Bible Treasury

NOT TO BE SOLD.

(Continued from page 8.)

of the Order of St. Clare of the English Franciscan Order, it contains the inscription that "it must not be solde, lent or given away" to anyone outside the Order.

Of the only three copies of this book known to be in existence, this is per-

baps the best specimen.

BUT manuscript prayer books are not the only exhibits in this collection. There are many specimens of early printing, too, including a copy of the first book printed in New Zealand. This, a slim volume encased in Colenso, the missionary, in 1835 at Paihia.

The first prayer book ever brought into the Dominion reposes in this col-lection. It is a sixteenth century Book of Common Prayer, and was the reading volume of Richard Davies, the

rarly missionary.

OTHER books in the collection are copies of the famous "Breeches" Bible, printed in 1577, the great "She" Bible, published in 1618, and the "Bugge" Bible of 1549.

There is even quaint humour these Bibles. For the "Breeches Bible," over 300 years old, takes its name from the translation of Genesis, ch. 3, verse 7, which says that "Adam and Eve sewed fig-tree leaves together and made themselves breeches," instead of "aprons" as the revised version gives it.

The "Bugge" Bible simply says in its translation of a well-known passage: "So that thou shalt not be afrayd for . any bugges by night, nor for the arrowe that flyeth by day."

Bugge really meaning bug-bear, and later translated as terror.

the fact that in verse four of the third chapter of Ruth, "she" is used instead of "he." The "She" Bible takes it name from

It's The Old Adam

THEY STARTED PETTING

(Continued from page 9).

When directly questioned, Professor Cremin admitted that under the influence of swing music the young couple promptly started petting.

One case, of course, wasn't enough for the scientists, so they tried a few more experiments.

They all led to the one conclusion.

ONE feels very much tempted to leave it at that, but as it happens I know a very decorous girl who is addicted to swing. I am sure that, if subjected to the American experiment. she would have upset calculations.

With the snakelike plasticity of the psychologist. Professor Cremin also covers that point. Decorous people who are addicted to swing, he says, are addicted to swing because they are

decorous.

So I think that, fearing contradiction only by dance band leaders and the decorous, we can let it go at that, and admit swing music has its vogue to-day because, of all music, it is the most likely to raise the spirit of Old Adam in us—even if Old Adam is well disguised behind closed eyes and a faintly tapping toe. . . .



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