



## BISHOP WM A QUAYLE

*William Alfred Quayle was born in Parkville, MO and attended Baker University in the 1880's. He returned to Baker in to teach ancient languages before serving as Baker's 16th president from 1890 to 1894. As a bishop, he traveled widely and amassed a remarkable collection of Bibles, Psalters, and Books of Hours which he left to the University at his death in 1925. The 100th anniversary of his consecration as a bishop of the Methodist Episcopal church is celebrated this year in a special display.*

## Directions:

Visitors usually arrive in Baldwin City via US-56. The Quayle Bible Collection is about 4 blocks south of the highway on 8th Street.



Animals from Noah's ark as depicted on the frontispiece of the Geneva Bible, 1592.



QUAYLE BIBLE COLLECTION  
518 EIGHTH STREET  
BALDWIN CITY, KANSAS

OPEN BY APPOINTMENT  
DURING THE SUMMER

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# Quayle Bible Exhibit, 2008-2009

## Early Writing Systems and Materials

**Clay tablets** were used in Sumer and Babylonia — today southern Iraq — from about 3400 BCE. Clay was plentiful and easily worked. Once the clay was formed into a tablet, the scribe used a stylus to make pictorial symbols or scripts. The resulting marks were cuneiform or “wedge-shaped”. The black tablet on display



Cuneiform contract, Sumer ca. 2000 BCE

is a contract. Once a contract was written and baked, it was enclosed in an envelope of wet clay and the contract rewritten on the outside. When the contract was “broken” the clay tablet inside remained as a record of the original.

**Hieroglyphic** writing developed about the same time in Egypt. Using ink made from soot and water with pens cut from reeds allowed a pictorial form of writing to develop. Papyrus reeds grew plentifully in the rivers. They were cut into strips, overlaid at right angles, beaten and pressed together to form sheets that could be smoothed to create a writing surface. Papyrus was the preferred material for important and official documents until the 3rd century AD.

**Scrolls** were made from both papyrus in Egypt and from parchment (animal skins) in Israel. The scroll in the Quayle Collection is a modern one of the sort used in an annual cycle of readings in a Synagogue.

## The Codex

The form of a modern book, pages bound together in a cover, is a codex. Although the codex was used as early as the 3rd century BCE, the transition from scroll to codex was accomplished largely by early Christians over the first century of the Christian Era. Manuscripts in the collection show the care taken to line the parchment, create small even letters and decorating the initial letters and margins.



14th century Spanish manuscript

## Printing

**Gutenberg Leaf.** One of the first books printed in the West using moveable type was the Bible printed by Johannes Gutenberg in the 1450's.

**For visually impaired readers.** The first system was embossed type developed in the 18th century. Reading embossed type is slow. Louis Braille encountered telegraphic (dot-dash) writing used to read messages on a battlefield without lighting a lamp. He saw the possibilities and devel-

oped the familiar system of raised dots. Braille books are very bulky though, and in 1868 William Bell Wait developed New York Point type using fewer dots for more commonly used letters. By that time Braille was too well-established to be unseated.

**Colophons** (from the Greek “finishing”) were used in the ancient world to identify clay tablets and keep related tablets together. These printed examples from the 15th century identify the printer. Later, printer marks were moved to the title page and celebrated the printer as the exhibited books, printed by Simon Voster and Samuel Apiarius, show.

## English Translations.

In 2011 we will celebrate the 400th anniversary of the King James Bible. Cases X & Y compare the title pages of the KJV and some of its immediate predecessors. The earliest of the translations on display is the Great Bible of Henry VIII (1540). He required every church to make the Bible available in a “convenient place” for the parishioners to hear and read.

The Geneva Bible (1592) was the Bible of the puritans and pilgrims. Both Queen Elizabeth and King James found the marginal commentaries too greatly influenced by the theologians of Geneva and had new translations made. The Bishop's Bible of Queen Elizabeth never really caught on, but King James' version continues to be a major force in the world through the present.