recent history of mankind. Free from the censorship of theology and supported by the wealth and confidence of intellectuals in every walk of life, it has handed the present generation a catastrophe, the magnitude of which we are just beginning to suspect.

Several scientists, some physicists, and an astronomer or two I have known have decided that their children should have religious training. It has occurred to these progressive thinkers that idealism provided the only available remedy for utter disillusionment. It is beginning to take religious convictions to enable scientists to survive their own technical achievement. The prevalent delusion seems to be that a religiously-oriented person is at a disadvantage in an intensely capitalistic society. Honesty has no recommendation these days, sincerity is not respected by one's own family, and fidelity inhibits the gratification of physical pleasures.

In spite of the present situation, or partly because of it, the Bible is again the world's best-selling book. It is not necessarily piety that is contributing to this trend—it is fear, desperation, frustration, and the deadly suspicion that unless we change our ways in the relatively near future, we may be confronted with a retribution we have no desire to contemplate. When that time comes, we may need the Holy Bible even more than we need the Wall Street Journal. Progress is good, but only when it is under the discipline of integrity and common sense.

This does not mean that we must accept without doubt that Samson had an unpleasant experience in the house of Delilah, or that Jonah was swallowed by a whale. These legends had their origins in myths and fables of long ago. Most frequently they tie into ancient astronomical symbolism. Samson was a solar deity and, when the sun progresses annually into the sign of Virgo (the house of Delilah), its rays are shortened and it loses its strength. Jonah may be a symbolical prophecy bearing upon the death and resurrection of Christ. Cetus, the constellation of the great whale, was a symbol of the physical earth in which the body of Christ remained for three days before the Resurrection.

An extensive article on the Bible appeared in *Time* magazine for December 30, 1974. A point is made that literalism is no longer a major issue. This takes care of the whale, and Jonah emerges as a stubborn man trying to avoid doing good for an enemy. Jonah resists a call from God to preach repentance to the sinners of Nineveh. In the *Time* article it is noted that no manner of scientific search can establish the reality of the call from God. This is not a miracle, but it is a supernatural idea. All metaphysical occurrences conflict with scientifically-oriented skepticism. In recent years there have been a number of motion pictures released which deal with the life of Christ. The present trend is to



Releasing the imprisoned soul. From PIA DESIDERIA by Hermann Hugo, Regensburg: 1743

omit incidents involving supernatural elements for fear that they will conflict with scientifically-oriented skepticism.

We know also that Jesus himself made use of allegories in which spiritual truths were thinly veiled for the convenience of pious believers. In the Parable of the Good Seed, the disciples asked what the parable might mean and Jesus answered them:

Unto you it is given to know the mysteries of the kingdom of God; but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God. (*Luke 8:10-11*)

The use of parables occurs in both Testaments, and it is certainly not intended that they be taken literally. The stories of the Prodigal Son and the Good Samaritan are intended to inspire the faithful to practice the spiritual virtues by reforming their own natures and serving each other with sympathy and kindness.

In 1615, Otto van Veen did a series of emblems on the subject of divine love. In the edition of 1743 this is combined with a collection of holy subjects by Hermann Hugo. From this publication we have selected a well-known subject illustrating Psalm 142:7,

Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.

This composition occurs also in *Emblems, Divine and Moral* by Francis Quarles, the most famous English exponent of sacred symbolism. A few lines of Quarles's accompanying poem is indicative of such illustrations:

My soul is like a bird; my flesh the cage,
Wherein she wears her weary pilgrimage
Of hours, as few as evil, daily fed
With sacred wine, and sacramental bread;
The keys that lock her in, and let her out,
Are birth and death; 'twixt both, she hops about
From perch to perch, from sense to reason; them,
From higher reason, down to sense again.

Although the Ante-Nicene Fathers were aware of the inner mysteries of the Christian faith, a rising orthodoxy was content to disseminate the most literal

possible explanations of the Christian mysteries. This is largely responsible for modern sectarianism. The search for fuller meaning is still an important factor in the continuing quest for the essential substance of the Christian revelation. When a belief must serve persons in different degrees of faith and insight, it is necessary to provide milk for babes and meat for men, and these words themselves become a kind of parable. In ancient times, the problem of insight seldom caused difficulties. The religion itself was presented on several levels of interpretation and the earnest follower could advance as his understanding enlarged and matured. In more modern times, each of these levels becomes a distinct sect and there is little or no continuity in the search for understanding.

This accounts for many of the changes in the translations of the biblical books. It also explains why orthodoxy actually means conformity with a specialized interpretation of the holy writings. The largest majority of those seeking spiritual consolation probably come nearest to the comprehension of the Christian mystery. They are in search of a strength beyond their own and a direct participation of the love of God in daily living. Their response to instruction is emotional and devotional. For such as these, the “old time religion” is sufficient if it is correctly understood. We would like to think of it as the “one time religion” that has always been and always will be.

Sometime in the remote past, the priests and prophets became aware of one God and one revelation. It is the experience of this basic unity of realities that most completely fulfills the needs of the majority of humankind. The King James Version of the Bible comes the nearest to comforting troubled human souls. As personal ambitions expand, the Bible seems to lose its authority. The ambitious person goes out to live a life of his own and convinces himself that he is lord of all he surveys. Then troubles come, and it is evident that he must seek the consolation that can only result from making peace with Deity and the universal plan.

There is an optimistic note that should be given full consideration. Our ancestors grew tired of worldliness in the closing years of life. Young people of today are already disillusioned and discouraged in their teens, and are ready to renounce the world before they have taken on any of its obligations. It could happen that the quest for the mystical experience is now beginning in high schools and colleges. Materialism has been such a hopeless failure that no champion appears to defend its consequences. Millions are turning to

the churches for inspiration, guidance, and security. Unfortunately however, theology is still unprepared for this influx of truth seekers. Unless religious organizations can provide the needed inspiration, the search will extend outside the boundaries of Christendom. Foreign beliefs have one advantage. The average Westerner has not been disillusioned about teachings he has never previously explored. He is also likely to learn that the Christian Bible is highly respected by the members of numerous non-Christian beliefs.

In 1929, my old friend Frank L. Riley, M.D., published a source book on religion entitled *The Bible of Bibles*. In the introduction Riley wrote, "A sympathetic, unbiased, study of the Sacred Books of the world will soon reveal the momentous fact that Truth, like a golden thread, runs through each and every one of them, binding all into one great chain." While we have been taught for centuries to emphasize differences of belief, it would be the better part of valor to reconcile the opinionisms which threaten the survival of all world religions. Christians of all denominations derive their teachings from the Holy Bible. In the effort to preserve our privileges as a free people, perhaps we should remember the words of Christ,

And other sheep I have, which are not of this fold: them also I must bring,
and they shall hear my voice; and there shall be one fold, and one shepherd.
(*John 10:16*)

In the past, the tendency has been to spread the Gospel and its code of virtues to non-Christian countries. The principal denominations flourishing in the United States should make a strong statement of intersecitarian brotherhood which can be interpreted as true fellowship in Christ. The Bible presents a basic charter for religious interdependence.

NUREMBERG CHRONICLE

Approximately forty years after the publication of the Gutenberg Bible, the citizens of Nuremberg decided to make a reputation for themselves in the sphere of printing. The production of an appropriate volume was entrusted to Anton Koberger whose twenty-four presses were being operated by nearly the same number of his own sons. The final achievement is now known as the *Nuremberg Chronicle*, sometimes referred to as the *Picture Book of the Middle Ages*. The scope of this massive volume was due to the energy and scholarship of Hartmann Schedel. Nearly two thousand wood-block illustrations

were designed by Michael Wolgemut and Wilhelm Pleydenwurff. Wolgemut was one of the teachers of Albrecht Durer. The text is divided into seven ages covering the history of the world from the creation to the end of the fifteenth century. Three, sometimes four, blank leaves were inserted in the book so that future owners could continue the *Chronicle* until the end of the world. Folio CCXC contains a reference to the discovery of America.

The opening pages of the *Nuremberg Chronicle* derive their inspiration entirely from the Bible and are illustrated by appropriate symbolical designs depicting the seven days of creation. The frontispiece pictures Deity enthroned and surrounded by clouds. Facing this is a circular design featuring the dove of the Holy Spirit accompanied by members of the heavenly host. The next five diagrams are circular, each accompanied by a representation of the hand of God. The sixth day which shows the creation of Adam is reproduced herewith. The seventh day, or Sabbath, sets forth a very complicated assembly of celestial beings gathered about the Ptolemaic scheme of the solar system with Deity enthroned and blessing his labors.



The creation of Adam from the NUREMBERG CHRONICLE of 1493.

The *Chronicle* then continues in conformity with the biblical tradition. There is a fine illustration of Adam and Eve cast out of the Garden of Eden. A complicated genealogical tree shows the descent from Adam to the time of Noah. This followed by a map of the world distributed between the sons of Noah. Folio XLVII has a delightful woodblock representing the Queen of Sheba visiting King Solomon, reproduced herewith. There are a considerable number of repetitive illustrations which are used for church councils, earthquakes, and natural disasters. These are repeated whenever such emergencies are mentioned.

Gradually the drift is toward the secular with imaginary portraits of Herodotus, Sophocles, Zeno, and Socrates. Considering the time and the circumstances involved in its production, the historical emphasis is more factual than might be expected. The drift from the biblical account of the creation to the secular events of biography and history is smoothly accomplished, and the entire compilation is held together by an intricate genealogical vinework which extends from the beginning to the end. While our historical knowledge is far greater than that possessed by the burghers of Nuremberg, the opening chapters of a modern work covering the same ground would present innumerable difficulties. Scholars of all types have labored with the three words "in the beginning," and many in the end decide to fall back on the Holy Scriptures.

The Bible has inspired and sustained a number of mystical and metaphysical beliefs. All students of the Sacred Scriptures must be aware of the references to superhuman beings and supernatural circumstances. For example, at the time when Saul consulted the Witch of Endor, necromancy was a capital offense, according to the Bible punishable by death, but this does not alter the fact that the witch did summon the shade of Samuel who warned the King of his impending doom. Miracles are referred to in both Testaments, angels appear to mortals on a number of occasions, and Satan is clearly established as an embodied being.

It is obvious that those who accept the Bible literally must also accept, though not necessarily practice, the supernatural arts and sciences described therein. Mysticism arises from man's realization of his dependency upon intercessions of a Divine Power. Jewish mysticism may have originated in the doctrines of the Persians and the Chaldeans and reached its most comprehensive form in the teachings of the Alexandrian Gnostics. Early Jewish

Quarta etas mundi

Quarta etas mundi incipit a principio dauid: et durat vsq; ad transfuga-
tionem babilonis. Et habet scdm hebreos annos. 484. Sed scdm sep-
tuaginta interpretes habet. 485. annos. Qui dauid primus regnauit de
tribu Iuda apud hebreos annis. xlvij. in Ebron super tribum iuda: et xxxij. su-
per totum israel. Inchoatur autem quarta Etas in dauid. non q; primus regum:
sed q; primus regum de tribu iuda. qm ei fuit facta expressa. pmissio de ipso nati-
turo de tribu iuda. Hec aut eius patent per totum scdm libru regum 2^o. Cui dai-
uid audita morte saulis iuxta cu suis et ieiunauit. ieiunans carne lugubris. q; rex
israel primus ante eum et dominus eius.

Quid prophetarum omnium princeps Huius de tribu iuda filius. primus
hebreorum rex anno a natiuitate abrahe nonagesimo quadragesimoopi-
mo hebreis regnare cepit. Et regnauit (omnibus coputatis in hierusalem 2^o
in Ebron) annis. 40. Cui quides ab infancia pulcherrimus rursusq; ac decora sa-
cie. ingenti fortitudine sed animo maiori. Qui preter philistei gigantem viru for-
tissimum quem ante regni susceptione funda interemerat: etiam in certaminibus
(suscepto imperio) que p subiectis regni susceperat. primus ad pericula semper
properabat. Ipse regno adepto primu hierosolimam obsidens tandem cepit: expul-
sis inde chanaanis et iebuseis. Inde omnes palestinos et hostes omni ex parte co-
muit. Tandem cum predictum tempus regnasset plenus dictum bonorumq; ope-
rum obdormiuit in domino cum vixisset. 70. annis. Sepelitusq; eum Salomon
filius eius in hierusalem decenter.

filiu dauid in Ebron quattuor

Abiata 5^o Saphanias 4^o Adonias 3^o Absolon 2^o Meriab Prim' annu



Salomo (anno mdi. 4165) Dauid regi ex Bersabea fili^o. scds hebreorum
rex. adhuc viuente patre hebreis regnare cepit. et regnauit annis. 40. huc
natum patre confestim Barhan. pphete viro doctissimo atq; sanctissimo
educandum nutriendumq; dedit. facrus adolescens suus ob virtutes domino iu-
bente reliquis suis fratrib^{us} abiectis dauid in regnum pfect. Is hostes debellans
pacem vndiq; obtinuit. deinde templum illud toto orbe celeberrimu extruxit. Ta-
dem cum quattuor et nonaginta annis vixisset valde longeuus mortuus est. Cum
eis regibus felicitate excedens. Et sepultus est in hierusalem.

Regina Saba audita fama salomonis: venit a finibus terre audire sapien-
tiam eius. et de omnibus que interrogauit ei satisfecit: Cuius ordinem
dominus et familes: et audiens sa-
pientias eius multu laudauit eum. De-
deruntq; alter alteri magna munera. Fe-
citq; Salomon thronum eburneum ad
quem sex gradibus ascendebatur qua-
re et omnes vndiq; terrarum considera-
bant videre eius facies. Et quia prophe-
tissa fuit Sibylla dicebatur. quia pphete-
rauit de ligno sancte crucis. et de excidio
iudeorum. fuit eni cultrix vini^o veri dei.



Linea Christi
Dauid fecidus rex 38^o
Anno mdi. 4085.



Salomon Rex

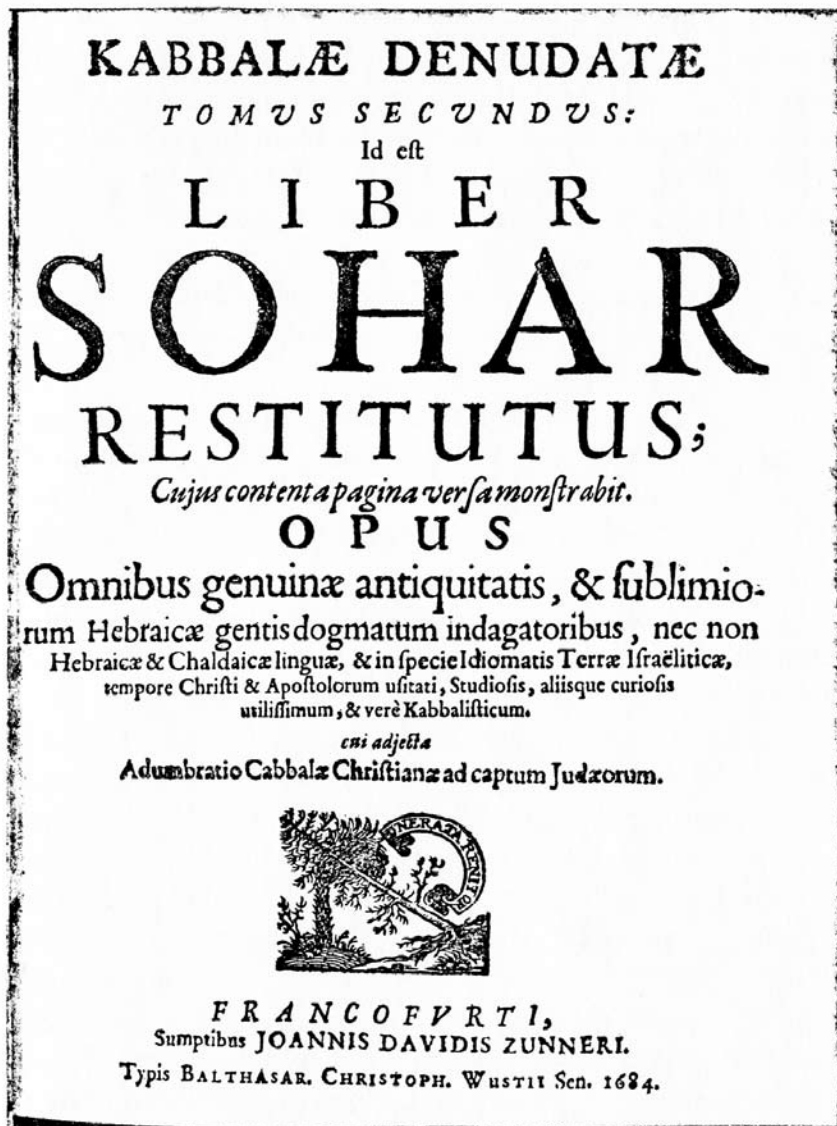


The visit of the Queen of Sheba to King Solomon who is shown as
the son of David with whom he is connected by vine work. From the
NUREMBERG CHRONICLE, 1493.

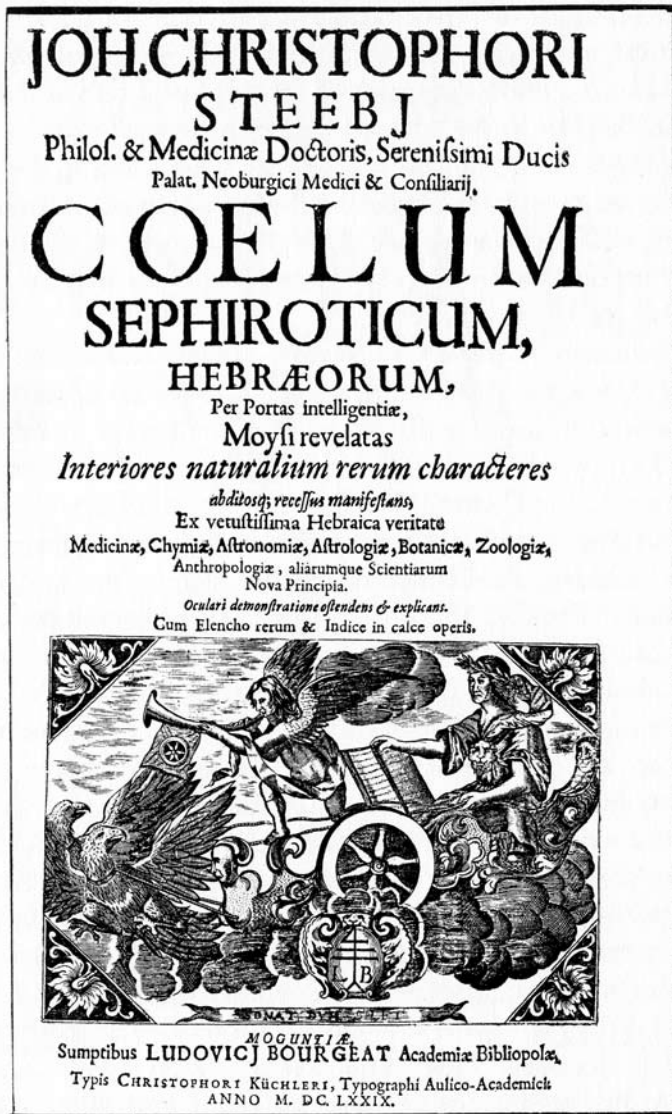
interpreters of their canons drew inspiration from Rabbi Akiba who was later fathered with the *Sepher Yetzirah*, or *Book of Formation* compiled about 120 A.D., a complicated exposition of numbers, letters, prayers, and spells. The cabala, the esoteric doctrine of Israel, is most clearly revealed through its extraordinary textbook *Zohar*, *The Book of Splendor*. Traditionally, this work is attributed to Rabbi Simeon ben Yohai, a disciple of Akiba. It was compiled in the second century A.D., but many have been reduced to written form in the early fourteenth century by Rabbi Moses of Leon.

Baron Christian Knorr von Rosenroth was born in 1636 and is remembered especially for his publication of the first Latin version of Zohar. The work was issued under the title *Kabbala Denudata Seu Doctrina Hebraeorum*. The work is in two volumes, quarto, with eighteen plates of cabalistic diagrams, published in Frankfurt in 1677-84. Von Rosenroth believed that the doctrines of the cabalists were divine revelations and an esoteric key to both the Old and New Testaments. He appears to have been a Lutheran, but lived to see his daughter embrace the faith of the Catholic Church. There can be no doubt that he was naturally inclined to mystical speculations and was virtually overwhelmed by the sublimity and sanctity of Jewish metaphysics.

It was inevitable that the cabala should excite the curiosity of Christian mystics and metaphysicians. Bernard Pick, Ph.D., D.D., in his interesting little volume *The Cabala, Its influence on Judaism and Christianity*, Chicago: 1913, admits that cabalism has influenced modern philosophy and contains many fruitful and sublime thoughts. One of the first converts to cabalism according to Pick was Raymond Lully (1235-1316) venerated in the church as the Doctor Illuminatus. Another was Paul Ricci who lived in the sixteenth century, was a friend of Erasmus, and physician to the Emperor Maximillian I. Other illustrious Christian scholars of the fifteenth century who turned to cabalism were Count John Pico della Mirandola and John Reuchlin. All these men were well aware of the Aristotelian concepts of learning, were deeply involved in the mathematical philosophy of Pythagoras, and had a yearning to learn the esoteric secrets of the Gnostics. Reproduced herewith is the title page of a scarce volume by John Steebj, published in 1679. This book has an elaborate engraved publisher's device and is devoted to a cabalistical study of the days of creation as set forth in the opening chapters of Genesis. In section 4 there is a diagram setting forth symbolically the division of light from darkness as described in Genesis 1:4. This design was inspired by a symbol reproduced by the Jesuit Father Athanasius Kircher in his volume *Oedipus Aegyptiacus*.



*Title page of the second volume of KABBALÆ DENUDATÆ by Knorr von Rosenroth.
This volume is devoted to the first Latin version of the Zohar, Frankfurt: 1684.*



Title page of the COELUM SEPHIROTICUM of John Steebj, Mainz: 1679.



*The division of light from darkness as described in Genesis 1:4. From
COELUM SEPHIROTICUM of John Steebj, Mainz: 1679*

In the last seventy years, there has been a strong revival of interest in esoteric Christianity. Many new books on cabalism have appeared and most of the older works have been republished and in some instances are available in English for the first time.

Protestant Christian mysticism spread rapidly in the years following the Reformation. The Bible became a household treasure and devout persons began to realize that the prevailing patterns for living were quite obviously contrary to the Divine Will. The need for a reformation of human society brought forth a number of secret organizations including the Rosicrucians, the alchemists, and the Utopians. Possibly the greatest of the Protestant mystics was Jakob Boehme, the German shoemaker who was born about the year 1575. He came from a devout Protestant family and received sufficient schooling to enable him to read the Sacred Scriptures. He left many works unfolding the inner mysteries of the Bible. Only one small volume written by Boehme was published during his lifetime. After his death a dedicated follower, Johann Gichtel, published Boehme's writings illustrated with highly symbolical engravings, usually in the form of frontispieces. Among the later disciples of Boehme was William Law (1686-1761) who was sometime tutor to the Gibbon family. As a Jacobite, Law's financial condition was insecure and in his later years he gave his heart and mind completely to the study of Boehme's revelations.

Alexander Whyte (1837-1921) was a Scottish Doctor of Divinity who published a life of William Law and later a tribute to the memory of Jakob Boehme. In the library of our Society, we have a large scrapbook of Boehme's symbols assembled by Alexander Whyte. The following figure is included in the Whyte collection. Six books are shown. The one at the upper center with the seven seals hanging from it and bearing the Agnus Dei represents the Bible. Reading clockwise is the human heart in the form of a book, then the New Testament, followed by a volume with the letters *I. B.* standing for Jakob Boehme. Next is the Old Testament, and lastly a volume decorated with the sun, moon, and stars. These represent the revelations of the Divine Principles. In addition to the Bible, God placed his seal in the human heart, the mystical writings of Boehme, and the heavens populated with solar systems. The inscription tells that all these revelations are one in substance and emerge from the Divine Will.

Warwick James Price in his excellent study of the Scriptures describes the Bible to be like a great temple twenty centuries in the building. He quotes Canon Liddel as follows: "The Old Testament is the nave with its side aisles of psalms and prophecy. The gospels are the choir, and John's Gospel the very sanctuary, while around and behind are the epistles and the Apocalypse, a chancel ambulatory, each supplying an indispensable feature to the majestic whole." Liddel's analogy can be considerably expanded. Most of the great cathedrals of Europe were built on sites previously occupied by pagan temples. The great church of the Sacre Coeur in Paris stands on the crest of Montmartre, once sacred to the god Mars. Beneath the foundations of the Cologne Cathedral is the mosaic pavement of a Roman shrine.

Many of these famous churches were restored, expanded, rebuilt, and neglected for generations. Perhaps most interesting of all, they were subject to the pressures of changing cultural trends. For a time, Cologne was considered old-fashioned and in desperate need of architectural updating. It was decided to redo the interior so that Deity might be glorified in a baroque setting. Fortunately, the project was abandoned. Throughout the world, religious architecture has received the approval of ages and, like the faiths they represent, they have been protected by a grateful humankind.

Architecture in some strange way contributes to a mystical experience. To enter the vast fane of Chartres or Rheims is to leave the confusion of the marketplace and be part of a quietude above and beyond the mortal sphere. Here,



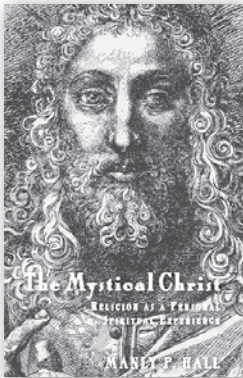
A hand-drawn design from the scrapbook of Alexander Whyte based on the philosophy of Jakob Boehme.

faith stands in the presence of eternal peace. In those moments no one really seeks to rationalize the physical dimensions of the cathedral or basilica. The mind is overwhelmed by a mood which impresses the average visitor with the realization of his own dependence upon a Superior Power.

The Divine Power dwells in the hearts of all living things and, under certain conditions, ordinary mortals may speak with the voices of angels. It is not the mind or the emotions which have elevated the Bible above all other writing of the Western world. The lofty sentiments have lifted up the human soul from the realm of uncertainties and established it on foundations of righteousness. When we gaze upon the wondrous spectacle of the Last Judgement on the wall of the Sistine Chapel with the knowledge that it was painted by Michelangelo, a mortal person, gifted but still human, something within ourselves is overwhelmed by the mystic vision of the Divine Plan. We would not have it changed or have the figures repainted (although, unfortunately some changes were made). It is unthinkable that these great frescoes should be redone by some modern surrealist. A few beholders who never had any mystical enlightenment within themselves might favor such revisions, but the spiritual impact of Michelangelo's inspiration would be totally lost.

Through the centuries, the Bible has inspired some of the noblest achievements of mankind. It has bestowed the courage to reform corrupt laws, to liberate human souls from slavery and bondage, and to advance justice in private and public conduct. The final proof that the Scriptural Writings are supported by the universal plan is clearly stated by the medieval alchemists who declared that the will of God was made manifest in three ways. First through human beings who are strangely and wonderfully made, and third through the Holy Scriptures given to the world through the saints and sages he had sent forth.

Inner strength is the only defense that most persons have against social injustices. A dynamic faith in God's power and his ever-present help in time of trouble is our first line of defense against war, crime, poverty, and intolerance. All the religions of the world are dedicated to honor and integrity. Those who oppose religion or try to discredit it are false to the very life within themselves. Idealism reveals the divine destiny which we were created to fulfill.



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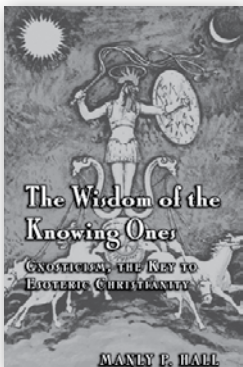
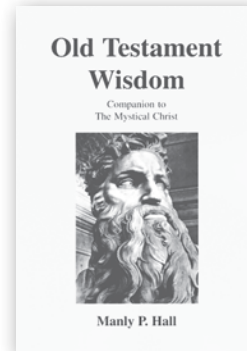
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Manly P. Hall founded the Philosophical Research Society, Inc., a non-profit organization in 1934, dedicated to the dissemination of useful knowledge in the fields of philosophy, comparative religion, and psychology. In his long career, spanning more than seventy years of dynamic public activity, Mr. Hall delivered over 8000 lectures in the United States and abroad, authored over 150 books and essays, and wrote countless magazine articles.

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