

Errata—Printers and Printing.

THE YOUNG MAN THAT WRITES VERSES, LEARNS SOMETHING, &c.

"It exasperates me," said a young man who writes verses.—"Six errors in fourteen lines! Why do they have such stupid men for printers?" I told him that I was not able to answer that question, and that I thought myself it would be a good thing if printers knew all about poetry, mathematics, politics, theology, art, science, history, geography, statistics, and everything else that correspondents write about; that then they might guess at the manuscript when not able to read it, and make sense of it when the writers failed to make any. We were on our way to town, and I told the young man who writes verses, that I had a little business in the printing office, and if he would say nothing about his sonnet I would like him to go with me. He promised, and we went together to the office.

After paying my subscription, I told the editor I had often wondered why printers made so many mistakes. He said he supposed it was because printers are like other people. I told him that it was mistakes in printing that I meant. "If it is typographical errors you wish to inquire about," he said, "I will take you to our proof-reader. He will explain it to you."

We found the proof-reader in a snug little room, with a table, two chairs, and a row of books. I asked him if there was no way of printing newspapers without errors, "I know of none," he said; "even the best books have them. Let me show you a few. Here is Ripley's Notes on Acts, Boston, 1844. A note to chap. i. verse 17 says: 'Viewing the passage in this connection, they would see how well it described the doom of Jesus.' Evidently a mistake for *Judas*. Here is an octave Bible, printed by the American Bible Society in 1844. Among many errors is this in 3 John 11: 'He that doeth God is of God.' Our paper, hurried as we often are, has no errors worse than these. Here is Bush's Notes on Genesis, New York, 1839. A note to chap. xxxii., verse 7, reads, 'God is placed oftentimes to suffer us to be harassed with fears,' for 'God is pleased.' Here is Bush's Notes on Exodus, New York, 1861. In a note to chap. xiv., verse 14; a quotation from Rev. viii. 1. reads, 'When we had opened the seventh seal there was silence in heaven,' for *he* and *silence*. Here is Carson on Baptism, American Baptist Publication Society, 1860. On page 4, 'When I contend with the Archbishop,' ought to read, 'when I contend with the *Arian*.' An erratum to the London edition noticed this error, and it ought to have been corrected in the Publication Society reprint.

"Here is Horn's Introduction, Philadelphia, 1840. In the Bibliographical Appendix, page 45, it is said, 'A Flemish translation of the Scriptures was made from the Vulgate in the sixteenth century, and printed at Cologne in 1475, and at Delft in 1577.' Could a translation made in the sixteenth century have been printed in the fifteenth? It reads the same in the 6th London edition, 1863 I have not been able to find the sentence. I am not sure what the correction ought to be.

"Let me now show you a few dictionaries. Look at Webster's quarto, 1828. In the introduction, twelfth paragraph, on 'pronunciation' (the work is not paged), it is said: 'The favorers of innovation seem not to reflect on the immense inconvenience of a correct rotation of sounds.' He meant to say *convenience*. Here is Webster's quarto, 1848. The verb 'to church' is defined 'to perform with any one the office of returning thanks to the church after any signal deliverance.' In the church was meant. Here is Worcester's quarto, 1860. The definition of 'night-time' is 'the time between the rising and the setting of the sun.' Certainly a strange time for night.

"Look now at this Law Dictionary, Bouvier's third edition, Philadelphia, 1848. 'Equity of redemption' is defined, 'a right which the mortgagee of redeeming.' Of course it ought to be *mortgagor*. Now, turn to the Revised Statutes, United States, 1875, with its appendix of five large pages, to correct errors and supply omissions." In section 3100 the eighth and ninth lines are transposed. The direction in the appendix for correcting this error says: "The ninth and tenth lines should be transposed." This is making bad worse. This direction, if followed, would correct no error, but would make another.

"If Bibles, dictionaries, laws, and other standard works printed at the best offices in the country, are not free from errors, you ought not to be surprised to find some in newspapers."

I asked him if there were as many errors formerly as now. "They have existed," he said, "since the invention of printing, and were in manuscript before printing was known. There were never fewer than now. Here is a volume published in London, 1872, entitled 'A Century of Bibles. It is a bibliography of the authorized version from 1611 to 1711. See what it says of some of the editions. A London folio of 1613 is described as exceedingly incorrect.' A small Bible, London, 1638, is 'full of errors.' 'Wives' for *wiles* 'rvil' for *right*, 'pulated' for *hallowed*, 'purifying' for *purifying*, are examples. It says of an edition of the New Testament, printed at Edinburgh in 1691. 'It would be very safe to assert that every column has one or more mistakes.' A small Bible, London, 1711, 'is erroneously printed.' And so of many other editions.

"In 1759, William Kilburne issued a tract entitled 'Dangerous errors in several late printed Bibles, to the great scandal of sound and true religion.' It is reprinted entire in the Century of Bibles. The author mentions many such errors as these: Rulers, for *mules*, 'corruption for *conception*, 'condemnation' for *redemption*."

"But the errors called typographical are not all such. Some are slips of the pen. Probably some that I have been showing you were faults of the author or copyist, not of the printer. If you were to see some of the manuscript that comes to this office you would be surprised, not that there are some errors in printing it, but that we can make any sense of it at all. I don't think our editor ever uses profane language, but his words are sometimes terribly emphatic when trying to decipher what he calls hieroglyphics. Our foreman once figured up what bad manuscript costs the office in loss of time to editor, compositors, and proof reader, and he made it nearly equal to the wages of one journeyman.

"One of the most troublesome words to the printer as well as to the writer is the little word *not*. Let me show you a few instances of its omission. Carson on Baptism, Publication Society edition, page 491, says: 'When Justin speaks of purification he never employs any word that signifies baptism. If the word had this signification in his time, why did he sometimes use it in this sense?' The London edition (from which the Publication Society reprinted) reads correctly, 'why did he *not* sometimes use it?' In Tract No. 20 page 3, issued by the Baptist General Tract Society, it is said "the sin of the Pharisees and lawyers consisted in embracing the Messiah." It ought to read 'in *not* embracing.' The Revised Statutes, United States, 1875, page 465, has 'exceeding twenty-four by thirty inches.' The appendix corrects it to read *not* exceeding.

"In the 'Century of Bibles,' one of the errors pointed out in a small Bible, London, 1653, is this, in 1 Cor. vi. 9. 'The unrighteous shall inherit the kingdom of God,' for 'shall *not* inherit.' Another is in the octavo

Bible Oxford 1711, which has in Isaiah vii. 12, 'they shall profit thee, for shall *not* profit.' I need not remind you of the gross instance, so often mentioned, of the omission of the word *not* in the seventh commandment in a London octavo Bible, of 1631.

"Every letter and every space between the words in books and newspapers is a separate type, and has to be picked up and in place by the fingers of the compositor; and the displacing of any one of these, or picking up a wrong letter, causes error. When you feel arithmetically inclined, count how many letters and spaces there are in one of your papers; multiply the sum of them by the number of times the paper is issued a year, and you will be surprised to find how few are the errors compared with the enormous number of type picked up one by one and put in place by the fingers of our men."

"But, ought not the proof reader to see that all errors are corrected?" I asked.

"Yes, he ought, if possible. But the sharpest eye will sometimes overlook an error; sometimes an error marked is not corrected; sometimes in correcting one error another is made; and sometimes, after everything has been corrected and the paper has gone to press, a new error is made by the drawing or slipping of a type. Be gentle in your judgment of the printer also, before you charge a fault on him, be sure it is his and not the writer's. He knows how much the comfort of reading and the effect of what is written depend on him. He does the best he can. If writers were more careful, he could do better, and he would be saved a world of trouble."

After he left the office, the young man who writes verses said to me; "The printer is a more intelligent man than I thought he was." In the little business that I have had with the printers," I replied, "I have nearly always found them intelligent men."

Evading a Fare.

The stealing of a pin is apparently a slight offence. Yet it may reveal character as clearly as the theft of a hundred dollars. Some years ago there lived in New York a shrewd old merchant named Aymar. He used to receive cargoes of mahogany and logwood, which were sold at auction.

On one occasion a cargo was to be sold at Jersey City, and all hands started from the auctioneer's store to cross the ferry. When they were going through the gate, Mr. Aymar noticed one of the largest buyers slip through without paying the five cent fare. He told the auctioneer not to take a bid from that man.

"Why," said the auctioneer, with an expression of surprise, "I thought he was good."

"So did I," answered Mr. Aymar; "But I have changed my mind, and I will not trust him a dollar."

A few months proved the accuracy of the judgment of Mr. Aymar, for the slippery merchant failed, and did not pay five cents on the dollar. It does not by any means follow that business disaster will come as a retribution to a dishonest trader, but this is certain, that a man who will steal even so trifling a sum as would pay his fare in the horse-car or the ferry-boat, will cheat you out of a larger sum if he finds a safe opportunity.—*Ex.*

The Catholics have organized an English Pilgrimage to convey the banner to St. George to the basilica of Lourdes, which will leave England for Lourdes early in June. About nine days will be occupied in going and returning. Cardinal Manning will place himself at the head of the pilgrimage. Four hundred noblemen and gentry of the United Kingdom have already sent in their names to Cardinal Manning's secretary as desirous to join the pilgrimage. It is expected to be the most noteworthy movement of the kind witnessed in England since the Reformation.

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A MAN LOST.

I have lost the address of a man by the name of John C. Delcraeter, who is supposed to be somewhere in Oregon. Any one who will notify me of his address will be liberally rewarded.
C. J. WRIGHT,
Palouse, W. T.

MISCELLANEOUS.

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