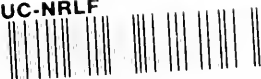


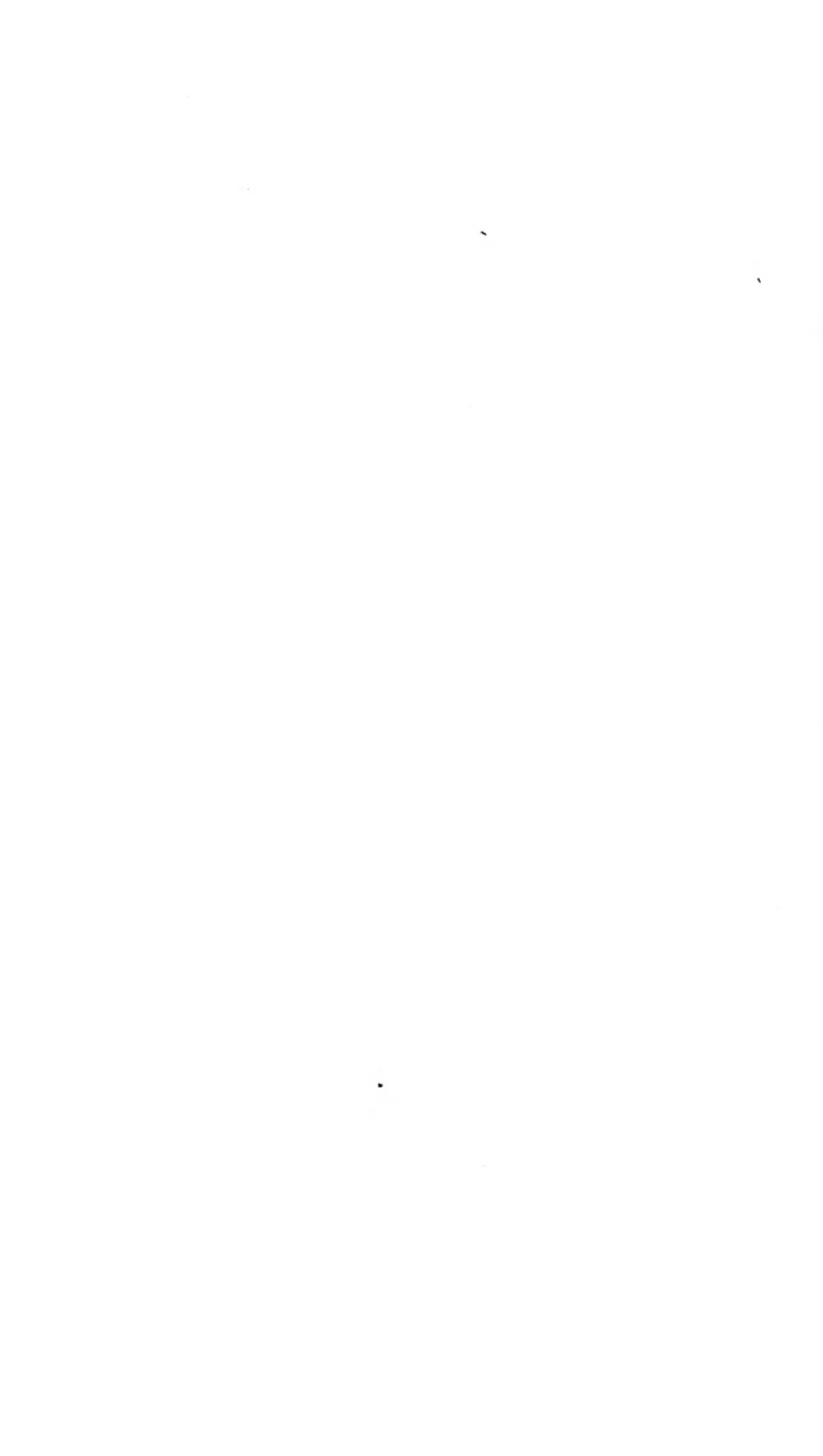
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THE
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MDXXV.

REMARKS ON THE TITLES; THE YEAR OF PUBLICATION;
THE PRELIMINARY; THE WATER-MARKS, &c.

WITH FAC-SIMILES.

BY

FRANCIS FRY, F.S.A.



MYLES COVERDALE

LONDON: WILLIS & SOTHERAN. BRISTOL: LASBURY.

1867.

LOAN STACK

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- " 13.—Seven Capital Letters. " "
- " 14.—Two passages first page Genesis.—One line first page Esay.—The Imprint on the last page.
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N.B.—This book consists of 15 Plates Fac-similes, No. 1 to 15; Title and three leaves, signature A, pp. i. to viii.; signatures B to F 2, pp. 1 to 10.

COLLATION OF THE FIRST BIBLE IN ENGLISH.

Eight leaves before the text printed in English black-letter.

1.—The Title.—Reverse: blank. Date 1535. [Plate 2.] The letter-press is surrounded with wood-cuts of subjects from the Scriptures, and Henry VIII. under a canopy with attendants and Royal Arms, and six quotations from the Bible.

2. ✠ ii.—“Unto the most victorious Prynce.” [Plate 5.]

3. ✠ iii.—Dedication, continued.

4. ✠ iiiii.—Dedication, concluded. [Plate 8, No. 7.]

Rev.: “A prologe Myles Couerdale Unto the Christen reader.”

5. ✠ v.—To the reader, continued.

6.—To the reader, continued.

7.—To the reader, concluded.

Reverse: “The bokes of the hole Byble” as far as Malachy.

8.—The List of the books, concluded.—Reverse: “The first boke of Moses/ called Genesis, what this boke conteyneth.”

There is a title dated 1535, [Plate 1] and one leaf of preliminary, [Pl. 6, No. 5] printed in the same type as the Bible.

There is a title, dated 1536, printed in English bl.-let. [Pl. 3.]

The contents of the chapters are placed before each book, except that none are given to “Salomons Balettes,” “The Laments’ of Jeremy,” “The songe of the iij. children,” “The story of Susanna,” and “The story of Bel,” and that the contents are placed before each chapter of Hester in the Apocrypha.

The Bible begins, “The first boke of Moses, called Genesis.” [Pl. 14, No. 1.] Fol. 1, signature a. Half this page is occupied with wood-cuts of the six “dayes worke.” The first chapter commences with a capital I fourteen lines deep. [Pl. 14, No. 2.]

Deuteronomy ends on the recto, folio 90, p 6.—The reverse: blank. Then follows a map the size of two leaves—no doubt a wood-cut—it measures to the outside line, $15\frac{3}{4}$ inches by $11\frac{3}{4}$. Above the map is printed “The descripcion of the londe of promes called Palestina/ Canaan/ or the holy londe.” The map is drawn with the north to the bottom and the south to the top.

A title: "The seconde parte of the olde Testament," with a list of books, Joshua to Hester.—On the reverse of the title, the contents of Joshua. Joshua begins folio 2, aa ij. Part 2 ends on the reverse of folio 120, vv 6.

Job begins folio 1, Aa. There is no title here as in other parts where the folios and a signature commence again. Job, the Psalms, &c., end folio 52, Ji 4.—Reverse: blank.

A title: "All the Prophetes in Englishe," with a list of books, Esay to Malachy.—On the reverse: the contents of Esay. Esay begins folio 2, Aaa ij, and Malachy ends on the reverse of folio 102, Rrr. 6.

A title: "Apoeripha," and list of books, Esdras to Maccabees.—On the reverse: The translator to the reader and the contents of Esdras. The 3rd book of Esdras begins folio 2, A ij. The 2nd Maccabees ends on the reverse of folio 83, for 81, O 5.

A title: "The new testament," with a list of books, Matthew to The Revelation.—On the rev. the contents of Matthew. Matthew begins folio 2, AA ij. The Revelation ends on the rev. folio 113, TT 5. The Imprint is on this page. [Plate 14, No. 4.]

The letter-press of the last four titles is surrounded with wood-cuts, Scriptural and ornamental.

I have seen variations in six leaves:—folio 67, 4th book of Moses, in some copies the signature is m, in one copy, M.—In five leaves these misprints: 2nd Esdras, folio 113, in error 112—Esay, folio 5, in error 2—Jeremiah, folio 46, in error 45—2nd Corinthians, folio 81, in error 71—Lamentations, folio 49, ta repeated. Probably these errors were corrected in the progress of printing, and not an evidence of another edition, as has been supposed. See Herbert, p. 1545.

There are many wood-cuts plaeced in the text. [See Pl. 15.]

A full page contains 57 lines.



HEN we consider Coverdale's character in all its different bearings, and, above all, his labours in presenting to the inhabitants of this country, and all the nations of the world who speak the English language, the scriptures in their native tongue; the name of Coverdale is one which will be always mentioned with veneration and respect.

Remains of Myles Coverdale, Parker Society, p. xix.



THE BIBLE BY COVERDALE.

THE BIBLE FIRST PRINTED in the English language is known as the Version by Myles Coverdale, because the “Epistle unto the Kynges hyghnesse.” bears his name at the conclusion of it, thus,—“youre graces humble subiecte and daylye oratour, Myles Couerdale.” [See Plate 8, No. 7.] The laborious work of translating and printing the Bible was completed in the reign of Henry the Eighth.

There are many circumstances relating to the production of this interesting book of which we should like to have been informed: but after much research the information that has reached us is exceedingly scanty.

We know when the Volume was printed. It concludes with the Imprint, which is on the reverse of

the last leaf, thus,—“Prynted in the yeaere of oure LORDE M.D.XXXV. and fynished the fourth daye of October.”

As to the Translator, perhaps no more is known than Coverdale himself has communicated to us. In the Dedication he says—“Considerynge now (most gracyous prynce) the inestimable treasure, frute & prosperite euerlastynge, that God geneth with his worde, and trustynge in his infynite goodnes that he woulde brynge my symple and rude labourer herin to good effecte, therefore as the holy goost moued other men to do the cost herof, so was I boldened in God, to labourer in the same.”

“I thought it my dutye and to belonge vnto my allegiaunce, whan I had translated this Bible, not onely to dedicate this translacyon vnto youre hyghnesse, but wholly to commytte it vnto the same.” “And as I do with all humblenes submitte myne vnderstandynge and my poore translacyon vnto the spirite of trueth in your grace, so make I this protestacyon (hauyng God to recorde in my conscience) that I haue nether wrested nor altered so moch as one worde for the mayntenaunce of any maner of secte: but haue with a cleare conscience purely & faythfully translated this out of fyue sundry interpreters, hauyng onely the manyfest trueth of the

scripture before myne eyes." In his Prologue to the reader he says, "Considerynge" "how weake I am to perfourme the office of translatoüre, I was the more lothe to medle with this worke." Further on he says, "(acordynge as I was desyred) I toke the more vpon me to set forth this speciall translacyon." In several places he alludes to the work as his own, thus,—“And this maner haue I vsed in my translacyon, calling it in some place pennaunce, that in another place I call repentaunce.” We have no information that he was assisted by any scholars of the day, whilst from the passages quoted it is clear that Coverdale intended that he should be regarded as the sole translator.

We do not know when Coverdale began the work of translating. In the Dedication to King Edward the Sixth, in the quarto edition, 1550, he says, “therefore was I boldened in God sixtene yeares agoo, not only to laboure faythfully in the same, but also in most humble wyse to dedicate this my pore translation to your graces moost noble father.” In the Prologue to the same edition, we read, “(accordinge as I was desyred. Anno, 1.5.34.) I toke the more vpon me, to set forth this specyall translacion.” These passages do not I think imply that he began the work of translating in the year

1534, although it has been argued from this statement that Coverdale translated and printed the Bible in eleven months. Can it mean more than that he commenced the printing necessary to the publication of it? Indeed it would have been impossible to have achieved so gigantic a work in the time mentioned. The Editor of the "Remains of Myles Coverdale," published by the Parker Society, p. ix., says, "It is probable that Coverdale was labouring by himself in retirement," "as we lose sight of him almost entirely after the year 1528 till 1535, when he published, on the fourth of October, his translation of the whole Bible; a work, on which it is probable that he had been employed for some years, although we have no evidence at what time he commenced it."

We have not been informed where Coverdale resided whilst he was engaged in the work of translation. The title and some preliminary matter were printed in the same type as the Bible and also in the English black letter, but why these were twice printed, or by whom, we do not know; nor has any Bibliographer yet been able to inform us with what title-page this most interesting book was first issued in this country.

It yet remains a mystery from what Press it was issued.

It is with the intention of clearing up the difficulty that has been felt relating to the titles, that I commence these Remarks, feeling sure that any information in addition to that already recorded, cannot be devoid of interest to all conversant with this branch of bibliography, and especially to those who are possessors of the First Bible in English. I propose also, to allude to a few questions which have been raised by some authors who have written on this subject.

The text is preceded by one gathering of eight leaves, of which the second, third, fourth, and fifth only have the signature, as copied, Plate 6. These eight leaves contain the Title,—the Dedication to King Henry the Eighth and “with your dearest and iust wyfe, and most vertuous Prynnesse, Quene Anne.”—“A prologue. Myles Couerdale Unto the Christen reader.”—“The bokes of the hole Byble,”—and “The first boke of Moses/ called Genesis what this boke conteyneth.” All copies or parts of this preliminary matter known to exist, with the exception of two copies of one title and one leaf, which will be described, are printed in black-letter type such as was used in England at this time. This is so far plain, but it has been difficult to decide with what title the Bible was published. Four copies of

the title-page have been known, two of which have the date 1535, and the other two that of 1536. One of those of 1535 is in the Bible belonging to the Earl of Leicester, Holkham Hall—the other is in the Library of the British Museum, but not quite perfect. These titles read thus,—“Biblia The Bible/ that is, the holy Scripture of the Olde and New Testament, faithfully and truly translated out of Douche and Latyn in to Englishe. M.D.XXXV.” [See Plate 1.] The letter-press of the title, with the list of the Books as far as Malachi, on the reverse, is from the same type as that with which the text is printed. One of the titles of 1536 is in the Bible belonging to the Earl of Jersey, and the other is in the Bible in the Library of Gloucester Cathedral. The letter-press of the titles of 1536 is English black-letter, and reads thus,—“Biblia The Byble: that is/ the holy Scrypture of the Olde and New Testament, faythfully translated in to Englyshe. M.D.XXXVI.” [See Plate 3.] Dibden, in his “Spenceriana,” vol. 1, p. 81, says, “The Earl of Northampton has a perfect copy:” but he does not allude to the title.

If the title of 1535, as described, is placed in a Bible with the Dedication, &c., printed in English black-letter, it is obvious that the first part of the

List of the Books occurs twice, namely, on the back of the title and on the reverse of the seventh leaf; but it cannot be supposed that the Volume was so issued, with the contents of one page in duplicate. Anderson, in his "Annals of The English Bible," (vol. I. p. 562,) gives "the Title and Collation" of the first Bible, and describes the title, [Plate 1.] omitting the List of the Books which is on the reverse of it; perhaps because he did not know how to account for such an error as the contents of a page repeated in the same volume. To avoid this error of a duplicate List of the Books, the title of 1536, which is blank on the reverse, has been considered by some writers to be the title with which the Bible was first issued, and because the letter-press is from the same type as the preliminary leaves one of which contains the List of the Books. But by receiving this title as the one which was issued in the Bible on its publication, a new difficulty arises. Why was the publication postponed, from the time when the printing was finished, October the fourth, 1535, to 1536, the date on the title in English type; which, if not issued until after the death of Queen Anne, was about eight months?

Lewis, in his History, is the first writer, as far as I have been able to trace, who has endeavoured to

explain this supposed delay of the publication. He describes Coverdale's Bible with the Dedication to the King and Queen Jane, and then the Imprint, the fourth of October, 1535; and adds, "This is a plain inconsistency with the Title or Preamble of the Dedication," "wherein, as has been before observed, *Coverdale* mentions the King's *dearest just wife* JANE, whereas it is certain, that the King was not married to Her till *May*, 20, 1536. more than half a Year after the Date of finishing this Bible. The only way I can think of to reconcile this Difference, is this; That, after this Bible's being finished at the Press in *October*, *Coverdale*, hearing from his Friends in *England*, that Queen *Anne* was declining at Court, thought it prudent to defer the Publication of it till he saw what Turn Affairs would take, and after the King's marrying Queen *Jane*, who was thought to favor the Reformation, then made the fore-mentioned Dedication to the King, or however altered the Title of it as it stands now, and reprinted it." (Lewis' History, folio, 1731, p. 25.) This suggestion has been adopted by subsequent writers and become current as if it was an established fact.

I may here also notice the opinions of Professor Walter and Chr. Anderson, who adopt the same mode of accounting for the supposed delay.

Professor Walter in his Letter says, "Coverdale's Bible, though not published till 1536, bears the date of 1535." "The interval between the date on the title-page and the actual publication is clearly marked by a curious alteration in the dedicatory letter to Henry VIII. which contains these words, "your dearest just wife, and most vertuous pryncesse Qu. JAne." This is not as it was printed; for Anne has been altered into JAne by the pen."* Professor Walter must have supposed that the alteration was so made, generally in the edition, as one copy altered with the pen would not be sufficient ground on which to argue that the name had been changed by the direction of Coverdale himself, which is what appears to be intended by the remark.

Anderson adopts the opinion of Professor Walter, and at considerable length endeavours to show that this Bible was not published till 1536. He says, "The death of Queen Anne in May 1536, having proved fatal to the appearance of this book till after the event, various expedients were then tried to ensure success." The passage already given from Walter's Letter is then quoted, and Anderson goes

* "A Letter to the Rt. Rev. Herbert, Lord Bishop of Peterborough," "on the Independence of the Authorized Version of the Bible. By Henry Walter, B.D. and F.R.S.," &c. London, 1823. 8vo., p. 72.

on to say that the British Museum copy has Anne altered to Jane with the pen, "Lambeth Library has one copy with Anne, another with Jane. The Bodleian has Anne. Sion College has Jane, and in some copies the *name* of the Queen had been expunged." "Only one other device remained to be tried, which was that of a new title, as if it were a different book; changing the year to the next, or 1536, and leaving out the words "translated *out of Douch and Latyn.*" " (Annals, vol. 1, p. 563.)

The late Mr. Botfield held the same opinion. Describing the Bibles by Coverdale in Lambeth Library, he says, "The second of these copies, has the dedication to Queen Jane Seymour, belonging to the edition 1536," (Cathedral Libraries, p. 193.) There does not appear to be any authority for the supposition that this leaf with "Queen Jane" was printed for the edition of 1536; the evidence is quite the other way, for neither of the only two copies with the title of 1536 have the "Jane" leaf, but they have the Dedication with "Queen Anne."

All these arguments have arisen from an error. Had those authors examined the "Queen Jane" leaf of Dedication they would have found that it is none other than a leaf of Nycolson's Coverdale of 1537, which had been inserted to complete the copy.

I have fac-similes of all the preliminary leaves of this Bible of 1537; and, in order to be very sure, I have compared the first leaf of the Dedication with the original in the Baptist College, Bristol, and placed line against line, and most carefully examined every letter. The fac-simile being correct, in the same way I compared it with the "Jane" leaf in Sion College, and I can say that the Sion College leaf is identical with Nycolson's leaf of 1537. On the second page of this edition, *t* is omitted from *traytoure*, being printed "trayoure;" [See a copy, Plate 8, No. 3.] it is the same in the Sion College leaf: such an error is not likely to have occurred in two editions. That this "Jane" leaf is one of Nycolson's edition is confirmed by the fact that the four following leaves in the volume are from Nycolson's Bible. The second leaf of Nycolson's Dedication has, in line thirty, "CHRIT" for CHRIST; this error is in the leaf following the "Jane" leaf in the Sion College Bible of 1535. I have also examined all the "Jane" leaves named by Anderson, and those also are of the edition of 1537. The head-lines of the Dedication and Prologue in the Bible of 1535, are in very different type from those in Nycolson's Bible, 1537. Compare Plate 6, No. 1, 2, 3, 4, and Plate 8, No. 1, 2, 4, 5.

The signatures differ—compare those on Plates 6 and 8.

The first Bible has been always designated as a book of 1535, but if the title of 1536 was that with which it was issued, it should be placed under 1536—and I believe no bibliographer has ever so arranged it. And further to show that this Bible has been generally admitted to be of the year 1535, copies have been usually completed with a fac-simile of the title of 1535 like the text, though followed by the seven leaves printed in the English type,—thus making the anomaly of the List of the Books in duplicate.

The difficulties which have been described, at once vanish when we learn that there is in existence a title with the date 1535, printed in the English black-letter. It has, I believe, never been described. The Marquis of Northampton has a very fine copy with this title. The volume is perfect, with the exception of the Map. The title is printed from wood blocks, no doubt the same as those used for the other title of 1535, and for that of 1536. The letter-press is from the English type, and the year 1535 is plainly printed. It reads—“Biblia The Byble: that is/ the holy Scrypture of the Olde and New Testament, faythfully translated in to

Englyshe. M.D.XXXV.” [See Plate 2.] It will be observed that there is an important difference between the two titles of 1535; the one now described does not contain these words “translated out of Douche and Latyn” which occur on the other title. If the preliminary leaves and the title as part of it in the type of the text, were not issued in this country with the Bible,—and the evidence seems to show that they were not,—may we not fairly conclude that Myles Coverdale did not wish to publish such a statement on the title as the character of his version. We know also, that these words were omitted from the title of 1536, from the editions by Nycolson, 1537, in folio and quarto, and from all subsequent editions.

There is a great mistake in the title of the quarto edition of Coverdale’s Bible, 1550, printed by Froshover, with his name and his device of the tree and frogs, which is preserved in the Library at Zurich. It reads thus, “truly and purely translated into Engliche/ by Mayst. Thomas Mathewe.” We cannot suppose that Coverdale himself, or any one on his behalf, could have originated so great an error as to call his version by the name given to that by Tyndale and Rogers of 1537. There is also this error in the title of the New Testament printed by

Froschover, 1550. It reads—"translated by Miles Couerdal." whereas it is Tyndale's Version. As we know these errors have been made, it is quite possible that the printer of the Bible of 1535 may have inserted words which the great translator would not adopt: and the introduction of the words "out of Douche and Latyn" may have been one reason why the title with these words was suppressed, whether placed there by Coverdale himself, or by some one else. This view is confirmed by his own statement in the Dedication to the King, where he says he has "with a cleare conscience purely & faythfully translated this out of fyue sundry interpreters, hauyng onely the manyfest trueth of the scripture before myne eyes."

In the Letter to Lord Cromwell,—dated Paris, June 23, 1538,—by Coverdale and Grafton, is this passage, "For we follow not only a standing text of the Hebrew, with the interpretation of the Chaldee and the Greek; but we set also in a private table the diversity of readings of all texts, with such annotations in another table, as shall doubtless elucidate and clear the same." [Remains, p. 492.] Although this was written when Coverdale was engaged in revising the "Great Bible" of 1539, yet we may fairly conclude he used the books to

which he alludes when he was translating the Bible of 1535.

J. W. Whittaker, M.A., has gone very fully into the merits of Coverdale's Version as an original translation. He shows, by an examination of many passages, that Coverdale did translate from the Hebrew, although he used the five interpreters to help him. He says, if "this statement" (translated out of Dutch and Latin,) "is taken out of the title-page, which I can neither deny nor confirm, not having been able to consult a copy in which it is preserved," "the title-page contains a very great misrepresentation."*

The next passage I shall quote is from Todd's Life of Bishop Walton, (p. 98.) "At the head of those in the reign of Henry VIII, who have benefitted their country by their skill in languages, must ever stand the names of Tyndale and Coverdale; men, who eminently proved themselves by their knowledge of learning, meet for the people" "in presenting them with Versions of the Sacred Text from the original tongues; men to whom the sound scholar still appeals with admiration."

* The Interpretation of the Hebrew Scriptures, &c. J. W. Whittaker, M.A., 1819, p. 59.

Anderson (vol. 1, p. 564) reviewing this subject, considers that "With reference, however, to the Bible brought into England in 1536, of Coverdale's qualifications as a Translator from the original, there can be little or rather no question," and concludes that the words "translated out of Douche and Latyn" were withdrawn by Coverdale himself in 1536.

The author of the Biographical Notice of Myles Coverdale (*The Remains*, p. xvii) comes to the same conclusion. He says it is not consistent with his object "to enter into an elaborate discussion of the merits of Coverdale as a translator; yet it may be permitted to remark, that although he professes to have consulted both the Latin and German translations, his version throughout bears marks of a close attention to the original."

I am aware that some writers have taken a different view of the question, but my object is not to prove that Coverdale translated from the Hebrew, but only to show that it is probable the title-page in the same type as the text, was not intended by Coverdale himself to have been prefixed to any copies of the Bible of his translation.

The Title, the Dedication, and the other leaves before the text in the Marquis of Northampton's

copy are printed from the English type, and are the same as those in other copies of this Bible. The first eight leaves are in the same type, and the date on the title and on the last leaf of the Bible agree. The reverse of the title is blank, and the first part of the List of the Books is on the reverse of the seventh leaf. Lord Compton very courteously informed me that this title was in the Library at Castle Ashby, and through his Lordship's introduction I have been allowed to have a copy taken and to describe the title.

In the Bible of 1535 belonging to the Earl of Leicester, at Holkham Hall, having the title before described, is one leaf printed in the same type as the title and as the volume itself. It is the only one known to exist printed in this type, and is most interesting as proving that some introductory matter was printed in the same type as the work; it also affords strong evidence that the title with the List of Books on the reverse of it, was not intended to accompany the Dedication, &c., which was printed in the English black-letter. This leaf has on the recto the conclusion of the Prologue to the reader, of which there is more on this page than there is on the corresponding page of the Prologue in English black-letter. The first line begins "are able to

make satisfaction unto God.” [See Plate 6, No. 5.] It reads the same as the other Prologue, except that “God of his mercy preserue all his,” in the English black-letter Prologue reads, “god of his mercy and plenteous goodnes preserue all his.” and that on the reverse of this leaf there is “&c.” after “Chap. vi” more than there is in the contents of Genesis in the other leaf. On the reverse of the Earl of Leicester’s leaf we find “The first boke of Moses, called Genesis. What this boke conteyneth.” Corresponding to this, that is on the reverse of the last page of the Prologue in the usual preliminary matter, is the page “The bokes of the hole Byble,” while the last part of the List of the Books and the contents of Genesis, fill the next or eighth leaf.

It is very satisfactory that this particular leaf has been preserved, because it shews a different arrangement of the introductory matter: we may conclude from it that the first part of the List of the Books which formed part of the preliminary matter in the same type as the Bible, was printed only on the reverse of the title. The List of the Books being printed on the reverse of the seventh leaf of the English printed preliminary leaves, proves that it was intended to follow a Title without a List of the Books on the reverse. Through the courtesy of

the Earl of Leicester I was permitted to examine the leaf which I have described, and to have a tracing taken of it. As to the leaves which followed the title in the Earl of Leicester's Bible we know not why they were disused. We know only what the one leaf now remaining shows us; as it does not contain the beginning of the Prologue to the Reader there must have been more than one leaf of preliminary, but how many we do not know. Although the title and the preliminary leaves in the type of the text, may have been set aside for the reasons suggested, there may have been other motives for the course which was adopted, of which we are ignorant. If the lost leaves should be discovered it will be seen wherein they differ from those that were probably printed by Nycolson. Let the facts which are brought forward have their due weight, be the conclusions from them what they may.

By a happy coincidence I am able to describe at the same time, the title belonging to the Marquis of Northampton, and the leaf in the Earl of Leicester's copy of the Bible, as the evidence afforded by each clearly points to the same conclusion.

As all copies, except the Earl of Leicester's, which have any original leaves before the text, have those which are supposed to have been printed in

England, it now appears certain that such as are completed with a fac-simile title should have one the same as that in the Bible belonging to the Marquis of Northampton, if it is intended that the copy should represent the Bible as it was first sent out by Myles Coverdale. It also follows that all copies which have fac-similes of the title the same as the text inserted, are incorrect, and do not represent any edition of the Bible.

The English black-letter titles of 1535 and 1536 differ from the other title by two lines. Those in the woodcuts below A and B, Plate 1, are not found in either of the other titles, nor in that by Nycolson, 1537. [See Plates 2, 3, and 4.] The type of the usual preliminary matter and that of the Northampton title and the two of 1536 appear to be the same as that used for the introductory matter of the folio edition of 1537; some of the pages of which read with it line for line. Can there be any doubt, therefore, that James Nycolson, of Southwark, printed these two titles and the following leaves? Compare fac-similes on Plates 5 and 6 with those on Plates 7 and 8.

The error which Lewis, Professor Walter, and others have made in supposing that the first leaf of the Dedication was reprinted for the editions of

1535 or 1536, shows how necessary it is for bibliographers to know that the copy of the work on which they write is a correct example of the edition. This is particularly important when describing early editions of the Bible, which are often found made up of two or more editions. When we remember the persecution the Sacred Volume had to endure, as well as the injury to which it was subjected from frequent use, it may easily be conceived that many copies became imperfect, and needed repair at no very distant period from the time of publication: and, therefore, that missing leaves were occasionally supplied from any edition which would answer the purpose. Many Bibles and New Testaments were no doubt so made up at an early period, whilst others were first issued composed of two or more editions which would read together. Thus, portions of the three editions of Tyndale's New Testament in quarto, 1536, are sometimes found in the same volume. So, likewise, the two editions of the New Testament in quarto, printed by Nycolson, 1538. The Great Bible, 1539, and the six editions of Cranmer's Version, and also the Large Folios of the Authorised Version, are much mixed, which is proved in a work lately published.* I have seen

* "A DESCRIPTION OF THE GREAT BIBLE, 1539, AND THE

the last leaf of Cranmer's Version, by Whitechurch, 1553, in the edition of 1549, with which that leaf will read; and in a copy of Matthew's Version, 1537, the List of the Books of the edition by

SIX EDITIONS OF CRANMER'S BIBLE, 1540 AND 1541, PRINTED BY GRAFTON AND WHITCHURCH: ALSO OF THE EDITIONS, IN LARGE FOLIO, OF THE AUTHORIZED VERSION OF THE HOLY SCRIPTURES PRINTED IN THE YEARS 1611, 1613, 1617, 1634, 1640. BY FRANCIS FRY, F.S.A. Illustrated with Titles and with passages from the editions, the Genealogies, and the Maps copied in fac-simile; also with an identification of every leaf of the first seven, and of many leaves of the other editions; on 51 Plates. Together with an original leaf of each of the editions described. Dedicated by permission to the Earl of Ashburnham." London: Willis & Sotheman, Strand. Bristol: Lasbry.

"I have with great labour compared every leaf of 113 copies of the Bibles of 1539, 1540, and 1541. Of these I found 31 to be correct so far as they were perfect. I also examined 33 which I was not able to compare all through, and of these 32 were mixed. Thus, of 146 compared and examined, 114 proved to be copies of mixed editions, and 31 only proved to be correct.

"The only plan that suggested itself, by which I could obtain conclusive evidence on the differences existing in the First Edition of the Authorised Version, was to compare the same leaf in many copies at the same time. I have in this way compared 100 copies of the 4 editions of the Large Folios, and examined 10 more. Of these 70 were of the edition of 1611: 40 consisted of both the Issues, 23 were the 1st Issue correct, 7 were the 2nd Issue and Reprints; whilst 18 copies contained portions of subsequent editions in the preliminary leaves or text." Of 30 copies of 1617, 1634, and 1640, 21 copies consisted of different editions mixed. pp. 21, 22 23. Nearly all the copies both of the 1539 and the Cranmer's and the Authorized Version were imperfect.

Whitechurch, 1553,—both inserted apparently very long since. This mixing of editions is of common occurrence; I could name many more instances.

From the facts brought forward it is certain that there was some introductory matter as well as the title printed in the same type as the text, and probable that the first part of the List of the Books occurs only on the reverse of the title; that the Bible was issued in England in 1535 with a title bearing that date printed in the English black-letter, and blank on the reverse, the introductory matter being in the same type with a List of the Books on the seventh leaf. It has also been shown that the leaf of the Dedication with "Queen Jane" is that of the edition by Nycolson, 1537, and that all the known copies of the Dedication to Henry VIII., which are of the edition of 1535, and those in the copies of 1536 read, "Queen Anne," therefore we may consider that there is not the least ground for supposing as Lewis, Professor Walter, and Anderson have done, that the publication of the First Bible in English was retarded until the year 1536, in order that the first leaf of the Dedication to the King might be re-printed with the name of Queen Jane.

If these views are correct the copy of the Sacred Scriptures. in the Library at Castle Ashby is of the

highest interest, since it must be regarded as the only example that is known to us of the First Bible in the English Language, surviving (except the map) exactly in the state in which it was issued in this country, and in the same year in which the printing of the text was finished.

I have thus endeavoured as clearly as possible to explain the facts which have come to my knowledge, and if I have been able to clear up the doubts which have hitherto existed relating to the titles and the year of the publication of the Bible translated by Myles Coverdale, I shall be amply rewarded for the time I have spent in the interesting investigation.

I take this opportunity to give a short notice of the Water-marks in the paper of the Bible 1535, having examined every leaf of 11 Copies for the purpose. I find a Crown, a Bull's Head, a Bull's Head and Serpent, and seven other marks which are figured in Plates 9, 10, 11, 12, No. 1 to 10. As only one leaf with the mark No. 2, has occurred in these copies, it is not improbable that there may be other water-marks in copies which I have not examined.

The knowledge of these water-marks may be of little value, but as facts are sometimes useful, it is well to record them, and they may possibly assist

in deciding who was the printer. As there are in the 11 copies, only thirty-seven examples of No. 1, one of No. 2, and four of No. 3, the Bibles in which most of them occur may be cited.

- Sion College The Crown No. 1, in the New Testament title, and in the following leaf.
 The Bull's Head and Serpent, No. 3, in the last leaf of Deuteronomy, folio 90.
- British Museum Grenville Copy, no example of either No. 1, 2, or 3.
- British Museum Second Copy, the Bull's Head and Serpent, in folio 85, Deuteronomy, and the Crown on the title to the "seconde parte."
- Bodleian Library The Crown in the title to the "seconde parte."
- Francis Fry's.... The Bull's Head and Serpent, in the last leaf of Deuteronomy, folio 90.
- Baptist College,
 Bristol The Crown in seventeen leaves.
 One Copy The Bull's Head and Serpent, folio 85, Deuteronomy.

- Glos'ter Cathedral.... The Crown in five leaves.
 One Copy The Crown in the New Testa-
 ment title.
 One Copy The Bull's Head, No. 2, in
 folio 14, Essay; the only one
 of this mark I have seen.
 One Copy The Crown in the New Testa-
 ment title, and in eight
 other leaves.

No. 7 differs in shape considerably from the other water-marks; the number in each of the 11 copies varies from 20 to 50. There are many of the other six shapes in all the Bibles, but they cannot always be distinguished. Nos. 4, 5, 6, are much alike; the number of these in each copy varies from 80 to 170. Nos. 8, 9, 10, are somewhat alike, and the number of these varies in the same way from about 24 to 102. The water-mark No. 5 in Coverdale's Bible is very nearly of the same form as the large one in Tyndale's First New Testament and that in Schœffer's Bible in German, 1529. These are figured in my Introduction to "The First New Testament in English, (1525 or 26,) Reproduced in fac-simile 1862," page 25: and are more like No. 5, than Nos. 4, 6, and 8 in Coverdale, are to No. 5, though in design the same.

I have said that it yet remains a mystery where, and by whom, this Bible was printed. It has been taken for granted by many if not by all writers on this subject, that the volume was printed on the Continent, probably judging from the type, and from the fact that the preliminary matter was printed with such type as was commonly used in England. But I believe even this much is not known. Lewis, in his *History*, folio edition, p. 23, says "The late *Humphrey Wanly* thought by the Types, that it was printed at *Zurich*, in the Printing-House of *Christopher Froshover*." And this opinion appears to have been followed by most bibliographers to the present day. Including Wanly and Lewis, I have a list of fourteen writers who say that it is probable that this Bible was printed either in Zurich, Frankfort, Cologne, or Paris. The list includes Dibdin, Pearson Editor of "Remains of Coverdale," Anderson, and Lowndes.

Botfield, before quoted, says it is "supposed to have been printed in the house of *Christopher Froshover*, at Zurich; but more probably by Christian Egenolph, at Frankfort."* We are not favored with the grounds on which it was "more probably"

* "Miscellanies of the Philobiblion Society, vol. 2, article 3, London, 1855," p. 3.

printed at Frankfort, which place is not again alluded to, but (p. 25) the writer quotes Wanly's opinion that the volume was printed at Zurich, and devotes several pages to the praise of Froschover and his printing.

These opinions, however, are only suppositions on a subject where evidence should be adduced. How is it that not one of the fourteen writers alluded to, has cited a work or even a line printed by Froschover, with type like any in Coverdale's Bible.

It occurred to me that as Froschover printed many works from 1522 to 1586 (see Mattaire) that if he had printed the Bible in English in 1535, he probably used the same type in other works. With the view to obtain evidence on the subject, I have examined 53 works printed by him, 41 of these in the British Museum Library, and 12 of my own, both before and after the year 1535. Many of the books are chiefly in Roman type. I find some type used in the following books the same as the two larger sizes of letters that are used in Coverdale's Bible. In the title pages of the Bible in German, 5 vols., 1527—9; in the Title of the Latin and Swiss New Testament, 1535, 4to., and in the New Testament in English, 1550, all printed by Froschover, Zurich. This is all the type I

have found of this printer, like that in Coverdale's Bible.

The two sizes of type alluded to are seen in the second and third lines in the title "The Bible that, is the holy Scripture of the" [see Plate No. 1] and in the first and second lines of the first folio of Genesis, [see Plate 14, No. 1] also in the second and third titles, and at the beginning of the several books in Coverdale's Bible.


I have examined the works printed by Froshover for the water-marks; some of them have none in them, in the others are several varieties, but none of them are in the least like those in Coverdale's Bible.

The most important rival to Froshover for the honor of having been the printer of the First Bible in English is Christian Egenolph. His claim is chiefly derived, I presume, from the fact that he printed Illustrations of Scripture subjects with the monogram of Hans Sebald Beham, of Nuremberg, some of which are the same size and design as those in Coverdale's Bible. This has no doubt led to the current opinion that the wood-cuts in the Bible are by Beham, and that as Egenolph printed these illustrations therefore he printed the Bible.

Dibdin in the Decameron (vol. i. p. 169) describing the woodcuts in this Bible, says, "They are the

spirited productions of my favorite *Hans Sebald Beham*, and have his monogram or mark expressly introduced. Probably they first appeared in a thin quarto volume, published in the German language, at Frankfort, without date." "Biblicæ Historæ," &c. "Egenolphus excudebat." As there is no monogram in the wood-cuts in the Bible of 1535, I conclude that Beham's mark alluded to, must be that on the title-page of the work printed by Egenolph.

We find the opinions given by Dibdin followed by other writers. In "Memorials of Myles Coverdale, 1538," London, 8vo, the author says, (p. 24,) "It is generally supposed, from a resemblance of the type to that used in the printing-house of" "Froschover at Zurich, to have been printed there." But in a "Note," page 185 is as follows, "An eminent living bookseller, however, is of opinion that this Bible was printed at Franckfort, most probably by Christian Egenolph. This opinion he founds upon the fact, that the identical wood-cuts, which are to be seen in Coverdale's Bible, occur amongst others in two books he has of that printer. The first of these work bears the date of 1533, the other of 1539; the one being thus two years before the date of Coverdale's translation, the other just four years after. Thence follows the presumption, that if these same wood-

cuts were used at Franckfort, in 1533, and again in 1539, that they were also there in the intermediate years. And this view, namely, that Coverdale's Bible was printed at Franckfort, is strengthened by the resemblance that exists between the type used in the first of these books, and that in Coverdale's Bible. Through the kindness of the gentleman above alluded to, the titles of these works are here given verbatim. The first is: "Biblich historien, Figurlich furgebildet, Durch den wolberumpten Sebald Behem von Nuremberg." The artist's device  This in a wood-cut border. Beneath "Zu Franckfurt, am Meyn, Bei Christian Egenolph." At the end, the date "MDXXXIIJ." The other is: "Biblicæ historiæ, magno artificio depictæ, & utilitatis publicæ causa latinis Epigrammatibus a Georgio Æmilio illustratæ." The same artist's device. In the same wood-cut border. Beneath, "Cum Cæs. Maiestatis priuilegio, Francoforti Christianus Egenolphus excudebat." At the end, the date, "MDXXXIX." He has also another book of the same printer, in which some of the wood-cuts used in Coverdale's Bible, occur, of the date 1551. It is entitled, "Biblia veteris Testamenti," &c. Whether or not the foregoing proofs are sufficient to set at rest the question of where Coverdale's

Bible was printed, it must be left to the reader to decide.”

The three works named in this note are in the British Museum, but one of them is of a different year. I have examined all the wood-cuts in these books which correspond to those in Coverdale's Bible, and I can confidently state that there is not one the same. Mr. Reid the Keeper of the Prints and Drawings in the British Museum examined them with me. He allows me to give his opinion, fully supporting this statement, and to say that the difference between the wood-cuts in the books bearing Beham's monogram and the English Bible is so decided that it can be seen at a glance. Brulliot says, Hans Sebald Beham was an excellent engraver—the execution of the wood-cuts bearing his name shows the hand of a master, and are very superior to those in the Bible by Coverdale, which look like close copies. Egenolph printed some editions of the Bible in German, with illustrations. The type used in them is supposed also to prove that Egenolph printed the Bible of 1535. I have part of one of these Bibles without date. The wood-cuts in this Bible are the same as those in the books bearing Beham's monogram. If the wood-cuts used by Egenolph had been the same as Coverdale's it would not

have been correct that they were in Frankfort from the year 1533 to 1539, because they were used by Nycolson, in Southwark, in 1537. The same type as the two larger sizes of type in Coverdale's Bible appears to have been used in the Bible by Egenolph, but not the type of the pages—though it is very much alike and might be taken to be the same. But if the type of two pages under comparison be not spaced out between the lines, it follows of course, that if the type is the same, the lines will range, because the body of the type is the same. But the lines are not spaced out and they do not range. Fifty three lines of Coverdale's Bible occupy the same space as fifty-four lines of Egenolph's Bible. Therefore the type cannot be the same, because the body of the type is a different size.

The following books, in addition to those by Frochover, deserve notice as containing types or wood-cuts the same as are in the Bible of 1535; the letters appear to be identical; but it must be observed, that as we cannot decide on the body of the type in single lines, there can be little doubt that if they are not identical they were struck from the same punches.

“EXOMOLOGESIS SIVE MODUS CONFITENDI,” &c.,
8vo, printed by Froben, Balse, 1524.

In this book is the same P as occurs First Epistle of Peter, folio 95. It is drawn, Plate 13, No. 6. When Froben used this capital it was in a good state, but it appears to have been much worn before it was used for the Bible, 1535.

“COMMENTARIORUM IN APOCALYPIUM IOHANNIS,” 1526, printed by Frans Birckman.

“CANTICA CANTICORUM,” 1532,—

“DE DIVINIS OFFICIIS,” 1532, both printed by Arnold Birckman, Cologne, folio.

The last three works are by “Ruperti Abbatis,” in them are A, F, I, P, T, the eight-line capitals, and A, four-line capital, the same as we find in Coverdale’s Bible. These are drawn, Plate 13, Nos. 1, 2, 3, 4, 5, 7.

“The Seconde Parte” of “WM. TURNER’S HERBALL,” printed by Arnold Birckman, Cologne, 1562, folio. In printing this book some type was used the same as the large type of the Bible, 1535.

THE BIBLE BY COVERDALE, NYCOLSON, fol., 1537.

It appears probable, as has been shown, that Nycolson printed the titles 1535 and 1536; and it is an important fact that he has used in his edition all the wood-cuts and side ornaments of all the titles, and all the same wood-cuts (except two) which are placed in the text, including those of the six “dayes

worke" on the first page of Genesis, and the wood-cut of the tabernacle, and that of Aaron, which are in the Bible of 1535: they are undoubtedly the same wood-cuts. The word "LORDE" in roman appears to be from the same type in both Bibles. There is only one wood-cut, that of Jonah, in the folio Bible of 1537, which is not found in that of 1535.

I have TWO NEW TESTAMENTS OF COVERDALE'S VERSION, small 8vo.

Different editions, but much alike, without name or date, imperfect; the wood-cuts in these are the same as those in the Bible of 1535. These New Testaments were printed, I have no doubt, by Nycolson, because the capitals, and the type, and the space occupied by the words are the same as the Quarto Bible, by Nycolson, 1537, and the lines range with it.

THE BIBLE, 1537, QUARTO. by NYCOLSON.

There are in this the same wood-cuts of Aaron and the tabernacle as are in the Bible. 1535.

THE BIBLE IN GERMAN, printed by PETER SCHEFFER, Worms, folio 1529.

In the Bible, 1535, Esay. folio 2, is this line "This is the prophecy of;" [see Pl. 14, No. 3] no other example of the type of this line appears in the volume, but it is often used in Schoffer's Bible, and

in the first New Testament in English, by W. Tyndale, which was no doubt also printed by Peter Schœffer. Type like that of this line was used by other printers.

THE GERMAN BIBLE, by DIETENBERGER, printed by Peter Jordan, Mayence, folio, 1534.

The large type is found in this book.

“THE BYBLE IN ENGLYSHE,” printed by PETYT and REDMAN, for Thomas Berthelet, 1540, has the first and the New Testament titles printed from the same blocks as Coverdale’s Bible.

THE BIBLE printed by DAYE and SERES, 1549.

In the titles and in the text are 49 impressions from the identical wood-cuts used for the Bible, 1535. I examined stroke with stroke, and counted the lines in a piece of shading, when comparing impressions of wood-cuts.

IN THE BIBLE printed by RAYNALDE and HYLL, 1549, and in the edition by NICOLAS HYLL, 1551, the first and the New Testament titles are from the same blocks as those in the Bible by Coverdale, when used by Nycolson.

I have examined the work entitled “CATECHISMUS EXCELSIAE Lere unde Handelinghe des hilligen Christendoms,” &c. “Datum Wulffenbattel am Sontage Trinitatis Anno 1550.” The two larger types of Coverdale’s Bible are used in it. The type of the

pages is very much like that of Coverdale, but it is not the same, the lines do not range. The printer of this book, so far as I am aware, is not known.

THE DUTCH BIBLE, printed by LIESVELT, Antwerp, 1542.

The capitals used at the beginning of the chapters in the Bible, 1535, are the same as those used in some parts of this Bible.

RICHARD JUGGE used the same wood-cuts of the four Evangelists in THE NEW TESTAMENTS of 1552 and 1553, and the large map in the BISHOP'S BIBLE, 1574, as were used in the Bible, 1535.

The large type used in the Bible by Coverdale is found in the folio BIBLE IN GERMAN, printed by HANS LUFFT, Wittenberg, 1556.

It would be gratifying to find a work by a known printer, the pages of which are the same as the pages of the First Bible in English, and having the same capitals and wood-cuts. We should like such proof as I have given* that Peter Schœffer, of Worms, printed the first New Testament in English. In works by Peter Schœffer are found all the types,

* See fac-similes in the Introduction to "The First New Testament printed in the English language (Worms 1525 or 1526.) translated from the Greek by William Tyndale, Reproduced in fac-simile, with an Introduction by Francis Fry, F.S.A., Bristol, printed for the Editor 1862."

the lines ranging, the wood-cut of St. Paul, the size of the page, the numerals, and a water-mark the same as in the New Testament.

A more extensive search than has yet been made among the works which have issued from the Press of Germany may bring to light similar evidence, but I think the investigation here recorded shows that no reliance can be placed on any of the opinions hitherto advanced; and that we must obtain more information before we can arrive at a satisfactory conclusion.

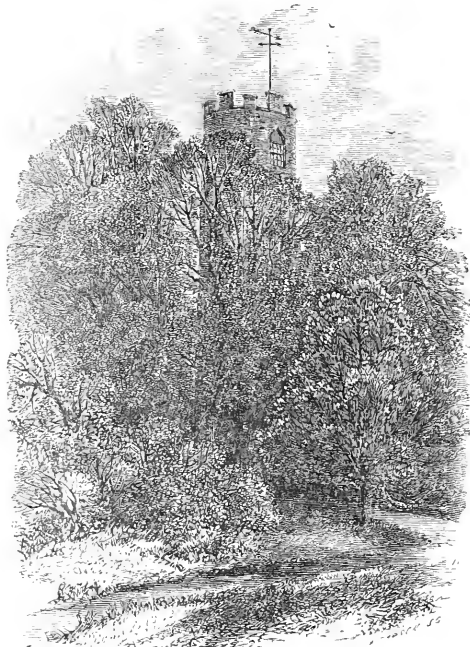
Probably a fac-simile of a whole page of Coverdale's Bible has never been published; I have, therefore, given the commencement of the Gospel of Mark. [Plate 15.] The fourteen-line capital which commences Genesis is drawn. [Plate 14, No. 2.]

FINIS.

Since the foregoing was printed I have obtained a copy of the work entitled

“*CHRONICA/ BESCHREIBUNG vnd gemeyne anzeyge/ Bonn aller Wellt herkommen: furnamen launden/ Stande/ Engenschafften/ Historien/ wesen/ manier/ sitten/ an vnd abgang.*” &c. “*Getruckt zu Franck-enfort/ am Meyn/ Bei Christian Egenolffen.*” At the foot of the last page we have the date “*M. D. xxxv. In Augustmon.*”

It is a small folio in sixes, with numerous wood-cuts, about forty-three of which, some being repeated, are Scripture subjects such as we find in the Bible by Coverdale. A full page is generally fifty-two lines. This work being a small folio, dated only two months before the Bible in English 1535, we might expect the type of the pages and the wood-cuts to be the same as the Bible, if Egenolph had printed the Bible. On careful examination I find that the type of the Chronicle and Egenolph's Bible in German, before alluded to, range line for line, and that both the type and wood-cuts appear identical, therefore the type of the pages and the wood-cuts of the Chronicle are not the same as occur in the Bible by Coverdale. Some of the larger type in the Chronicle appear to be the same as those in Egenolph's Bible and in Coverdale's Bible.



Cotham Tower

THE CENTRE OF THE TITLE 1535.

Printed with the same Type as the Bible.



BIBLIA

The Bible that
is, the holy Scripture of the
Olde and New Testament, faith-
fully and truly translated out
of Douche and Latyn
in to Englishe.

M. D. XXXV.

S. paul. II. Tessa. III.

praię for vs, that the worde of God maie
haue fre passage, and be glorified. zc^o.

S. paul Col. III.

Let the worde of Christ dwell in you plen-
teously in all wyssdome zc^o.

Josue I.

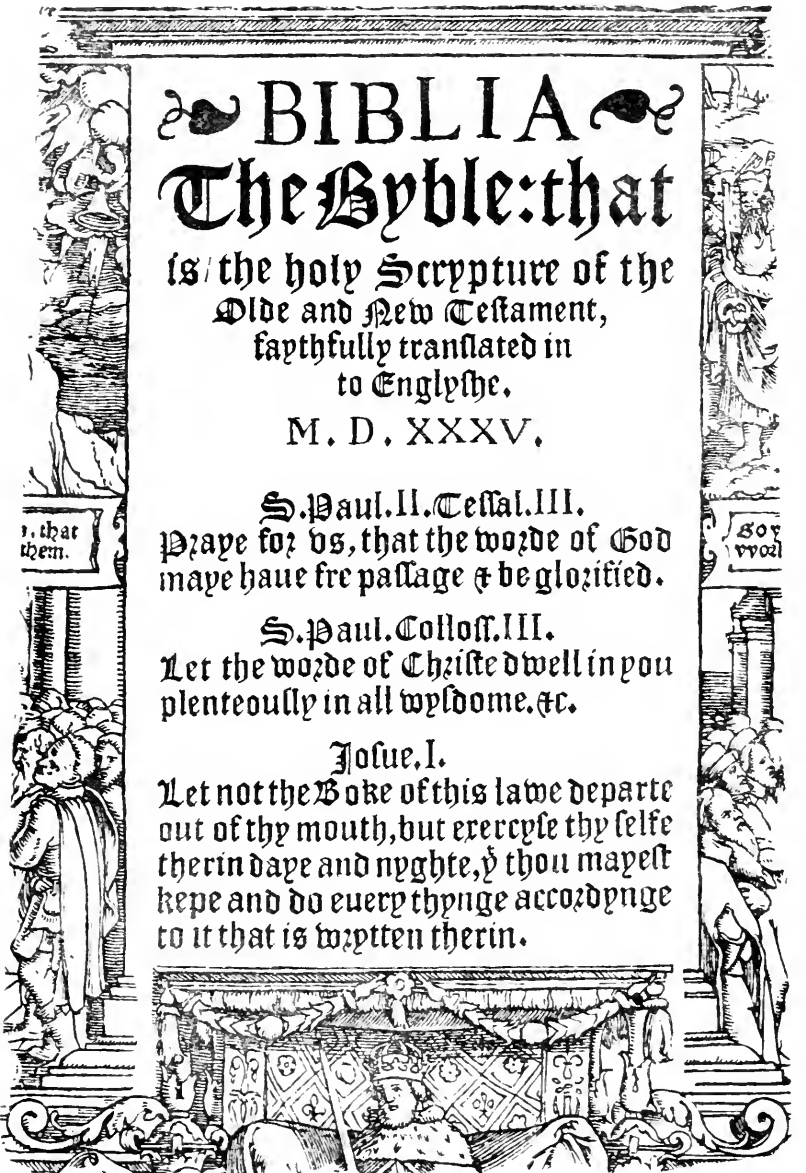
Let not the boke of this lawe departe
out of thy mouth, but exercyse thyselſe
therin daye and nighte zc^o.



*On the reverse of this title is
"The bokes of the whole Byble,"*

THE CENTRE OF THE TITLE 1535.

Printed in English Black letter.



BIBLIA
The Byble: that
is the holy **Scrypture** of the
Olde and New Testament,
faythfully translated in
to Englyshe,
M. D. XXXV.

S. Paul. II. Cessal. III.

Praye for vs, that the worde of God
mave haue fre passage & be glorified.

S. Paul. Collost. III.

Let the worde of Christe dwell in you
plenteously in all wysdome. &c.

Josue. I.

Let not the Boke of this lawe departe
out of thy mouth, but exercyse thy selfe
therin daye and nyghte, y thou mayest
kepe and do every thyng accordynge
to it that is wrytten therin.

THE CENTRE OF THE TITLE 1536.

Printed in English Black Letter.



BIBLIA

The Byble: that

is/ the holy Scrypture of the
Olde and New Testament,
faythfully translated in
to Englyshe.

M. D. XXXVI.

S. Paul. II. Cessal. III.

Praye for vs, that the worde of God
maye haue fre passage & be glorified.

S. Paul. Collof. III.

Let the worde of Christe dwell in you
plenteously in all wyldome. &c.

Josue. I.

Let not the Boke of this lawe departe
out of thy mouth, but exercyse thy selfe
therindaye and nyghte, y thou mayest
kepe and do euery thyng accordeinge
to. it that is wyrtten therein.

THE CENTRE OF THE TITLE
NYCOLSON 1537.

BIBLIA
The Byble, that

is the holy **Scrypture** of the
Olde and New Testament, fayth-
fully translated in **Englysh**, and
newly ouersene & corrected.

M. D. XXXVII.

S. Paul. II. Cessa. III.

Praye for vs, that the worde of God waye haue fre
passage and be glorified.

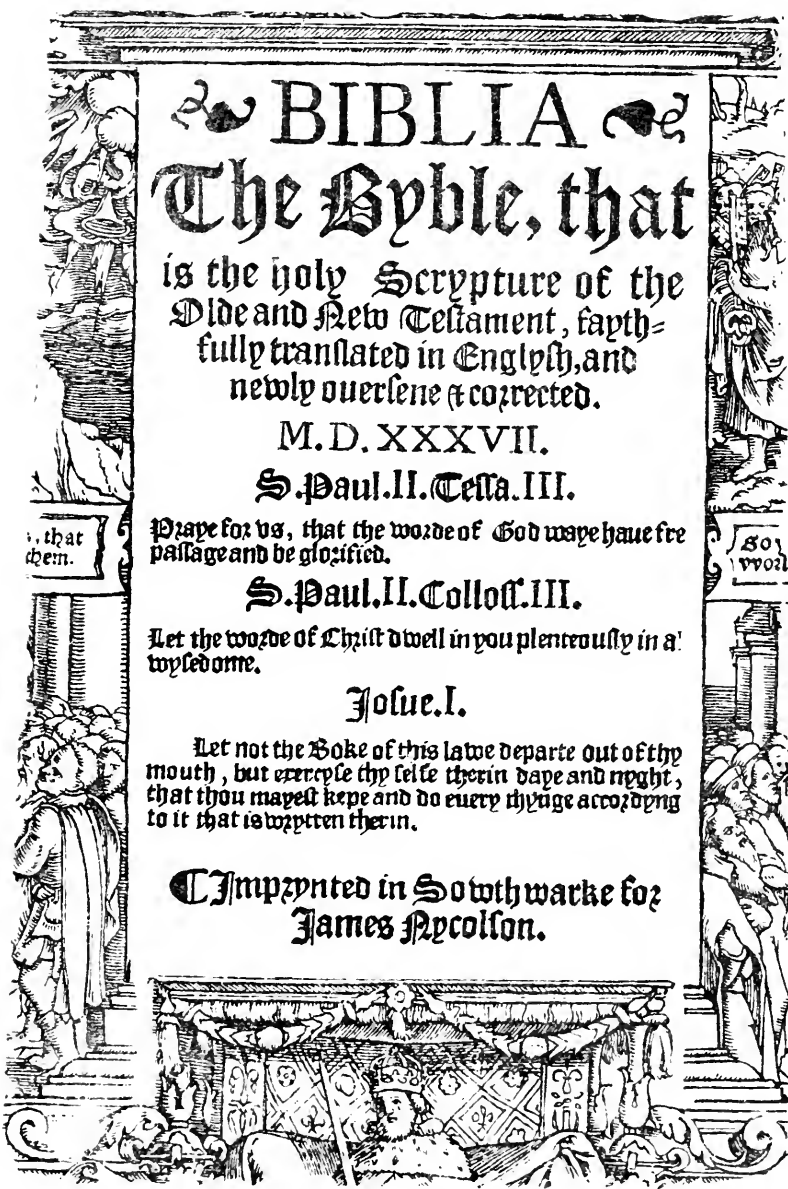
S. Paul. II. Colloff. III.

Let the worde of **Christ** dwell in you plenteously in a
wysedome.

Josue. I.

Let not the **Boke** of this lawe departe out of thy
mouth, but exercise thy selfe therein daye and nyght,
that thou mayest kepe and do euery thyng accoꝝdyng
to it that is wrytten therein.

**Imprynted in Sowthwarke for
James Nycolson.**



Vnto the molt victorious Prynce

and oure most gracypous soueraigne Lozde, kynge Henry the vyght,
 kynge of Englonde and of Fraunce, lozde of Irland. &c

N^o 1.

Defendour of the ffaith, and vnder God
 the chete and suppreme
 heade of the

Church of Englonde.

The vyght & iust administracion of the lawes that God gaue vnto Moyses
 and vnto Josua: the testimonye of fapthfulnes that God gaue of Dauid: the
 plenteous abudaunce of wysdome that God gaue vnto Salomon: the lucky
 and prosperous age with the multiplacacion of sede whiche God gaue vnto
 Abraham and Sara his wyfe, be geue vnto you most gracypous prynce, with
 your dearest iust wyfe, and most vertuous Pryncesse, Quene Anne, Amen.

LAST LINE OF THE ABOVE LEAF & THE SIGNATURE. N^o 2.

for heretic. Caiphas iudgeth it to be a good dede to put Christ vnto death, that he
 * . ii.

HEAD LINES &c.

THE BIBLE 1535.

Reverse †.ii.

† .iii.

Plate 6.

An Epistle

Nº 1.

unto the Kinges byghnesse.

Nº 2.

Reverse † .iii.

† .v.

A prologe.

Nº 3.

Myles Couerdale unto the Christen reader.

unto the reader.

Nº 4.

FROM THE LEAF OF PRELIMINARY IN THE EARL OF LEICESTERS COPY.

unto the reader.

Nº 5.

are able to make satisfaction unto God for their awne synnes: fro the which erreure God of his mercy preserue all his.

¶ Now to conclude: for so moche as all the scripture is wyrtten for thy doctryne and example, it shall be necessary for the, to take holde vpon it, whyle it is offered the, yee and to ten handes than fully to receaue it. And though it be not worthely mystified into the in this translation (by reason of my rudenes) yet yf thou be seruent in thy prayer, God shall

¶ Into the moost victozious Ppynce

and our moost gracious soueraigne Lorde, kynge Henry the eyght,
kyng of Englande and of Fraunce, lorde of Irland. &c.

Defendour of the Fayth, and vnder God
the chefe and suppreme

heade of the
Church of Englande.

¶ The ryght & iust administracion of the lawes that God gaue vnto Moyses
and vnto Josua : the testimone of faythfulnes that God gaue of Dauid : the
plentous abundaunce of wysedome that God gaue vnto Salomon: the lucky
and prosperous age toith the multiplicacion of lede to which God gaue vnto A-
braham and Sara his wyfe, be geuen vnto you moost gracious Ppynce, with
your dearest iust wyfe, and moost vertuous Ppyncesse, Queene Jane, Amen.

LAST LINE OF THE ABOVE LEAF & THE SIGNATURE.

foz her selfe. Caiph has wudgeth it to be a good dede to put CHRIST to death, that he

* * * II.

Reverse ** ii.

** iii.

No 1.

No 2.

An epistle.

Unto the kyngees byghnesse.

7th Line. No 3.

nous a trayoure to God and man

Reverse ** iii.

** v.

No 4.

No 5.

A prologe.

To the reader.

My ples Couerdale vnto the Christen reader.

No 6.

No 7.

The Conclusion. Your graces humble sub=
Deedⁿ to the King ierte and dayly oratour,
Nycolson 1537. My ples Couerdale. * * iii.

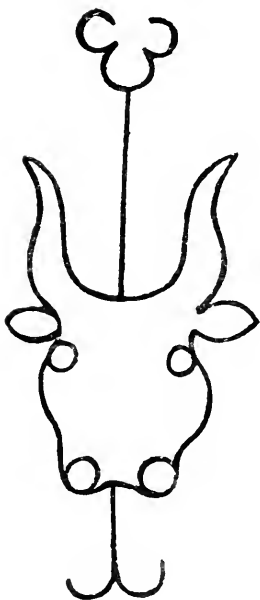
The Conclusion. Your graces humble sub=
Deedⁿ to the King. ierte and dayly oratour,
1535. My ples Couerdale. * iii.

Plate 9.
THE BIBLE, 1535.
WATER MARKS.

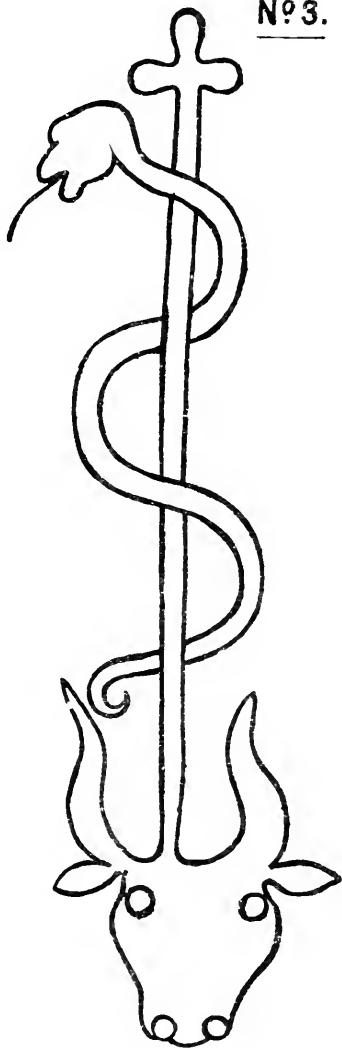
Nº 1.



Nº 2.

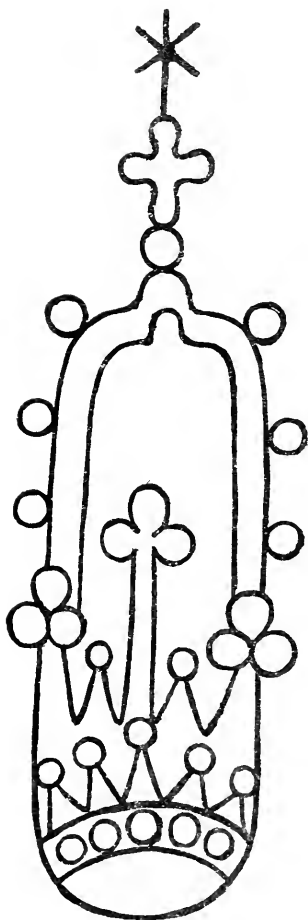


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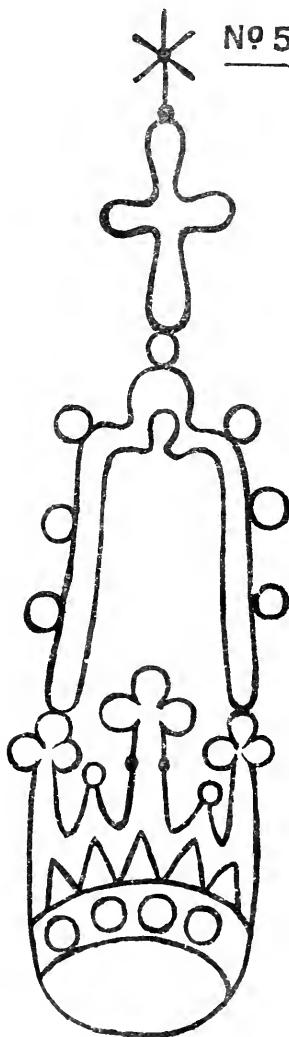


THE BIBLE, 1535. *Plate 10.*
WATER MARKS.

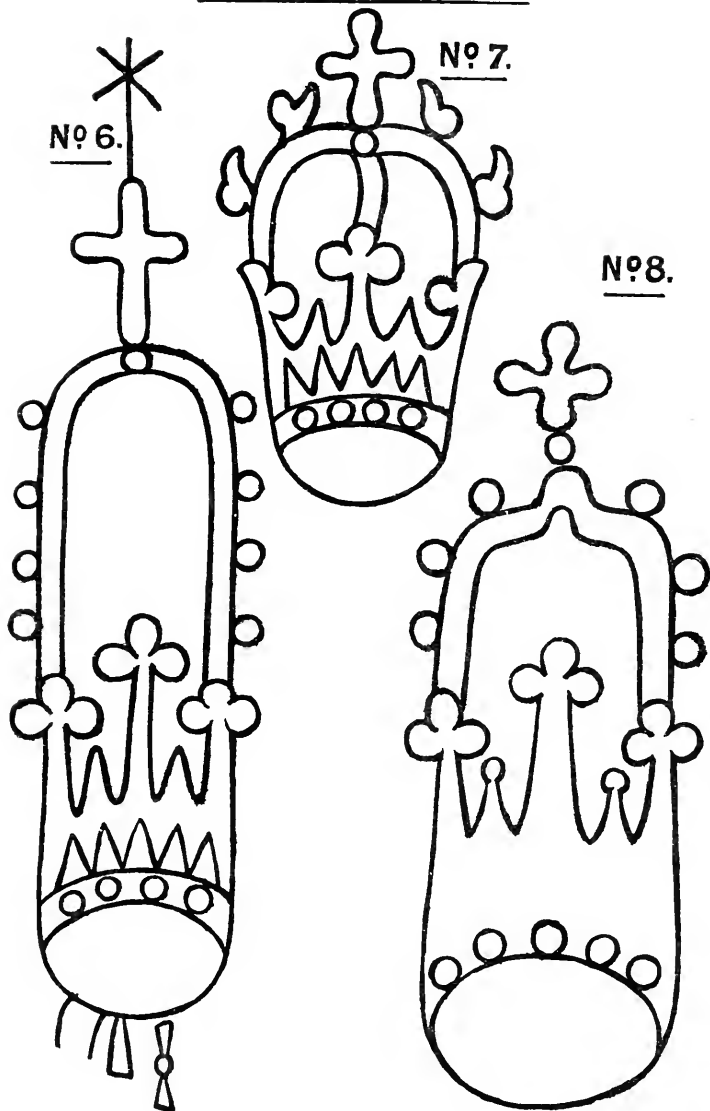
Nº 4.



Nº 5.

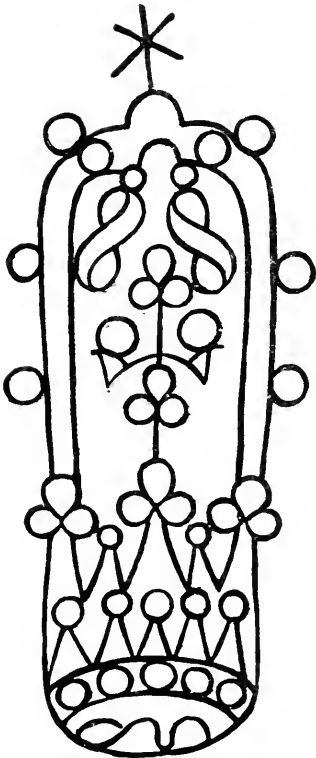


THE BIBLE, 1535. *Plate II.*
WATER MARKS.

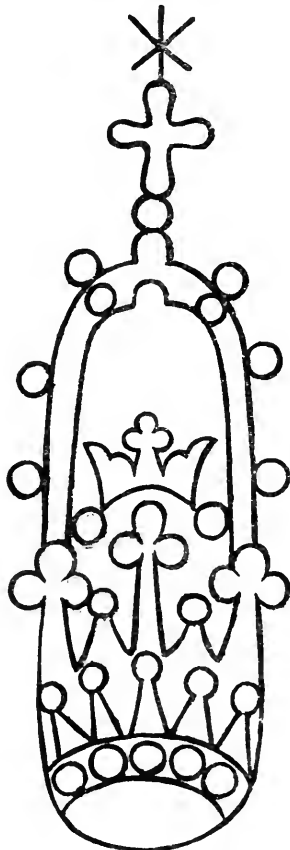


**THE BIBLE, 1535.
WATER MARKS.**

Nº 9.



Nº 10.



**SOME OF THE CAPITALS USED IN
THE BIBLE IN FOLIO 1535.**

Nº 1.



Nº 2.



Nº 3.



Nº 4.



Nº 5.



Nº 6.



Nº 7.



The first booke of Mo=

ses, called Genesis.

The first Chapter.

A

4. Esd. 6. d
Eccli. 18. a
Iere. 10. b
Heb. 11. a
Esa. 44. c



Et y begyn
nyngē God
created hea
uen z earth:
and y earth
was voyde
and emptie,
and darck-
nes was v-
pon the de-
pe, z y spre-
te of God
moued vpo
the water.

And God sayde: let there be light, z there
was light. And God sawe the light that it
was good. Then God deuoyded y light from

N^o 3.*Esay, Folio 2.*

This is the prophecy of

N^o 4.*Imprint, Last Page.*

Printed in the yeare of oure LORDE M. D. XXXV.
and fynished the fourth daye of October.

The gospel

Jesus came out of Galile from Nazareth,
and was baptysed of Ihon in Jordan. And
as soone as he was come out of the water,
he sawe that the heauens opened, and the
goost as a doue cōmyng downe vpon him.
And there came a voyce from heaue: Thou
art my deare sonne, * in whom I deelyte.

And immediatly the sprete droue him in
to the wyldernes: and he was in the wylde-
nes fourtyc dayes, and was tempted of Sa-

Luc. 3.c
Iohā. 1.d

Some
reade:
* In who
I am pa
cified.

Mat. 4.a
Luc. 4.a

of S. Marke. Ho. xvi.

and Andrew, w James and Ihon. And Sy-
mons mother in lawe laye, z had the feuers,
and anone they tolde him of her. And he ca-
me to her, and set her vp, and toke her by y
hande, and the feuer left her immediatly.
And she mystred vnto them.

At euen whan the Sonne was gone
downe, they brought vnto him all that we-
re sick and possessed, and the whole cite
was gathered together at the doore, and

CC iiii

*An exact copy of a page of the Bible
by Coverdale 1535.*

Plate 15.

The gospel

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and was baptysed of Ihon in Jordan. And
as soone as he was come out of the water,
he sawe that the heaucens opened, and the
gost as a doue comyng downe vpon him.
And there came a voyce from heaue: Thou
art my deare sonne, * in whom I deleyte.

And immediatly the sprete droue him in
to the wyldernes: and he was in the wylder
nes fourtye dayes, and was tempted of Sa

Luc. 3.c
Iohā. 1.d

Some
readc:
* In who
I am pa
cified. B

Mat. 4.a
Luc. 4.a

of S. Marke. Ho. xvi.

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mons mother in lawe laye, ⁊ had the feuers,
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re sick and possessed, and the whole cite
was gathered together at the doore, and
CC iiii

*An exact copy of a page of the Bible
by Coverdale 1535.*

Plate 15.

THE FIRST NEW TESTAMENT

PRINTED IN THE ENGLISH LANGUAGE,
(WORMS, 1525 or 1526.)

TRANSLATED BY WILLIAM TYNDALE:

REPRODUCED IN FAC-SIMILE,

WITH AN INTRODUCTION

BY FRANCIS FRY, F. S. A.

BRISTOL: PRINTED FOR THE EDITOR—1862.

William Tyndale having completed his translation of the New Testament from the Greek, went to Cologne, intending there to print it. Not being successful he removed to Worms,

ERRATA.

Page 6, line 20, for *Dibden* read *Dibdin*.

.. 17 .. 7 .. *Lord Compton*, read *Lord A.
Compton*.

.. 25 .. 11 .. *Grenvelle*, read *Grenville*.

.. 27 .. note .. *Philobiblion*, read *Philobiblon*.

.. 30 .. 22 .. *work*, read *works*.

I have devoted so much time to this careful examination, in order that the accuracy of the work may be relied on.

The paper, on which this New Testament is printed has been expressly manufactured to imitate the colour and appearance of the original. It is *hand-made*, the fine and cross wires being placed in the paper maker's mould so as to produce the same wire marks as appear in the paper used by Schoeffer. The large paper copies are printed on the same paper, only thicker.

The whole impression consists of 177 copies, of which 26 are in quarto. To produce these, the entire text has been transferred from the 88 stones used in printing the octavo size, to 176 stones

**Fold
Out**

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PRINTED IN THE ENGLISH LANGUAGE,
(WORMS, 1525 or 1526.)

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BRISTOL: PRINTED FOR THE EDITOR—1862.

William Tyndale having completed his translation of the New Testament from the Greek, went to Cologne, intending there to print it. Not being successful he removed to Worms, where there is no doubt he accomplished the work, and gave to his countrymen the New Testament, which was the first printed in the English language.

This is a reproduction of the only known copy of the first edition of Tyndale's New Testament, perhaps the most interesting book in our language. It contains 692 pages of close small type; is a faithful representation of the original; and will be valued not only as a Version, but as shewing the state of the English language, the style of the printing, the orthography, (which is very irregular,) the punctuation, the divisions of the words at the ends of lines, (even to a letter,) and the contractions used. It has been made by tracing on transfer paper, placing this on lithographic-stones, and then printing it in the usual way: a method evidently calculated to ensure the closest possible correspondence with the original.

To prove the correctness of the work, I have compared a proof of every page, folding it so as to place each line parallel with, and close to, the same line in the original; so that, by comparing the line all along, I could easily see that it was correct. *In this way I have examined every line throughout the volume,* and I believe that not a single incorrect letter will be found in it. I have devoted so much time to this careful examination, in order that the accuracy of the work may be relied on.

The paper, on which this New Testament is printed has been expressly manufactured to imitate the colour and appearance of the original. It is *hand-made*, the fine and cross wires being placed in the paper maker's mould so as to produce the same wire marks as appear in the paper used by Schueffer. The large paper copies are printed on the same paper, only thicker.

The whole impression consists of 177 copies, of which 26 are in quarto. To produce these, the entire text has been transferred from the 88 stones used in printing the octavo size, to 176 stones

required for the quarto size, so as to obtain the wider inside and top margins. The work has been effaced from the stones.

The Introduction contains a brief notice of the early life of Tyndale, and of his printing the New Testament at Worms; and the evidence that I have collected to prove that Peter Schœffler was the printer; to which are added 7 pages of fac-similes from books printed by him, and the water marks in the Testament, and Schœffler's Bible; a description and history of the only known copy, which is in the Baptist College, Bristol, with a page, the beginning of the first epistle of St. Peter, with the wood-cut of the Apostle, illuminated and ruled with red lines, like the original. Also a list of the works printed by Peter Schœffler, of Worms.

In the original, the wood-cuts, capitals, &c., 2606 in number, are illuminated; copies so illuminated, also on large paper, on old paper and on vellum, may be obtained on special application.

Octavo, Cloth, £8.

A DESCRIPTION OF THE GREAT BIBLE, 1539.

AND THE SIX EDITIONS OF

CRANMER'S BIBLE, 1540 AND 1541:

ALSO OF THE EDITIONS, IN LARGE FOLIO, OF THE AUTHORIZED
VERSION OF THE HOLY SCRIPTURES PRINTED IN THE YEARS
1611, 1613, 1617, 1634, 1640.

BY FRANCIS FRY, F.S.A.

[The full Title is given page 22]

THIS work is intended to serve not only as a bibliographical description of the folios above-named, but also as a key whereby to identify the editions, and the evidence afforded from the comparison of a large number of copies has, it is hoped, decided some doubts relating to them. The folio size has been adopted to admit of the best arrangements of the passages to be compared, and the insertion of the ORIGINAL LEAVES.

I have for many years been collecting editions of the Bible and New Testament, especially the earlier ones; part of my plan having been to obtain a complete set of the Seven Editions, and the Large Folios of the Authorized Version named in the Title: in which I have succeeded. Of the 7 editions, five having 62 lines on a page, read together; and 2 editions having 65 lines on a page, and the same two editions with reprints, read together, while some of the preliminary leaves and internal titles will suit any edition; therefore any portion of these respectively may be bound together, the first and last word of every leaf of the 5 editions, and of the 2 editions, and the

Reprints, being the same with one or two accidental exceptions. Most copies are found to consist of these editions mixed. [See quotation p. 22.] Every leaf of the 7 differs with the exception of 14 leaves. I have found, however, but few of these Bibles which do not contain some leaves of other editions. Thus the 1539 and April 1540 editions are often found mixed, so also the July and December, and the 2 editions and the Reprints having 65 lines.

The folio editions of our Authorized Version of 1611, 1617, 1634, and 1640, and the preliminary of 1613, also have the first and last word of the same leaf in each edition the same, excepting 2 pages in 1634, and are printed with the same type, and on a page of the same size, but differently set up. These all read together, and copies are often found composed of parts of two or more editions. From the facts elicited I think it conclusively shown which is the first and which is the second issue.

BY THIS WORK EVERY LEAF OF THE GREAT BIBLE, AND THE SIX CRANMERS, AND THE REPRINTS, CAN BE IDENTIFIED: ALSO THE PRELIMINARY OF THE EDITIONS OF THE AUTHORIZED VERSION DESCRIBED, AND ONE LEAF IN EVERY SIGNATURE OF BOTH ISSUES 1611, THE REPRINTS, THE 1617, AND THE 1634. A collation and full description of each of the editions, and those with Reprints is given. The edition of April 1540 is shown to be the first of Cranmer's Version. The two titles belonging to the edition of 1611 are described, and full consideration is given to the question, whether both were intended for the same volume, or for either issue.

The Genealogies of Jesus Christ, and the Map of Canaan, which were published with the A. V., are described. There are 23 varieties of the Genealogies in folio. There are 11 varieties of the Map. They are printed from two copper-plates, and a portion of each is copied, and a passage from each of the six editions of the letter-press on the reverse of the Map.

I have inserted an original leaf, from each of the 13 editions described, and one from the Reprints, 1611.

I have collated every leaf of 45 copies of the 2nd issue, and 41 of these differ from each other. To show how the Reprints and 1st Issue have been used in each copy of the 2nd Issue to present so remarkable a result, a Table in 45 columns is given, which shows the distribution of them through each volume.

Demy Folio, on thick toned paper, the Plates on Imitation Old Paper made expressly, £5. A few copies on fine Vellum £20.

WILLIS & SOTHERAN, LONDON. LASBURY, BRISTOL.

REPRODUCTIONS IN FAC-SIMILE. BY THE SAME EDITOR.

THE PROPHETE JONAS,

WITH AN INTRODUCTION BEFORE TEACHINGE TO UNDERSTONDE HIM,
BY WILLIAM TYNDALE.

TO WHICH IS ADDED COVERDALE'S VERSION OF JONAH,
WITH AN INTRODUCTION BY FRANCIS FRY. Svo., 1863.

Price 10s. On *Old Paper* £1. A few copies on Vellum £2 10s.

This work has been so long lost that no copy was known to exist. Lord Arthur Hervey lately found a copy in his library bound in a volume with other tracts. Tyndale's version has never appeared since the original edition now copied. It is not in the first nor any other edition of the Bible called—Tyndale's.

A PROPER DIALOGE

BETWENE A GENTILLMAN AND A HUSBANDMAN ECHE COMPLAYNYNGE TO OTHER THEIR
MISERABLE CALAMITE THROUGH THE AMBICION OF THE CLERGYE. WITH

COMPENDIOUS OLDE TREATYSE

SHEWYNGE HOWE THAT WE OUGHT TO HAVE THE SCRIPTURE IN ENGLYSHE,
PRINTED BY HANS LUFT, 1530.

WITH AN INTRODUCTION BY FRANCIS FRY. Svo., 1863.

Price 10s. On *Old Paper* £1. A few copies on Vellum £2 10s.

These are one book being printed on four sheets, signatures A B C D. The author or editor is unknown. They were written by some one who strongly advocated the *new learning*. The Dialogue is in rhyme. The only copy of the original edition which is known, is bound in the same volume with Tyndale's Jonah.

THE SOULDIERS POCKET BIBLE.

PRINTED AT LONDON BY G. B. AND R. W. FOR G. C. 1643.

WITH AN INTRODUCTION BY F. FRY. Svo., 1862.

Price 5s. A few copies on Vellum £1 5s.

“Containing the most (if not all) those places contained in holy Scripture, which doe shew the qualifications of his inner man, that is a fit Souldier to fight the Lords Battels, both before the fight, in the fight, and after the fight.”

There has been a prevalent opinion that the Soldiers in Cromwell's Army were supplied with a Pocket Bible, but as to what edition of the Bible was used there has hitherto been no evidence. That this was the Pocket Bible there can be no doubt. One copy only of this tract is known in this Kingdom, which is in the British Museum.

THE CHRISTIAN SOLDIER'S PENNY BIBLE.

SHEWING FROM THE HOLY SCRIPTURES THE SOLDIER'S
DUTY AND ENCOURAGEMENT.

LONDON: PRINTED BY R. SMITH, FOR SAM. WADE, 1693.

WITH AN INTRODUCTORY NOTE BY F. FRY. Svo., 1862. PRICE 5s.

This is also a rare tract. It is nearly a reprint of the Souldiers Pocket Bible, somewhat altered.

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