

generally very minute; and where the current text is corrupt it is not from MSS., but from the versions, or from conjecture, that help must be sought. On the other hand, a more accurate edition of the Massoretic text is certainly wanted. But such an edition must pay special regard to vowel points and accents, which Kennicott and De Rossi neglect, and must consult MSS. of the Massora as well as of the text. The most valuable edition which notes variations not affecting the consonantal text is the Mantuan Bible of 1742, 1744, with the notes of Norzi (R. Jedidiah Solomon of Norcia). The best recent texts are S. Baer's Leipzig editions of Genesis (1869), Psalms (1861), and Isaiah (1872). Among easily accessible editions of the whole Old Testament, those of Jablonsky (Berlin, 1699) and J. H. Michaelis (Halle, 1720) have the best reputation.

The Greek New Testament was first printed in the Complutensian Polyglott (1514), but a delay in the publication enabled Froben of Basel to preoccupy the market with an edition hastily prepared by Erasmus from very recent codices. In subsequent editions a good many changes were made, partly after the Complutensian text, and in the third edition (1522) the spurious passage, 1 John v. 7, appeared for the first time. But it was still a recent and therefore an unsatisfactory text that was represented, and this radical defect was not corrected by the editors who followed Erasmus, though some of them, and notably Th. Beza, possessed, and to some extent used, better MSS. than Erasmus consulted. Their beauty and convenience, rather than the merit of their text, procured a great currency for the editions of Robert Stephens (*O mirificam* editions, 1546, 1549; royal edition, 1550), and his text of 1550, or the Elzevir text of 1624, which, though mainly based on Beza, is very nearly identical with the other, came to be regarded as the "received text," which subsequent editors were long afraid to change. But materials for a better text were gradually accumulated by Walton in the London Polyglott (1657), Curcellæus (1658), Fell (1675), and above all by John Mill in his great edition of 1707. These labours were viewed with much jealousy by the hyper-orthodox; and even as late as 1751, Wetstein, after long and most valuable studies, could find a publisher only on consideration that his amendments on the received editions should not stand in the text. Some important steps, however, were taken in the interval between Mill and Wetstein. Bentley sketched in 1720 the plan of an edition which should restore the text of the 4th century; and Bengel in 1734 actually published an amended text, though readings which had not been given in any previous edition were admitted only in the Apocalypse. Bengel was the first who classed MSS. under families, as Asiatic and African respectively. The next great critical editor after Bengel and Wetstein was J. J. Griesbach, whose chief edition appeared 1796, 1806. Griesbach gave an exaggerated importance to the doctrine of families of MSS.; and his edition was constructed on the principle of adhering to the received text, unless the reasons to the contrary were irresistible; but his industry and critical skill give him a very high place among editors. Griesbach was followed by the Roman Catholic Scholz, whose labours were more pretentious than valuable; and at length the great critic Lachmann (1842, 1850) threw aside all traditional respect for the received text, and sought to restore the text of the 4th century by the aid of a very small number of select MSS., together with the Latin versions as given in the oldest copies, and the citations of the earliest fathers. The idea was fruitful, though the material employed was too scanty. Since Lachmann published his edition our knowledge of the most ancient authorities has been greatly increased. New MSS. have been added, notably Tischendorf's *Σ*; and the MSS. formerly known have been edited or collated with much greater accuracy. The most distinguished labourers in this work were Tischendorf and Tregelles. In addition to numerous editions and collations of ancient copies, Tischendorf put forth a series of critical editions, of which the eighth (Leipzig, 1865-1872) contains the completest critical commentary yet published. The great edition of Tregelles (1857-72) rests exclusively on the most ancient authority, resembling Lachmann's work in conception, though using much more copious materials. This edition, as well as Tischendorf's VIII., lacks the *protogomena*, both editors having been struck down by paralysis before their work was complete.

The recent versions, subsequent to the invention of printing and the revived study of the original tongues, demand a word in conclusion. New Latin versions naturally accompanied many of the early editions of the original text. Thus Erasmus gave many corrections of the Vulgate in his Greek Testament, the Complutensian gives an interlinear version of the LXX., the Genoa Polyglott Fialter of 1516 gives renderings both of the Hebrew and of the Chaldee. Even such works as these, designed as they were for scholars, gave offence from their appearance of undermining the authority of the Vulgate; and it was the Reformation, in its revolt against mere human authority, that first demanded open circulation of vernacular versions from the original tongues. From the time of Luther's version (New Testament, 1522; complete Bible, 1534) we may distinguish four classes of versions.

1st, Versions adopted by Protestant countries or churches. Such

are Luther's Bible in Germany; the Dutch Bible of the Commission of the Synod of Dort, 1637; the English Authorized Version of 1611; the Geneva French Bible, formed by successive revisions of Olivetan's version of 1535; the Danish of 1550, based on Luther, revised in 1607, 1647; the Swedish, 1541. Most of these national Bibles were preceded by earlier Protestant versions, which they supersede. See especially ENGLISH BIBLE. Revisions of the national versions have of late years been undertaken in Norway, Holland, and Germany, as well as in England.

2d, Versions which never held any other place than that of private contributions to Biblical exegesis. Such are—among older works—the Latin Old Testament of Junius and Tremellius, and the New Testament of Beza. These versions belong to the history of exegesis.

3d, Missionary versions.

4th, Roman Catholic versions. The Council of Trent declared the Vulgate version authentic, and forbade interpretations of Scripture not in conformity with the consent of the fathers. Vernacular versions subject to these restrictions were published as the antidote to Protestant Bibles. Such are the Rhemish and Douay versions in English. Other Roman Catholic versions owe their origin to evangelical tendencies within the church. Jansenism, in particular, produced the French version of De Sacy (Mons, 1667), and otherwise stimulated the study of Scripture.

Literature.—Full discussion of some of the topics glanced at in this article must be sought in treatises on individual books or critical problems of the Old and New Testaments. But on most points it will be sufficient to refer to works on Biblical Introduction. The history of this branch of theology with lists of the principal older books—some of which, including the writings of R. Simon, Carpov, and Eichhorn, are still of value—is given in most recent works on the subject. Of these it may be sufficient to mention for the Old Testament—De Wette's *Einleitung*, rewritten by Schrader (Berlin, 1869), full of condensed information; Bleek's posthumous *Einleitung* (3d edition, 1870), less complete in detail and now rather behind date, but very clear and instructive; Keil's *Einleitung* (3d edition, 1873), which is strictly conservative. The two last are translated. Kuenen's *Historisch-Kritisch Onderzoek*, of which there is a French translation, is very full, but the author has considerably changed his views in the *History of the Religion of Israel* (Haarlem, 1869-70) of which there is an English translation. Ewald's *History of Israel* is important, and is also accessible to the English reader; with it must be taken his books on the *Prophecy and Poets of the Old Covenant*. Recent English literature on the Old Testament is not very remarkable, but Dr S. Davidson's *Introduction* gives a full account of foreign investigations. The history of the Old Testament in the Christian church has been written by L. Diestel (*Geschichte des Alten Testaments*, u.s.w., Jena, 1869). For the New Testament, De Wette, Bleek, and Davidson may again be consulted. A very instructive book is Reuss's *Geschichte der Heiligen Schriften Neuen Testaments* (5th edition, Brunswick, 1874). The most recent general work proceeding from the Tübingen school is Hilgenfeld's *Historisch-Kritische Einleitung in das Neue Testament* (Leipzig, 1873). On the canon there are several important works by Credner in German, and an English *History of the Canon of the New Testament*, by Dr Westcott (4th edition, 1875). On the text of the New Testament the English reader may consult Tregelles's volume, contributed to Horne's *Introduction* (1856), and Scrivener's *Plain Introduction to the Criticism of the New Testament* (2d edition, 1874). Le Long's *Bibliotheca Sacra*, continued by Masch (Halle, 1778-1790), gives a full account of editions of the original text and versions, which may be supplemented by reference to De Rossi's *Annales Hébræo-typographici* (XV. Cent., Parma, 1795; MDI. to MDXL., Parma, 1799), and Reuss's *Bibliotheca Novi Testamenti Græci* (Brunswick, 1872). Detailed references to other recent books will be found in the works already cited. (W. E. S.)

BIBLE SOCIETIES, associations for extending the circulation of the Holy Scriptures. For a long period this object has been pursued to a considerable extent by several religious institutions, such as the Society for the Propagation of the Gospel in Wales, formed by the Rev. Thomas Gouge, one of the two thousand ministers ejected by the Act of Uniformity in 1662; the Society for Promoting Christian Knowledge, founded in 1698; the Society for sending Missionaries to India, established in the year 1705 by Frederick IV., King of Denmark, and which numbered among its agents the celebrated missionary, Christian Frederick Schwartz; the Society for Promoting Christian Knowledge in the Highlands and Islands of Scotland, formed in Edinburgh in 1709; the Moravian Missionary Society, founded in 1732, the Book Society for Promoting Religious Knowledge among the Poor, which was formed in London in 1750, and numbered among its earliest friends Dr Doddridge and the Rev. James Hervey; and the Religious Tract Society, founded in 1779. But the first British association which had in view the single purpose of disseminating the Scriptures was the NAVAL AND MILITARY BIBLE SOCIETY, established in the year 1780, which has done immense service to the army and navy of Great Britain. The sphere of its operations, however, was comparatively limited, and in 1804 the BRITISH AND FOREIGN BIBLE SOCIETY, the greatest agency ever devised for the diffusion of the Word of God, was founded. The proposal to institute this association originated with the Rev. Mr Charles of Bala, whose philanthropic labours in Wales were greatly impeded by the scarcity of the Scriptures in the principality, and it was largely fostered at the outset by members of the committee of the Religious Tract Society. The exclusive object of the British and Foreign Bible Society is to promote the circulation of the Scriptures, both at home and abroad, and its constitution admits the co-operation of all persons disposed to concur in its support. The committee of management consists of 36 laymen, 6 of them being foreigners resident in or near the metropolis, and of the remaining 30, one-half are members of the Church of England, and the other half members of other Christian denominations.

The proceedings of this society gave rise to several controversies, one of which related to the fundamental law of the society to circulate the Bible alone without notes or comments. On this ground it was vehemently attacked by Bishop Marsh and other divines of the Church of England, who insisted that the Prayer-Book ought to be given along with the Bible. Another controversy, in which the late Dr Andrew Thomson of Edinburgh took a prominent part, related to the circulation on the Continent, chiefly by affiliated societies, of the Apocrypha along with the canonical books of Scripture. In 1826 it was resolved by the committee that the fundamental law of the society be fully and distinctly recognized as excluding the circulation of the Apocrypha. This step, however, failed to satisfy all the supporters of the society in Scotland, who proceeded to form themselves into independent associations. A third serious controversy by which the society has been agitated, was occasioned by the alleged inaccuracy of some of the translations issued under its authority; and a fourth referred to the admissibility of non-Trinitarians to the privilege of co-operation. The refusal of the society in 1831 to alter its constitution so as formally to exclude such persons, led to the formation of the Trinitarian Bible Society. This has, however, been exceedingly limited in its operations, and the original society stands unrivalled.

By a law of the British and Foreign Bible Society, no translations are adopted or circulated in the languages of the United Kingdom except the Authorized Version. For other countries the best ancient

or received versions are printed; and in the case of new translations, every effort is made to ascertain their strict fidelity and general literary merit. Most of the versions for countries not yet enlightened by Christianity are made by resident missionaries; and these the society prints at the instance of the missionary societies for whose use they are chiefly intended. These versions are made, wherever practicable, from the original Hebrew or Greek text. The society has had a share, direct or indirect, in the translation, printing, or distribution of Scriptures in 210 languages or dialects, the number of versions thus printed being 269. Altogether the society has put into circulation nearly 74 million Bibles, Testaments, and Portions (*i.e.*, single books of the Bible); and its expenditure for this purpose has amounted to £7,750,000.

In the course of 1874 there were issued from the society's depôts, at home and abroad, no fewer than 2,619,427 Bibles, Testaments, and Portions. The free income for 1874-5 amounted to £119,093, 7s. 7d.; adding the contributions for special objects, and the proceeds by sale of Scriptures, a total is reached of £222,191, 5s. 6d. The payments for translating, printing, and circulating the Scriptures were only £691 in the first year of the society's existence; while in 1874-75 they were £217,390, 13s. 1d.

Immediately after the foundation of the society an extensive correspondence was opened with ministers and laymen in all parts of the world.

Auxiliary and Branch Societies were gradually formed in every district of the United Kingdom and in the colonies. These became centres whence the Scriptures might be obtained at cost price, and in cases of special need at even less. There are at present in the United Kingdom 4496 auxiliaries and branches, besides 1208 in the British colonies. Many of these are managed by ladies. Juvenile associations have also been organized in many localities.

Agents have been appointed both at home and abroad to investigate local requirements, to supply information for the guidance of the committee, and to suggest the best means of carrying out the great purpose of the society.

Depôts for the sale of Scriptures have likewise been opened in almost every town of England, and in many places abroad.

Colportage is employed to some extent in England, and largely on the Continent and in India.

Grants to Societies are made on various conditions. When applied for by missionary societies and philanthropic institutions, copies of the Scriptures are supplied very freely; while grants of money and paper are made to other societies in aid of the translation and printing of the Scriptures, when good reasons are seen for the expenditure.

It may be added that the society does not encourage the gratuitous distribution of Bibles and Testaments, except under peculiar circumstances.

The first English New Testament printed by the society was issued in September 1805. Stereotype printing had just been introduced; and this invention, coupled with the society's plan of selling the Scriptures at a very low price, brought about a speedy and general reduction in the price of English Bibles. Besides this indirect benefit which has thus been secured to English readers, the investigations and exertions of the society first revealed, and then relieved, the great scarcity of Bibles which had previously existed. To show what the deficiency was, it may be mentioned that in 1812 inquiry was made into the case of 17,000 families in the metropolis, when it was discovered that half of them did not possess a Bible at all.

The efforts of the society in India are organized upon a scale and with a completeness scarcely rivalled elsewhere. Bible circulation in India owes its origin mainly to the zeal of the Serampore missionaries, especially of Carey, Marshman, and Ward, whose labours had begun shortly before the Bible Society was formed. It was stimulated by the exertions of Dr Claudius Buchanan, and by the establishment of the college at Fort William. Gradually auxiliary societies were formed at important centres—such as Calcutta, Bombay, Madras, Allahabad, &c. One of these auxiliaries alone—that at Madras—circulated in 1874-75 over 120,000 copies, and employed 55 native colporteurs. The assistance afforded by the society to India and Ceylon in grants of money, paper, and books—including £27,230 supplied to Dr Carey and his associates—amounts to no less a sum than £361,193.

When the society began to inquire into the state of the Continent, the dearth of Scriptures was found to be greater, if possible, than at home. Thus, in Lithuania, among 18,000 Germans, 7800 Polish, and 7000 Lithuanian families, not a Bible was to be found. One half of the population of Holland appeared to be without the Scriptures. In Poland a Bible could hardly be obtained at any price. In the district of Dorpat (Esthonia), containing 106,000 inhabitants, not 200 Testaments were to be found, and there were Christian pastors who did not possess the Scriptures in the dialect in which they preached. Into Iceland, with a population of 50,000, of whom almost all could read, not above 40 or 50 copies had penetrated; while in Sweden a single auxiliary found 13,900 families totally unprovided.

Such was the state of things abroad when the society was established. Correspondence was at once opened with well-known men like Oberlin, Knapp, and Herzog; the society's foreign secretary and agents personally visited the districts, and various subsidiary societies were formed. The highest patronage was often obtained for these, the emperor of Russia, the kings of Prussia, Bavaria, Sweden, and Württemberg, and many others, entering heartily into the work. Some of the societies thus formed were, however, suppressed through the influence of Rome. More than 15,000,000 copies have been printed by them up to the present time.

Of all the foreign Bible societies, by far the most remarkable was that established in Russia, in the year 1812, under the presidency of Prince Galitzin, and with the direct approval and support of the Emperor Alexander I. An imperial ukase was issued, giving formal sanction to the project; all communities joined to speed it on its way; 289 auxiliaries were rapidly formed; the Scriptures were printed in nearly 30 languages, including Modern Russ; 861,000 copies were circulated; and at the time of its suspension in 1826 it had been aided by the British and Foreign Bible Society to the extent of £16,833.

Besides thus encouraging Bible circulation through friendly counsel and pecuniary aid, the British and Foreign Bible Society has done and is doing a direct work on the Continent, some illustration of which may be gathered from the following particulars:—

The first French Bible printed by the society was prepared for the prisoners of war in 1805. After the peace was concluded, measures were taken to form centres of Bible circulation through the country. As a result of these movements, various Bible societies sprang up. Depôts have also been opened in Paris and many other large towns; and special provision has been made for the provincials of the west, by the preparation of Basque and Breton versions. There have been printed by the society, in the French tongue, upwards of seven and a half million copies of the Scriptures.

In 1835, when Mr W. P. Tiddy went out as agent for the society in Belgium, hardly a Bible was to be found in the country, and evangelistic efforts were rare, through the vehement opposition which they encountered. A staff of colporteurs was appointed, and through their efforts a large supply of Scriptures was distributed. This led to the formation of several Protestant communities.

The society's agent in Germany superintends the movements of between 60 and 70 colporteurs, and reports a yearly circulation of about 300,000 copies. The services rendered during the Franco-Prussian war were so signal as to call forth not only the grateful appreciation of the Germans, but a written acknowledgment from the emperor, who is himself an annual subscriber to the society.

Efforts were made by Dr Pinkerton in 1816 to establish a National Bible Society for Austria; but through the influence of the Pope the emperor was induced to reject the proposal. A new beginning was made in 1850, when in less than two years 41,659 copies of the Scriptures, in German, Bohemian, and Hungarian, were put into circulation. Fresh opposition was, however, soon awakened, and the authorities ordered the whole stock on hand to be withdrawn from the country. In compliance with this order, Mr E. Millard, the society's agent, retired to Prussia, where he laboured for several years with marked success. After a while he was permitted to return to Vienna, and to open depôts at such centres as Pesth, Trieste, Klausenburg, and Prague. By these means, and through a large staff of colporteurs, he has issued during the past ten years 1,250,000 copies.

Very little direct work was done in Italy until the Revolution of 1848. Then the society gladly hailed the opportunity of entering the country; but soon the door was again closed. The Pope issued an encyclical in 1849, in which the condemnation of Bible societies was emphatically repeated. As a consequence, 3000 New Testaments, just printed at Florence, were seized, presses were confiscated, paper and type carried off, and the society's agent compelled to retire. All this is now altered. The headquarters of the society's Italian agency are at Rome, and the Scriptures are distributed from depôts and by colporteurs in all parts of the peninsula.

Little could be done in Spain prior to the Revolution of 1868, which threw open the country and established religious liberty. All available means were then adopted for printing and circulating the Spanish Bible. The issues from the Madrid depôt have exceeded half a million copies, but during the recent civil troubles the movements of the colporteurs have been much restricted.

Between 300,000 and 400,000 copies of the Scriptures have been printed in the Portuguese tongue.

Mr Paterson paid a visit to Sweden in 1809 on behalf of the society, and found the poor almost entirely without the Scriptures. Thus in one diocese 10,000 families were discovered without a Bible in their possession. An agency was established in 1831. Special grants have been made to the army and navy, and for the students in the universities. The total issues since 1832 have been over 2,000,000, and that in a population of less than 4,000,000.

To give even an outline of the work done by the British and Foreign Bible Society in the more remote parts of the world would be to write a volume. All the great missionary societies are its

debtors. Its undenominational character has secured what could hardly otherwise have been attained—the use of the same version by missionaries of different churches; and it has often proved a healer and a peace-maker abroad, while it has been a bond of union at home. To the linguist and to the comparative philologist its operations are of intense interest; and the boon conferred on the thought and language of many nations through its versions of the Scriptures is well-nigh inestimable.

The EDINBURGH BIBLE SOCIETY originated in the controversy respecting the circulation of the Apocrypha, and was composed of Protestants professing their belief in the doctrine of the Holy Trinity, and disposed to co-operate in promoting the dissemination of the Scriptures.

The SCOTTISH BIBLE SOCIETY was instituted upwards of forty years ago. At the time of its establishment, the other Bible societies in Scotland employed their funds chiefly in circulating the Scriptures in foreign countries. This association was intended exclusively for the distribution of the Bible at home, and its funds were at first derived from collections made in the parish churches within the Synod of Lothian and Tweeddale.

The Scotch Bible societies were amalgamated in 1861, and took the name of the NATIONAL BIBLE SOCIETY OF SCOTLAND. During the year 1874 the society issued 340,908 Bibles, Testaments, and "Portions," its receipts, including the proceeds of sales, amounting to £26,840.

The first Bible society in America is believed to have been established by a few Baptists in New York in 1804; its object was to purchase and lend Bibles for a month at a time. The PHILADELPHIA BIBLE SOCIETY, which was instituted December 12, 1808, was for some years the only association in the country for the gratuitous distribution of the sacred Scriptures. The AMERICAN BIBLE SOCIETY was formed at New York, May 8, 1817. It has numerous auxiliaries throughout the several states of the Union. In 1875 its income amounted to \$577,569. Its issues during that year were 926,900 Bibles and Testaments, and since its formation 31,893,332.

Among other societies may be mentioned the BIBLE TRANSLATION SOCIETY, whose versions embody the views of the Baptists, and the PORTEUSIAN BIBLE SOCIETY (named from Bishop Porteus), for the circulation of Bibles marked so as to show the practical bearing of each chapter.

It is believed that there are altogether about 70 Bible societies in the world. The issues of the 7 leading societies may be summarized as follows:—

The British and Foreign Bible Society.....	73,750,538
The American Bible Society.....	31,893,332
The National Bible Society of Scotland.....	4,563,669
The Prussian Bible Society at Berlin.....	4,083,413
The Hibernian Bible Society.....	3,962,581
The Württemberg Bible Society.....	1,279,966
The Netherlands Bible Society.....	1,258,643

Total..... 120,792,142

The monopoly of the right to print the Bible in England is still possessed by the Universities of Oxford and Cambridge, and her Majesty's printer for England. But after a controversy, which was carried on for some time with great warmth (1840–41), the prices of the common Bibles and Testaments were greatly reduced, and they have gradually attained their present remarkable cheapness.

In Scotland, on the expiry of the monopoly in 1839, Parliament refused to renew the patent, and appointed a Bible Board for Scotland, with power to grant licences to print the Authorized Version of the Scriptures. This step produced a great reduction in the price of the sacred volume, and its circulation was considerably increased.

See Owen's *History of the First Ten Years of the British and Foreign Bible Society; Bible Triumphs, a Jubilee Memorial for the British and Foreign Bible Society; Brown's History of the Bible Society, 1859.* (R. B. G.)

BIBLIOGRAPHY

THE term Bibliography has passed through different meanings. The βιβλιογραφία of the Greeks, like the *librarius* of the Romans, was a mere copyist. When the name *bibliographie* was adopted by the French, it was used, as late as the middle of the last century, to signify skill in deciphering and judging of ancient manuscripts. Its special application to printed books may be said to date from the *Bibliographie Instructive* of De Bure in 1763; not that he appears to have coined the new meaning of the term, but his work first popularized the study which the growth of libraries and the commerce in literature had created.

Bibliography, thus understood, may be defined as the science of books, having regard to their description and proper classification. Viewing books simply as vehicles of learning, it would undoubtedly be correct to extend our inquiry to the period when the only books, so called, were manuscripts. And such is, in fact, the view adopted by bibliographers like Peignot, Namur, and Hartwell Horne. But a survey so extensive is open to practical objections. In the first place, bibliography as a science was unknown until long after printing had laid its first foundations, and indeed made it a necessity, with requirements increasing with the multiplied productions of the press. The materials for comparative study were wanting in an age when books were regarded as isolated treasures, to be bought at prices corresponding with their scarcity. In the second place, the critical study and comparison of ancient manuscripts, their distribution into families deduced from one or more archetypes, and the investigation of ancient systems of writing, embrace a subject so wide in its scope and special in its character, that convenience of treatment, confirmed as it is by the facts of history, would alone suggest the propriety of distinguishing between manuscript and printed bibliography. This distinction it is here proposed to observe, the subject of MSS. being reserved for the article PALÆOGRAPHY, the name which in its maturity it received.

Amid much variety of treatment in detail, two main divisions underlie the general study of bibliography, viz., *material* and *literary*, according as books are regarded with reference to their form or their substance. The former belongs chiefly to the bookseller and book-collector; the latter to the literary man and the scholar. Material bibliography treats of what Savigny terms the "äussere Bücherwesen," or the external characteristics of books, their forms, prices and rarity, the names of the printers, the date and place of publication, and the history of particular copies or editions. It involves a knowledge of typography, not, indeed, as a mechanical process, but in its results, and, in fact, of all the constituent part of books, as a means of identifying particular productions. Its full development is due to the gradual formation of a technical science of books. Considerations of buying and selling, which were first reduced to a system in Holland, and afterwards advanced to their present complete form in France and England, gave an impetus to this branch of bibliography. The growth of private libraries, especially during the last century in France, promoted a passion among rich amateurs for rare and curious books; and literary antiquarians began to study those extrinsic circumstances, apart from the merit of their contents, which went to determine their marketable value, and to reveal the elements of rarity.

Literary, or, as it is sometimes called, intellectual bibliography treats of books by their contents, and of their connection in a literary point of view. It has been subdivided into *pure* and *applied*, according as its functions

became more complex with the spread of printed books and the increasing requirements of learning. Catalogues expanded into dictionaries, whose object was to acquaint literary men with the most important works in every branch of learning. Books were accordingly classified by their contents, and the compiler had to distinguish between degrees of relative utility, so that students might know what books to select. This duty, which devolved in most cases on men of learning, has led French writers in particular to exaggerate the province of bibliography. "La bibliographie," says Achard, "étant la plus étendue de toutes les sciences, semble devoir les renfermer toutes;" and Peignot describes it under his proposed title of *Bibliologie*, as "la plus vaste et la plus universelle de toutes les connaissances humaines." We know of no excuse for such pretensions beyond this, that books represent, in its transmissible form, the sum total of all kinds of knowledge. The bibliographer has to determine the genuineness, not the authenticity of a book; its identity of authorship or publication, not the correctness of its contents. When he pronounces judgment on its intrinsic merits he usurps the office of the critic. Some works, indeed,—like Baillet's *Jugemens des Savans, sur les Principaux Ouvrages des Auteurs*, augmentés par M. de la Monnoye, 8 vols., Amst., 1724; Blount's *Censura Celebriorum Auctorum*, London, 1690; Morhof's *Polyhistor Literarius, Philosophicus, et Practicus*, the best edition of which is that of Fabricius in 1747; the *Onomasticon Literarium* of Saxius, Utrecht, 7 vols., 1759–90; and the *Censura Literaria* of Sir Egerton Brydges, 10 vols., 1805–9,—are collections of critical bibliography of extreme value to the literary historian; but there is a wide difference in design between compilations even of this kind and works devoted to original criticism. In like manner the proper objects of classification have been neglected by many bibliographers, who have indulged in refinements of method, not as a means of facilitating reference, but for the purpose of illustrating a philosophical system of learning. Pretensions such as these, have, unfortunately, done much to discredit bibliography as a science of practical application, by investing it with a false air of mystery, and exposing it to the charge of empiricism. Its real value, in a literary aspect, depends on the recognition of its purpose as ancillary to the study of literature; not, in short, as an end, but as a means to the attainment of knowledge, by the investigation of its sources.

France must be regarded as the real mother of bibliography.¹ Italy was the field in which book-collections first began on a large scale, and that country can boast of names like Magliabecchi, Apostolo Zeno, Bandini, Audiffredi, Mazzuchelli, and Morelli, besides provincial works like Moreni's *Bibliografia della Toscana*, and Gamba's *Serie di Testi*. But the labours of French bibliographers, especially after Naudé, converted a study, more or less desultory, into a science and a systematic pursuit. In Germany, poor in public and almost destitute of private libraries, bibliography has been studied almost exclusively in its literary aspect. Belgium has shown much recent activity; but neither Holland, Spain, nor Portugal can show any modern work of importance. In England the paucity of bibliographers is the more to be regretted from the wealth of her resources. Richard de Bury, in his *Philobiblion*, had descanted on the charms of book-collecting as early as the 14th century; but Blount's *Censura*, published in 1690, was the only regular

¹ The term *bibliognoste* originated with the Abbé Rive; words similarly compounded, and involving fanciful niceties of distinction, are common among French writers on this subject (Peignot).