THE GUTENBERG BIBLE
Exhibition of the Scheide Copy

Catalogue
of the Exhibition held in the
PRINCETON UNIVERSITY LIBRARY

Compiled by
Mina R. Bryan and Howard C. Rice, Jr.

Princeton, New Jersey
1960
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PRINCETON UNIVERSITY LIBRARY

REQUESTS YOUR PRESENCE AT A PREVIEW OF AN EXHIBITION OF

The Gutenberg Bible

ON LOAN FROM THE PRIVATE COLLECTION OF WILLIAM H. SCHEIDE

FRIDAY AFTERNOON, OCTOBER 28, 1960, 5:30-7:00

THE SCHEIDE COPY OF THE GUTENBERG BIBLE WILL BE ON DISPLAY IN THE MAIN GALLERY OF THE LIBRARY FROM OCTOBER 29 THROUGH NOVEMBER 30, 1960

HOURS: MONDAY-SATURDAY, 9 A.M. TO 5 P.M.; SUNDAY, 2 TO 5 P.M.

CLOSED THANKSGIVING DAY
plenos. Verba sapientiōs hunc stimulī
isse quās dāvī in altū declēri: quae per
magistrōb corōliōs data sunt a pastore
uno. Hīs amplī 9 habērī ne requiras.
Facie di plures libros nullī est finis:
requensus; meditātio carnīs afflītī
est. Finem loquēdi parīter omēs audī-
amus. Deū time: a mādara eōdēa.
Hoc est omnis homo. Lūnda 9 hūr
adducter deus in iudiciūm pro omni

ON LOAN FROM THE PRIVATE COLLECTION OF WILLIAM H. SCHEIDE

The Gutenberg Bible

PRINCETON UNIVERSITY LIBRARY • EXHIBITION GALLERY • OCT. 29-NOV. 30, 1960

ideo adoleścentiōs dilectūr te. Trahe
me post te. Currentī 9 in odores ungum-
torū tuov. Introducter me rex in cella-
rīa sua. Exultabim 9 et lebrēnī in te:
menores uberi tuorū sup vinī. Redī
diligūr te. Aigea lūs ed formola klie
thorsalā. Sunt rahonecula edulōr e.
The Bible which the Princeton Library is privileged to display has become universally known as "The Gutenberg Bible." It is the first book printed from movable metal type, using an alphabetical system, of which any complete copies are known. This Bible is also called "The 42-line Bible" (from the number of lines used on each page after the first experimental pages of 40 and 41 lines had been set), and was for a long time known as "The Mazarin Bible," from the copy which was "recognized" in the middle of the 18th century in Paris by the bibliographer Guillaume-François Debure in the library founded by Cardinal Mazarin. The halo of celebrity surrounding this book, and the revered position that it occupies in men's minds as a symbol of the invention of printing, date indeed only from the "discovery" of the Mazarin copy. Ever since that time countless scholars have made microscopic studies of the meager available documents which throw light on the invention of printing. There have been—and still are—heated differences of opinion, and it has even been claimed that Gutenberg had no part in printing this Bible. The generally accepted evidence indicates, however, that Johann Gutenberg conducted experiments in the art of printing at Strasbourg and at Mainz from about 1440 to 1455, that he borrowed large sums of money to further his experiments, and probably lost most of the equipment which he had perfected over the years to his creditor, Johann Fust, whom he made a partner in his venture in 1452 and who later, with his son-in-law Peter Schoeffer, formed the first successful printing establishment in Mainz. There seems therefore ample reason for ascribing to Johann Gutenberg the major role in the invention of printing in the West. The parallel, and prior, experiments with movable metal type carried on in the Far East—significant as they are in themselves—appear to have had no discernable connection with the European invention, and did not, because of their restricted nature, have the same immediate consequences.

The Gutenberg Bible carries no printed indication of place, printer or date—nor even a title-page, in the modern sense of the term. A copy in the Bibliothèque Nationale in Paris, however, has a manuscript notation by Heinrich Cremer, Vicar of the Church of St. Stephen of Mainz, stating that the binding and illumination of that copy was completed on the 24th of August 1456. Since the decoration of the two volumes was done after the printing had been completed and, being done by hand, took considerable time, it may be assumed that the printing of the Bible was finished around 1455.
or early 1456. The first dated pieces of printing which have been preserved are papal indulgences which were printed for distribution in Germany to raise money for the war against the Turks. These indulgences were printed on a single sheet, with the year of issue a part of the printed text. On the specimen in the Scheide Library— included in the present exhibition—is printed the date 1455.

The text of the Gutenberg Bible is the Latin Vulgate version completed by St. Jerome in A.D. 405, which had been circulating in manuscript form throughout Europe for a thousand years. The format and general appearance of this Bible printed by Gutenberg at Mainz closely resemble the manuscripts which preceded it. The design of the new type was patterned after the script, including the abbreviations, then current in the Rhine valley. The printer now took the place of the scribe who had formerly copied out texts by hand. He did not, however, entirely displace him, for the printed pages were turned over to "rubricators" who inserted by hand the red and blue initials at the beginning of chapters, as well as the names of the Books of the Bible at the top of pages and the red strokes at the beginning of sentences. After these rubricators had finished their work the sheets were then ready for the illuminators who decorated the pages on which prologues of Books were found and inserted decorative initials at the beginning of each Book, as they had been accustomed to doing with manuscripts. The style and extent of this hand illumination varied considerably from copy to copy, as did the bindings, depending on the areas where the work was done and the uses to which the volumes were to be put. In order to give an idea of the skill and artistry of both printer and illuminator the copy of the Bible on display will be opened at different pages during the course of the exhibition.

The Gutenberg Bible consists of 641 leaves (1282 pages), generally bound in two volumes. The size of the volumes varies according to the binder's whim or skill—the Scheide copy measuring 16 inches high by 11½ inches wide. The number of copies printed has exercised the ingenuity of many scholars; their estimates range from as few as about 180 copies (150 on paper and 30 on vellum) to as many as 300 copies. Of this edition, only 46 copies, in addition to many single leaves, are now known to be extant: 32 in Europe and 14 in the United States. Of these extant copies 12 are on vellum (4 of which are complete), and 34 are on paper (17 of which are complete). The so-called "incomplete copies" vary in degree, from those lacking only one or two leaves to those consisting of portions of one volume only. The Scheide copy, printed on paper, lacks five leaves, but twelve of been replaced by original leaves.

Each of the extant forty-six copies its own history. The perigeanor summation up as follows. After this copy was bound at Erfurt, in central Germany: It may indeed have been bound for a Dominican monastery of Erfurt for a Bible. Erfurt had close ecclesiastical relations, and scholars believe that Erfurt may have been the place where the Bible was sold; since at least four original bindings of (of which the Scheide Erfurt). In time this Bible was probably one, perhaps by a new Bible in German fashion. Then it was put away, and lay for the Erfurt Prediger Kirche (the Protestant Prediger Kloster) until it was transferred to the Protestant Prediger Kloster in 1872. It was acquired by Albert Cohn in Berlin, as agent for Asher & Co., de from whom it was purchased in 1873 by the Erfurt Prediger Kirche (the Protestant Prediger Kloster) until it was "di ci". In 1872 it was acquired by Albert Cohn in Berlin, as agent for Asher & Co., de from whom it was purchased in 1873 by the Erfurt Prediger Kirche (the Protestant Prediger Kloster) until it was "di ci". In 1872 it was acquired by Albert Cohn in Berlin, as agent for Asher & Co., de from whom it was purchased in 1873 by the Erfurt Prediger Kirche (the Protestant Prediger Kloster) until it was "di ci". In 1872 it was acquired by Albert Cohn in Berlin, as agent for Asher & Co., de from whom it was purchased in 1873 by the Erfurt Prediger Kirche (the Protestant Prediger Kloster) until it was purchased by a Gutenberg Bible for Brinley's Library was sold at public auction by another collector, Hamilton C. Ives, also of New York. The Bible again: It was sold privately, in 1890, to a third party, Ives, also of New York. The Bible again: It was sold privately, in 1890, to a third party, Ives, also of New York. The Bible again: It was sold privately, in 1890, to a third party, Ives, also of New York. The Bible again: It was sold privately, in 1890, to a third party, Ives, also of New York. The Bible again: It was sold privately, in 1890, to a third party, Ives, also of New York.
paper, lacks five leaves, but twelve others, formerly lacking, have been replaced by original leaves.

Each of the extant forty-six copies of the Gutenberg Bible has its own history. The peregrinations of the Scheide copy may be summed up as follows. After this copy left the press at Mainz, it was bound at Erfurt, in central Germany, probably by Johann Fogel. It may indeed have been bound expressly for the Prediger Kloster (Dominican Monastery) of Erfurt for use in its church as a lector Bible. Erfurt had close ecclesiastical relations with Mainz, and some scholars believe that Erfurt may have been one of the places where the Bible was sold, since at least four of the extant copies in their original bindings (of which the Scheide copy is one) were bound in Erfurt. In time this Bible was probably replaced by a more modern one, perhaps by a new Bible in German at the time of the Reformation. Then it was put away, and lay forgotten in the “archives” of the Erfurt Prediger Kirche (the Protestant successor to the properties of the Prediger Kloster) until it was “discovered” there about 1885.

In 1872 it was acquired by Albert Cohn, an antiquarian book dealer in Berlin, as agent for Asher & Co., dealers in Berlin and London, from whom it was purchased in 1873 by the well-known London dealer, Henry Stevens, for George Brinley of Hartford, Connecticut. Henry Stevens—“of Vermont,” as he always styled himself despite his long residence in England—had already, in 1847, negotiated the purchase of a Gutenberg Bible for James Lenox of New York (the copy now in the New York Public Library). The copy bought for Brinley—Stevens whimsically called it “the Connecticut copy”—was thus the second Gutenberg Bible to cross the Atlantic. When Brinley’s library was sold at public auction in 1881 this copy was bought by another collector, Hamilton Cole, of New York. The Bible was sold privately, in 1890, to a third well-known collector, Brayton Ives, also of New York. The Bible again appeared in an auction catalogue in the sale of the Brayton Ives Library in 1891, at which time it was purchased by James H. Blishworth, of Chicago. It remained in Chicago until it was acquired by Dr. A. S. W. Rosenbach, who recalls in his memoirs that the transaction was completed by wireless in mid-Atlantic, and adds: “To buy a Gutenberg Bible by radio—it seemed almost sacrilegious.” Dr. Rosenbach sold the Bible in 1934—without benefit of radio—to the late John H. Scheide ’96 of Titusville, Pennsylvania. In 1959 his son, William H. Scheide ’36, moved the Scheide Library to his present residence, Princeton, New Jersey.
Now, thanks to the courtesy of Mr. Scheide, a copy of the Gutenberg Bible may for the first time be seen on public display in Princeton. Upon this occasion it is appropriate to cite the letter (now in the Scheide Library and included in the exhibition) written from London by Henry Stevens, 10 February 1873, to the New York agent of George Brinley, announcing the shipment of this very copy:

Pray ponder for a moment to fully appreciate the rarity and importance of this precious consignment from the Old to the New World. It is not only the first Bible, but is a fine copy of the First Book ever printed. It was read in Europe nearly half a Century before America was discovered. Therefore, in view of these considerations please to suggest to your Deputy at the Seat of Customs to uncover his head while in the presence of this first Book, and never for a moment to turn his back upon it while the case is open. Let no ungodly or thieving politician lay eyes or hands upon it. The sight can now do him no good, while the Bible may suffer. Let none of Uncle Samuels Custom House Officials, or other men in or out of authority, see it without first reverently lifting their hats. It is not permitted to every man to visit the Hub, nor is it possible for many ever to touch or even see a

MAZARINE BIBLE*

* In a later letter, to Brinley, 13 March 1873 (also in the Scheide Library), Stevens refers to the "Gutenberg Bible," with the remark: "I no longer call it by the late French name Mazarine."
ON LOAN FROM THE PRIVATE COLLECTION OF
WILLIAM H. SCHEIDE
PRINCETON UNIVERSITY LIBRARY EXHIBITION GALLERY
OCTOBER 30 THROUGH NOVEMBER 30, 1960
HOURS: MONDAY-SATURDAY, 9 A.M. TO 5 P.M.
SUNDAY, 2 TO 5 P.M.; CLOSED THANKSGIVING DAY

The Scheide Library, although a private collection, is open to qualified scholars by previous arrangement. Permission to consult the Library may be obtained by writing to Mr. William H. Scheide, 133 Library Place, Princeton, New Jersey; appointments can then be made with the Librarian, Mrs. Mina R. Bryan, telephone, WALnut 1-9174. The Scheide collection includes copies of many of the first books printed in Europe, examples of fine printing from later presses, early voyages and travels, Americana, Bibles, literature of the Reformation, as well as first editions of some of the great landmarks of literature, philosophy and science. Further information will be found in: Julian P. Boyd, The Scheide Library, privately printed, 1947; William H. Scheide, "Love for the Printed Word as Expressed in the Scheide Library," The Papers of the Bibliographical Society of America, Vol. 51 (1957), pp. 214-226; "The Scheide Library," The Princeton University Library Chronicle, Vol. 21, No. 3 (Spring 1960), pp. 165-167.
FOREWORD

The "Gutenberg Bible" is the one "rare" book which is known not only to bibliophiles, scholars, and collectors but to the layman as well. The first public exhibition of this copy of the Gutenberg Bible since it became the "Scheide copy" in 1924, centered on the Bible itself and attempted to display all the aspects of this masterpiece which have caused it to be universally famous.

The bible, bound in two volumes, was opened to a different page every day, the pages being selected to show the typographical beauty, the watermarks, the styles of illumination, and features of 15th century books which are present in this copy—because of its pristine condition—that are not found in copies which have been trimmed and rebound, such as the directions to the rubricator, the pin holes in the corners of the sheets for securing the paper to the frame, and the thumb tabs at the beginning of books. The alternate volume was displayed to show the blind-stamped designs on the contemporary binding.

The first section of the supplemental exhibit illustrated the provenance of the Scheide copy—an uninterrupted history of the Bible from its printing at Mainz until its arrival at Princeton. This, in itself, is something of a bibliographical rarity and the prior owners form a distinguished gathering of clergy, scholars, antiquarian bookmen and collectors.

Section II assembled the printed records of the development of Gutenberg's fame and the identification of this edition of the Bible as the first book still in existence with a date of completion substantiated by documentary evidence.
Nothing illustrates more vividly the significance of the invention of printing than the cloud of mystery which surrounds the experimental stages of the use of movable metal type in Europe. The first books printed were - in the tradition of the books produced in the monastery and scriptorium - theological and classical, books which had been circulating for centuries in manuscript form without indication of the producer or place of production. News of current events was transmitted by word of mouth, leaving few permanent contemporary records. It was not until printing was well-established all over Europe that the "world chronicles" became popular. The third and fourth sections of this exhibition trace the emergence of the Gutenberg image from the "chronicles," the first recordings of legendary history, to current studies based on exhaustive research of the few contemporary documents giving specific facts about the invention and examples of the fragments on which these studies are being made.

The fifth section of the exhibition demonstrates the technical elements of the invention which made widespread use of printing possible and feasible on a commercial basis for the first time in history: the replacement of papyrus (highly perishable) and vellum (scarce and expensive) by paper which could be had in large quantities; the right combination of metals to produce types of sufficient durability and standardization for reuse; a press which would apply the ink uniformly. Others had experimented in printing before Gutenberg, but all the factors necessary to make printing expedient and profitable were not brought together until the decade between 1445 and 1455, and the person who achieved this happy conjunction was Johann Gutenberg in the production of his great Bible.
The sixth section of the exhibition demonstrates how closely the first printers followed the pattern established by the scriptorium - in form of letter, abbreviation, form of page, rubrics, and decoration.

The maps in the seventh case show the phenomenal speed with which printing spread over Europe by the end of the century and the quotation on the page to which Sebastian Münster's *Cosmographia* is opened gives the essence of the causes of this rapid diversification.

The two wood sculptures at the end of the gallery exemplify the climax of the age of the church - the era in which printing was developed and which, in a sense, printing brought to a close. With the multiplication of many books the monasteries and universities made up of small groups of scholars, gave way to the awakening of the people. Increased availability of inexpensive books made science, philosophy, history, the Greek and Roman classics, become the heritage of all who wanted to learn to read and theology was no longer the central theme of art and learning. The invention of printing made the renaissance possible and inevitable.

M. R. B.
I. THE GUTENBERG BIBLE

1. *Biblia Latina*. [Mainz, Printer of the 42-line Bible (Johann Gutenberg?), about 1454-1455, not after August 1456]. [Scheide Library]

"The Gutenberg Bible," printed at Mainz about 1455, is the first book printed from movable metal type, using an alphabetical system, of which any complete copies are known. It is also called "The 42-line Bible" (from the number of lines used on most pages), and was for long known as "The Mazarin Bible," from the copy which was discovered in the mid-18th century in Paris in the library founded by Cardinal Mazarin.

The copy of the Gutenberg Bible shown here is on loan from the private collection of William H. Scheide. It is one of the 46 extant copies, and one of the 14 now in the United States.

The Bible carries no printed indication of place, printer or date -- nor even a title-page, in the modern sense of the term. A copy in the Bibliothèque Nationale in Paris, however, has a manuscript notation stating that the hand illumination of that copy was completed on the 24th of August 1456. It can therefore be assumed that the actual printing of the Bible was finished around 1455 or early 1456.

The text of the Gutenberg Bible is the Latin Vulgate version completed by St. Jerome in A. D. 405, which had been circulating in manuscript form throughout Europe for a thousand years before it was printed.

The Bible consists of 641 leaves (1282 pages), generally bound in two volumes, as is the copy shown here. All the BLACK letters were printed from movable metal type. In general, the RED and BLUE letters were added by hand by a person called a "rubricator". The pages beginning each
Book of the Bible have been further decorated by hand by
an "illuminator." In order to give an idea of the skill
and artistry of both printer and illuminator the Bible on
display was opened at different pages during each day of
the exhibition.

ORIGINAL BINDING

This copy of the Gutenberg Bible is still in its original
binding. Soon after it was printed at Mainz, it was then bound
at Erfurt, in central Germany, perhaps by a binder named Johann
Fogel. Erfurt had close ecclesiastical relations with Mainz,
and some scholars believe that Erfurt was one of the places
where the Gutenberg Bible was sold, since at least four of
the surviving copies in their original bindings -- of which
this is one -- were bound in Erfurt.

The copy of the Gutenberg Bible now in the Eton College
Library, in England, has an original binding which is stamped
with the name of Johann Fogel, of Erfurt. Since the Binding
of the copies at Fulda, at Leipzig, and the Scheide copy
resemble this signed Eton College binding, it has been deduced
that they also were bound at Erfurt, perhaps by Johann Fogel.

The characteristic binders stamps which point to Erfurt
origin include: a lute-player and intertwined rope.

Note also the winged symbol of the Four Evangelists:
Matthew (Man), Luke (Calf), Mark (Lion), and John (Eagle).

Cf. Paul Schwenke, "Die buchbinder mit den lautenspieler
und dem knoten," Wiegendrucke und handschriften,
Festgabe Konrad Haefler zum 60. geburtstage (Leipzig,
Karl W. Hieremann, 1919) p. 122-144 [Princeton
University Library: C225.9/71].
Characteristic stamped ornaments on BINDING of the Scheide copy of the Gutenberg Bible:

Lute-player

Intertwined rope

WATERMARKS of PAPER used for the Gutenberg Bible:
WATERMARKS

Two watermarks (or trademarks of the manufacturer of the paper) appear in this copy -- an ox-head with a cross and a bunch of grapes. These watermarks or variants thereof are found in all the extant paper copies of the Gutenberg Bible. (Paul Schwenke. *Johannes Gutenbergs Zweiundvierzigzeilige Bibel. Ergänzungsband sur Faksimileausgabe.* (Leipzig, Insel-Verlag, 1923) p. 25-28.

* * * *

DESCRIPTION OF PAGES ON EXHIBITION

October 28 - November 30, 1960

October 28 - Volume I: Prologue to I Kings [I Samuel]

The text on the left page is the end of the Book of Ruth and on the right page the Prologue to the Book of I Kings -- now called I Samuel.

The "Explicit" line, in red, on the left page was inserted by hand by a rubricator, after the printing was finished, as were the names of the Books at the tops of the pages. The page on the left also has red strokes.

(Cont. next page)
(inserted by hand) to indicate capitals -- a common practice in medieval manuscripts and in early printed books. A number of the copies of the Gutenberg Bible have such rubrication throughout; however, the red strokes through the letters are rare in this copy, most of the pages having the unadorned simplicity of the printed text on the right page.

The "Incipit" line, in red, on the right page is printed -- one of the few places where printing in red occurs.

The page on the left has forty-two lines in each column, the number of lines found on most of the pages in this book -- a fact which has led bibliographers to call this Bible the 42-line Bible. The page on the right has only forty lines, indicating that it was probably one of the earlier pages printed during the experimental state of determining the final format.

The illumination, or decoration, of the pages which have prologues or beginnings of Books are of several styles in this copy and were possibly done by two or more craftsmen. The illumination on the right page is similar to the style found in manuscripts of this period in the Middle Rhine Valley around Mainz.

October 29 - Volume II: Daniel, Chapter 3

This double page exhibits the beauty of the type without ornamentation by hand in the text itself. The rubricator inserted the name of the Book: -- DA--NIEL

A sheet of dark paper has been inserted under each page to show the watermark in the center of each sheet. These two watermarks, or trademarks, of the papermaker are the same throughout these two volumes. The same watermarks or slight variations are to be found in all copies of this Bible.

The text displayed here is the story of Sidrach, Misach, and Abdenago in the Fiery Furnace. The King James version omits most of this chapter, including the canticle
of the three youths, The text marked,:  
"Euae sequuntur in Hebraeis
voluminibus non reperi"
St. Jerome's statement:  
"That which follows I found
not in the Hebrew volumes," 
was mistakenly incorporated into the regular text and it was probably so written in the manuscript from which the Bible was set into type -- thus demonstrating how errors crept into the Latin text when the scribes who were copying no longer understood the language they copied.

The text marked on the right hand page is the beginning of the Canticle of the Three Youths:

Benedictus es Domine Deus patrum
nostarum: et laudabilis, et
gloriosus, superexaltatus in
saecula...

Douay Version (1610):

Blessed art thou O Lord the God
of our fathers: and laudable and glorious, and superexalted for ever...

October 30 - Volume I: Deuteronomy, Chapter 28

This page exhibits the unadorned beauty of the printed page with a minimum of handwork by the rubricator -- only the name of the Book at the top of the pages: DEUTE -- RO [nomium]

The text marked is the 9th verse of Chapter 28

Suscitabit te Dominus sibi populum
sanctum sicut juravit tibi si custodi
eris mandata Domini Dei tui et
ambulaveris in vili eius.

King James Version:

The Lord shall establish thee an holy people unto himself as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways.
October 31 - Volume II: Ezekiel, Chapter 16

This page exhibits the unadorned beauty of the printed page with a minimum of handwork by the rubricator -- only the name of the Book at the tops of the pages.

EZE -- CHIEL

The text marked is the 13th verse of Chapter 16:


King James Version:

Thus was thou decked with gold and silver: and thy raiment was of fine linen, and silk, and brodered work; thou didst eat fine flour, and honey and oil; and thou wast exceeding beautiful, and thou didst prosper into a kingdom.

November 1 - Volume I: I Kings [I Samuel], Chapter 17

This page exhibits the unadorned beauty of the printed page with a minimum of handwork by the rubricator -- only the name of the Book at the tops of the pages -- RE--GUM I

The First Book of Kings in the Vulgate version. The text is the story of David and Goliath. The verse marked is the 49th verse of Chapter 17:

Et misit manum suam in peram, tulitque unum lapidem et funda fecit et circumducens percussit [Philistheum]* in fronte; et cecidit in faciem suam super terram.

King James Version:

And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

*The standard Vulgate version and the King James both
read Philistine -- this Bible has the word "eum," or rather eu -- using the line over "u" as an abbreviation for the following "e". This indicates that a scribe had substituted "him" for "Philistine" in reproducing the text of the manuscript copy from which this printed Bible was set up.

November 2 - Volume II: Lamentations, Chapter I

The illuminations in this volume were probably done by two or more workmen, in different styles. The decoration has no connection whatsoever with the text and was added purely for embellishment. Thus is combined on the page the venerable tradition of medieval handicraft with the new art of printing.

The use of red ink for titles, headlines, chapter initials, and sometimes red strokes through letters to indicate capitals, was a practice adopted at an early date by the Greeks and Romans. These embellishments were called "rubrics" from the Latin "ruber" (red); the scribe who inserted them the "rubricator"; and the work was called "rubrication". During the 15th century the process of copying books had become highly standardized and the rubricator was an artisan rather than a scholar. The makers of the Gutenberg Bible followed the practices of the scriptorium and wrote in at the tops of the pages and in the spaces where initials were to be inserted directions to the rubricator which can be seen on many of the pages of this copy of the Bible. On this page the directions to the rubricator may be seen at the top of the right page.

The text marked is the 1st verse of Chapter I:
Quomodo sedet sola civitas plena populo:
Facta est quasi vidua domina gentium:
princeps provinciarum facta est sub tributo.
Ecce det multum nobis. Quod causa est ut veniat dixit me rex ad eum: Lui david ait. Ut ena a
re aet: nisi dicat dixit: et dixit: in fide suae religio fide. Et ait: ara ad
David. Dixit: et profferat dixit me rex: sine place e. Habes tota t e olocautum: x plaustrum: x inga bui in utum
lignot. Dixa dedit arauna regi. Dixit:
aruna ad regi. Dixit:
arauna ad regi. Dixit:
tu tu: Lui tue: ce sit. Nunc:
vis sed ena ano a no offerat dixit: dixit: ex medio olivola gregis. Exe:
per david aet: et hurra argai sidis
quinquaginta: et edieaur ibi david
alter domino: x obsist olorcuma et
pascha. Exe propinatuis est dominus:
tre: eque inhabitat et plaga ab Israel.
King James Version:

How doth the city sit solitary that was full of people!
How is she become a widow! She that was great
among the nations, she the princess among the
provinces, how is she become tributary!

The names of the Hebrew letters, indicating verses,
inserted by the rubricator in red, and the preliminary
paragraph are not included in the King James Version.

November 3 - Volume I: Beginning of III Kings

The beginning of the Third Book of Kings (I Kings in
the King James Version -- I and II Samuel being I and II
Kings of the Vulgate version).

Chapter I, verse I in the King James begins:
"Now King David was old and striken in years...

These pages show the handiwork of one of the illumin-
ators who worked on this volume.

November 4 - Volume II: Lamentations, Chapters 2 and 3

These pages show the directions to the rubricator.

November 5 - Volume I: IV Kings, Chapter 1

IV Kings in the Vulgate is the same as II Kings in the
King James version, I and II Kings being I and II Samuel.

The illuminations in this volume were probably done
by two or more workmen, in different styles. The decoration
has no connection whatsoever with the text and was added
purely for embellishment. Thus is combined on the page the
venerable tradition of medieval handicraft with the new art
of printing.

The printer of the Bible, in fashioning his type, not
only adhered closely to the general appearance of the letters
which the scribes had employed for manuscript texts but he
also carried over into print the standard abbreviations used in medieval Latin -- abbreviations which had been developed to save time when the text had to be copied by hand and also to save space because of the cost of vellum fine and smooth enough for books.

Chapter I, verse I begins:

Praevaricatus est autem Moab in Israel:
postquam mortuus est Achab.

King James Version:

Then Moab rebelled against Israel after the death of Ahab.

November 6 - Volume II: Matthew, Chapter 22

The text for chapters 21 and 22 was set continuously, without any indication of a break for the new chapter. The error was noticed in this copy and corrected by the rubricator by inserting a red paragraph mark and the number of the chapter. The error was probably present in the manuscript text from which the printed edition was set up. Some of the other copies of the Gutenberg Bible do not have the correction and, consequently, the remaining chapters of the Book of Matthew are misnumbered.

The text marked reads:

Et repondens Jesus dixit interum in parabolis eis dicens. Simile factum est regnum caelorum homini regi: que fecit nuptias filo suo.

King James Version:

And Jesus answered and spake unto them again by parables and said: The kingdom of heaven is like unto a certain king which made a marriage for his son.

Manuscript notes in an early hand, like the ones that appear on these pages, are found in abundance throughout the Four Gospels in this copy. They were evidently made by a diligent student -- possibly one of the monks at the Prediger Kloster, the first owner of the Bible.
November 7 - Volume I:  Prologue to I Chronicles

The page on the left is the end of the Fourth Book of Kings (the second Book of Kings in the King James version -- the first and Second being I and II Samuel).

These pages show the directions to the rubricator, and the handiwork of one of the illuminators who worked on this volume.

The prologues are commentaries of St. Jerome on the Book following, made at the time he was translating the Bible. They are frequently an accumulation of interpretations of the Book by his predecessors.

November 8 - Volume II:  Daniel, Chapters 5 and 6

These pages show the directions to the rubricator.

A strip of old vellum, probably cut from a page of manuscript which had been discarded, may be seen at the center sewing. After the sheets were printed they were gathered into groups of five sheets (10 leaves -- 20 pages) for sewing. The strip of vellum was inserted to prevent the thread tearing the paper.

Chapter V of the Book of Daniel is the story of Belshazzar’s feast. The text marked is Chapter V, verse 25:

Haec est autem scriptura quae digesta est:
Mene, thekel, phares.

King James Version:

And this is the writing that was written:
Mene, Mene, Thekel, Upharsin.

November 9 - Volume I:  End of the Book of Esther and the Prologue to the Book of Job

These pages show the handiwork of one of the illuminators who worked on this volume.

The text marked reads:

Nec putere debetis si diversa jubeamus ex animi nostrri venire levitate: sed pro qualitate et necessitate temporum. Ut republice poscit utilitas ferre sententiam.
Challoner-Douay Version:

Neither must you think, if we command different things, that it cometh of the levity of our mind, but that we give sentence according to the quality and necessity of times, as the profit of the commonwealth requireth.

This portion of the Book of Esther is not found in modern Protestant versions of the Bible.

November 10 - Volume II: Hosea, Chapter 6 - 9

These pages show the directions to the rubricator.
The text marked is Chapter VI, verse 1:
Venite et revertamur ad Dominum, quia ipse cepit et sanabit nos: percutiet et curabit nos...

Standard Revised Version:

Come, let us return to the Lord; for he has torn, that he may heal us; he has stricken, and he will bind us up:

November 11 - Volume I: The Prayer of Manasses

The Prayer of Manasses, one of the Aprocryphal books not included in either the modern Catholic or Protestant versions of the Bible, begins at the center of the page on the right and is followed by St. Jerome’s prologue to the First Book of Esdras — the Book of Ezra in the Protestant Bible. The page on the left and the top of the first column on the right is the conclusion of the Second Book of Chronicles.

These pages show the handiwork of one of the illuminators who worked on this volume.

November 12 - Volume II: End of the Book of Nahum and Beginning of the Book of Habakkuk

These pages show the handiwork of one of the illuminators who worked on this volume.
hurae beselheis ibi vii bini or tibi crari tabernaculum dixit quo er requirkuit salomon z vndis ecclesis. Ascenditz salomon ad altare eum cora tabernaculz sanctis dixit abolut in eo mil- leptarias. Eor ait mipsa node appa- ruit ei Deus dice. Posula quod vis: ut dan tibi. Dixit salomon deo. Tu seisti au dandum pati meo misericordziam magnam: et constituist me regem pro- vo. Hic ego dixi Deus: implea as seruo- nous que potentius es dandum pati meo. Tu cum me seisti regem non populus num multzqui tan innumerabilis est quar puluis vster. DA michi sapientiam et intelligi zim um ingrediar regedias cora pro vno. Quis enim po- ult huc pihm cui digne et gravis e indicare? Dixit aut d9 ad salomon. Nuit huc magis planzit codd tun- re n6 posulasi divitas z substantia et gloriae-neq animas eor et omni- fiad nec dies sive plurimos: pristi au- rm sapientiam et scientiam ut indicare posu in motor-lupe que constiti- et muebant precor quadrigam- rum legentis argentam et equi- num quinquages. Similiter vetis regnis ophchorum et huius sine cuncto celebrabant: 


 answers:
A sheet of dark paper has been inserted under the leaf to show the watermark in the center of the sheet. The grape and oxhead were the watermarks -- or trademarks -- of the papermaker who manufactured the paper for this printing of the Bible. Consequently, these watermarks or slight variations are found throughout all the extant copies of the Gutenberg Bible.

November 13 - Volume I: II Chronicles, Chapter 1

These pages show the handiwork of one of the illuminators who worked on this volume, and the directions to the rubricator. The text marked is the first verse of the first chapter of II Chronicles:

Confortatus est ergo Salomon filius David in regno suo: et Dominus [Deus eius] erat cum eo: et magnificavit cum in excelsum.

King James Version:

And Solomon the son of David was strengthened in his kingdom, and the Lord his God was with him, and magnified him exceedingly.

*The words in brackets are omitted probably because they were omitted by the scribe who copied the manuscript text from which the printed Bible was set.

November 14 - Volume II: The End of the Book of Jonah and the Beginning of the Book of Micah

These pages show the handiwork of one of the illuminators who worked on this volume.

A stub may be seen in the fold where the leaves are sewn together, indicating that a page was cut out and a corrected page inserted, or that an additional leaf was inserted in the gathering of sheets to complete the text.

Pin holes may be seen on the outer margin of the leaves. These were made when the paper was fixed on the frame to keep it from slipping in the press.

The text marked reads:

Et dixit Dominus pisci: et evomuit Jonam in aridam.
laccros s. vini principes tamuis domos partis suis et omnés per no-
minas suæ secútæ in die primo me-
this decimi-ut querent rem. Et colun-
mati sunt omnes vini qui duxerit uxo-
res alienigenas: usq; ad die prima
mensis primi. Inuenit sunt de filìis
sacerdoti qui duxerit uxorres alieni-
genas: de filius isue filii is sedet et se-
tres ei maasia et eliezer et iarib go-
dola. Et duxerit manus suas utrice-
rent uxorres suas: et pro delicio suo a-
rierunt de omissus offerente. Et de filius
enner: ananii et zebedia. Et de filius
serin: maasia et helia et suaria ichi-
hel et ozius. Et de filius phesus: he-
demai-maasha phinahel nathanael
izabed et helela. Et de filius leauna:

n- et om-er venus-temer fecit salmas-
nathan et adias-meruddai-iskas-
sarai coel-er selmau et suaria heli-
amaria isopef. De filiijs nebi-ahai-
hel mahathias zabed-sabina-xe-
ru et iohai z banar. Omnes hi ampe-
rar uxorres alienigenas qui fuerit et os-
inæres qui poterat filios. Expli-
ct hic primor et de

LUDAN et eloh sam
mex filius helche. Et
saddo in me fæ-
teu an-hos
regin in luxits ca-
stro. Et rur amux
omnes de kattiqd melis-nis et sint in-
vi interrogi eos de inquis qui man-
stant et interrogant de captivitate de

King James Version:
And the Lord spake unto the fish and
it vomited out Jonah upon the dry land.

November 15 - Volume I: II Esdras [Nehemiah]
The beginning of the Second Book of Esdras which is known
in the King James Version as the Book of Nehemiah.
The text marked reads:
Dixitque mihi rex: Quare vultus tuus tristis est.
Cum te egrotum non videam? Non est hoc frustra:
sed malum nescio quod in corde tuo est. Et timui
valde ac nimis:

King James Version:
Wherefore the King said unto me, Why is thy
countenance sad, seeing thou art not sick?
This is nothing else but sorrow of heart.
Then I was very sore afraid.

These pages show the handiwork of one of the illuminators
who worked on this volume.

November 16 - Volume II: II Machabees, Chapter 5
These pages show the directions to the rubricator.
The ink spots on the bottom of the page indicate an
accident in the process of rubrication.
This is one of the Books of the Bible not generally
included in modern Protestant versions but is still a part
of the Catholic version.

November 17 - Volume I: Prologue to the Book of Tobias
This book which is included in the Catholic versions of
the Bible is not included in modern Protestant versions.
These pages show the handiwork of one of the illuminators
who worked on this volume, as well as the directions to the
rubricator.
It has been estimated that six presses were at work
simultaneously on the printing of the text. Since it was
impossible to estimate where the text of the different
sections would end, blank pages like the one on the left
occur several times throughout the book.
November 18 - Volume II: Prologue to Matthew

These pages show the handiwork of one of the illuminators who worked on this volume.

It has been estimated that six presses were at work simultaneously on the printing of this Bible. Since it was impossible to estimate accurately where the text of any section would end, blank leaves occur at certain places in the book. The beginning of the New Testament was an obvious place to begin a new section.

In addition to translating the Bible into the Latin of his day, St. Jerome wrote commentaries on many of the Books of the Bible which appeared as prologues to the Books themselves. There are two of these prologues to the Book of Matthew which occupy all of this page and the following one.

November 19 - Volume II: Matthew, Chapters 3 and 4

These pages show the directions to the rubricator.

The text marked reads:


Revised Standard Version:

Repent for the kingdom of heaven is at hand.
For this is he who was spoken of by the prophet Isaiah when he said, "The voice of one crying in the wilderness: Prepare the way of the Lord, make his paths straight."

November 20 - Volume I: Prologue to I Kings [I Samuel]

The preview of the exhibition (see October 28, above) was limited by invitation. Therefore, the page on exhibit that day was exhibited again to the general public on November 20 because these pages have unusual interest typographically.
November 21 - Volume II: I Machabees, Prologue and Chapter 1

This is one of the Books not generally included in the modern Protestant versions of the Bible but is still a part of the Catholic version.

These pages show the handiwork of one of the illuminators who worked on this volume, as well as the directions to the rubricator.

The text marked reads:

Et factum est, postquam percussit Alexander
Philippi rex Macedo qui primus regnavit in
Graecia egressus de terra Cethim Darium regem
Persarum et Medorum....

Challoner-Douay Version:

Now it came to pass, after that Alexander the
son of Philip the Macedonian, who first reigned
in Greece, coming out of the land of Cethim, had
overthrown Darius, King of the Persians and Medes....

November 22 - Volume I: III Esdras, Chapter 8

This is one of the apocryphal books not usually found in modern versions of the Bible.

This double page exhibits the full beauty of the printed page with a minimum of handwork by the rubricator -- only the name of the Book at the top of the page.

A sheet of dark paper has been inserted under the leaf to show the watermark in the center of the sheet. The grape and oxhead were the watermarks -- or trademarks -- of the papermaker who manufactured the paper for this printing of the Bible. Consequently, these watermarks or slight variations are found throughout all the extant copies of the Gutenberg Bible.

November 23 - Volume II: Mark, Chapter 14

These pages display the full beauty of the printed page with a minimum of handwork by the rubricator -- only the name of the Book at the top of the page.

Manuscript notes in an early hand, like the ones that appear on these pages, are found in abundance throughout the Four Gospels in this copy. They were evidently made by a student of the Bible -- possibly one of the monks at the Prediger Kloster,
Continued....

the first owner of the Bible.

The text on these pages is the account of the betrayal of Judas and the Last Supper. The text marked reads:

Vespere autem facto, venit cum duodecim.
Et discumbentibus eas et manducantibus
aet Jesus. Amen dico vobis: quia unus
ex vobis tradet me qui manducat mecum.

King James Version:

And in the evening he cometh with the
twelve. And as they sat and did eat,
Jesus said, Verily I say unto you, one of
you which eateth with me shall betray me.

November 25 - Volume I: III Esdras, Chapter 5

This is one of the apocryphal books not usually found in modern versions of the Bible. The page on the right has one of the numerous genealogies common to some of the Books of the Old Testament -- the son of -- the son of, &c.

These pages show the directions to the rubricator, as indicated inside the initial letter "P".

A stub may be seen in the fold where the leaves are sewn together, indicating that a page was cut out and a corrected page inserted, or that an additional leaf was inserted in the gathering of sheets to complete the text.

November 26 - Volume II: Lamentations, Chapters 4 and 5

These pages show the directions to the rubricator.

These pages show the pin holes which were made to fix the paper on the frame.

The thumb tabs, made of vellum, were added to facilitate the finding of the beginning of books.

November 27 - Volume I: Beginning of III Esdras

These pages show the handiwork of one of the illuminators who worked on this volume.
November 28 - Volume II: I Maccabees, Chapter 10

These pages display the full beauty of the printed page with a minimum of handwork by the rubricator — only the name of the Book at the top of the page.

Pinholes may be seen on the outer margins of the leaves. These were made when the paper was fixed on the frame to keep it from slipping in the press.

This is one of the Books of the Bible not generally included in modern Protestant versions but is still a part of the Catholic version.

The text marked reads:

Et Jerusalem sit sancta et libera cum finibus suis: et decime et tributa ipsius sint.

Challoner-Douay Version:

And let Jerusalem be holy and free, with the borders thereof: and let the tenths, and tributes be for itself.

November 29 - Volume I: IV Esdras, Chapter 16

These pages show the directions to the rubricator and the watermarks characteristic of this edition.

The Third and Fourth Books of Esdras — apocryphal books, were included in this printing but are not found in modern versions of the Bible.

November 30 - Volume I: I Chronicles, Chapter 1 — PARALI — POMENON

The First Book of the Chronicles, beginning with the genealogies from Adam to Noah:

Adam, Sheth, Enosh, Kenan, Mahalalel, Jared, Henoch, Methuselah, Lamech, Noah...

The Books of the Chronicles were called the Paralipomena in the Vulgate Version — from the Greek, meaning "things omitted" — because they were regarded as supplementary to the Books of Samuel and Kings.

A strip of old vellum, which had been previously used for a manuscript may be seen at the center opening. After the sheets were printed they were gathered into groups of five double leaves (10 leaves — 20 pages) and a strip of vellum was inserted to prevent tearing when the gathering was stitched together.
II. HISTORY OF THE SCHEIDE COPY

The provenance, or "pedigree," of the Scheide copy of the Gutenberg Bible may be traced -- with very little conjecture -- from the printing house to the library where it now reposes. The items displayed in this series illustrate in a general way the manner in which rare books are discovered and sold -- at auction, by catalogue description, and by private negotiation -- and the records kept of prior ownership.

1450-1455: MAINZ, GERMANY


It is believed that the work on the Gutenberg Bible was carried on during the years 1450 to 1455 in a printing house in Mainz.

The view of Mainz on f. XXIX, verso, was made in the late 15th century as an illustration for a world history by Hartmann Schedel. The book, generally known as THE NUREMBERG CHRONICLE, was printed in Nuremberg by Anton Koberger in 1493. The copy of the German edition of the book shown here was one of the first incunabula (15th century books) purchased by William Taylor Scheide, the founder of the Scheide Library and grandfather of the present owner.

1456-1872: ERFURT, GERMANY


The view of Erfurt appearing at f. 155, verso and 156, recto, in the Latin edition of THE NUREMBERG CHRONICLE, was also published by Koberger in Nuremberg in 1493.

Four of the copies of the Gutenberg Bible still in existence have bindings done in Erfurt (of which the Scheide copy is one). It may be assumed therefore that the printed sheets of the Bible were sent to Erfurt around 1456, as manuscripts and early printed books were not always bound in the shop in which they were written or printed.
"Erfurt im Grunde Und Prospect" Hand-colored engraving: panorama and map of the city, 1713.

1456-1521: THE PREDIGER KLOSTER (DOMINICAN MONASTERY) in Erfurt


The arrow on the following plan of Erfurt indicates the location of the Prediger Kloster, the Dominican monastery which acquired the Bible, probably shortly after it had been bound -- if, indeed, the monastery had not bought the sheets and made the arrangements for binding.

This plan of Erfurt appeared in a number of editions of Sebastian Münster's COSMOGRAPHY. This edition was printed in Basel in 1578.

1521-1872: THE PREDIGER KIRCHE


The Prédiger Kirche was one of the first churches in Erfurt to have a Lutheran preacher at the time of the Reformation. There was a Lutheran preacher in the Church as early as 1521 and he was formally installed in 1522. However, the Dominican monks remained in possession of the Cloister proper until 1544, when the Town Council took over the management of the property. The monks were allowed to continue living in the Cloister, although there were continuing disputes between the Council and the Archbishop. The last monk gave up his dwelling in the cloister in 1591.

Other plates in the volume include views of:

THE WEST FACADE OF THE PREDIGER KIRCHE - The building of the Church was begun in 1238. The façade was finished in 1370. The exterior, at least, of the Church was finished by 1410.
Erfurt, die Haupfstatt in Thüringen nach eussichem ansehen auss fleißigst Contraebee.
THE PREDIGER KIRCHE AT ERFURT.

No. 6.
THE INTERIOR OF THE PREDIGER KIRCHE - Since the Gutenberg Bible was found in the Church, itself, it was probably located in this Church at the time of its separation from the Dominican Monastery during the Reformation. An altar was installed in the choir of the Church in 1456 and possibly the new Bible was purchased on that occasion, since the dates of the printing of the Bible and the completion of the altar coincide so closely. The Bible may possibly have been relegated to the "archives of the Church" (where it was unearthed in 1872) when the new Lutheran Church acquired a new Lutheran German Bible after 1522.

1870: THE FIRST SCHOLARLY STUDY OF THIS COPY OF THE GUTENBERG BIBLE


Bruno Stübel, of Leipzig, published an article, about this copy of the Gutenberg Bible in a German journal of bibliographical studies, SERAPEUM, Vol. 31, August 15-31, 1870. In it he compares the newly discovered copy in the Erfurt Church with the two copies in the University of Leipzig Library. In his article he states: "The costly treasure has been hidden in the archives of the Prediger Church at Erfurt, and the honor of the discovery belongs to Karl Herrmann who has contributed so much to the history of his native city." (In 1863, Karl Herrmann had published an extensive bibliography, Bibliotheca Erfurtina, listing books, pictures, and memorabilia about Erfurt.)

Dr. Stübel further describes the Bible as follows: "It consists of two stout volumes in folio, bound in leather and provided with strong brass bosses...."

1872: THE SALE OF THE BIBLE BY THE ERFURT CHURCH

On June 6, 1872, an article published in the ERFURTER ZEITUNG by Carl Otto, gave an account of the discovery, by chance, of the Gutenberg Bible by Karl Herrmann in the course of going through

(Cont. next page)
ein neues aufgefundenes Exemplar der 42zeiligen Gutenberg-Fustischen Bibel
von
Dr. Bruno Stübel in Leipzig.

So vortrefflich auch die Untersuchungen Johann Baptist Bernharts über das erste grosse Erzeugniss der Buchdruckerkunst, die 42zeilige Gutenberg-Fustische Bibel sind, 1) so ist es doch zu beklagen, dass bisher nicht mehr als zwei Exemplare berücksichtigt worden sind, 2) insofern ja bekanntlich die

1) Historisch-kritische Untersuchung über das Dasein, die Kennzeichen und das Alter der von Johann Gutenberg und Johann Fust in Mainz gedruckten Bibel etc. in Areit's Beiträgen zur Geschichte und Literatur Bd. 3, V, p. 91 zu.

2) Nämlich die beiden, die sich damals in der kurfürstlichen Bibliothek zu München befanden; das eine derselben ist bekanntlich 1558 nach Petersburg an die kaiserliche Bibliothek verkauft worden. Vgl. Serapeum. J. 1869 p. 192.


Das Erfurter Exemplar der 42zeiligen Gutenberg-Fustischen Bibel ist auf Papier, während das Zeichen des einfachen Oelenkopfes, des Oelenkopfes mit der Stange und dem Kreuzbalken, des ganzen Oelen und der Tanne trägt, gedruckt. Es besteht aus zwei umfangreichen in Leder eingebundenen mit starken Messingbüchsen verschoschenen, sehr wohl erhaltenen Foliobänden. Der erste Band, welcher mit dem Papier schliesst, enthält 324 Blätter zu je vier Columnen und jede Column zu 42 Zeilen; der zweite Band, mit der Apokalypse schliessend, enthält 317 Blätter, ebenfalls zu je vier Columnen und 42 Zeilen. In dem ersten Bande ist blos das erste Blatt (prologo), in dem zweiten dagegen sind mehrere Blätter herausgeschnitten worden, nämlich:

Bl. 70. Jes. 65, 22 (habitat) — Ende, daus der Prolog zu Jeremiass u. Jorom. 1, 10 (et edifices).
Bl. 149. Amos VIII, 10 (Domus Israel. Non — Abdis v. 13 ruinas eorum).
Bl. 191. Matth. I, 1—17, 14 (tune vortit.)

1) Die eine besteht aus vier Foliobänden und ist auf Pergament, die andere aus zwei Foliobänden und ist auf Papier gedruckt.
the shelves of the Church archives. Mr. Herrmann, not having exact knowledge of the rarity of the Bible, took it with him on a business trip to Gotha to show it to the Director of the Ducal Library there. Director Möller immediately recognized the book and offered to purchase it. However, Mr. Herrmann, having the interests of the Church in mind, made further inquiries and advised the authorities not to sell the Bible at the price offered.

Between 1865 and 1872 the Bible was exhibited at Erfurt, at the University of Leipzig -- at which time Bruno Stübel, the Librarian at the University Library, published his article in SERAPEUM -- and at the Royal Library in Berlin. It was probably while the Bible was on display in Berlin that Albert Cohn examined the Bible and, acting for Asher & Company, arranged for its purchase. The date-line of the ERFURTER ZEITUNG article is June 3, 1872, presumably a day or two after the sale was negotiated.

1873: FROM BERLIN TO LONDON


Albert Cohn, an antiquarian book dealer acting for Asher & Company, bought the Gutenberg Bible from the Church authorities in 1872 and thus it found its way into the Berlin establishment of Asher & Company. This firm of antiquarian bookdealers had offices in both Berlin and London. The catalogue comprising the bound set on display were issued the year the Bible was sold by this firm, but no copy of their catalogue listing it (if such exists) has been located.

The preparation of a catalogue of rare books requires not only a vast knowledge of bibliographical detail but also a command of several languages. The page on the left is the back of a catalogue issued in German, but employing French and English for the descriptions and titles of books published in those languages.
RECOLLECTIONS OF
MR JAMES LENOX
OF NEW YORK
AND THE FORMATION
OF HIS LIBRARY

By HENRY STEVENS of Vermont

LONDON
HENRY STEVENS & SON 125 ST MARTIN'S LANE
Over against the Church of St Martin in the Fields
MCCLXXVI

No. 10.
HENRY STEVENS OF VERMONT


Henry Stevens, a native of Vermont, attended Middlebury College, received a B.A. degree from Yale and studied law for a year at Harvard, and, in his own words, "all the while dabbling in books and manuscripts by way of keeping the pot boiling." In 1845 he went to London, "a self-appointed missionary, on an antiquarian and historical book-hunting expedition" as Stevens described himself in the second chapter of the Recollections of Mr. James Lenox, exhibited. Stevens remained in London thereafter, and became one of the leading antiquarian booksellers and bibliophiles of his day. The firm he established was carried on by his son and grandson and, although now merged with another (Henry Stevens, Son, & Stiles), is still a prominent one, with offices in both London and New York.

Stevens never ceased considering himself a native of Vermont and his Yankee wit, forthrightness combined with shrewdness -- and a degree of craftiness -- all served him well on his London career. The two letters to George Brinley about his purchase of the Gutenberg Bible (the present Scheide copy) and his comparison of it with copies in the British Museum and Bodleian, together with his letters to Baldwin & Company, about the shipment of the Bible, with its tongue-in-cheek advice, combine with the title-pages of the books exhibited (items 10 and 14) to reflect one of the most colorful figures in the 19th century book world.

Under Stevens' name in both title-pages he pokes fun at the authors of the day by citing all of his own "degrees" and "connections". The letters "G. M. B." after his name in the title of the book on the right are the ones also used to designate himself in the dialogue with the manager of Asher & Co. (A. & Co.), in the letter to Brinley of January 18, 1873: -- G[reen] M[ountain] B[oy], a title which gave him unceasing pleasure,
AYCo. Are you sure of your man? Will he pay cash?
GMB. Yes. I received it.
AYCo. Can't get authorized. No discount to donors.
GMB. Shall I book your order?
AYCo. $810.00 5 percent. Cash on delivery with
GMB. 1 day to receive. My car is there.

GMB. Yes. I will telegraph to America via
AYCo. “Magazine service.” Terms cash. Can I send it?
GMB. As soon as I know that you will be “first arrival.”
AYCo. Good. — — -

GMB. Now I suppose to remain here till Magazine
AYCo. arrives, so on to the “first arrival.”

GMB. Yes sir. “Open it at once."

AYCo. All right. Go ahead.

GMB. Voila! I have it. Enter my name for a postcard order.
AYCo. They are not positive. Each desire to know Magazine
GMB. in London. Two of them are lost, so I am not
AYCo. sure of ready money. A Banker (name)
GMB. has called me and again, a sum or the total

GMB. Are they positive and is the pay due?
AYCo. They are not positive for each desire to know Magazine
GMB. in London. Two of them are lost, so I am not
AYCo. sure of ready money. A Banker (name)
GMB. has called me and again, a sum or the total
So, early this morning I telegraphed to your Magazine secured, terms cash, collector's funds. Meanwhile I will go carefully over the two returns done that everything is right. About the 28th I expect to hear from you by letter with full directions for shipment etc. Here is a return copy in the Museum, and a separate I shall compare on my side with both under the differences.

I am, my dear Sir, yours truly,

Henry Stevens

I could not accept it ordering my whole commission for the seller, I propose to divide it by charging you five percent commission on £600.

This will be £30.

And I hope you will & I say when you see the Museum!
Copy


Biblia Latina
Commonly Called The Coddington Bible. 1425
The First Book Printed.
2 Vols. Large folio, in the original binding (book box), in cloth, with brass corners. Original leather Miene.

£ 600 0 0

Consignment of 10

30 0 0

The Strong Cases, the only one included with the first six issues, bound in leather, with original leather and original leather, and inscribed in 160 B.C., against all risks from London to New York, and the usual charges thereon.

£ 637 15 0

Gentlemen,

Our friend George Brinley, Esq., of Hartford, has ordered copies of the Coddington Bible of 1425. We have been informed that he would like to purchase a copy of the Coddington Bible in a case marked "1425," addressed and consigned to him by Stearns in the usual way.

Enclosed please find the certified check, amounting to £371 15 0, and a draft of £371 15 0 on Mr. Brinley in favor of Mr. B. J. D. Depoe, 70 Broadway, New York. The draft is marked "1425," and addressed to Mr. Brinley in a case marked "1425."

We have been informed that the Coddington Bible is a rare and valuable one, and we shall be happy to consign it to Mr. Brinley in the usual manner. We would also be happy to consign the draft to Mr. Brinley in a case marked "1425," and addressed to him.

If you would like to consign the draft to Mr. Brinley in a case marked "1425," we would be happy to do so.

We have also been informed that the Coddington Bible is a rare and valuable one, and we shall be happy to consign it to Mr. Brinley in the usual manner. We would also be happy to consign the draft to Mr. Brinley in a case marked "1425," and addressed to him.

Gentlemen,

George Brinley

Your truly,

Mary Stevens

P.S. May you consider for a moment to fully appreciate the fact and importance of this precise consignment from the Old to the New World. It is no less than the first Bible, and it is a fine copy of the First Book ever printed. It was read in Europe nearly half a century before America was discovered. Therefore, in view of these considerations please be so kind as to inform me of the latest consignment of the Bible, and to express your good wishes for the success of the consignment.

Mazarine Bible.
George Brinley Jay
Hartford, Conn.

My dear Sir,

I received this morning your note of Feb. 28. and am surprised to see the date. Notice your protest, but guess it will not come to much. The par of 6000 Thalers in paying £600, i.e. par exchange, between London and Dublin at 0.20 to 1. Exchange is generally fluctuating between 0.15 and 0.22 or even 0.25. After several unsuccessful par. When I left the Saturday night (I no longer call it by the late French name, Magazine) I had to the exchange being in favor of London, not London in 1. 4. at 5, and the manager said, we always consider both if you suspect when you pay eight or nineteen to 1. London, for he cannot get a half of my commission. I took the note at £600 for the 3000 sterling in London, but the manager's adjutant assures me that he made a mistake in allowing me the £30. discount he

right away. My hand to the bank to 15th Feb. I am writing to inform you to look after my stock to see if the remittance money to pay for the book can't come. I am sorry to say that I have been working delayed in my study at the Museum; the fellow. I am kindly permitted there at both the Gemäldegalerie. The large paper copy, compare with the 'Connecticut' copy. But the first two days, round by Mr. Page for this he came to fig. and look that he did not mean it for to take his back. stop the case. I found also the time when I did want the very large paper copy the photograph room is being dark blue. So that it applies to the Fälners. for second day. At last friends came. I completed the copy as the photograph, etc. to my intense satisfaction. 'Connecticut' showed up fairly and beat the Museum copy, if I mistake. You may be much longer since than the others. Things they copy. The Museum's illuminations are far inferior to it. The original bindings are the admiration of the libraries. As one doubts its genuine original character.
as old as the book... We find many varieties
of copy which throw new light on the history of
the book. I must take "Connecticut" down to Oxford
and compare it with the Dodley copy which is
truly magnificent. The first 10 lines of the Dodley
copy are strikingly different from the Connecticut
copy, and I cannot fully appreciate the tradition
that the Dodley, or 160 lines copy is subsequent
to the Connecticut or 42 lines copy. Indeed I
have more doubts that you can in the
original issue. The Dodley copy is in my possession.
In my opinion, it must be a later copy. The Dodley copy was acknowledged to be a
true copy of the original, but I was afraid of the
author's note on Mr. Care, as his manuscript
measures 13th of the book. I am not certain
whether the Dodley is in the hand of Mr. Care, so I simply answer.
Now all my delay and expense are over
and I have put the bond copy to bed.
THE BIBLES IN
THE CAXTON EXHIBITION
MDCCC LXXVII

Or a bibliographical description of nearly one thousand representative Bibles in various languages chronologically arranged from the first Bible printed by Gutenberg in 1450-1456 to the last Bible printed at the Oxford University Press the 30th June 1877. With an Introduction on the History of Printing as illustrated by the printed Bible from 1450 to 1877 in which is told for the first time the true history and mystery of the Coverdale Bible of 1535.

Together with bibliographical notes and collations of many rare Bibles in various languages and diverse versions printed during the last four centuries.

Special edition revised and carefully corrected with additions. Flavoured with a squeeze of the Saturday Review’s humility on Bibles.


Bibliography The Tree of Knowledge

London Henry Stevens IV Trafalgar Square


MDCCC LXXVII.
11. Henry Stevens to George Brinley, 18 Jan. 1873. [Scheide Library]

   See photostat facsimile.


   See photostat facsimile

13. Henry Stevens to George Brinley, 13 March 1873. [Scheide Library]

   See photostat facsimile

14. Henry Stevens. The Bibles in the Caxton Exhibition....
    London, Henry Stevens; New York, Scribner, Welford &
    Armstrong, 1878. [Scheide Library]

1881-1890: GEORGE BRINLEY - HAMILTON COLE

15. Catalogue of the American Library of the Late George Brinley....
    Part III. Hartford, Press of the Case Lockwood & Brainard Co.,
    1881. [Scheide Library]

    The present Scheide copy of the Gutenberg Bible is described
    in the Catalogue of the Brinley Library, which was sold in 1881,
    after Mr. Brinley's death, by George A. Leavitt & Co., auctioneers,
    in Hartford, Connecticut. The "Conditions of Sale" appear facing
    the titlepage of the Catalogue.

    A New York collector, Hamilton Cole, was the successful
    bidder for the Gutenberg Bible at the Brinley sale. Mr. Cole
    retained the Bible until his death but it was not included in the
    catalogue of his library which was sold by Bangs & Company for
    his executors, on April 7, 8, and 9, 1890, because the sale of
    the Bible was privately negotiated with Brayton Ives.
CONDITIONS OF SALE.

1. The highest bidder to be the buyer, and if any dispute arise between two or more bidders, the Lot so in dispute shall be immediately put up again and re-sold.

2. The purchasers to give their names and addresses, and to pay down twenty-five per cent. on the dollar in part payment, or the whole of the purchase-money, if required, in default of which the Lot or Lots so purchased to be immediately put up again and re-sold.

3. The Lots to be taken away at the buyer’s expense and risk within three days from the conclusion of the sale, and the remainder of the purchase-money to be absolutely paid, or otherwise settled for to the satisfaction of the vendors, on or before delivery: in default of which Messrs. Geo. A. Leavitt & CO. will not hold themselves responsible, if the Lots be lost, stolen, damaged, or destroyed, but they will be left at the sole risk of the purchaser.

4. In preparing the Catalogue, care has been taken to make the description of every book full and accurate, and every deficiency and imperfection which was discovered has been noted: but the sale of any Volume or Lot is not to be set aside on account of any error in the description. The books will be exposed for public exhibition one or more days, and will be sold just as they are, without recourse.

5. To prevent inaccuracy in delivery and inconvenience in the settlement of the purchases, no lot can, on any account, be removed during the sale.

6. Upon failure of complying with the above conditions, the money deposited in part payment shall be forfeited; all Lots uncleared within the time aforesaid shall be re-sold by public or private sale, without further notice, and the deficiency (if any) attending such re-sale, shall be made good by the defaulter at this sale, together with all charges attending the same. This condition is without prejudice to the right of the Auctioneers to enforce the contract made at this sale, without such re-sale, if they think fit.

GEO. A. LEAVITT & CO.
in the 42 line issue." The distinctions between the two issues are pointed out by Mr. R. Quaritch, in his description of the Perkins copy (priced, 300 guineas) in his General Catalogue, no. 17545. It may be added, that, in the first volume of the Brinley copy, the beginning of the prologue to the Pentateuch (recto of 4th leaf), of the book of Genesis (recto of 3rd leaf), and the title and fines (incipit and Explicit) of each of the books from Genesis to Ruth, inclusive, are rubricated in manuscript, not printed.

Mr. Brinley's copy was purchased in 1873, through the agency of Mr. H. Stevenin, in London. It had been discovered, a few years previously, in the Archives of the Provostships of Erfurt. A very full and accurate description of it was published in the Societum (Aug. 15th and 31st, 1875; pp. 203, 241, f.l.) by Dr. Bruno Stieltz of Leipzig, who had the rare opportunity of collating "the newly found forty-two-line copy" with two other copies, one from the Munich Library, the other from the Library of Aachen.

The Gutenberg Bible is, as Dilhain remarks in his description of Carl Spence's copy, been "justly praised for the strength and beauty of the paper, the exactness of the register, the lustre of the ink, and the general splendor and magnitude of the volumes." In Ascher's announcement, in 1873, the Brinley copy is claimed to be "the most beautiful of all known copies on paper. It is not only the tallest, and almost, but it is of remarkable, freshness and purity, and, though it has never been subjected to washing, is without the least stain..." One sees by the cleanness of its binding and by the beauty of its painted tailails, heightened with gold and decorated in arabesques, that it was intended for the library of some prince or great nobleman. This exceptional excellence brought it to fortune; for some barbarian, or crazed amateur, has taken from it a few leaves, doubtless for the sake of their capital letters. By extraordinary good luck some ancient paper was found, like that on which the Bible was printed, and the missing leaves were reproduced in photolithographic facsimile, with such success that it is not easy to distinguish them.

The copy is so nearly exact that many of the manuscript cases for the rubricator, are preserved at the extreme upper margins of the leaves. Very few copies of the press have been discovered in this first edition of the Bible. One, in Isaiah xxvii. 20, "utubi circuli erga in armor [for marinus] tuus," has been noticed by Dilhain and Petitclerc. Another, in the beginning of Psalm xxxvi. (xxvi. of the English Bible), has been copied in the Brinley copy, probably by the rubricator, by marking a caret in the text and writing the omitted word "speravi" in the margin.

This is the first time—and it is not unlikely to be the last—that a copy of the First Printed Book is offered at public sale, in this country.

In 1765, a vellum copy brought at the Galignain sale, 2100 francs; in 1815, the same copy, at the McCarthy-Regnath sale, was purchased by Mr. Grenville, for 650 francs. Mr. Perkins's (vellum) copy, with two leaves in facsimile, was bought by him in 1825 from Messrs. G. & W. Nicol, for £204; in 1829, it was sold at £3400. Of the best known paper copies, that belonging to the Duke of Sussex was bought by Perry's sale, for £168; was sold in 1841 for £190; and in 1859, at the sale of Castell's sale, for £59. The Perkins copy—the only one which came into the market for sixteen years after 1818—was purchased at Sir M. S. Sykes's sale, for £190; and was sold in 1873 for £2699. At every sale, the advance in price had been marked; and the commercial value of copies has been at least quintupled in the last thirty years. What may it reach in the next fifty?
1890-1891: THE LIBRARY OF BRAYTON IVES


Mr. Ives owned the Gutenberg Bible for a shorter time than any of its other owners. Brayton Ives, a New York broker and banker, who, as he states in the preface of the catalogue of his library, "for many years...found rest after a hard day's work in Wall Street by spending an hour or two on [his] way home in one or more places where [he] could look over recently purchased books." After he sold the library described in this catalogue, he collected another distinguished library, which was sold in 1915, after his death. Opposite the titlepage of the Catalogue is a reproduction of the present Scheide copy of the Gutenberg Bible and opposite the description of this copy, a reproduction of a page from the Bible.

1891-1923: JAMES H. ELLSWORTH

17. Scrapbook of memorabilia, relating to his ownership of the Gutenberg Bible, kept by James H. Ellsworth, [Scheide Library]

The scrapbook of newspaper stories and memorabilia about the Gutenberg Bible which James H. Ellsworth, the successful bidder at the Brayton Ives Sale, assembled during the years of his ownership of the Bible includes his invitation to the Brayton Ives Sale and the enclosed card of admission and a clipping from Harper's Weekly, March 14, 1891.

The purchase of the Bible by Mr. Ellsworth (father of Lincoln Ellsworth, the explorer) received widespread publicity because the removal of the Bible to his home in Chicago marked the first time that a copy of this famous book was domiciled in the Middle West.
Catalogue

of the Collection of

Books and Manuscripts

Belonging to

Mr. Grayton Ives

of New-York.

Comprising:
Early Printed Books,
Americana,
Illustrated French Books,
Works of Standard Authors,
Classical Manuscripts,
Missals and Books of Hours.

New-York:
Printed at the De Vinne Press.
1891.
THE GUTENBERG BIBLE.

THE FIRST BOOK PRINTED WITH TYPES.

THE BIBLE IN LATIN, WITH THE PROLOGUE OF SAINT JEROME. THE FIRST EDITION.

Gothic type: hundreds of illuminated capital letters, brilliantly colored and decorated, many of them heightened with gold. Two volumes folio.

MENTZ: Joannes Gutenberg, [1450-1455?]

In the original binding, thick oak boards covered with stamped calf, ornamented brass corners and center-pieces, with bosses; many leaves with uncut edges; measuring 11 3/4 by 13 3/4 inches on the leaf. Without title pages, pagination, or signatures; 481 leaves printed in double columns, 42 lines to a full column; the initials and rubrics in manuscript throughout. The first volume contains 324 leaves (of which one is in facsimile) and ends with the Psalms; the second has 317 leaves (sixteen in facsimile).

"The honor of producing the first and, as many think, the most perfect book, is now ascribed to Gutenberg alone. First coming in for a share of the credit of the invention until after his famous lawsuit in 1455, when the Bible had been finished. We call it, therefore, the Gutenberg Bible, and have no sympathy for any French name given to it simply because the copy found in a Paris library had the honor of being described by a French bookseller."—H. Stevens (in Cotton Celebration Catalogue).

It was known formerly as the "Mazarin Bible" from the fact that the earliest published description of it was based on a copy discovered by De Bure in the Mazarin Library.

While it is impossible to fix with accuracy the date of the appearance of this first printed book, it is generally believed to have been published between 1450 and 1455. That it was not later than 1455 is shown by a MS. note which is in the copy in the National Library in Paris which states that it was "illuminated, bound and completed on the day of the Assumption of the Virgin Mary [Aug. 15], 1455, by Petricus Albrech, alias Cernier," Vicar of the Collegiate Church of St. Stephen at Mayence.

Some copies, which may be called a second issue, have 40 lines on each of the first eight pages 41 on the ninth, and the rest 42. In the later issue the three red lines at the beginning are in type, and not in manuscript as in the 40-line issue. In the first volume of this copy the beginning of the prologue to the Pentateuch (recto of 4th leaf), of the book of Genesis (recto of 9th leaf), and the title and finis (incipit and explicit) of each of the books, from Genesis to Ruth, inclusive, are rubricated in manuscript, not printed.

The Gutenberg Bible, as Dibdin remarks in his description of Earl Spencer's copy, has been "justly praised for the strength and beauty of the paper, the exactness of the register, the luster of the ink, and the general splendor and magnitude of the volumes." In Asher's announcement, in 1873, the present copy is claimed to be the most beautiful of all known copies on paper. "It is not only the tallest and almost uncut copy, but it is of remarkable freshness and purity, and though it has never been subjected to washing, is without the least stain. One sees by the costliness of its binding and by the beauty of its painted initials, heightened with gold and decorated in arabesques, that it was intended for the library of some prince or great nobleman. This exceptional excellence brought it ill-fortune, for some barbarian or crazed amateur has taken from it a few leaves, doubtless for the sake of their capital letters." By extraordinary good luck some ancient paper was found like that on which the Bible was printed, and the missing leaves were reproduced by photolithographic facsimile with such success that it is not easy to distinguish them. The copy is so nearly uncut that many of the manuscript cues for the rubricator are preserved at the extreme upper margins of the leaves.
1924: "DR. R"


If Henry Stevens was one of the most colorful personages in the 19th century coterie of book-lovers, there is no doubt that Dr. Abraham Simon Wolf Rosenbach, of New York and Philadelphia, held a similar place in the 20th century. "Dr. R." as he was affectionately known to his friends and associates, had the wit, intelligence and canniness, combined with a sense of drama, to command the attention and respect of a circle far wider than the collector and antiquarian bookseller. In the book exhibited below he gives his account of the purchase of the present Scheide copy of the Gutenberg Bible from James H. Ellsworth, stating that the transaction was completed by wireless when he ("Dr. R.") was in Mid-Atlantic, adding: "To buy a Gutenberg Bible by radio -- it seemed almost sacrilegious." Also exhibited is the letter from Dr. Rosenbach to Mr. John Hinsdale Scheide arranging for the sale of the Bible to Mr. Scheide.

This copy of BOOKS AND BIDDERS is a presentation copy from Dr. Rosenbach to Mr. John H. Scheide.

1924....


JOHN HINSDALE SCHEIDE acquired the Gutenberg Bible in 1924 and retained it until his death in 1942. Very little was known about the Bible or the Scheide collection in Titusville, Pennsylvania, until Julian P. Boyd's book about the library was published in 1947. The Bible remained, with the rest of the Scheide Library, in the wing of the Scheide house especially constructed for it, until the Library was moved to Princeton in 1959 by John H. Scheide's son, William H. Scheide.
NEW YORK
February 5, 1924.

Mr. J. H. Scheide,
Titusville, Penna.

Dear Mr. Scheide:

In reply to your letter of February 2d
I shall be very glad to go to Titusville to see you and
your library, a treat I have long anticipated. I shall
send you a wire a few days before I leave.

I shall, of course, bring with me the
Gutenberg Bible. As I said before, in point of beauty it
is one of the finest copies in existence, and one of six
in the original binding, a point which is of the greatest
significance today. Perhaps I have a different idea of the
value of the Bible than you have, but I have had two defin-
ite offers for it, one from a dealer and the other from a
famous Western collector, both of which I have refused.
When I arrive I shall fix the lowest price I shall take for
it and there will be no deviation from it.

Another point I wish to make: in case you
do not desire to purchase the Bible do not think you are
under the slightest obligation to me on account of the journ-
ey. I shall be only too glad to look over your books, and to
discuss with you the scope and future of your collection.
You are building a noble library and I am proud to be of as-
sistance to you.

As to the information you desired, the fol-
lowing will answer your queries:
The beginning of Genesis, Incipit liber breveth quē nos genesim|
dicim?1 is printed in red.
Each of the first ten pages have 42 lines
Leaves 129a to 132a each have 40 lines.
The last word on leaf 5b is deditqz
Leaf 310 has 41 lines.
The first volume ends with Psalms; second volume begins with the
Prologue of St. Jerome on the Books of Solomon.

cf. No. 18.
Mr. J. H. Schöide, -2

In addition I am sending herewith an extremely interesting copy of a letter from James W. Ellsworth to Dr. Paul Schwenke, in answer to the latter's questions about this Bible. Schwenke, as you know, is the great authority on the Gutenberg Bible.

With my kindest regards, and hoping to have the pleasure of seeing you at an early date, believe me to be

Very sincerely yours,

a. l. w. Rosenbach

ASWR|B

cf. No. 18.
III. GUTENBERG AND HIS FAME

The attribution to Gutenberg of the printing of the so-called 42-line Bible and the designation of that particular Bible as the book which has, up to this time, the strongest claim, based on circumstantial evidence, of being the first book printed from movable type using an alphabetical system have evolved over a period of five-hundred years, principally by the evaluation of recurring statements found in widely diversified sources. This portion of the exhibition assembles a sampling of these statements.


Although Paris was the great intellectual center of Europe, and although books printed in the Rhine Valley were marketed there in the early 1460's, the actual art of printing was not introduced until 1470--due in part, perhaps, to the resistance of the well-entrenched copyists' and illuminators' guilds. The first printing shop was set up in the buildings of the Sorbonne, thanks to the initiative of two humanistic professors, Jean Heynlin and Guillaume Fichet, who brought from Germany three practitioners of the new art: Michael Friburger (of Colmar), Ulrich Gering (of Konstanz) and Martin Krantz (of Stein-am-Rhein). The first book printed in France--an edition of the Letters of Gaspard of Bergamo (Gasparino Barzizza)--came from Sorbonne press in 1470.

Two years later Guillaume Fichet wrote as a preface to a treatise on Orthography (also by Gaspard of Bergamo, and also printed at the Sorbonne press), the "Epistle to Robert Gaguin", shown here, in which he evokes the invention of printing by Johann Gutenberg ("Joannes Bonemontanus", in Latin) and its marvelous consequences. Only one of the extant copies of this book contains Fichet's preface--a copy in the Library of the University of Basel. Shown here is a FACSIMILE reproduction of the "Epistle" (printed in 1889).
erceus | Horatius | Naio | Statius | Lucanus | Marcialis | Persius | Luvenalis |

red etiam lōgo princeps Virgilius, ab hēliēs campis ad nos rematent. pseēto tuē catmēsē tuē esse ar bitarrēt. Quid enī Matoni tuo camitī suī milīuīs quod de Ludemico rege nostro for tuīlimō, prīmis diebus ēdimītī. Quid illō quadrātius quod dialogō, infar īnū aut alterī. ēffinītī Tacēo cuiūtāris Paolo lau desque adeo sūt a te uerībōx, uenītate & sententia ēs gravitate refertī. ut uēs uiri laude ēfērēt. īudicēre īt difficultē. Pēterēo quē de gallēx hēspaniācēs pretīnti soluta orōne fūcīptī. Nō enī est hūs ērōs de tuis studīis: plētēm ad te leoītē. De studiōs humanītātīs restitūēs loquor. Quībus ētā ipse connecētūra capīō magnō lūmē no uebō librarīōs genūs attūtī-quoqu non me moria (hic quēdam equos troianus) quōque ē私人 effudī germaniā. Feūt emī illē, baut procūl a cuitātē Magnūnta. Ioānne quendā, simū, qui cognōmē bonemōtāno, q emus omn imperīōnīā attē excogitātētī. q nō calamo

(ut prīsa qdem illī) nec penna (ut nos sin gimnus) sed ēreis lītis libri finguntē & qdem expeditēs. polītē & pulchraē. Dignūlīs ērē hic uīt sūci. q omēs mulēs omēs attēs, omēs eōs linguae q libruīs delectātēs. divīnīs lavābō ornentēs coēq magīs dīs, deābulīs antēponātē. quō ppius aē plēntūs lītis ipūs, ac studiōvī bomībūs, suffragiū tūtīē. Si qdem desiticē. līber & alīa cereṣ-ille qppē dona leti inuēntī, populaēq inuētūs achelōa miūcīt uuis. haec chaonīam pingū glandem mutātī atuīūta. Atqū (ut poēta uramur alterō) prīma cē res unco glebām dimūtū arātō. prīma davīt fugēs, alimentāmitūn traqī. At bone mōtanūs illī, ṭōge gadgeta diviniōtāq ēn uēntī, quippe q trās eiumō expulītēq qibus quēquīd dīi aut cōgitān potēstē propediē. sērūbāac trāfēbū & posteriūtās mādāri mea moūtē politē. Necq prēṣtentīm hōc loco mōs fīlebō-qui superētē tam arte magūtēx. quōq Vdalnum Michael ac Martinūs principēs, ēsse dīumē q tam prīdē Gālparīnī pγamēnē. sīs epīstolās imperīōnēq uēs tānnēs lapt-
Continued...

The type used in the first books printed in Paris -- as here -- is based on the Roman script, which German printers working in Italy in the 1460's had designed, rather than on the Gothic or "black letter" used for the first books printed in Germany.

Beginning with "Ferunt enim" in the fourth line from the bottom of the left page, Fichet's letter reads:

"It was indeed in the city of Mainz, it is said, that lived John, surnamed Gutenberg, who first invented the art of printing, thanks to which, without the use of reed or quill but by means of metal type, books are manufactured rapidly, correctly and elegantly. Such a man -- he who has rendered so great a service to letters and to scholars -- deserves to be celebrated by the Muses, by the arts, and by the tongues of all friends of books. Bacchus and Ceres have been deified for having taught humanity the uses of wine and bread....But this invention of Gutenberg is far more agreeable, far more divine, since it has given us type, by the aid of which all that is said or thought may straightway be written down, and transcribed, and transmitted to the memory of posterity..."


DIE CRONICA VAN DER HILLIGER STAT VAN COELLEN, the so-called "Cologne Chronicle," is a general history printed at Cologne by Johann Koelhoff in 1499. The text is in the German dialect of that region. The passage marked has long been considered one of the key documents for attributing the invention of printing to Gutenberg. According to the compiler of the Chronicle the information about the invention of printing was related verbally to him by Ulrich Zell, a printer still working at Cologne in 1499, and who had earlier introduced the art there. The source of this information is judged of great significance by partisans of Gutenberg, since Ulrich Zell, who introduced printing in Cologne in 1466, is known to have been in touch with Peter Schoeffer, Gutenberg's associate.
Fredericu s, in. hertzoch v a Destr och Roemischer Keyser Lodowich e. Konynck van maandrych

C In dem wuch sair was cun gelben saire. Ind quam gross voelts zo Romc vysst allen landen, ind warte as men saer alle hage overet. Hysere menschen va in musterley saateten ind seten die hymen Rom in der Stat va kyrchen zo hyschen yngen. Der ouer miig die vyrfeischen des Pays war bestalh barteysen geschech war van effen ind van drucnen vnoch cynige wirks off uplof schiede. Schoch geschiede ey alsco beffryecktsynck. Eyn egen nijt vir dem erter die gebaten baiere, so bat vanyeck vonschreit & vespelt nijt auff zo gynck in cun Petero kyrche, so fan gewoontie is, so begass ib dych bat cun grossfe schaer vollets quam gais va in Petero kyrche, ind so der seluer nijt quam cun gross voelt van zo gemotec die in cun Petero kyrche woulen gais, ind dat geschiede vop d Brucken die mit noemt die Engelsbruck, ind so was cun gross gedrecque va affzagen den ind zogainen menschen. Ind as bat vanyeck sich alsus vnd cun strec geschiede bat cynigct vielen ind vnder die voollte quamen ind ouer die seluekhe bat voelt in dem geschehe. Besgeliebene quamen cynigcktyd op perrten ind op muiter, ind die werden ouch seole mit den leisten vnder die voelte, ind dat geschiede so wilt dat der hoff der menschen die vnder den voesten leggen. warc so gross und so huch, bat cun gelich wuerde den myren systen an der Brucken, und so geschiede ein hermelinkt dych. So begann bat vanyeck van beyden fisten auff zo vallen in die Tyck, ind so stierden cynigck in d de wals fer die andere werden jeperlich erceen ind dace was ey yschlich va grunlich geschrey des vanyecks. Soch lieft d Pays vlyslich foeten die hymen, der verdroocken menschen ind die eilich begeaven.

Von der boychdrucker kynst.

Wenn, Wic ind durch wenc is zonde dye unwyssprechlich kynst boiechert zo drucken

Hd es zo myrchen vlyslich bat in den leisten jichten as die lieich und die vynyschkeit der menschen fete verlophen is off bevelesch, mit ysch glorien, mit myrcherkeit mittrachtet et. Die sonnderlichen grosslich zo straffen is in den Geistlichen, sie vollen warden und forschaffen sie nijtlich goit zo vergesen, und genoeybe bevelesch zo soochen van seliechheit der lehen, und dace bat gemeen vouteck in groff yungige humpen, want dSy, vichtelet zellige, goit mit yrich vungengez, als so getz, goit und eyich liege siernae. Ob dace bat vyrusmyrlicheit der vungengez, und dat quart cexemple und die beveleschgen des gros wort, ungemeyen aller predicantie, die yrte uneseelich geschehe die jine laffen mitmude und myrcke. Die goiden Crassen menschen niet so fete hystenich und schelich, werte und dat bat nieman entschuldigen moechte: Hait d ewiche goit vysst hyste unwyssprechlicher wihheit, werperech die buchets kunst, das man die boechet leuchten und die vennynchenfloydet so serd, dat ey yeder mensch nach den wecht d seliechheit selve lese en so boechez. Den und wunde ich mich so schijnd und zo versellen bat doff den muse, die seliechheit die vysst d kunst vynffrente und vijsprigen is, die nie vysstlich. Is, dat myr gewogen alle die schritte lieft harte, goit geene is, bim leyden die buchets komme lese en seiert lee die latinische sprach. Die menschen, off meinbey, off nuden und kunlich van algemeen. Deye will gebeten. Wye vynsellige innuchyten werden geschepton ouermig die gebroedek boecher. Jey wye will beufllich von seliger vermanung gefchehen in den Predicatir, ind dat humpen allt vysst der wuch Derer kunst Ded war grosser mig ind seliechert, vnd Sy wille/kumpst da va den genechdie die gebroedek boechter machen off beyden helfen wie och dat fyn mach. Und dat seluerr fane van zo leser d mach ouersynd dat boischelgy dat gemachten bat d grossf beroompt Dectoir so hanen Gensoe/Selauz strysti. Jey dat boiechelyn dat gemachten hait d gysslich va

No. 21.
Nicolaus v. der. C.Cix.says.

Der ind Amt Spaaeyym der Johannes e v. Tresteneyym. Jesse hieselstydige kusst wuris ind vonden attet eyst in Suyrsch sancz 3o Mens am Rijn. Ind bat es huytsch fach nation eyn grottst erliexche dat fullt symtiche mynfschen syn dae dae bo ynde. Ind bat es geshiften se fei tatrien vns heren anno 3o C.C.C. eind vns der siej an biss men schlechts war vor ons die kunst ind war hag 3o ygoiert. Ind in der taite vns heren 3o schyff. C.C.C. eind was on guldin gaer, so bega men 3o ydeken und waat dat eystiche bat dat waat die sym en vns 3o koar jind ind war gedrucket mit on re groote schrift, as se die schrift die men in huytsch wicher mit bracht. Jern wie waert die kunst vns vonden 3o Mens als wuris in Waer de ysfte als dan gemeynlich gemeinliche wirt, so is doch die eystiche vrylyding vonden in Holant wyss 3o den Sonaten die vns selft vur der niegt gedrucket syn. Ind wa nd wyss den is genommen bat begynne der wuris kunst, ind is voll symtiche und lynderliche vonden vns die selte manner was, und de singe er mere kunstlicher werden. Jern eynne genant Ommebona der schriftte in eynne marijuana vand bat doch Qunfianne genommen und doch in ander mer bracht. Bat es Walke wyss Prancesch genant Niccolaus genon haue andere eystiche helse symtiche kust vonden vur bat is ofensachtich gelogen. Want zij syn noch im treun die bat genutzt bat men Nicht drucke in Penedige, ees der wuris Nicolaus genon bat quam, bat is began der schrift 30 judgen und berreden. Der der eystiche ynder der druycker to es gesteck syn Bugter 3o Mens, und was gedoren vns Straisburc, und biesch jochte Johan Giden durch Jes vnd Menz is die kunst komen andere eystich 3o Coelle. Saimnac 3o Straisburc und Saimnac 3o Penedige. Bat begynne und vorgedruckt die wuris kunst, bat mens vnschlicher vnschlicher verbeze 3 Liefsman Vnderlich hett vns Hanauw, biesdrucke 3o Coelle noch zeystrich, anno C.C.C.XV. Jern bat die wilde zu den Coelle kome. Jern men bat sich also yunter vurviwtyt man. Und die yage men baere auch vurmath vunderlich gedrucket vur bat is not wriet. Want men wyss in gerner landen der vnderlieher die 3o den selten yndern gedruckt syn. Doch syn voll bochter verzuchte und vorderen die men menschlich vonden kann von bat der so wese gescheit was als bat groote foyt die Tims Litt' gemacht hait. Jern die bochter vns hem gemeinlge goode die Williche gemacht hait. Jern die bochter van den stryden vns der Suyrsch men den Romeren, die Pius gemacht hait die von den men weyx off geyz nicht wuris. Jern die menschliche und gogetsche kunst hait achtterscherckt als allt und ygende, bat gescheut bat sich doch also wisse, want die yinge die men leert und die verdienlich syn bo oterlefen und bo oterbochet, die sacht men nicht vordierten, was die menschliche und heylsamer, bat hett sichem mit die yngen die got antreffen und vnder selicht. Jern vorsch smarter als die gelichte schristte in larain die sitt kunne lesen. Also Gescheut bat den die sittliche gedrucktisch lesen. Der wolten sie broer ylisch anerkenn. So sullen sey de Latiisch und de Huytsch grofisten vestant und sittscheic kriegen, as ich sacht ind vita und goetsche personen geboerbaede so also ymemlich als sypplicher und goetsche ygende sprecht hielden. Ind diese vngynische die gefriet de grosse fooyt vns der ungeliebte, die vnderliche und vriweien heiter konne anwarten war sie gefregt werde und goide luten und den vnsch yngger und also geteste werde. Eynkle und schloze ist kome es dwulimgen und vurstich hait wyss. Der bat es so selte winderlachhe durch die geleide off bat als was. Jern it is niet vol spite off gescheut bat kriete sie entspugte und de gemeynvolck met gemeyn/ liech ind allermeyst wyss Es vurviwtyt gefeiche. Dieselche syn eyntill die meyne die ommebischiegliche in bochter sitt schellich, ich wolde gerne hoette warten. Da a geynd wesen die kunst und he yngen. Sitt die eynem angieme ymde ind seltiche eyst, bat sitt den ac ket der verstang moede planze van sfeen mit so ynvuglich winderlichen saem of auch vorderliche yz versteene mit so manchen goetsche straeken. Oder da genen die kunst mich liebsaen noch ye skoere sitt ich. Wille si sitt moede mit saler arskus so vinklere in eyn/
Continued....

Note also on the page shown here the mention of "the first book printed...the Bible in Latin." Thus is established the tradition of the first printed book. It was not, however, until the mid-18th century that the identity of this first printed Bible was definitely established by the French bibliographer De Bure.

"THE FIRST INVENTOR OF PRINTING WAS A CITIZEN OF MAINZ... NAMED JUNKER JOHANN GUTENBERG...."

"This highly valuable art [of printing] was first discovered in Germany, at Mainz on the Rhine. And it is a great honor to the German nation that such ingenious men are to be found. This happened in the year of Our Lord 1440; and from that time until the year 1450 this art and what is related to it were being investigated. In the year of Our Lord 1450, which was a golden year, they began to print, and the first book printed was the Bible in Latin; it was printed in large characters resembling the letters now used for printing missals. --Although this art was first discovered at Mainz, in the manner in which it is now commonly used, yet the first prefiguration ["vurbyldung"] of it was found in Holland, in the Donatuses [i.e. grammars by Donatus] which were printed there earlier. And from thence is derived the beginning of this art, which is now more masterly and exact than was the early manner, and far more ingenious.... But the first inventor of printing was a citizen of Mainz, born in Strasbourg, and named Junker Johann Gutenberg ("Joncker Johan Gudenburch"). -- From Mainz the art was first introduced into Cologne, then into Strasbourg, and from thence to Venice. The origin and progress of the art were related to me verbally by the worthy man, Master Ulrich Zell of Hanau, still a printer in Cologne in the present year 1499, and by whom the said art came to Cologne." (Translated from the text beginning with the first sentence at the top of leaf COCXII).
De Germania.

Durulant cœntentio. Cœtus in abate Imperator, quod & ille principes habet, non paucos pro illo, si ad arma iuncto pugnatos, dixit. Hodie ne maior nobis tumba hunc ditem festin obiectit. finei tuis praedictio adhibenda est tibi pater breuis morp patientia. Abbas cum robore locutur in inferiori, & coronatus est Henricus cum regina. Vcibi suprema, quia in coelis nata cum autore tuo ad inferna demergeris, tempus excitantia.

Ars impressoria apud Maguntinos inuenta.

Inuenta est ars illa in libraria staneis typis imprimiti tempore ferenno, diu inum plane inuentum, & res memorabilia, nec minore admiratione digna, ed multo admissibilior futura, si non adeo diuulgata contingit. Mirum & uix credibile dictum, sed uerum uero, tantam iterum uno die opificem unum formare, quantumque biennio uelocissimum quae librariorum. Inuentiis est Teutonicum, suum ab initio in multa ut debut, admiratione, ac maiore quequit. Puchersi riminuenti autore Johannes Gutenbergius, aequi uti uigilare, Magi uersum principum tenentur, maiore quidem fiducia quam ipse, annis circiter 10, priuquam in Italia res accepta sit uulgari. Coepit in uersum Maguntia auctoribus Germaniis, exordiis admodum paruis, sed breuis, ut uidemus, creuerit industria humana ingenii in eam perfectionem, quam hodie ab. Certa est sumptissima omnia bonus studiis his nouissimis temporibus, quando omnes uerum et inexta habentis ab omnibus habendae sunt. Vix enim in uiris optimis libris, quos olime magna pecunia uix comparare poterant, collunt. Certa olime ante quibus ars inuentar fuit, quum copiissem abijici et negligen pondus autors, persuasit omnes disciplinarum, autors in tempore non haustis. Deus ergo omnium conditionis, quid humanis rebus nonque deest, & quia ad ueneram opulentia pertinet, abunde praebet. Paulo pot quid historiarum penes interire copiissem, mirar necessitati mortuus bre uiuissimo, quia inuntum est beneficio apud nostram Maguntiam repertas tradit ecclesiam. Fac mos literarum uatis & omnium ferme gentilis renat in publicum prodier. Restituta est iam priscar et uelut sandwiches memoria, philosorum diuina sapientia & quiequid apud parciis, multis ibam atubius delinuit, multiplicata. Factum est paulo potit huic artis beneficiis condum omnibus, iacit, eo uerum est, ut nihil unquam apud ueteres sedetum, quod non iam paulo antequam habeantem in aperum abierit. Hinc Imp. regum, populi turium, nationum, turum, turbium, ciuitatumque gesta, memoriz tradita sunt, &c.

De bombardarum apud Germaniis inuentione.

A varia balista.

Nec bombardarum inuentione, olim varia ad offendendum & defendendum ex cogita fuerat arma & instrumenta. A longe ferentia fuerunt illa sagitta, trago, id est, hafer trachindac sic dicit, anfar quia acula, fundo lorulius funicul ce manu contortae, manubalista, quae balista minores, aliqua focationes pridici di xere, quae tela non solu singulis atubibus & feculis, sed per unam quantum, atum bis rerum non mina & forma mutatae, sic et arma quibus corpora uelluntur. Instrumenta balistica oppugnationibus adhibenda, iacent effusus, aires, uinea, platei, aeger, musculi, turritis balista, onager, falarteria sub tenuinde tabulatis & coris clectricis contexta & correcta, aires featuras quae unque prefigebatur, et fals uocatur, retro ducterarum & cum impetus, ad murum reducereat, extraebarum lapides de muro. Vincit uero instrumentum erat ex ignis copacatum, latum octo pedes & alias octo pedes, longum autem 15, tecum duplici li gne et planum, sub quo oppugnantes trudant duo, ductabatur rotis, usque in omnem parte. Hunc admovebat musculus & eius munitione sagittis defensores mentiori de propugnaculis suis exurbabant, ut uetus atendendi praeclare occiso. Aeger ex terra ignis exstolbat, cœstra morti unde tela iactabant in ossibus, & moenia custodiens. Musculi.

THE COSMOGRAPHIA UNIVERSALIS of Sebastian Münster (1489-1552) -- a combined universal history and geography -- went through some thirty-five editions in the course of the 16th century. The first version, in German, appeared in 1544; a much enlarged edition with Latin text by Münster himself was published in 1550; after Münster's death many other editions (German, Latin, French, Italian, and Bohemian) followed, with further additions and modifications by the publishers.

From Münster's account of the invention of printing it is evident that Gutenberg's fame was generally established, a century or so after his work at Mainz. Nevertheless, although he is recognized as the inventor of printing, his name is not yet linked to any specific book.

Münster's text -- especially this Latin version -- presents the Renaissance humanist's faith in the importance of Classical learning and of printing as a means of its diffusion.

In translation:

"A TRULY DIVINE INVENTION...."

"The art of printing books from cast metal type was discovered almost within our own time -- a truly divine invention and a memorable thing which would seem even more remarkable were it not already so familiar. Wonderful it is and scarcely to be believed that a single workman can now produce in a day as many pages as the fastest scribe could barely complete in two years. This was a German invention, which was much admired and imitated. Johann Gutenberg, gentleman, was the author of this beautiful invention. It was first tried at Mainz, with more faith than hope, about sixteen years before it spread abroad to Italy.

It began, I repeat, at Mainz, from very small beginnings, but soon thereafter, through the industry of the human mind, it grew to that perfection which we now see in it. Without it,
Continued....

indeed, there would have been an end to all good learning in our present age when men think only of food for their bellies and gain for their purses....

Before the invention of printing good authors were being neglected, and all their learning would have perished had not this discovery been made in time. God, therefore, creator of all things, who is never absent from the affairs of men...., when knowledge and letters were about to perish, in a brief span of time gave us this wonderful and indispensable art of printing, which was discovered in our city of Mainz. As a result of it learning soon increased and civilization was reborn among men. Restored now is the memory of the Ancients and the divine wisdom of the philosophers; and the sources of that knowledge, which was formerly accessible to very few, have now been multiplied. It will shortly become the common possession of all men, and we have reached a point where nothing ever done by man will disappear. Thanks to this art the deeds of emperors, kings, peoples, nations, republics, cities and towns have been transmitted to the memory of the future." (p.488)


André Thevet's "Lives of Illustrious Men" includes this engraved portrait of "Jean Guttenberg, Inventeur de l'Imprimerie". This is a purely imaginary likeness, but is the first such ever published. It established for future generations the image or "icon" of Gutenberg. The portrait has been copied countless times; from it derive all the statues and school-book pictures which have made Gutenberg's name and features universally known today.

Thevet's work also includes lives and portraits of other modern celebrities, such as Christopher Columbus, Vespucci, Magellan, Pizarro, and even "Parausti Saturiana," King of Florida. André Thevet (1502-1590), who had the title of Cosmographer to the King, had visited America in 1555. His works include LES SINGULARITEZ DE LA FRANCE ANTARCTIQUE, AUTREMENT NOMMEE AMERIQUE (1558), an account of the French Protestant colony attempted in Brazil.
Ntre les plus belles & louables inventions
il nous faut librement confesser que l'im-
primerie a esté & est aujourd'hui la meille-
ure & plus à estimer : par le moyen de
quelques personnes roulans la presse im-
primeront en un jour plus grande quantité
de livres, que ne eussent seuls auparauant ef-
crire plusieurs personnes en un an. On tient
necessaire esté inuenée à Mayence, ville d'Allemagne, en l'an mil
et cens quarante deux par Jean Guttemberg, ou, selon les autres,
Some Authors have written that the Art of Printing came first from China and Cathay, which was a great mistake in them, seeing the Kingdom of China and the East-Indies were not discovered by the Portuguese five thousand and five years before our Author Thomas time; and that the Art of Printing was invented and practised in Europe, in the year one thousand four hundred forty and
24. The Lives of the Noble Grecians & Romans...by... Plutarch. Translated out of Greek into French by Janes Amiot...and out of French into English by Sir Thomas North... [Supplement:] Prosopographia; or some select Pourtraitures and Lives... by Andrew Thivet... Cambridge, John Hayes, for William Lee, 1676. [Princeton University Library: EX 2742.321.576q]

These selections from Thivet's work were first published in London in 1657 as an appendix to an edition of North's translation of Plutarch's LIVES, which was thus brought up to date by the inclusion of modern celebrities. The second edition, 1676, is shown here. The translator of Thivet's life of Gutenberg -- including the poem accompanying it -- was George Gerbier d'Ouvilly, a Dutchman resident in England during the reign of Charles II.


"BIBLIA SACRA LATINA VULGATA: Editio primae vetustatiss... Exemplar in Bibliotheca Mazarinæa..."

In this volume De Bure first describes his "discovery":

"Pure chance led us to discover this precious edition of the Bible, which we announce to the Public under the above title; and have no hesitation in granting it the first place, not only among all Bibles, but even among all printed books.

"Our researches having led us to the Mazarin Library, or Library of the Collège des Quatre Nations, we were not a little surprised to find there this first celebrated production of Printing, which mere curiosity impelled us to open."

De Bure then explains that there has long been speculation about an edition of the Bible printed between the years 1450 and 1455, but that many investigators have concluded that it is only a product of the imagination. He now presents the Bible he has found at the Bibliothèque Mazarine as tangible proof of the existence of this first printed Bible, mentioned by the Cologne Chronicle of 1499.

De Bure's identification of this book as a copy of the oldest printed Bible was the first time that a definite link was established between the invention of printing and a specific
BIBLIOGRAPHIE INSTRUCTIVE:
OU
TRAÎTE
DE LA CONNOISANCE
DES LIVRES
RARES ET SINGULIERS.

CONTENANT un Catalogue raisonné de la plus grande partie de ces Livres précieux, qui ont paraîtu successivement dans la République des Lettres, depuis l'Invention de l'Imprimerie, jusques à nos jours; avec des Notes sur la différence & la rareté de leurs Éditions, & des Remarques sur l'origine de cette rareté actuelle, & l'onde degré plus ou moins considérable: la manière de distinguer les Éditions originales, d'avoir les contrefaçons, avec une Description Typographique particulière du composé de ces rares Volumes, au moyen de laquelle il fera aisé de reconnoître facilement les Exemplaires, ou mutilés en partie, ou absolument imparfaits, qui s'en rencontrent journellement dans le Commerce, & de les distinguer fièrement de ceux qui feront exactement complets dans toutes leurs parties.

DISPÔSÉ par ordre de Matières & de facultés, suivant le système Bibliographique généralement adopté; avec une Table générale des Auteurs, & un système complet de Bibliographie choisie,

Par GUILLAUME-FRANÇOIS DE BURE, le Jeune,
Libraire de Paris.

VOLUME DE THÉOLOGIE.

Ψ

A PARIS,
Chez GUILLAUME-FRANÇOIS DE BURE le Jeune,
Libraire, Quai des Augustins.

M. DCC. LXIII.
Avec Approbation, & Privilège du ROI.

No. 25.
LETTRE
A M. FRÉRON,

Au sujet de l'Édition d'une Bible annoncée pour être la première production de l'Imprimerie.

Pour fixer les époques des premières productions d'un Art, il faut, comme vous le savez, Monsieur, quelque chose de plus que de l'érudition. L'article des Bibles a produit dans l'Histoire de la Typographie un cahos qu'il est presque impossible de débrouiller : il a suffi qu'une Bible se soit trouvée sans indication de lieu, de temps & d'Auteur, pour qu'on lui ait donné le titre d'Édito Princeps. On en compte jusqu'à dix de cette nature. Des motifs encore plus légers ont fait porter A
book. On the basis of De Bure's description this Bible was called "the Mazarin Bible." This is the book now generally known as "The Gutenberg Bible", the fame of which may be said to date from De Bure's discovery of the Mazarin Library copy.

MONSIEUR DE BURE IS CONTRADICTED...


In this little pamphlet by Pierre-Simon Fournier (eminent typographer), published shortly after the appearance of De Bure's BIBLIOGRAPHIE INSTRUCTIVE, De Bure is taken severely to task for his hasty conclusions concerning the priority of the "Mazarin Bible."

"M. de Bure," writes Fournier, "was doubtless hurried by the vastness of his task, and has reached too hasty conclusions about the printing of this book; I daresay that more careful study will greatly lessen, to say the least, his certainty concerning the first printed book...."

THE MAZARIN BIBLE -- "PROBABLY PRINTED BY GUTENBERG"


By the end of the 18th century De Bure's identification of the "Mazarin Bible" as the first printed Bible was generally accepted, and it was widely believed that this was the Bible referred to in the Cologne Chronicle of 1499 as having been printed by Gutenberg.

Thomas Frognall Dibdin, the English bibliographer, for example, asserts in this article:

"Never was there a more connecting chain of evidence than that which has linked certain facts together as corroborative of the execution of these volumes by Gutenberg, but not later than the year 1455."
but dwells upon the singular beauty and perfection of the copies described.

No. 5. **Volume the First.**

Title at top of the first column, printed in red; 40 lines, including the title; the last word "Lugdunum." First word of the second leaf, "significavit," line last, "levis." First of the third, "Neut," line last, "eremit." First words of the fifth leaf, "saepe historiis," line last, "studio." Title at top of fol. 5., printed in red ink; bottom word, "bona." First words of fol. 6., "debite qi," line last, "mea qua." Fol. 1., first words, "ambulavat qi," line last, "hominum ab omnibus aequi simulatis." Fol. 2., first words, "vassa oliv," line last, "profligati." Fol. 5., first word, "cavDomni," last words, "Sancti nomine." Fol. 10., first words, "et vide," line last, "recordavit meus," and last word of the same fol., "reversus." Fol. 1., last word of the first column, "et," line last, "fraternum est." Fol. 4., rev. last words of the second column, "in eodem." Fol. 11., rect. first line of the second column, "et clipe." Fol. 12., last word of the first column, "bona." Fol. 14., last word of the first column, "cum eis." At the end of the second book of Machabees are the Gospels, St. Paul's Epistles, the Acts of the Apostles, the Canonical Epistles, of which the last is that of St. Jude, terminating on the second column of 44 lines, on the recto of the leaf, and having the reverse blank. The Revelations follow on the recto of the ensuing leaf, the last column of which has 42 lines.

No. 6. **Volume the First.**

Title MS., 39 lines; last word "Dossenti." First of the second fol., "significavit," line last, "levis," first of the third, "Mot," line last, "eremit." The same.

The year 1798, or 1799, was distinguished by a valuable work of Lampinet, intitled, *Recherches Historiques, Critiques et Critiques, sur l'Origine de l'Imprimerie, &c. Brody, &c., A.D. 589.* In this work a concise, but perspicuous and animated, account is given of the various Bibles seen and described by Lamennais, in recesses, as the identical Bible under consideration. Lamennais says, that he saw, in the National Library at Paris, two copies of this very Bible; one upon fol. 31, in 4 volumes; and the other upon paper, in 2 volumes. The latter copy had a subscription, written in red ink, at the end of each volume; of that of the first volume, the following is a fac-simile:

At the end of the second volume, it is thus:

"Ein liber illuminatus, legatus 2 complectens, est p Henricum.
Croner vicarium ecclesiae collegiae sancti Stephani magistri.
sub anno dum Millesimo quingentum quingentesimo sexto, festo Assumptionis gloriosae virginis Marie.
Deo gratias. Alleluia."

Lamennais adds: "The types of the velum and paper copies seemed to me to be one and the same; each having two columns of 40, 41, and 42 lines. I saw chez les frères Gaspard, an edition upon paper, which was almost exactly like. I have also seen the two Mazurine copies; one of two volumes, described by De Buru, upon paper; the other of one volume, described by Fournier, upon velum. I can the less decide (continues he) upon the priority of..."

General Remark.

The [first two] titles only of the first volume of No. 5, are printed: the five columns of the first leaf have but 10, the third and fourth columns of the fifth leaf, have 31, and all the rest, 42 lines. In No. 6, all the columns have 42 lines, and the titles are written. From which I decidedly conclude, (adds Laiers) that this latter copy is the earliest and uncorrected one; at least, it may safely be affirmed, that the other copy is not one and the same edition with this. There is some difference in the size of the leaves of No. 5, which might have arisen from a wish to decrease, or from supplying a few defective leaves in No. 6. Upon the cover of this latter, there is written, in the same character with the types, and apparently by a colossal hand:

"Lambinetus, novissimae ediçãoe ex Regeqino, qui divini illud fratribus sanctis Mariae de Monte Carmelo ad vivos, prope dictum habitarem."
Among the corroborative bits of evidence cited by Dibdin are the manuscript notations found in a copy of this Bible at the Bibliothèque Nationales. These are the notes by Heinrich Cremer, Vicar of the College of St. Stephen at Mainz, stating that the rubrication and binding of the two volumes were completed respectively on St. Bartholomew's Day [24 August] and the Assumption [15 August], 1456. Dibdin reproduces in facsimile here one of these inscriptions, which are now the accepted authority for assuming that the Gutenberg Bible was printed by late 1455 or early 1456.


Dibdin's description of a copy of "The Mazarin Bible" -- "probably printed by Gutenberg" -- in his BIBLIOTHECA SPENCERIANA (1814), a catalogue of the library of the English collector, Earl Spencer. (The Spencer copy of the Gutenberg Bible is now in the John Rylands Library, Manchester, England).

Dibdin writes of this Bible:

"This work is justly praised for the strength and beauty of the paper, the exactness of the register, the lustre of the ink, and the general splendor and magnitude of the volumes. As an early, if not the earliest, specimen of the art of printing, it is a wonderful production."


This book on Gutenberg, by a professor and librarian of Mainz, is a token representation of the numerous such works that have been published down to the present day. Many of the books on the origins of printing, especially those of the 19th century, are slightly clouded by inter-city rivalry. Professor Fischer, as a citizen of Mainz, is led by local pride to stress the predominant role of his city in the invention of
printing -- while the books published at Strasbourg often betray a similar local bias. However, at the mere appearance of an interloper from Haarlem (claiming Coster as the true inventor of printing), Mainz and Strasbourg at once join hands to form a common front.


The Gutenberg story is portrayed, in the Romantic manner, in a vignette* as part of a typographic album issued at the time of the European jubilee celebration of the invention of printing in 1840. The text itself is reprinted from a history by Gabriel Naudé published in 1630. Naudé (1600-1653), scholar and librarian, assembled for Cardinal Mazarin the great collection of books which is the nucleus of the present Bibliothèque Mazarine in Paris.

* "vignette"; literally, a decoration suggesting a grapevine and its tendrils.

Among the few surviving bits of evidence concerning Gutenberg and his invention of printing are the so-called "Strasbourg Documents." These are court records, consisting of the testimony of witnesses and the judgement of the court in a lawsuit brought against Gutenberg at Strasbourg in 1439 by the heir of a business partner who wanted either to take the place of the deceased in the business enterprise, or to receive adequate compensation. The documents were discovered in the municipal archives at Strasbourg in the 1740's and were first published by the Alsatian scholar and antiquary, Johannes Daniel Schöpflin (1694-1771). The documents were printed in facsimile in the 19th century (notably by Laborde, 1840), but the originals were lost when the Strasbourg Library was destroyed by Prussian bombardment in 1870.

It is principally these documents that supply such information as we possess concerning Gutenberg's experimental work at Strasbourg prior to his removal to Mainz. They form one of the bases for the assertion that "typographic printing was invented at Strasbourg and perfected at Mainz by Johann Gutenberg."


IV. PRINTING IN THE AGE OF GUTENBERG

A book of the magnitude, beauty, and perfection of the Gutenberg Bible could hardly have been produced without many years of experiment and trial. It has been supposed that smaller books or trial pieces must have been printed and probably sold in Europe before the appearance of that great monument of printing. However, so great is the mystery that shrouds the development of the art that, in spite of two hundred years of study, there are few pieces of printing which are incontestably prior to the great Bible. For years scholars have been examining pieces of printed matter found in bindings of later books in the hope of definitely identifying bits of printing which were part of the experimental stage, but thus far the manner of evolution is still a matter of controversy.

The fragments described below were all removed from inside old bindings and are representative of the specimens which are still being scrutinized by students of early printing.

32. Aelius Donatus. Ars Minor [Mainz, Type of the 42-line Bible, no date (Stillwell: D 263)]. [Scheide Library]


A FRAGMENT OF: Aelius Donatus, DE OCTO PARTIBUS ORATIONIS -- PROBABLY PRINTED AT MAINZ

The fragment displayed here is printed in the same type as that used in the Gutenberg Bible. It was found inside a copy of St. Augustine's DE CIVITATE DEI, printed at Basel in 1479.

Aelius Donatus, Roman grammarian, lived in the middle of the 4th century A. D. The only fact known about his life is that he was the tutor of St. Jerome who translated the Vulgate version of the Bible. Donatus was the author of a number of popular textbooks which were used for centuries throughout Europe. One of the best known and most used was his Latin
grammar. A textbook with the widespread use of the Donatus grammar was obviously a profitable possibility for the mass production of books. A number of fragments of leaves of the Donatus grammar, printed in varying states of the early type forms, have been discovered but no complete copy in early type has been found.

FRAGMENT OF: Aelius Donatus, DE OCTO PARTIBUS ORATIONIS -- PRINTED IN HOLLAND

33. ... [Netherlands, no printer, no date (Stillwell D 264)]. [Scheide Library]

The COLOGNE CHRONICLE of 1499, which gives an account of the invention of printing at Mainz, also states that, although this art was invented in Mainz in the manner in which it was commonly used, yet the first "prefiguration" was invented in Holland in the Donatuses which were printed there before that time. There are other accounts of the invention of printing in Holland but most of them -- especially those attributing the invention to Lourens Janszoon Coster of Haarlem -- were not made until over one hundred years after the event.

It is known, however, that at an early period a printer in Holland issued several editions of a book called the SPECULUM HUMANAE SALVATIONIS (Mirror of Human Salvation) in Latin and Dutch and that the same printer issued an extensive series of editions of the Latin grammar of Aelius Donatus.

This fragment is from an edition of the Donatus grammar printed with the same type as that used by the printer of the SPECULUM.

PRINTED PAPAL INDULGENCE: DATED 1455

34. Niclaus V (Pope). Indulgence, 1455. [Mainz, Printer of the 36-line Bible (Stillwell: N 37)]. [Scheide Library]

There are several issues of this indulgence bearing the printed dates 1454 or 1455. In addition to being the first example of "job printing," the surviving copies are the first examples of dated printing now known. This specimen, printed on vellum, is dated 1455.
Pope Nicholas V, at the request of the King of Cyprus, granted indulgences to all of the faithful members of the Church who gave money for the war against the Turks. Paulinus Chappe, a representative of the King of Cyprus, was sent to Germany to raise money for the campaign. In other places, these indulgences were written out by hand, but when the emissary reached Mainz he evidently heard of the new art of printing and must have contracted to have a number of the indulgences printed, leaving space for the insertion of the name of the contributor and the day and month that the indulgences were issued.

The decorative capital "M" used in the indulgence is the first example of a printed decorative capital letter. (The spaces for decorative initials were left blank in the Gutenberg Bible and the initials were later inserted by hand). This decorative "M" was used by Peter Schoeffer in books he printed later.

A study of this and another copy of the indulgence by Paul Schwenke "Zwei neue Exemplare der Ablationbriefe von 1455," appeared in the Zentralblatt für Bibliothekswesen, 1919.

FRAGMENT OF THE FIRST DATED AND SIGNED PRINTED BOOK:
THE MAINZ PSALTER, 1457


It seems evident from the proceedings of a law suit that Johann Gutenberg lost most of his equipment to his creditor, Johann Fust, in 1455. In 1457, Johann Fust and his son-in-law, Peter Schoeffer, who had worked with Gutenberg, printed a psalter which has the distinction of being the first dated and signed printed book. On the last page of the volume there is a colophon in Latin which reads, in translation:

"This Book, embellished with beautiful capitals, and sufficiently marked out with rubrics, has been fashioned by an ingenious invention of printing with type, without any writing of the pen,
and for the worship of God has been diligently completed by Johann Rüst, a citizen of Mainz, and Peter Schoeffer of Gernsheim, in the year of the Lord 1457, on the eve of the Feast of the Assumption [i.e. 14 August]."

There are only ten copies of the 1457 Psalter known to be extant, in addition to a number of leaves and fragments, including the one displayed here. There are no complete copies of the book in America.

The Rüst and Schoeffer Psalter is also remarkable for the beauty of its decorative, lacy, initials, printed in red and blue, one of which is found on the first page of this fragment. The initials were printed in two or three colors, in perfect register, probably by the insertion of a solid metal block which had parts that could be inked separately.

V. MOBILE MOULDED METAL TYPE

Gutenberg's name has become the symbol of the invention of printing, and to him is rightfully attributed a major role in the development of the new art in Europe. Nevertheless, his achievements were but the successful solution and practical realization of problems that had long preoccupied others of his own generation, and of earlier times.

The "invention" of printing and its rapid development in Europe involved the basic factors described here:

<table>
<thead>
<tr>
<th>TYPE METAL ALLOY</th>
<th>THE TYPE MOULD</th>
<th>THE PRINTING PRESS</th>
</tr>
</thead>
</table>

Of great significance, also, was the increased use of PAPER.

* * *

The parallel, and prior, experiments with movable type carried on in the Far East -- significant as they are in themselves -- appear to have had no discernible connection with the European invention, and did not, because of their restricted nature, have the same immediate consequences. Movable type in fired clay, for example, was made in China
MOVABLE MOLDED METAL TYPE (cf. Sec. V).
Drawing by Gillette G. Griffin.
between the years A. D. 1041 and 1049. The Chinese also tried tin, and the Koreans by A. D. 1403 had perfected cast bronze type. The fact that the Chinese and Korean systems of writing do not employ an alphabet was one of the reasons why their movable type could not have the same importance as it did in Europe. Engraving on wood blocks, and printing from them, remained the preferred system in the Far East until very recent times.

PAPER

36. The specimen of paper shown in the exhibition has been dated 1452. The watermark, an ox-head with cross, belongs to the same general family as the watermarks on the paper used for printing the Gutenberg Bible at Mainz, ca. 1450-1455. An ox-head with cross and a bunch of grapes are the distinguishing watermarks of the Bible paper. [Princeton Univ. Library, Graphic Arts]

One of the essential factors in the rapid development of the printing industry in Europe was the increasing availability of paper. Some of the early printing was done on vellum, as for example the Papal Indulgence (1455) shown as item No. 34. Twelve of the forty-six surviving copies of the Gutenberg Bible are printed on vellum (the Scheide copy is on paper).... Nevertheless, paper rapidly displaced vellum as the common material for mechanical printing.

Paper was invented about A. D. 105 in China, under the direction of Ts'ai Lun; there are fragments of rag paper surviving from this period. Paper found its way via the Islamic world into Europe, where it was manufactured in France as early as A. D. 1189, in Italy in 1276, and in Germany in 1391.
TYPE METAL ALLOY

37. Specimens of lead, tin, antimony and bismuth. [Geology Museum, Guyot Hall]

Gutenberg’s uncle is known to have been master of the Mainz mint in 1428. Gutenberg himself must have been concerned with metallurgy. At a time when metals could not be had outside of guilds he had to work through guild members. Records show that he did. To find the perfect type metal, after first conceiving of it, took vast knowledge, years of experimentation, and, no doubt succeeded only after many failures and discouragements. Most metals shrink when they cool. Two rare metals — little known at that time — expand; bismuth and antimony. Gutenberg at some time discovered the correct ratio between lead, tin, and antimony (80% lead, 5% tin, 15% antimony), so that the cast type would harden without distortion. This is essentially the metal which we today call type metal.

THE TYPE MOULD

38. Reconstructed mould. [Lent by the Mergenthaler Linotype Company]

Earlier attempts to cast metal type, both in the Orient and in Europe, consisted of experiments with sand casting each letter from a carved wooden pattern. The results from such a method must always be uneven and at best imperfect — in need of hand finishing. Gutenberg’s great achievement was a precisely cast letter of specific height, with a width adaptable to the individual letter. The problem was solved by means of engraved and filed steel punches, and copper matrices similar to those used to mould coins or medals. The exact nature of the Gutenberg mould is guesswork. All contemporary references are hazy and no equipment is extant which can positively be assigned to the fifteenth century. The mould, essentially, must have consisted of two pieces which fitted together and were adjustable to the proportion of the letter. On the bottom side of the mould was placed the copper matrix with the letter stamped into it, around which the mould was adjusted to fit. At one operation a whole letter of precise proportion, was cast. The foot, or bottom, had to be filed off from each piece of type.
THE PRINTING PRESS
Drawing by Gillett G. Griffin.
No. 39.
THE PRINTING PRESS

39. Sketch of a printing press, such as Gutenberg might have used. Drawing by Gillett O. Griffin.

The press used by Gutenberg was probably derived from the paper press. One of the men who helped Gutenberg at Strasbourg was affiliated with a paper mill. Additions to the paper press were simply a movable wooden bed to hold the type, a frame and frisket to hold the paper in exact position and to protect it from extra ink. The ink used with metal type was similar to oil paints of the time and consisted of linseed oil, varnish, and lamp black.
VI. FROM MANUSCRIPT TO PRINTED BOOK

MANUSCRIPT

40. Manuscript [Germany, early XV century], used as end papers in a XV century binding of a manuscript Homilarium. [Princeton University: Garrett MS No. 46]

This manuscript "Homilarium" has a binding done in Germany in the 15th century (although the text itself was copied still earlier, probably in the 12th century). As a lining for the binding the binder used as "end papers" pieces of a 14th century manuscript. These fragmentary leaves -- shown here -- are written in a "black letter" or "gothic" script, similar to the script on which the design of Gutenberg's type is based.

The shape and style of the letters in this manuscript demonstrate how closely the type on the printed page of the Gutenberg Bible followed the form of contemporary manuscripts of the area.

Later on, when the art of printing was carried by German printers to other parts of Europe, type design was based on handwriting current in other regions -- in Italy, for example, on the so-called "Roman" script.

PRINTED PAGE

41. Biblia Latina. [See No. 1] [Princeton University: Ex I 5168,1455f, leaf e]

This is a single leaf of the Gutenberg Bible, printed from movable type at Mainz ca. 1455. The 75th Psalm begins at the upper left:

"Confitebimur tibi deus confitebimur: et invocabimus nomen tuum..."

--We give thanks O God, we give thanks, and invoke your name...

The design of Gutenberg's type was based on a script then current in the Rhine Valley [see No. 42]

Only the BLACK letters, however, are printed from type. After the printing was completed, the red and blue letters were added by hand by a "rubricator."

Thus, in the making of the first printed books, both the traditional handicraft of the scribe and the new mechanical
Continued.....

art of printing were utilized. The old and the new ran parallel for several years, until the scribe was at length entirely displaced by the printing press.

[Numbers single leaves of the Gutenberg Bible, from dismantled or fragmentary copies, are extant, in addition to the forty-six relatively complete copies of the book. Five such single leaves, one of which is here shown, are owned by the Princeton University Library.]

MANUSCRIPT

42. Psalter [Germany, XV century]. [Princeton University Library: Kane Ms. No. 5]

This is a Psalter, copied by hand in Germany in the early 15th century. The 75th Psalm begins at the upper left:

"Confitebimur tibi deus: confitebimur et invocabimus nomen tuum...."

--We give you thanks, O God, we give thanks, and we invoke your name....

There is a strong similarity of the script used here and the type on the printed page of the Bible. The design of the type used for the first printed books was based upon a script then current in the Rhine Valley.

The red and blue letters of this manuscript are duplicated on the printed page [No. 41] similar red and blue letters have been added by hand by a "rubricator."

MANUSCRIPT


This Breviary was written in Germany in the early 15th century, and still has its original binding of that period.

The style of the hand writing is similar to the design of the type in the printed-book following [No. 44].

Early printed books inevitably resembled in general appearance the hand-written books of the period. Books continued to be copied by hand throughout the 15th century, but the new mechanical art of printing from movable metal
type developed so rapidly that by 1500-1510 it had definitely won out over the older method of book making. By the year 1550 -- a century or so after the printing of the Gutenberg Bible -- manuscript books were relegated to library shelves, where they were consulted only by a few scholars.

PRINTED BOOK

44. Matthaeus de Cracovia. *Dialogus rationis et conscientiae de frequenti usu Communionis.* [Mainz, Printer of the "Catholicum" (Johannes Gutenberg?), 1460] Stillwell: M323. [Scheide Library]

This treatise on Communion by Matthew of Cracow, is undated, but is believed to have been printed at Mainz about 1460. The type is similar to that used by the printer of the Mainz "Catholicum"; it is believed by some students of early printing that this type was used by Johann Gutenberg after the dissolution of his partnership with Fust and Schoeffer.

Only the BLACK letters are printed from type. The red letters have been added by hand. The type design and general appearance of these pages are similar to the manuscript book described above (No. 43).
VII. THE SPREAD OF PRINTING


A. Map showing towns in which printing was established before 1480

B. Map showing towns in which printing was established before 1500
Von dem Leüischen Land.  

Hoffart eines Apfs aus einem Reichstag 38
Menz.  Cap. exciiu.


Wo und wann die Trucker und Büchsen er- 

funden.  Cap. ercv.

On dem jar Christi 1440 bis 1445, ward zu Rens die edel Kunst der Trucker und Büchsen erfunden. Des Menz fah zu seinen, dann zu Strassburg und dann zu seinen Venetig. Der erst Anfänger und Erfinder wro benannt Johannes Gutenberg zum Jungen. Was unser Vorläufer vor 1400, oder 1500, fahen diese Kunst hieret geschah 1455, hat sie trefflich gesehlt von Künstleuten Mäster gebi, was gewaltig. Historien von Geschichtswaren in gedacht und Menschen hielen die nun diesen weg gar in vergäßen, so sind Daß ob schon die Alte auch gesehen haben, so sind doch frische Bücher nicht also Multipliert worden, wie dies ein Buch viel taufentlach gezeitet worden, so ein Ende, kein zwey Bücher sind, ob zwanzig verbrannt, ob fünf abgehen, so sind noch so viele andere vorger, dessel Buch mit gar mag verloren werden. Aber man sol es noch für ein großer Gottes Gnade erkennen, das zu untern geben, diese Kunst an Tag kommen ist, durchso viel ergehen und verboten Bücher di- 

No. 46

"How much help was it to a good fellow if he knew that a book was in Rome, but could not get it copied except for a great price? Now, such books are printed and can be shared at little cost...." (Fol. dclxxxvii)

German edition of Sebastian Münster's *COSMOGRAPHIA UNIVERSALIS*, published at Basel, 1574. The text differs considerably from Münster's Latin version (No. 5) and has a more homely and popular appeal. A different woodcut has been used as an illustration.
VIII. WOOD SCULPTURE

47. FIELÉ. Flemish. 15th century. [Princeton Art Museum. Ac. No. 59-88. (Bequest of Gilbert S. McClintock '08)]

48. MADONNA. German. Early 16th century. [Princeton Art Museum. Acc. No. 51-56. (Given in memory of Mrs. Allan Marquand by her daughters)]
A copy of the Gutenberg Bible, considered the Western world's first book printed from movable metal type, will be placed on exhibit in the main gallery of the Princeton University Library on Saturday, October 29, and will remain on display for one month, until November 30.

The famous Bible is on temporary loan from the personal library of philanthropist, bibliophile, and Bach expert, William H. Scheide, a member of the Princeton Class of 1936 and a resident of Princeton. It is one of three existing Gutenberg Bibles still in private hands. The only other privately owned copy in the United States belongs to Arthur A. Houghton, Jr., President of the Steuben Glass Company. Martin Bodmer, the well-known Swiss collector, owns the third copy.

The printing of the Gutenberg Bible was finished in Mainz, Germany, toward the end of the year 1455 or early 1456. The Scheide copy, in two volumes, still has its original stamped leather binding. In spite of their great age, Mr. Scheide has consented to have alternate volumes opened to different pages throughout the month of the exhibition. "The 'openings,' fifteen for each volume, will be confined to the middle third of the book," Mr. Scheide said. "It's harder on the spine of a book to open it near the front or back," he explained. Aside from this physical consideration, the pages to be shown will be chosen for their typographical and artistic interest, and occasionally for the appropriateness of the text to the events of the day. "Fortunately, some of this Bible's best illuminations fall in the middle third of volume I," Mr. Scheide added.

With the advent of movable metal type the printer superseded the scribe but did not entirely displace him, for printed pages of the Bible were turned over to "rubricators" who inserted hand-decorated red and blue initials at the beginnings of chapters, the names of the Books of the Bible at the tops of pages, and red strokes to denote the beginnings of sentences. Illuminators followed the rubricators, decorating prologue pages and inserting elaborate initials at the beginning of each book. The style and extent of this hand illumination varied considerably from copy to copy, depending on the area where the work was done and the use to which the volumes were to be put, and it is this hand-decorated aspect, as well as the typography itself, that the "openings" of the Scheide Bible have been chosen to show throughout the exhibit month.

-more-
The text of the Gutenberg Bible is in the Latin Vulgate version finished by St. Jerome in A.D. 405, which had been circulating in manuscript form throughout the continent for a thousand years. The format and general appearance of the Scheide Bible closely resemble the manuscripts which preceded it. Since it was printed in Mainz, the design of the new type was patterned after the script then current in the Rhine valley. Each page runs 42 lines, a length settled upon after the first experimental pages of 40 and 41 lines had been set. Consisting of 441 leaves (1282 pages), most Guthenbergs were bound in two volumes, the size of each varying according to the binder’s whim or skill. The Scheide copy measures 16 inches high by 11$\frac{1}{2}$ inches wide. Printed on paper (about a fifth of the existing completed copies are on vellum), it lacks five leaves; but twelve others formerly missing have been replaced by original leaves.

Although focused on the Gutenberg Bible, other rare examples of early printing from Mr. Scheide’s private collection will also be on display. Another section of the exhibition traces the history of the Scheide copy of the Gutenberg Bible from its printing at Mainz, Germany, until its arrival in Princeton, New Jersey, five hundred years later. Soon after it was printed this copy of the Gutenberg Bible was bound, probably by one Johann Fogel, in Erfurt, Germany, where it lay for many years in the archives of the Erfurt Prediger Kirche, (a Dominican monastery prior to the Reformation), until it was unearthed there about 1855. Via Continental dealers, the London bookseller, Henry Stevens, purchased it for George Brinley of Hartford, Connecticut, in 1873. After changing hands three more times, it came into the possession of the famous antiquarian bookseller, Dr. A. S. W. Rosenbach, of Philadelphia and New York, who recalls in his memoirs that the transaction was completed by wireless in mid-Atlantic, and adds: “To buy a Gutenberg Bible by radio -- it seemed almost sacrilegious.”

Dr. Rosenbach sold the Bible in 1924, without benefit of radio, to the late John Hinckley Scheide of Titusville, Pennsylvania, a member of the Princeton Class of 1896. In 1959 his son, William H. Scheide, moved the family collection, including the Gutenberg Bible, to his present residence in Princeton, New Jersey.

Included in the Princeton display is the original letter written from London on February 30, 1873, by Henry Stevens to George Brinley’s New York agent, A. Vermonter Long, established in England, Stevens announced the shipment of this unusual cargo to his native land in the following words: “Pray ponder for a moment to fully appreciate the rarity and importance of this precious consignment.”
from the Old to New World. It is not only the first Bible, but is a fine copy of the First Book ever printed. It was read in Europe nearly half a Century before America was discovered. Therefore, in view of these considerations please to suggest to your Deputy at the Seat of Customs to uncover his head while in the presence of this first Book, and never for a moment to turn his back upon it while the case is open. Let no ungodly or thieving politician lay eyes or hands upon it. The sight can now do him no good, while the Bible may suffer. Let none of Uncle Samuels Custom House Officials, or other men in our out of authority, see it without first reverentially lifting their hats."

The 505-year-old Gutenberg Bible thus conveyed to this country eighty-seven years ago will be on exhibit to the general public at the Princeton University Library, 9:00 A.M. to 5:00 P.M., Mondays through Saturdays, 2:00 to 5:00 P.M. Sundays, every day except Thanksgiving from October 29 through November 30.
Two Outstanding Books from Princeton University Press

Paul Elmer More
By ARTHUR HAZARD DAKIN

Outstanding literary critic of his day, influential editor of the Nation, successful lecturer and teacher, master of classical and oriental thought, widely respected interpreter of Christian belief, Paul Elmer More lived a full and productive life. Mr. Dakin’s study, combining thorough scholarship with deep understanding, includes materials from all periods of More’s life, from his birth in St. Louis in 1864 to his death in Princeton in 1937, is written in a style as easy as More’s conversation, and is unlikely to be supplanted as the authoritative biography. “This meticulous and scholarly biography of the distinguished author, critic, humanist, Platonist, and Christian philosopher does full justice to the progression of his ideas but is at the same time a most vivid and personal portrait of the man and his era.”—Harper’s Magazine
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192 PAGES. $4.50

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PRINCETON UNIVERSITY PRESS
Princeton, New Jersey
University News

New Princeton Club

The Princeton Club of New York has announced that it has sold its present clubhouse at 39 East 36th Street and the land on which it is located, has bought land for a new clubhouse at 15-21 West 43rd Street, and has commissioned the architectural firm of Voorhees, Walker, Smith, Smith and Hitzen to draw plans for a new clubhouse. Club members will continue to use the present Princeton Club facilities for at least six months until it moves into temporary quarters.

The new location for the Princeton Club consists of a plot 55.8 x 100.5 feet. According to Frank H. Connor '25, president of the Club, "Our new clubhouse will be as fine a club facility as modern techniques can produce. When it is finished we will have more to offer our Princeton members than at any time in our history and we are hopeful that our present membership of 3000 can be increased to 5000 or 6000.

"For at least the next six months or until we have vacated our present quarters, we shall continue to provide the maximum in quality and service. A college club in the Grand Central area with facilities, services and a prior structure very similar to ours has kindly offered us interim facilities. As soon as detailed negotiations with that organization have been completed, we will make a formal announcement. Our present dues structure will continue at least through the interim period."

"Plans for the new club include new furnishings, a complete complement of eating, tap rooms and lounging facilities, bedrooms, squash courts, and unusually attractive facilities for wines and other members of Princeton families. We are going to be particularly careful to keep our costs down and not mortgage ourselves heavily. The Princeton Club has been at its present location at 39 East 36th Street since 1923. It has served us well, but now we need a new, larger and more modern facility and our new club will provide that."

Salary Increase

The Board of Trustees at its fall meeting voted a new minimum salary scale of $12,000 for full professors, $7,000 for associate professors, $5,000 for assistant professors, and $4,000 for instructors, effective February 1, 1961. This is the fourth pay increase since 1956 and brings the scale for full professors up to that of Harvard and Yale. In the last four years the minimum for full professors has increased 33%; the comparable figures for associate, assistant, and instructors are, respectively, 29%, 40%, and 50%. The teacher's salary does not include the benefits from Princeton's extensive faculty housing program, which covers about 60% of the faculty (and which Harvard and Yale do not offer).

At the same time the Trustees approved an "across-the-board" increase for the faculty, effective February 1, at an annual rate of $500 for full professors and $250 for the rest.

Comparable adjustments in the salaries of non-academic staff members will also be effective February 1.

Work-Study Program

James G. Allen '33, associated for the last five years with the Aluminum Company of America, has joined the University's Placement Bureau as Director of the Work-Study Program, and Director of Alumni Appointments. He succeeds Charles Kenneth Wallace '18, who retired July 1, 1960. Mr. Allen served in the Adjutant-General Corps, U.S. Army, at Camp Chauncey, Alaska, during the Korean War. In consequence he was graduated two years after his class. He was in sales administration with the Aluminum Company's New York office, and whilst living Beta served on the Men's Advisory Board of Bellevue Hospital as a volunteer for social work.

As Director of the Work-Study Program he will assist juniors to obtain summer jobs to test out career fields. Each junior is advised, counseled and where possible, furnished specific leads. Members of other classes and graduate students have access to the files and are helped whenever possible, but juniors have first preference.

Approximately 400 companies offered summer work to juniors last spring, and many sent representatives to the campus to interview candidates. About half of the Class of 1961 registered with the Bureau during the past academic year, while others obtained jobs from the Bureau's listings without registering formally.

Vauquem Lectures

Zoology Professor Tracy M. Sonneborn, an eminent geneticist from Indiana University, gave the forty-eighth series of L. Victor Vauquem Lectures this month. Dr. Sonneborn's subject was "The Genetics of Subspecies and Organization." His current investigation lies in the field of determining the mechanisms of cellular organization. Geneticists nowadays, he said, have illustrated the nature of matter but ignored problems of form; they are successfully explaining "the specific substances of which cells and organisms are composed" but have neglected "the equally important problems" of how they are organized "into the specific structured patterns that constitute the essence of living matter."

NOVEMBER 15, 1960
The Gutenberg Bible

Howard C. Rice Jr.

The Bible which the Princeton University Library owns, although dated later, is the first book printed from movable metal type, using an alphabetical system, of which any complete copies are known. This Bible is also called "The 42-line Bible" (from the number of lines on each page after the first experimental pages of 40 and 41 lines had been set), and was for a long time known as "The Masarin Bible," from the copy which was "recognized" in the middle of the 18th century in Paris by the bibliographer Guillaume-François Deleuze in the library founded by Cardinal Mazarin. The halo of celebrity surrounding this book, and the revered position it occupies in man's mind as a symbol of the invention of printing, date indeed only from the "discovery" of the Masarin copy. Even since that time, many scholars have made microscopic studies of the margins available documents which throw light on the invention of printing. There have been—and still are—hotly debated differences of opinion; and it has even been claimed that Gutenberg had no part in printing this Bible. The generally accepted evidence indicates, however, that John Gutenberg conducted experiments in the art of printing at Strassburg and at Mainz from about 1440 to 1455, that he borrowed large sums of money to further his experiments, and probably borrowed the equipment which he had perfected over the years from his creditor, Johann Fust, whom he made a partner in his venture in 1452 and who later, with his son-in-law Peter Schoffer, formed the first successful printing establishment in Mainz. There seems therefore no reason to attribute to Johann Gutenberg the major role in the invention of printing in the West. The parallel, and prior, experiments with movable metal type carried on in the Far East—significant as they are in themselves—appear to have had no discernible connection with the European invention, and did not, because of their restricted nature, have the same immediate consequences.

The Gutenberg Bible carries no printed indication of place, printer or date—not even a page-title. In the modern sense of the term, a copy is the Bibliothèque Nationale in Paris, however, has a manuscript notation by Heinrich Cresner, Vicar of the Church of St. Stephen of Mainz, stating that the binding and illumination of this copy was completed on the 24th of August 1456. Since the decoration of the two volumes was done after the printing had been completed and, being done by hand, took considerable time, it may be assumed that the printing of the Bible was finished around 1455 or early 1456. The first dated pieces of printing which have been preserved are papal indulgences which were printed for distribution in Germany to raise money for the war against the Turks. These indulgences were printed on a single sheet, with the year of issue a part of the printed text. On the specimen in the Scheide Library—included in the present exhibition—is printed the date 1455.

The text of the Gutenberg Bible is the Latin Vulgate version compiled by St. Jerome in A.D. 405, which had been circulating in manuscript form throughout Europe for a thousand years. The format and general appearance of this Bible printed by Gutenberg at Mainz closely resembles the unscripted which preceded it. The design of the new type was patterned after the script, including the abbreviations, thus current in the Rhine valley. The printer now took the place of the scribes who had formerly copied out texts by hand. He did not, however, entirely dispense with the printed pages were bound over to "rubricators" who inserted by hand the red and blue initials at the beginning of chapters, as well as the names of the Books of the Bible at the top of pages and the red strokes at the beginning of sentences. After these rubricators had finished their work the sheets were then ready for the illuminators who decorated the pages on which prologues of Books were found and inserted decorative initials at the beginning of each Book as they had been accustomed to doing with manuscripts. The style and extent of this hand illumination varied considerably from copy to copy, as did the bindings, depending on the areas where the work was done and the use to which the volumes were to be put. In order to give an idea of the skill and variety of both print and illumination the copy of the Bible on display will be opened at different pages during the course of the exhibition.

The Scheide Copy

The Gutenberg Bible consists of 41 leaves (1282 pages), generally bound in two volumes. The size of the volumes varies according to the binder's whim or skill. The Scheide copy, measuring 16 inches high by 11 ½ inches wide, is the number of copies printed has exercised the ingenuity of many scholars; their estimates range from as few as 180 copies (130 on paper and 30 on vellum) to as many as 300 copies. Of this edition, only 46 copies, in addition to many single leaves, are now known to be extant: 32 in Europe and 14 in the United States. Of these extant copies 12 are on vellum (4 of which are complete), and 34 are on paper (17 of which are complete). The so-called "imperfect copies" vary in degree, from those lacking only one or two leaves to those consisting of portions from the volume only. The Scheide copy, printed on paper, lacks five leaves, but twelve others, formerly lacking, have been replaced by original leaves.
Each of the extant forty-six copies of the Gutenberg Bible has its own history. The preeminent of the Scheide copy may be summed up as follows. After this copy left the press at Mainz, it was bound in Erfurt, in central Germany, probably by Johann Vogel. It may indeed have been bound expressly for the Freudger Kloster (Dominican Monastery) of Erfurt for use in its church as a lection Bible. Erfurt had close ecclesiastical relations with Mainz, and some scholars believe that Erfurt may have been one of the places where the Bible was printed, since at least four of the extant copies in their original bindings (of which the Scheide copy is one) were bound in Erfurt.

A Long History

In the year 1524, this Bible was probably reprinted by a more modern one, perhaps by a new Bible in German at the time of the Reformation. Then it was put away, and forgotten in the "ark" of the Erfurt Freuenger Kloster (the Protestant successor to the properties of the Preclinger Kloster) until 1860, when it was "discovered" there about 1860. In 1873 it was acquired by Albert Cohn, an antiquarian bookseller in Berlin, from Arthur Asher & Co., dealers in Berlin and London, from whom it was purchased in 1873 by the well-known London dealer, Henry Stevens, for George Brinley of Hartford, Connecticut. Henry Stevens—of Vermont—had always toyed with the thought of his long residence in England; and in 1840, he purchased the purchase of a Gutenberg Bible for James Lenox of New York (the copy now in the New York Public Library). The copy bought for by Arthur—Stevens whimsically called it "the Connecticut copy"—was the second Gutenberg Bible to be owned by the Atlantic. When Brinley's library was sold at public auction in 1881 this copy was bought by another collector, Henry Cole of New York. The Bible was sold privately, in 1900, to a third well-known collector, Braxton Ives, also of New York. The Bible again appeared in auction catalogues at the sale of the Braxton Ives Library in 1881, at which time it was purchased by James E. H. Pilsen, of Chicago. It remained in Chicago until it was acquired by Dr. A. S. W. Rosenbach, who recalls in his memoirs that the transaction was completed by wireless to the Atlantic and added, "To buy a Gutenberg Bible is a matter of sacrifice." Dr. Rosenbach sold the Bible in 1924—without benefit of radio—to the late John S. Scheide, '02, of Toulouseville, Pennsylvania. In 1929 his son, William H. Scheide, '30, moved the Scheide Bible Library to its present residence in Princeton.

Now, thanks to the courtesy of Mr. Scheide, a copy of the Gutenberg Bible may for the first time be seen on public display in Princeton. Upon this occasion it is appropriate to cite the letter (now in the Scheide Library and included in the exhibition) written from London by Henry Stevens, 10 February 1873, to the New York agent of George Brinley, announcing the shipment of this very copy:

"Pray tender for a moment to fully appreciate the rarity and importance of this precious accomplishment from the Old to the New World. It is not only the first Bible, but is a fine copy of the First Book ever printed. It was read in Europe nearly half a Century before America was discovered. Therefore, in view of all considerations, none to suggest to your Deputy at the Seat of Congress to uncover his head while in the presence of this rare Book, and never for a moment to turn his back upon it while the case is open. Let us angels of the File or the Parchment delight the eyes or hands upon it. The sight can now do him no good, while the Bible may suffer. Let none of Uncle Sam's Custodians of Public, or any other, in or out of authority, see it without first reverentially lifting their hats. It is not permitted to every man to visit the House, nor is it possible for many ever to touch, or even see a

\[\text{ZAXARIAH BIBLE}\]"
Princeton 14, Harvard 12
Despite Mistakes, Close, Exciting Win
Gives Shot at Ivy Title

ASA S. BURHALL '17 '47

"T"o beat Yale, we must be able to move the ball," Assistant Football coach William G. Whitman spilled the after-game, referring to Princeton's 13-0 date in the Bowl this Saturday. "It's a fight we can't lose. The ball was placed on the Penn defense and they didn't ... the Elms. For the rest of scott Whitman's report, see the Coaches' Corner.

Whitman's observation are sound, but, if the amazing 2009 Tigers are to beat Yale for the Big Three title and a good shot at the Ivy League crown, they must display a sharper brand of ball than they exhibited last Sunday in shading Harvard, 14 to 17. To be sure, they defeated the league's pre-season favorite, and the visitors were in their peak performance of the fall... of the Tigers, mistakes which, in the words of Head Coach Richard W. Colman Jr., "will cost us a game soon if we don't cut them out then."

Lehigh vs 1st Unit:
Princeton's first unit was a whole-seeming Lehigh, missing blocks and failing to move ahead with any consistency (the so-called second unit scored both Old Nassau touchdowns). The Lehighs, a solid football team, fielded a very strong line which appeared gone "up" for the game and demonstrated more hustle than the first Orange and Black unit. The Harvard forwards kept steady pressure on the Tigers all afternoon.

Among the most glaring Princeton lapses were two involving lack of pass defense in the last two minutes of play as the Castles covered 85 yards on two times and went given an opportunity to tie the contest. "We ... set away with two big gains and ... just don't do that with two minutes to go," according to Colman. "Had we given them the short ones for 10 yards or so, they would never have made it." The head coach said pass defense, blocking and work to avoid fumbles (the Tigers committed four last week, though they lost only one) would be emphasized in practice for the remaining two games. The club's general sluggishness, once was slated before the Yale game due to the fact that the players are badly bruised up. The status of wingback Dan Tierack, suffering from a severely bruised hip, was questionable at mid-week and the one-two tailbacks, Jack Sullivan and Hugh Scott, were treading knee and shoulder-hurt, respectively. Princeton's coaching staff was unwilling to change the loss of an key player with pre-game scrimmaging.

Last Saturday's was the big game we can play," Colman stressed. "We're going to try ready to play that kind of game. We'll need them, plus some luck, to beat victorious Yale." Colman declined to label the Har-

"Our biggest opponent," though he noted Dartmouth "agrees to be getting stronger."

As in spite of the fact that the win over Harvard was Princeton's best effort, it was a running, exciting affair which kept the 25,000-plus spectators far from disinterested throughout the afternoon. The game ended last fall's 14-0 loss in Cambridge (by the same score) to Princeton's 16 to 14 triumph here in 1914 and, fortunately, last year's rout led conditions did not prevail, rail holding of until the game's late stages.

2 Conversions Decide
The closest of the contest is expected to be in the next four statistics, photoed elsewhere with this column. Actually, the difference was about the length of fullback Dave Geddes' talented right toe, which was responsible for the two extra points that spelled success for Old Nassau.

Quarterback Terry Beutel called "a better passer" than injured Charlie Ravenel by Colman, gained 150 yards with five completed passes, including the pair that put Harvard back "in the running" near game's end, and kicked a 23-yard field goal. Each time he carried and added 30 yards on four passes.

The game was decided by two eye-catching touchdown pass receptions. Princeton left end Barry Schuman, a sophomore who again won "five-man of the game" recognition, made a dazzling catch in the second period, twisting to change his direction suddenly and managing to start wingback Mike Tomaino's exact seven-yard toss while diving through the air. Harvard right halfback Tom Bowers, going after a trick-to-the-mark, 28-yard end zone pass later in the same period, went up in the air with defensive Brevard Lumb and somehow succeeded in stealing the ball from him in semi-tumbling fashion.

Lumb, working with the second unit, turned in another fine performance, running the wedge play as well as any fullback Princeton has had John Craig. Peirce's line tackle, excited to defeat, as did wingback John Gramann, a 160-pounder who tackles hard and cognizant was particularly in evidence with his recovery of punt Gambol, two committed by each team.

Both teams received breaks in advance of their first touchdowns, registered in the second period. A bad punt gave Princeton possession on the
News Notes

CONFERENCE ON BIBLIOGRAPHY
AT PENN STATE U.

The Pennsylvania State University (University Park, Pa.) will hold a conference on Bibliography, Nov 19-20. Panel discussions will cover the following topics: Classification of Printed Books; Bibliographical Control; Book Pricing; Book Production; and Book Conservation.

GUTENBERG BIBLE AT PRINCETON

The Gutenberg Bible on loan from the private collection of William H. Schroebele will be on display at the main gallery of Princeton University Library from Oct 28 through Nov 30.

LATIN AMERICA BIBLIOGRAPHY

5. A regional seminar on Bibliography, Documentation and International Exchanges of Publications, in Latin America, will be held at the Caribbean Library, University of Havana, Cuba, Dec 8-9. Arranged by Mr. Richard J. Hanel, the seminar will be held in conjunction with the annual meeting of the American Library Association. Attendance is limited to 30 persons, and the preliminary agenda divided into three main sessions: Bibliography, of Central and South America; Bibliography of Cuba and the Caribbean; and Bibliography of Latin America. Included will be some general remarks on Latin American literature, accompanied by special emphasis on the exchange of scientific and technical information between libraries.

THOREAU AUTOGRAPHS AT JFK

The renowned autograph collection of the late Dr. Max Thorez, goes on sale at Parke-Bernet Nov 15-16. The sale features 6 centuries of autographs of historical significance by scientists, composers, healers and scholars. An illustrated catalog is available. 900 Madison Ave, NY 21, at 82.

ANTHONY FERGUSON

James D. Moes, director of the Dallas Public Library, has named a new director. It is Administrative Director No. 1, and says:

For all staff members:

Subject: Personal Telephone Calls

There will be absolutely no more personal telephone calls in and out of this building.

The telephone is always busy, and I cannot even call my wife. — JDF

31 October 1960
GUTENBERG BIBLE to be displayed at Princeton Library
during November is examined by its owner, William H.
Schoeck, left, and university president Robert F. Goheen.

**Authentic Copy Of Gutenberg Bible Is Displayed At University Library**

A copy of the Gutenberg Bible, considered the Western world's first book printed from movable metal type, is currently on exhibit in the main gallery of the Princeton University Library. The Bible is on temporary loan from the library of philanthropist, bibliophile, and Bach expert, William H. Schoeck of 123 Library Place, a member of the Princeton Class of 1938. It is one of three existing Gutenberg Bibles still in private hands.

The printing of the Gutenberg Bible was finished in Mainz, Germany, toward the end of the year 1453 or early 1454. Mr. Schoeck's copy, in two volumes, still has its original stamped leather binding.

In spite of their great age, Mr. Schoeck has conserved it to have alternate volumes opened to different pages throughout the month of its exhibition.

"The openings, 11 for each volume, will be confined to the middle third of the book," Mr. Schoeck said. "It's handy on the spine of a book to open it near the front or back."

Aside from this physical convenience, the pages to be shown will be chosen for their typographical and artistic interest, and continually for the appropriateness of the text to the events of the day.

"Fortunately, some of the Bible's best illuminations fall in the middle third of volume 1," Mr. Schoeck added.

His father, the late John Hugo
Schoeck of Titusville, Pa., bought the Bible in 1931. It was moved to Princeton in 1938. The Bible is one of the 48 surviving copies, 44 of which are in the United States.

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**The First Church Weekly**

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**THE DAILY PRINCETONIAN, MONDAY, OCTOBER 31, 1960**

**Gutenberg Bible on Loan to Library; 1455 Copy Part of Alumnus' Collection**

A copy of the Gutenberg Bible, considered the Western world's first book printed from movable type, will be on display in Firestone Library for the month of November.

The famous Bible, printed in 1455 or earlier 1456, is on temporary loan from the personal library of philanthropist, bibliophile, and Bach expert William H. Schoeck, now living in Princeton. It is one of three existing Gutenberg Bibles still in private hands. The text is in the Latin Vulgate version, finished by St. Je-
News Of The Churches

GUTENBERG ON VIEW
From Scheide Collection. A 565-year-old Gutenberg Bible, one of three existing Gutenberg Bibles still in private hands, will be on display in Firestone Library on the University campus through Wednesday, November 30.

The Bible is on temporary loan from the personal library of William H. Scheide, 33 Library Place, who inherited it with the library of his father, John H. Scheide.

The Scheide copy, in two volumes, still in its original stamped leather binding is printed on paper (some of the existing copies are on vellum) and measures 11¾ by 16 inches. Five leaves are missing, but 12 others formerly missing have been replaced by original leaves.

Alternate volumes will be open to different pages throughout the month to show not only the typography but the hand-decorated red and blue initials at the beginnings of chapters, the decorated prologue pages and the illuminated initials at the beginning of each book. The openings will be confined to the middle third of each volume because it is hard on the spine of a heavy volume to open the book near the front or the back.

In addition to the Gutenberg Bible, other rare examples of early printing from Mr. Scheide's collection are on display. There is a section tracing the history of the Scheide Bible from its printing in Mainz to its arrival in Princeton 560 years later, and a collection of letters from the various antiquarians and booksellers who have handled the Bible since it was discovered about 1865 in Erfurt, Germany, in the archives of the Erfurt Friedr. Kirche.

The New York Times, Sunday, October 30, 1960

Gutenberg Bible Lent
Princeton Library Exhibits Copy Owned by Alumnus

Special to The New York Times.

PRINCETON, N. J., Oct. 29—One of the three existing copies of the Gutenberg Bible in its original binding was put on exhibit in the Princeton University Library today for a month.

Printed in the Western World, the Bible was purchased by Mr. Scheide, from Dr. A. S. W. Rosenbach of Philadelphia in 1924. According to John F. Fleming, co-author of a biography of Dr. Rosenbach, Mr. Scheide paid $46,000 for the two-volume Bible.

The two other privately owned Gutenberg Bibles belong to Arthur A. Houghton Jr., president of the Steuben Glass Company, and Martin Bodmer, a Swiss collector.

Princeton Displays Gutenberg Bible

One of the three known privately owned copies of the Gutenberg Bible, the first book printed from movable metal type, is on display at Princeton University Library through November 30.

The copy, owned by William H. Scheide, of Princeton, was discovered in a monastery in Germany about 1865; purchased by a Connecticut collector in 1873, and eventually by Dr. A. S. W. Rosenbach, of Philadelphia, who sold it to Scheide's father in 1924.
William H. Scheide of Princeton, N. J., formerly of Titusville, will place his copy of the Gutenberg Bible—considered the Western world's first book printed from movable metal type—on exhibit in the main gallery of the Princeton University Library today.

The book will remain on display for one month, until Nov. 30.

The famous Bible is on temporary loan from the personal library of Mr. Scheide, philanthropist, bibliophile and Bach expert, who is a member of the Princeton Class of 1929. The rare book had been housed in the Scheide library in Titusville—presently the Titusville Area School's administration building at 221 N. Washington St.—until the summer of 1959, when Mr. and Mrs. Scheide gave the family residence and property to the school district.

... [Rest of text follows Princeton press release]

Captions under photograph
[same as Princeton Alumni Weekly, &c.]
Thanks to the courtesy of William H. Scheide '36, the Library was privileged to display, from October 29 through November 30, 1926, the copy of the Gutenberg Bible in his private collection. As far as is known, this is the first time that a copy of the Gutenberg Bible has been publicly exhibited in Princeton. The Scheide copy is one of the forty-six copies known to be extant, and one of the fourteen in the United States. Of these extant copies only twenty-one are listed as complete. The so-called “incomplete” copies, however, vary considerably in degree, from those lacking only two leaves to those consisting of portions of one volume only. The Scheide copy, printed on paper, lacks five leaves, but twelve others, formerly lacking, have been replaced by original leaves.

The peregrinations of the Scheide copy of the Gutenberg Bible—which were traced in a supplementary section of the recent exhibition—may be summed up as follows. After this copy left the press at Mainz, it was bound at Erfurt, in central Germany, probably by Johann Vogel. It may indeed have been bound expressly for the Prediger Kloster (Dominican monastery) of Erfurt for use in its church as a lectern Bible. Erfurt had close ecclesiastical relations with Mainz, and some scholars believe that Erfurt may have been one of the places where the Bible was sold, since at least four of the extant copies in their original bindings (of which the Scheide copy is one) were bound in Erfurt. In time this Bible was probably replaced by a more modern one, perhaps by a new Bible in German at the time of the Reformation. Then it was put away, and lay forgotten in the “archives” of the Erfurt Prediger Kirche (the Protestant successor to the properties of the Prediger Kloster) until it was “discovered” there about 1805. In 1872 it was acquired by Albert Cohn, an antiquarian book dealer in Berlin, as agent for Asher & Co., dealers in Berlin and London, from whom it was purchased in 1875 by the well-known London dealer Henry Stevens for George Brinley of Hartford, Connecticut. Henry Stevens—of Vermont,” as he always styled himself despite his long residence in England—had already, in 1817, negotiated the purchase of a Gutenberg Bible for James Lenox of New York (the copy now in the New York Public Library). The copy bought for Brinley—Stevens whimsically called it “the Connecticut copy”—was thus the second Gutenberg Bible to cross the Atlantic. When Brinley’s library was sold at public auction in 1884 this copy was bought by another collector, Hamilton Cole of New York. It was sold in 1890 to a third well-known collector, Brayton Ives, also of New York. The Bible again appeared in an auction catalogue in the sale of the Brayton Ives library in 1891, at which time it was purchased by James H. Ellsworth of Chicago. It remained in Chicago until it was acquired by Dr. A. S. W. Rosenbach, who recalls in his memoirs that the transaction was completed by wireless in mid-Atlantic, and adds: “To buy a Gutenberg Bible by radio—it seemed almost sacrilegious.” Dr. Rosenbach sold the Bible in 1924—without benefit of radio—to the late John H. Scheide ’96 of Titusville, Pennsylvania. In 1959 his son, William H. Scheide ’36, moved the Scheide Library to his present residence, Princeton, New Jersey.

Among the documents shown was the original correspondence between Henry Stevens and George Brinley concerning the purchase of the Gutenberg Bible (now the Scheide copy) in 1873. One of these letters is worth citing here, since it includes a quotation famous in the world of bibliophiles, but one which has hitherto appeared in bowdlerized versions. It was in a letter from London, February 10, 1873, announcing the shipment of the Bible to Brinley’s New York agent, that Stevens wrote:

Pray ponder for a moment to fully appreciate the rarity and importance of this precious consignment from the Old to the New World. It is not only the first Bible, but is a fine copy of the First Book ever printed. It was read in Europe nearly half a century before America was discovered. Therefore, in view of these considerations please to suggest to your Deputy at the Seat of Customs to uncover his head while in the presence of this first Book, and never for a moment to turn his back upon it while the case is open. Let no ungodly or thieving politician lay eyes or hands upon it. The sight can now do him no good, while the Bible may suffer. Let none of Uncle Samuels Custom House Officials, or other men in or out of authority, see it without first reverently lifting their hats. It is not permitted to every man to visit the Hub, nor is it possible for many ever to touch or even see a

**MAZARINE BIBLE**

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1 In a later letter, to Brinley, March 15, 1873 (also in the Scheide Library), Stevens refers to the “Gutenberg Bible,” with the remark: “I no longer call it by the late French name Mazarine.”
RECENT AMERICAN EXHIBITIONS

From a Correspondent

The tercentenaries of the Restoration and of the Royal Society, so widely commemorated in this country, have not been neglected in the United States. An exhibition documenting the latter was staged by the Library of Lehigh University, Bethlehem, Pennsylvania, aided by some loans from Mr. Robert Hsuan and the Grolier Club, in New York's daily by the former with a show organized by Mr. Herman W. Liebert, of Yale. Mr. Liebert, by way of contrast to some other designers, who had even dragged in Milton, interpreted "The Restoration" with scholarly exactitude: as an historical event the years to 1660, the date of the Great Fire, and as a literary period, down to Charles II's death in 1685. Thus the Grolier exhibition included Dryden, Etherege, Wycherley, Rochester, and Bunyan, but it excluded Congreve, Vanbrugh, Farquhar, and Pepys, who, though commonly thought of as "Restoration" figures, published nothing during the material years.

The Restoration's predecessor on East 60th Street had been an enterprising exhibition of the literature of espionage, counter-espionage, and intelligence services, mounted by Mr. Walter P. Ford, of Washington's Central Intelligence Agency and drawn for the most part from its or his own collections. Notable among the exhibits, the earliest of which was Secretary Walpole's financial account for spying work in 1778, were manuscript documents dating from the War of Independence (Washington, Nathan Hall, André, Benedict Arnold et al.), the first Morse code book, 1855, Mata Hari's application for a passport to France in 1910, and a number of printed pieces of deception from the Second World War.

Two exhibitions devoted to the Bible, at Princeton and at Austin, provided as sharp a contrast in content as in venue. At the Humanities Research Center of the University of Texas Mr. Edwin T. Bowdoin presented a wide-ranging but frankly scratch selection from the rare book collections designed to stimulate rather than to satisfy research—and perhaps acquisition? Austin does not see number among its benefactors, a Bible collector of the stature of John Dunn Gardner, Francis R. James Lenox—or even of Mr. George Joyner; and the very early editions, whether in Latin or in English, are by now almost intractable.

This was not so when John H. Scheide, of Titusville, Pennsylvania, was collecting them. And his son, Mr. William H. Scheide, who lately moved the family library to Princeton, New Jersey, recently arranged, with his librarian Mrs. Mina Bryan, an exhibition (held in the rare book department of the Princeton University Library) devoted to the first and greatest edition of them all: the forty-two-line, or Gutenberg, Bible of c. 1455. The supporting and illustrative matter, deftly arranged and well annotated, included one of the 1455 indulgences and the original of Henry Stevens's often quoted (sometimes misquoted) letter of 1873 announcing the dispatch of a copy of the Gutenberg from London—if this precious consignment from the Old to the New World... Let none of Uncle Samuel's Custom House Officials, or other men in or out of authority, see it without first reverentially lifting their hats.

The focus of the exhibition was the very copy of which Stevens so reverentially wrote: bound at Erfurt, probably by Johann Fogel, perhaps for the Prebender Kirche of that city, where it was discovered in 1865. Thence it proceeded, via Albert Cohn of Berlin, Asher & Co. of Berlin and London, Henry Strohm of London, to George Brinley of Hartford, Connecticut (for $237.10s.). At the Brinley sale in 1881 it was bought for $8,000 by Hamilton Cole of New York, who in turn sold it promptly for $16,000, to a third well-known collector, Brayton Ives, also of New York. At the Ives sale in 1891 it went for $14,800 to James H. Ellsworth, then of Chicago, on whose shelves it lay in peace for a while, until Rosenbach bought the Ellsworth Library in 1923. In the following year he offered it unsuccessfully to John H. Scheide for $15,000; but in 1925 Scheide, with the copy placed before him and the Doctor in full spate behind it, succumbed (at $46,000). It then lacked seventeen leaves: twelve of these were supplied from other sources in the 1930s. The Scheide copy is No. 36 in De Ricci's Census, Schwenke 40, Reichner P33, Johnson 11, Lazard 46.