A

COMPLETE HISTORY

OF THE SEVERAL

Translations

OF

THE HOLY BIBLE

AND

NEW TESTAMENT

INTO ENGLISH,

BOTH IN MS. AND IN PRINT:

AND OF THE MOST REMARKABLE EDITIONS OF THEM SINCE THE INVENTION OF PRINTING.

By JOHN LEWIS, A.M.

Chaplain to the Right Honourable Thomas Earl of Malton, and Minister of Margate in Kent.

THE THIRD EDITION.

TO WHICH IS NOW ADDED,

A LIST OF VARIOUS EDITIONS

OF THE

Bible, and Parts thereof, in English,

From the YEAR 1526 to the PRESENT TIME,

Extracted from Bishop Newcome's Historical View of English Biblical Translations;

WITH A CONTINUATION BY ANOTHER HAND.

LONDON:

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1818.

HISTORY

OF THE

ENGLISH TRANSLATIONS

OF THE

BIBLE.

Printed by J. F. Dove, St. John's Square.

A DISSERTATION

In Defence of the most learned Archbishop Usher and Mr. Henry Wharton, from the Censures and Reproaches of the learned Renaudotius, &c.

TO THE REVEREND AND LEARNED

DANIEL WATERLAND, D. D.

ARCHDEACON OF MIDDLESEX.

REVEREND SIR,

IT was by your advice, that I reviewed the following brief History of our English Translations of the Holy Scriptures, in order to (*a*) another edition, that it might be better known, and be more easily had. It is owing to the same respect for your judgment, that I take this notice of the learned (*b*) Renaudotius's rude and indecent reflections

(*a*) Of the *first* edition there were but 140 copies printed in folio, 1731.

(*b*) Liturg. Oriental. Collect. tom. I. Dissertat. præv. c. vi. p. 43, &c. Parisiis, 1716.

on our most learned Archbishop Usher's unfinished Collections, to prove, that the Holy Scriptures and Liturgies were in the mother tongue, which my learned predecessor, Mr. Henry Wharton, published (c) long after his death, by the command of Archbishop Sancroft, to whom he was domestic chaplain, with additions of his own. These reflections are indeed very unworthy of a man of his learning and character;

> ———*ingenuas didicisse fideliter artes*
> *Emollit mores, nec sinit esse feros.*

But, being strongly prejudiced in behalf of this absurdity, that the Holy Scriptures and Liturgies ought not to be in the common language or mother tongue, he knew not how to bear the contradiction of these two learned men, and supplied the want of argument with plenty of reproaches and ill language; abusing both *them* and his readers in giving a false representation of their learned labours, as if they were quite trifling and of no use. This, however, seems contrary to his real sense, and true meaning; since, if, as *he* represents them, they had indeed done nothing, and the testimonies collected by the venerable Primate and his learned editor are not at all to the purpose, and shew a want of judgment, he would scarce have appeared so much

(c) 1690.

affected with them, or thought it worth his while at all to mind them. Renaudotius seems yet more out of humour with Wharton; 'He, he intimates, 'made it his business in the most violent manner to 'abuse or revile the catholics, and that in a way 'peculiar to himself, in a new and unusual one;' because he called them *heretics:* or gave them a name, of which *they* make so ill and common an use, to expose protestants to the hatred and cruelty of the common people. But it is certain, whatever is to the purpose, *this* is not, nor cannot be.

I could indeed have wished, that you had had time and leisure to have made your remarks on these observations of this learned writer, as you once intended to have done. They would have been an ornament to the following book, and a recommendation of it to learned readers. But since you was obliged to decline it, I have done what I could, in my plain and unlearned way, to answer your intention, though, I am very sensible, to the reader's great disadvantage.

It was an observation made by our learned Dean Bridges, that 'it is a (*d*) world to see how 'the greatest learned and best of all, when they 'have once dieply conceived an opinion, will draw 'things to their own construction.' One would wonder indeed how some of these opinions should ever come to be so much as once thought of by

(*d*) wonder.

soberminded men. But even this too is not new, since we are assured by one who knew it very well, and lived above seventeen hundred years ago, that there was nothing so absurd but what had some of the philosophers for its patrons and defenders. When I first read the following assertion of as learned a man as any in his time, John Christoferson, Bp. of Chichester, 1557, I was pretty much shocked. It is this; '(*e*) When they, the people, 'come to churche and heare the priestes who sayeth common prayer for all the whole multitude; 'albeit *they understande them not,* yet if they be 'occupied in godly prayer themselfes, it is sufficient 'for them. And lette them not so greatly passe 'for *understandynge* what the priestes say, but (*f*) 'travayle themselfes in fervent praying, and so 'shal they hyghly please God. Yea and experience hath playnlye taught us, that *it is* much 'better *for them* not to understande *the common 'service of the churche then* to understande it, because, that when they heare other prayinge with 'a lowde voyce in the language that they *understande,* they are (*g*) lettid from prayer themselfe, 'and so come they to such a slackness and negligence in prayinge, that they, at lengthe, in maner 'praye not at all.' But the difficulty is, how they, who *hear* others praying, can join with them in

(*e*) Exhortation to beware of rebellion, &c.
(*f*) labour. (*g*) hindered.

prayer, and make it their own, if they do not *know* or *understand* what it is they pray for. It is sure *their* prayers, if they do pray, cannot, unless it be by chance, be the prayers which the minister, as their mouth, says with a loud or audible voice: *they* cannot accompany *him* with their hearts, as not knowing what it is he prays for. And if they cannot, to what purpose do they assemble and meet together to ask those things which are requisite and necessary for them?

Renaudotius is so ingenuous as to own, that in his opinion *we are not to enquire what the church ought to do, but what it has done:* as if the church or the community of Christians might do what they *ought not*, or, that *their practice* or *usage* might be contrary to *right* and *duty*. However, this is that which the learned Primate inquired into, the consequence of which was, his making it plain and manifest, that in the *six* first ages after Christ's ascension a foreign language was not yet received or made use of in divine worship, nor the reading the Holy Scripture in their mother tongue forbidden to the people. *Illud manifestum fecimus*, says he (*h*), *prioribus sex a Christi ascensione seculis, linguam peregrinam in Sacris nondum fuisse receptam, neque etiam populo Scripturæ lectioni interdictum.* So far, you observe, Renaudotius himself leaves the field entirely to Usher and Wharton, and could

(*h*) Cap. iv.

make no answer. He slips over all the main things, Scripture, reason, or common sense, the judgment of the *six* first centuries, and the concurring verdict of the wisest and best learned men all the way downward. He owns the truth of this plain and certain matter of fact, that the Holy Scriptures have been translated into the Eastern and Western languages; that when this was done, *they* were the vulgar tongues in which the Persian and Latin Bibles and Liturgies are now extant: that there was a time when at Rome, in Italy, and in Africa, and in many other provinces, *all*, for the most part, spoke Latin, and consequently *understood* the language in which the Holy Scriptures and their common prayers were written, for which the learned Primate accounts in *his fourth* chapter. But Renaudotius observes of the Christians of the East, and particularly of the Egyptians, that it is very rare, that among the Romans the priests are wholly ignorant of Latin, whereas among the Christians of Egypt they are more rare who understand Coptic, and among the laity there are scarce any who know any thing at all of it, and yet they do not leave off celebrating their Liturgy in Coptic, or publicly to read the Holy Scriptures in the same language. Whereas, says he, if the Christians of the east had been of the same mind with protestants, that the sacred mysteries cannot be performed with those prayers which are not understood by the people,

they would have acted as *they* have done; cast away their old sacramental books, and put in their rooms others in the vulgar tongue. And which is most rational, the conduct of the eastern Christians or that of the protestants, let common sense judge.

A learned and judicious writer of our own country (*i*) has observed the same of the Persians, that Renaudotius does of the Egyptians: that all their public or common prayers are even to this day in the old Persian language, in which Zoroastres first composed them above two thousand two hundred years since, of which the common people do not now *understand* one word. But, that when Zoroastres composed his Liturgy, the old Persic was then the vulgar language of all those countries where this Liturgy was used; as the Latin was throughout all the western empire when the Latin service was first introduced therein, and the Holy Scriptures read in that language. But when the language changed, they would not consider, that the change which was made thereby, in the reason of the thing, did require, that a change should be made in their Liturgy also, but retained it the same *after* it ceased to be understood as it was *before*. On which this learned man made this reflection; that it was the superstitious folly of adhering to old establishments against reason that produced this absurdity.

(*i*) Dean Prideaux's Connection, &c. part i. book iv. p. 172. ed. fol.

You observe of the easterns, that they have done what they did in that kind rather ignorantly, supinely, or blunderingly, than out of a premeditated design to cover falsehood, and blind and mislead their votaries: but, that, however, the practice is manifestly evil and absurd; condemned by Scripture, and the plainest sense and reason. Wiclif, Tyndal, Coverdale, our two Archbishops Cranmer and Parker, &c. for the honour of our country, however made a gazing-stock by the reproaches of their malicious adversaries, shewed themselves men of better judgment and understanding, as well as of more probity and integrity, in reviewing the ancient Liturgies and English translations of the Bible, and putting them into intelligible language, or such English as was then commonly spoken. It was a plain matter of fact, of which they were thoroughly sensible, that all languages, and particularly their own, were altered more or less in every age from what they were in the former. They had full proof of this in the old English or Anglo-Saxonic translation of the four Gospels, &c. and in Wiclif's, which succeeded it. The former of these was not only become quite unintelligible for the most part as to the words and spelling, but even the letter or character (*k*) was so different from that which was used after the conquest, as not to be read by the common people,

(*k*) See Caxton's Life, p. 60.

and but by very few even of the learned: so that it was as much, if not more, an unknown language to even the English, as Latin itself.

A learned (*l*) foreigner has remarked, that the more sober-minded of even the (*m*) Roman catholic writers have themselves owned the necessity and usefulness of versions or translations of the Holy Scriptures into the vulgar tongue, and have accordingly made several of them in divers languages. The learned and judicious Erasmus, for instance, asks (*n*), Why it seems indecent for any one to read or pronounce the Gospel in that tongue wherein he was born, and which he understands: a Frenchman in French, a Britain in British, a German in the German language, and an Indian in the Indian tongue? To me, says he, it appears more indecent, or rather ridiculous, that ignorant men and young women, like parrots, mutter their Psalms and the Lord's prayer in Latin when they do not understand what they say, or the meaning of the noise they make. The learned James le Long has observed, that there is nothing more convenient and necessary for a Christian man than the knowledge of the divine oracles which are contained in the sacred pages. That this was the unanimous sense of the great Author, and propagators of the Chris-

(*l*) Turretin.

(*m*) See Usserii Hist. dogmat. cap. x. Adversariorum Testimonia.

(*n*) Præfat. ad Paraphra.

tian faith, seems very evident from the account which this learned man has collected of the several translations of the New Testament into almost all languages, in MS. and in print. He accordingly cites Eusebius, (*o*) affirming, that the Scripture was translated into every language, that all nations might hear it: and Anastasius Sinaita, who flourished about A. D. 561, as giving this reason for the impossibility of the Scriptures being corrupted, or the evangelical and apostolical sayings being universally depraved, that the gospel was translated into the languages of seventy-two nations. Le Long indeed intimates, that it does not follow from thence, as those writers seem to mean, that there can be no nation supposed instructed in the Christian doctrine, into whose vulgar tongue or common speech the sacred text was not translated. Reason, he says, does not suffer us to believe this. But if faith comes by hearing, and hearing by the word of God, it seems to follow, that this word must be intelligible to those who hear it, or, that they, to whom it is spoken, should hear it spoken in their own language, or in their own tongue wherein they were born. If the sound of the apostles went into all the earth, and their words unto the ends of the world, one would think it should be to no purpose if they, to whom their words were spoken, did not know the meaning of them. For,

(*o*) A. D. 315.

as an apostle reasons (*p*), except they uttered by the tongue words easy to be understood, how shall it be known what is spoken? for they shall speak into the air. There is the same reason for the word of God in writing being in the mother or vulgar tongue. For if for this reason it was written (*q*), that men might believe, that Jesus is the Christ the Son of God, and, that believing they they might have life through his name, it is absolutely necessary, that they who peruse it should understand what they read.

It does not follow, that because we cannot prove this by an induction of every particular church, therefore there were any people who were converted to the belief of the gospel, who did not know what the gospel was, or had it not in their own mother tongue. This is now rendered impossible through the loss of those translations; there being, probably, but few copies of them in writing, and *they* subject to the casualties of fire, and war, and depredations. For instance, The Christians of Britain (*r*), (who, very probably, were converted by St. Paul, the Apostle of the Gentiles) it is reasonable to suppose, had the Scriptures in their own language; though by the almost entire destruction which was made of that people, and of their memorials, by the Saxons, and the obscurity of their lan-

(*p*) 1 Cor. xiv. 9. (*q*) John xx. 31.
(*r*) Stillingfleet's Orig. Brit.

guage, it is no wonder, that we have no copy of this translation now remaining: especially when we consider how maimed and defective the few copies are which are left of the old English and Gothic translations.

Renaudotius tells his readers, that 'the learned 'Primate's inferring from what himself and others 'have collected from the Greeks and Syrians having 'anciently their sacred mysteries celebrated in their 'mother tongue, or common language, that there-'fore they are still to be celebrated in a tongue 'understood by the people, is *very false*. Because 'the orthodox Syrians, the Jacobites, and Nesto-'rians, do no more understand the Syriac tongue, 'which has not been in common use for some ages 'past, than our boors or peasants do understand 'Latin.' But if this was *always* the sense of those people, that their sacred things, or publick worship, should be thus performed in a language which they did not know or understand any thing of, why were they *ever* celebrated in the Syriac tongue at all, and not suffered to remain in their own originals? If it was because they understood Syriac, and did not understand Hebrew and Greek, here is, I think, a plain proof, that their sense and opinion *then* was, that the Christian worship ought to be celebrated in an intelligible manner, or in the vulgar or popular tongue of those who attend upon it. That it is not so celebrated now, through the change

of their ancient language, and their not reviewing and accommodating their translation of the Holy Scriptures and their Liturgies to this change, must be ascribed, as has been hinted before, either to their losing their first faith and love, or to their sinking into barbarity and thoughtless stupidity; and sitting down contented with any thing, and worshipping they knew not what. There was a time, this learned man owns, when at Rome, in Italy, and in Africa, and in many other provinces, all, for the most part, spoke Latin, or Latin was the vulgar tongue. This was then a good reason for the Holy Scriptures and Common Prayers being in Latin. But can any one say, that there is as good reason now for their being in that language, which is not now the vulgar tongue, or is not spoke nor understood by the common people? According to (*s*) Nary, one of the (*t*) late catholic translators of the New Testament into modern English, language grows old and unintelligible, therefore it is necessary to review old translations to make them

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(*s*) New Testament, &c. translated out of the Latin vulgate, 1719.

(*t*) Another English translation from the Latin vulgate has been made since by R. Wetham, D. D. and published in two vols. 8vo. 1730. This translator attempts to prove this paradox, that the Latin vulgate is more correct than the Greek: when yet John Benedict assures us, that it abounded with innumerable faults; and our Bp. Coverdale, that it hath bene and yet is so greatly corrupte, as he thought none other translation is.

Ep. dedicat. to K. Henry VIII.

speak the language in use, and be understood by the living generation.

Renaudotius's censure of the Primate, as collecting whatever came to hand without any choice, might, perhaps, be grounded on his inserting among his Collections, the opinion of the Waldenses, Armachanus, Wiclif, Huss, Purney, the Lollards, Bp. Peacock, &c. who have been condemned by the papists for heretics. But does heresy, supposed or real, quite take away men's senses, and deprive them of the use of their understandings, so that they know not what they say or do, or whereof they affirm? Or, because they are supposed *wrong* in some things, must they therefore be *right* in nothing?

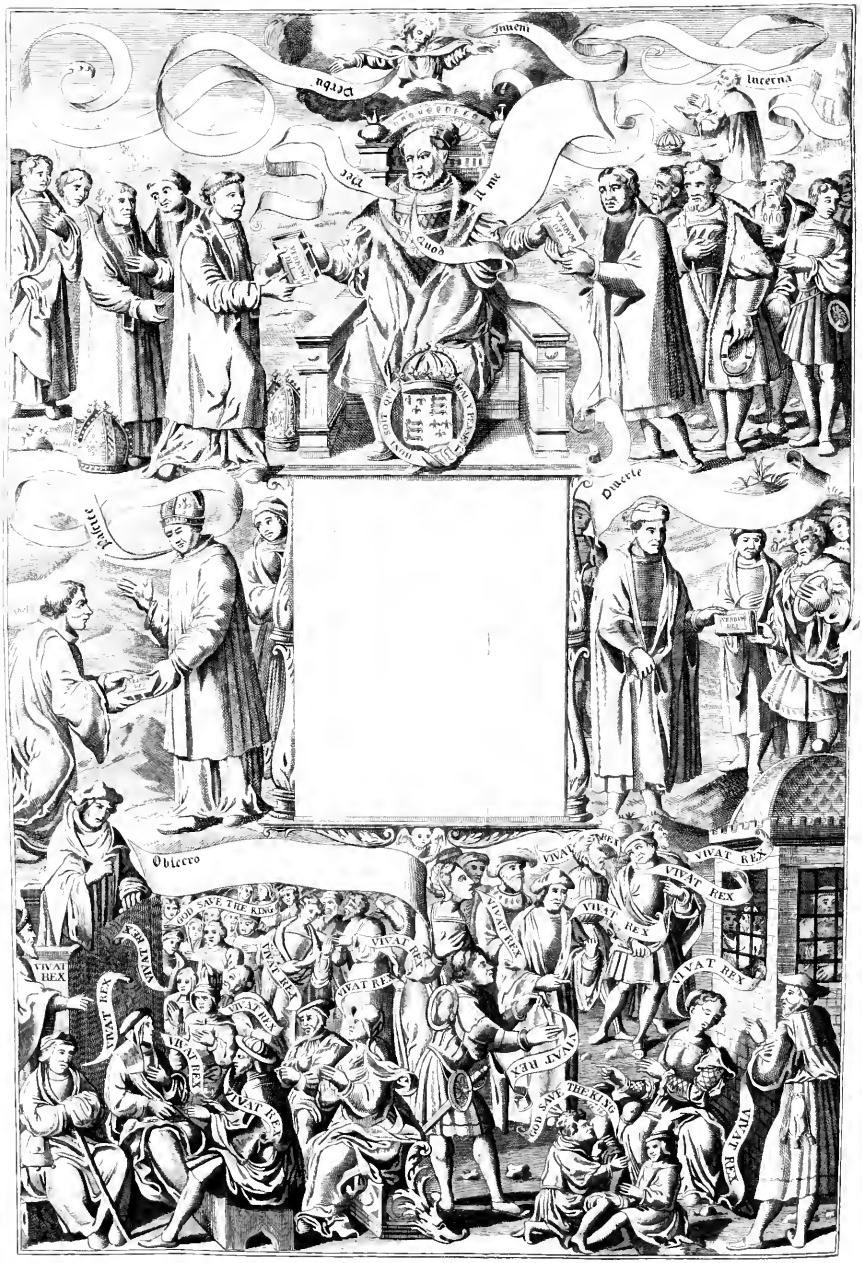
As to his adding, that 'what his Grace has said 'of the versions could be written by no one who 'had the least knowledge of them,' it is all calumny and reproach. The Archbishop did not live indeed to finish his Collections, and put his last hand to them, and therefore there may possibly be some mistakes made: This is owned by his learned editor; but it is plain enough the learned Primate knew very well what he said of the several versions he mentioned. For instance, he tells us of an old Syriac version of the Old Testament made in the time of (*u*) Thaddeus the apostle. His learned editor

(*u*) Andrew Muller tells us, there were two of these Syriac versions, one of the Hebrew in K. Salomon's time, and another from the Greek lxx long after in the time of the New Testament. Dissert. de Syriacis lib. Sacro. versionibus.

adds, that it was made from the Hebrew, and is at this time used by the Maronites in their divine offices. The Primate informs us farther, that an edition of the New Testament in the Syriac tongue and characters was published at Vienna, 1555. Is this writing like a man who had not the least knowledge of the versions of which he pretends to give an account? It agrees, however, with what Renaudotius says himself, who tells us, that, among all the oriental versions, the Syriac is believed to be the most (*x*) ancient. Though, perhaps, the Primate might not think Mullerus's account worthy of credit, who speaks very doubtfully of it, and expressly says, that though he granted, that the sacred books were read in the most ancient times, yet he dared not affirm, that ours were those on which James Syrus Nisiobensis and Ephrem commented, or which the Greek and Latin fathers cited, as Walton had done.

MARGATE, May 19, 1738.

(*x*) Versionis Syriacæ antiquitas ea est, ut, secundum receptissimam Chaldæorum et Syrorem traditionem, coæva sit Salomoni. ——Versio Syriaca Novi Testamenti tempore Apostolorum.
Le Long Biblo. Sacra.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THE

HISTORY

OF THE

ENGLISH TRANSLATIONS

OF THE

BIBLE,

&c.

CHAP. I.

Of the translating several parts of, and the whole Bible, into British, English-Saxon, and the English spoken after the conquest.

AS the miraculous descent of the Holy Ghost (*a*) on the apostles was for this purpose, that every man there present might hear them speak, in the tongue wherein he was born, the wonderful works of God; so we find, that after these wonderful works were written, (*b*) that so men might know the certainty of them, and believe that Jesus (*c*) is the Christ, the Son of God, and that believing they might have life through his name, these writings or declarations were not confined to the language in which they were at first written, but were translated into the several tongues of every nation under Heaven to which the apostles came. This

(*a*) Acts ii. (*b*) Luke i. (*c*) John xx.

is expressly affirmed by Eusebius, that (*d*) both Greeks and Barbarians had the writings concerning Jesus in their own country characters and language. Or, that the New Testament, however, was every where in the vulgar or mother-tongue of the country or people for whose use and instruction it was originally designed. The same is acknowledged by the more learned of the Romanists, 'That '(*e*) it would not be difficult to prove, that long 'before their novelties, who at this day are called 'Protestants, there were translations of the scrip-'ture in the mother-tongue, among almost all the 'nations or people of the Christian name:' Which has been very particularly shewn by F. le Long in his Sacred Bibliotheque (*f*). In an extraordinary consistory held at Rome, A. D. 679, (*g*) about British affairs, it was among other things ordained, That lessons out of the Divine Oracles should be always read for the edification of the churches, that the minds of the hearers might be fed with the Divine Word, even at the very time of their bodily repast. And, indeed, the first synodical prohibition or restrain of this liberty or birth-right of Christians, in the use of the Holy Scripture in their own language, we find was in a synod held at Tholouse, A. D. 1228, on occasion of the doctrine and preaching of the Waldenses, That *the Holy Scripture is the rule of Christian faith; and that the reading and knowledge of it is free and necessary to all men, to the people as well as to the clergy.* In opposition to this principle, the synod then decreed,

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(*d*) Dem. Evang. lib. 3. c. ult.

(*e*) Jam ante ortas eorum qui hodie protestantes appellantur novitates apud omnes fere Christiani nominis gentes scripturæ versiones extitisse lingua vernacula multis probare non esset arduum. F. Simon disq. critica de variis Bibl. edit.

(*f*) See Usserii Hist. dogmat. de Script. & Sacris Vernaculis.

(*g*) Spelman's Councils, vol. I.

in the following terms: (*h*) *We forbid that laymen be permitted to have the books of the Old and New Testament; unless perhaps some one out of devotion desires to have the Psalter or Breviary for divine offices, and the Hours of the Blessed Virgin; but even those they may not have translated in the vulgar tongue.*

When, therefore, (*i*) St. Paul, the great apostle of the Gentiles, who most probably was the apostle of the Britains, had by his preaching converted the ancient inhabitants of this island of Great Britain to the Christian faith, it cannot be supposed but that he, or, however, his successors in that ministry, took care they should have in their own language the things which he or they had preached to them concerning Jesus, though at this time no copies of any such writing are any where remaining. After so entire a conquest as was made of those people by the savage and barbarous Saxons, one need not wonder at the destruction of what records or memorials they had, whether religious or civil.

However, after the Saxon inhabitants of this country were converted to Christianity, we are sure they had the whole Bible in their own country characters and language, and that the four Gospels in the same language were read in their re-

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(*h*) D'Acherii Con. tom. ii. p. 624. But our modern Papists seem to have abated something of the rigour of this decree: since we see here in England, *The Office of the Holy Week according to the Roman Missal and Breviary*, printed in the vulgar tongue. F. Simon thus represents the sense of the Roman Catholic Doctors at present; *Omnino non respuunt Scripturæ S versiones plebeio sermone conceptas, modo non ab omnibus & absque ulla temporis, loci, & personæ restrictione legantur, & ut inquiunt, non prosit potius quicquid obesse potest.* Disquisit. But see Bishop Kidder's Reflections on a French Testament, printed at Bourdeaux, An. Dom. MDCLXXXVI.

(*i*) M. Parker de Antiquit. Ecc. Brit. Test. Usher de primordiis Ecclesiæ Britannicæ. Stillingfleet Orig. Britan.

ligious assemblies. A copy of a very ancient version of the four Gospels in this language, said to be made by one Aldred, a priest, (*j*) is to be met with, we are told, in the very celebrated Code of Eadfride, Bishop of Lindisfarne, about the year 680, as Mr. Selden guessed. In the Cotton Library is a book of the four Gospels, said to be written by Bishop Eadfride himself, and which had the honour to be adorned with pictures, gold, and jewels, by Bishop Ethelwolde, Bishop of Winchester, I suppose about 967, and Bilfridus the Anchorite. Aldred was the author of the interlineary Saxon version, or Glos, as he calls it himself. But however this be, the learned compiler of the Catalogue of the MSS. in the Cotton Library does not mention, so far as I can find, any such Anglo-Saxon MS. A Saxon copy of the four Gospels was, by the assistance and encouragement of our learned Primate, Matthew Parker, printed by that learned and indefatigable confessor and martyrologist, John Fox, from a MS. now in the (*k*) Bodleian Library, N. E. F. 3. 15. with the following title, The Gospels of the fower Evangelists (*l*) translated in the olde Saxons tyme out of Latin into the vulgare toung of the Saxons, and now published by testimonie of the same. At London by John Daye, dwelling ouer Aldersgate, 1571. Cum Privilegio Regiæ Majestatis per decennium.

In a dedication of this book to the Queen, it is observed, That 'by Archbishop Parker's industrious diligence and learned labours, this booke with 'others moe had bene collected and searched out of 'the Saxons monuments.' And the Archbishop himself gave the following account of it; (*m*) *Edidit etiam quatuor Evangelia Saxonico idiomate: ut*

(*j*) Auctarium Hist. Dogm. J. Usserii, p. 465.
(*k*) Hickesii Catal. veterum librorum septentrionalium.
(*l*) Bibli. Pepysiana. (*m*) De Antiquitate Brit. Eccles.

liqueret Scripturas antea fuisse vulgari sermone Anglicano populo notas. This was the method that learned prelate took to confute the Papists' impudent boast of antiquity, and their as shameless fiction of the novelty of the faith and worship of the Protestants: Out of their own mouths he condemned those wicked servants.

Thus about this time the (*n*) Archbishop published in Saxon and the present English, a Sermon on Easter Day of the Paschal Lamb, and part of a Letter of Elfrike Abbot of St. Albans, written by him to Wulfsine Bishop of Scyrburne, A. D. 950. These his Grace called '*A Testimonie of Antiqui-*
'*tie, shewing the auncient Fayth in the Church of*
'*ENGLAND, touching the Sacrament of the body*
'*and bloude of the Lord here publickly preached,*
'*and also received in the SAXONS tyme above*
'600 *years ago.*' In a preface prefixed to them, it is said, that it was owing to the Archbishop's diligent search for such writings of history and other monuments of antiquity, that these pieces were brought to light. And because these tracts are so plain and express against the bodily presence, which the Papists pretend was never opposed before Berengarius's time, about 1050, and that they of the Roman church are apt to complain of misrepresentation, therefore at the end of these tracts the Archbishop added a certificate, signed by himself, the Archbishop of York, and thirteen other Bishops, attesting, That 'this Saxon Homily with the other tes-
'timonies did fully agree to the olde auncient bookes
'from whence they were taken, and were truly put
'forth in print without any adding or withdrawing
'from the same.' But to return to the Saxon Gospels.

(*n*) At the top of the title-page of my copy of this little book, 12mo. is written, *Liber D.* [Daniel] *Lewes ex dono reverendissimi patris Matheri Canter' Archiepis.* It has no date, but was Imprinted at London by John Day, dwelling over Aldersgate, beneath St. Martyns.

Mr. Fox, in his aforesaid dedication to the Queen, tells her Majesty, That 'our countryman Bede did 'translate the whole Bible in the Saxon tounge: 'that he translated againe the gospell of St. John in 'the English tounge a little before his departure; 'that K. Alfrede translated both the olde and the 'newe Testament into his own native language: 'and that, if histories be well examined, we shall 'finde both before the conquest and after, as well 'before John Wickliffe was borne, as since, the 'whole body of Scriptures by sondry men translated 'into thys our country tounge; insomuch, that Tho-'mas Arundell, then Archbyshop of Yorke and 'Chauncellour of England, at the Funeral Sermon of 'Queen Anne, who dyed 1394, as Polidore seith, did 'auouch, that she had the Gospells in the vulgare 'tounge with divers expositors upon the same, which 'she sent unto hym to be viewed and examined (*o*).'

In this edition the Saxon is printed in large letters in an inner column, taking up about two-thirds or more of the page; and in the outer column, opposite to the other, is English as now spoken, or what is called the Bishop's translation, published by Archbishop Parker, A.D. 1568. This Saxon translation was made from the Latin vulgar, and is a sort

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(*o*) This account seems to have been taken from a Paper communicated to Mr. Fox by Archbp. Parker, and by him inserted in his Acts and Monuments with this title, *A compendious olde Treatise shewing how that we ought to have the Scripture in English; Ed. 1st, p.* 452. In this Paper it is reported, that Queen Anne had in Englishe all the iv Gospels. But this *Englishe* seems not to have been the English spoken after the Conquest, but the Anglo-Saxonic. For thus John Hus quotes the Words of Dr. Wiclif in his little Book of the threefold bond of Love, 'That the noble Queen of England has the Gospel written in three languages, the Bohemian, Teutonic, and Latin.' Replicat. contra Anglicum Joan. Stokes, p. 136. ed. 1715. It is further said in this Paper, that a man of London, whose name was Wyring, had a Bible in English of northern speech, which seemed to be 200 years old.

of verbal rendering it. Another edition of this version was published by the learned Dr. Thomas Marshall, 1665, who tells us, he neither could find any thing of the author of this translation, nor settle the (*p*) age of it; which no body need wonder at, since from the variations of the stile he was led to believe it was not the work of one hand, and that the Gospel of St. Matthew alone had two different interpreters or translators.

In his observations on the Anglo-Saxonic version of the Gospels, the Doctor remarks, that to any one who reads the tracts written in Saxon by Abbot Ælfric, (*q*) of the Old and New Testament, it must be very obvious to note what books of the Old Testament he translated into Anglo-Saxonic, the vulgar language of his time; since in those treatises they are thus named, viz. Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, four books of Samuel, entitled in Latin Liber Regum, a fifth book called Verba dierum, or Chronicles, the Psalter, three books of Solomon, viz. Proverbs, Ecclesiastes, the chief of all Songs, two books more placed with Solomon's Works, viz. the book of Wisdom and Ecclesiasticus; the prophets Isaias, Jeremias, Ezekiel, Daniel, the twelve prophets, Esdras, Job, Tobias, Hester, Judith, Machabees. From whence one may conclude, that since that Abbot translated so great a part of the Old Testament, and even some of the Apocryphal books, it is in no wise to be doubted that the books of the New Testament were before turned into Saxon, and commonly

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(*p*) Dr. Marshall tells us, that in the front of the MS. of these Gospels belonging to the public library of Cambridge, is written in an old hand in Latin and Anglo-Saxonic, This book gave Leofric, Bishop of the church of St. Peter's in Exeter, for the use of his successors: and that this Leofric died A. D. 1071, or 1073.

(*q*) See W. L'Isle's edition of this Treatise, 1623.

read in that language. Some fragments of this translation of the Old Testament, viz. part of the Octateuch, and of the Book of Job, were printed, by the encouragement of that learned reviver of the study of the Gothic and Anglo-Saxonic tongues, Dr. George Hickes, at Oxford, with the Junian types, by Mr. Edward Thwaits, A. D. 1698; to which is added, the Apocryphal piece, called The Gospel of Nicodemus, in Anglo-Saxonic, and a fragment of the History of Judith in Dano-Saxonic. As to the Psalter, the above-mentioned Dr. Tho. Marshall observed, it had a great many Saxon translators, as appears by the various readings of four MSS. which are exhibited by Mr. John Spelman in the margin of his interlineated Psalter, which he published A. D. 1640. And another MS. copy in the possession of the learned Francis Junius, which disagrees with all the others, and appears to have been written some time after the death of King Ælfred, since in the Kalendar prefixed to it at the vii Calend. Novemb. it is thus noted: Ælfred rex obiit.

On this occasion our antiquary, William L'Isle, Esq. of Wilburgham, who published in Anglo-Saxonic and English the above-mentioned treatises of the Abbot Ælfric's, observed, that 'had that good 'ordinance, first enacted by God, Deut. x. 5. for 'the preservation of the book of his law, by keeping a copy of it in the ark, been continued, 'and standard Bibles been preserved in our cathe-'dral churches, as it has been since appointed by 'King Ælfred, we might now have shewed the 'whole Book of God, or the entire Old and New 'Testament in Saxon, which was the English of 'those times, translated both by that King and the 'Archbishop of Canterbury, Ælfric (r).'

(r) See Archbishop Parker's Preface to his Testimony of Antiquitie. Wharton de duobus Elfricis dissert.

In the translation of the New Testament, especially of the three first Gospels, Dr. Marshall has observed, there are some things which differ from the Latin version now in use, and which seem to be taken from one more ancient, viz. the very ancient Greek and Latin MS. copy of the New Testament which the learned Theodore Beza gave to the university of Cambridge. Among other instances of this, he mentions the interpolation in Matt. xx. betwixt the 28th and 29th verses, which is in the Cambridge, Bennet, and Hatton MSS. though omitted in the printed copy. Ge ÿlmaȝ tozeȝeonne on ȝehþæȝum þinȝe, &c. This assument or addition Dr. Marshall says he never could (s) find any where but in this Anglo-Saxonic translation, and that very ancient Greek and Latin MS. copy of Beza's. As in Luke xvii. 7. some Latin copies have after *pascentem, oves,* and others *boves;* this translation follows the former, oȝȝe ſceþ læſȝendne, but Wiclif's translation is, *erynge* or *lesuynge oxen.* By what we have of this translation, it appears it was a verbal translation of this old Latin copy, without always shewing regard to the idiotism or propriety of the English. Thus Matt. i. 23. ſoȝlice ſeo þæmne hæþȝ on innoȝe.—Vere illa virgo habebit in ventre.—And John ii. 4. la þiþ hþæt iſ me ⁊ þe; Woman, what is me and thee? Though indeed Matt. viii. 29. this idiom of the Latin seems rendered more agreeable to that of the English.—hþæt iſþe ⁊ uſ ȝæmæne? What is betwixt thee and us? I add, that the makers of this translation seem to have had no notion of what the papists are so fond, that in the ancient Latin edition are certain words called sacred, as *Baptism, Penance, Synagogue, Scribe,* &c., since we find them all translated into English, as *Baptism* is rendered þulluht, *Penance* ðæðbote, *Synagogue* ȝeſamnun-

(s) See Mills's N. Testament, ed. Kuster, p. 45.

ȝum, *Scribe* bocepe, &c. So *Amen* is translated ſoðlice. F. Simon observes, that the best translators of the New Testament have kept in the word *Philacteries;* but here we see it translated healſbec, or *Neckbooks.*

This Anglo-Saxonic translation is, we see, divided into sections, over each of which is placed a rubric, directing when it should be read. For instance, Mat. i. 18. Ðýſ ȝoðſpel ȝebýnað on mýðpinterpæſ mæſſe æfen, *This Gospel is to be read on Mid-winter's mass even.* Which is, I think, a good proof, that at this time the Holy Scriptures were read in the public service of the church in a language which the people understood. When this translation was made, is very uncertain; it seems as if it was some time in the 6th or 7th century, since Bede died A. D. 734.

Our learned (*t*) Mr. Camden has observed, that under our Saxon Kings all money accounts passed by the names of *Pence, Shillings, Pounds* and *Mancuses:* five of these pence made their shilling; forty-eight of the shillings made their pound; and four hundred of these pounds were a legacy for a king's daughter: and, that by these names they translated all sums of money in their old English Testament, as talents by pundes, tin þuſenð þunda, Mat. xviii. 24; the thirty pieces of silver, Judas's price of treason, by thrittig scillinga, þrittiȝ ſcýllinȝa, Mat. xxvi. 15; the tribute money by ænne penine, Mat. xxii. 19.; the farthing and the mite by feorðlinȝ and feorðunȝ peninȝeſ, Mat. v. 26. Mark, xii. 42; only, the stater found in the fish's mouth they translated by wecg, æn pæcȝ, Mat. xvii. 27.

As all languages are in a flowing condition, and never continue long in one state; so it was not a great while before, by a change of the civil govern-

(*t*) Remains, p. 181. ed. 1637.

ment here in England, which did all it could to abolish the native language of the inhabitants, and introduce the French, the Saxon language was so altered, that the inhabitants could understand very little or nothing of what had been their mother-tongue, or however that of their English ancestors. By this means the translation of the Holy Scriptures into the Anglo-Saxonic tongue was of little or no use to the subjects of England soon after the conquest, or however to those of the vulgar sort.

The Bible being thus in a tongue unknown to the common people, since it was now in Latin only, and not very common even in that language, and the Saxonic being grown obsolete and out of use, an opinion, it seems, prevailed, that the knowledge of the Scriptures was unnecessary, nay, that it was not lawful for private Christians to read them in the tongue wherein they were born. Nay, to that extravagance was this whim at length carried, that one William Butler, a Franciscan Friar, maintained, that 'the prelates ought not to admit of this, 'that every one should at his pleasure read the 'Scriptures translated into Latin.' A paradox which served indeed to justify or excuse many of even the priests of those times, who, as they knew nothing of the Scriptures but what they found of them in their Portuises and Missals, so they were not able to read those portions of them there with understanding; so utterly ignorant were they even of Latin.

However, it pleased God in the times of this ignorance to raise up some of a better spirit, and who had a greater regard for the dignity of the human nature, as well as for the Holy Scriptures. In France, John Beleth, an eminent Paris divine, observed, that (*u*) 'in the primitive church it was 'forbidden to any one to speak in an unknown 'tongue, unless there was some one to interpret:

(*u*) A. D. 1190. Divin Offic. Explicat. proëmium.

'since it was agreeable to common sense, that it 'was a thing perfectly useless for a man to speak 'and not be understood. Hence, he said, grew 'that laudable custom in some churches, that after 'the gospel was pronounced according to the 'letter, or read in Latin, immediately it was explain-'ed to the people in the vulgar (x) tongue. But, 'adds he, which confirms what is said above, *What 'shall we say of our times, when there's scarce any 'one to be found who understands what he reads or 'hears?*'

Here in England, we find by the MS. copies yet remaining, several attempts were made to translate into the English then spoken, the Psalter, the Hymns of the Church, and the rest of the Holy Scriptures. One of the first of these seems to have been Richard Rolle, an hermit of Hampole in Yorkshire, who died A. D. 1349. He translated, and wrote a Gloss in English upon the Psalter. Of this translation of the Psalter by Hampole, we have the following evidence of the translator of a book entituled, (y) 'The Look-'ing-Glass of the Blessed Virgin, written about 1470,' who thus expressed himself: 'I have given but a few 'Psalms translated into English, because you have 'them at hand of the version of Richard Hampole, 'or of that of the English Bible, if you have but 'leave to read them.' Mr. Weever (z) mentions this English Psalter, and supposes Hampole to have been the translator of the New Testament, some passages of which he has transcribed, which shew the translation to be the same with that which I have printed as Wiclif's. But Weever was very singular in this opinion, and indeed seems to have known very

(x) This was in use in the Saxon times here in England, as appears by the Epistles of Ælfric, by which the Mass Priest is ordered to say unto the people on Sundays and Holy-days the sense or meaning of the Gospels in English.

(y) Usher de Scriptu. &c. p. 428, 447.

(z) Discourse of Funeral Monuments, p. 151.

little of Rolle, or Hampole, whom he stiles one Richard, a religious Hermit who lived in the days of K. Henry II. A. D. 1160; whereas he was D. D. an eremite of the order of St. Austin, and lived an hermit about four miles from Doncaster, in Yorkshire, in the reign of K. Edward III. A. D. 1340. To it is prefixed a Prologue, before which, in the imperfect copy in the King's Library, is the following rubric, (*a*) *Here begynneth the prologe uppon the Sauter that Richard hermyte of Hampole translated into englyshe after the sentence of doctours and resoun.* The design of this Prologue is to describe the excellency of the Psalter, which he represents as *comprehending al the elde & newe Testament, and teching pleynly al of it, and the Mysteries of the trynyte and CHRISTIS incarnation.* At the end of it, the author gives this account of his performance (*b*): 'In this werke, says he, I seke no straunge Ynglys, bot (*c*) lightest and communest, and swilk 'that is most like unto the Latyne: so that thai that 'knawes noght the Laytne be the Ynglys may com 'to many latyne wordis. In the translacione I felogh 'the letter als-mekille as I may, and thor I fyne no 'proper Ynglys I felogh the wit of the wordis, so 'that thai that shalle rede it (*d*) them thar not drede 'errynge. In the expownyng I felogh holi doctors. 'For it may comen into sum envious mannes honde 'that knowys not what he suld says, at wille saye that 'I wist not what I sayd, and so do harm tille hym and 'tille other.' Next this Prologue follows, 'Here 'bigynneth the Sauter. Psalmus primus. Beatus 'vir.———In this psalme he spekith of crist and his 'folewris blaundishyng to us, bihotyng blisfulhede to 'rightwise men. Sith en he speketh of veniaunce of 'wikkede men that thei drede peyne, sith thei wolle

(*a*) No. 1512. (*b*) MS. fol. Sidney Coll. Camb: K. 5. 3. (*c*) That that is chast and moost comyn MS. penes Jos. Ames de Wapping: in which this Prologue is placed before the Psalter of Wiclif's translation. (*d*) dar not.

'not loue ioye. He begynneth at the goode man and 'seith, *Blessed is* (*e*) *that man* (*f*) *the whuche ghede* '*not in the counsel of* (*g*) *wikede, and* (*h*) *the wey* '*of synfule stood not, and in the chayer of pestilence* '*satte not.*——Psalmus secundus.—Quare fremuer-'unt gentes.—Whi (*i*) gnastide the folke? and the 'puple thoughte y dil thoughtis? The prophete 'snybbyng hem that shulde turmente crist seith, whi? 'as hoo seith, what enchesun hadde thei? sotheli 'none but yuel wille, for he contrariede her ivele 'lywyng in werke and word, the folke thei were 'tha knyghtis of rome that crucified crist, thei 'gnastide aghen hym as bestis wode without resoun: 'and the puple that was the iuwes, thoughte in ydel, 'that is, in vayne was ther thoughte whan thei 'wende have halde crist euere deed that thei myghte 'not doo, for thi in vayne thei trauelide as eche man 'doth that thorn—pryde and ypocrisye weneth to 'hude cristis lawful ordenaunce.' This, I suppose, is a sufficient specimen of this translation, and the gloss or exposition of it. The translation is, we see, a literal or verbal one from the Latin vulgate; the gloss is generally after the mystical, allegorical way at that time in fashion, and is dry and insipid enough.

In the Harleian Library (*k*) is somewhat a different translation of the Psalter, with a Gloss on it. A specimen of this is the following rendering of the second Psalm, verse 1. '*Quare fremuerunt gen-*'*tes.——Why gnastes the gens, and the peple* '*thoughte ydil thingis?* The Prophete snybband 'hem that tourmentid crist saies, whit the gens thoo 'were the knyttes of rome that crucified crist, 'gnasted as bestes with oute resoun: and the peple

(*e*) the. (*f*) that. (*g*) wickide men. (*h*) stood not in the weye of synnirs, and saat not in the chair of pestilence. (*i*) gnastiden with teeth hethene men and peplis thoughten veyn thingis. MS. Wiclif. (*k*) No. 93. D. 2.

'thoo were the jewes, thoughte vaynte thoughtes: 'that was to holde crist ded in sepulcre that thei 'might not doo, forthi in veyne thei traveilde.'

In the King's Library (*l*) is another imperfect copy of a translation of the Psalter, from Psalm lxxxix. to cxviii. There is nothing in the MS. to shew the author, but it is a very different translation from that just now mentioned in the Harleian Library. It begins as follows. 'Psalmus (*m*) 89. '*Domine refugium.——Lord thou art made refute* '*to us fro generacioun to generacioun.* Here the 'profete, aftir sharp reprouynge of vicious men, was 'movid of the hooly goost for to ymagin and to 'knowe that malicious enmytee and feers pursuyng 'wole sue sone aftir.'

At the end of the MS. of Hampole's Psalter in Sidney College, follow the several Canticles hereafter mentioned, translated and commented on as the Book of Psalms is, viz. here endith the sauter and bigynnen the canticles.

Canticum Isaie xii. Confitebor tibi Domine, &c. (*n*) Lord I schal knowleche to the for thou were wrooth to me strong veniance is turned, and thou hast comfortid me.

Canticum Anne 1 Sam. ii. Exultavit cor meum in Domino, &c.

Canticum Moysi. Exod. xv. Cantemus Domino, &c.

Oracio Abacuch. Abac. iii. Domine audivi auditionem tuam & timui.

Audite Cœli quæ loquor, &c. Deut. xxxii.

Magnificat anima mea Dominum, &c. Luc. i.

Et sic explicit psalterium David.

As the Psalter was thus translated and commented on by divers hands, and the Church Hymns rendered into English, so it seems as if some parts, if not all, of the New Testament, were by different

(*l*) No. 1517. (*m*) according to the Latin Vul. (*n*) MS. penes Jos. Ames de Wapping.

persons rendered into the English then spoken, and glossed or explained in the same manner. In the (*o*) MS. Library of Bennet College, in Cambridge, is a Gloss, in the English spoken after the conquest, on the following books of the New Testament, viz. the Gospels of St. Mark and St. Luke, the Epistles to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, Philemon, and Hebrews, among which is inserted, betwixt the Epistles to the Colossians and Thessalonians, the Apochryphal Epistle to the (*p*) Laodiceans. Of this translation I hope it will not be reckoned impertinent to subjoin the following specimen sent me by Dr. Waterland.

'*Mark* I. 7. And he prechyde sayande, a stal-
'worther thane I schal come efter me of whom I
'am not worthi downfallande, or knelande, to louse
'the thwonge of his chawcers.

'VI. 22. When the doughtyr of that Herodias
'was in comyn and had tombylde and pleside to
'Harowde, and also to the sittande at mete, the
'kynge says to the wench.

'XII. 1. A man made a vynere, and he made
'aboute a hegge, and grofe a lake & byggede a
'tower.

'— 38. Be se ware of the scrybes whylke wille go
'in stolis and be haylsede in the market and for to
'sit in synagogis in the fyrste chayers.

'*Luke* II. 7.——and layde hym in a cratche:
'(*q*) for to hym was no place in the dyversory.'

As for the gloss or comment that accompanies this version, it is very like that of Hampole's on the Psalter. In it are no reflections on the friars, and popish prelates, as is usual in Dr. Wiclif's writings,

(*o*) P. vi. (*p*) See Codex Apochryphus Novi Testamenti, Collect. &c. a Joanne Alberto Fabricio, Anno 1703. p. 853, &c. Usserii de epistola ad Laodicensis dissertatiunculam. (*q*) For there was no place to him in no chaumbre. MS. Magd.

only the gloss is much more in the allegorical, mystical way, than in the literal one.

These translations seem to have been made some time before the flourishing of the famous Dr. John Wiclif; but they were translations of only some parts of the Old Testament, as the Psalter, the Church Lessons and Hymns, and of the New Testament, or rather of some of the books of it, not of the whole Bible, however so far as appears to me at present. And then they seem not to have been published, but made only for the translator's own use.

John Wiclif was born about the (*p*) beginning of the fourteenth century, at Wiclif in Yorkshire, and being bred to learning, was educated in Merton College, in Oxford, where he was first probationer, and afterwards fellow. In 1356 he is said to have written a tract of the last age, in which he exposed the many corrupt ways, then in use, of men's coming to ecclesiastical benefices. But what seems to have made him most known, and to have gained him the greatest reputation, was his opposing the encroachments of the begging friars in defence of the university (*q*). Soon after this he was chosen warden of Baliol Hall, and presented to the rectory of Fylingham, in the archdeaconry of Stowe, and diocese of Lincoln (*r*), which he afterwards exchanged for that of Lotegarshall. In 1365, Archbishop Islip nominated him warden of Canterbury Hall, which his Grace had founded a little before. Being, after the Archbishop's death, ejected from thence by the Pope's bull, he read lectures in divinity in the university, with so universal an applause, that almost every thing he said was received as an oracle. In 1374 he was nominated by the

(*p*) A. D. 1324. See his Life, printed 1720. (*q*) 1360.
(*r*) Nov. 12, 1368.

King, with the Bishop of Bangor and others, to be his ambassador to treat with the Pope's nuncios concerning the provisions of ecclesiastical benefices here in England, claimed by the Pope, and long complained of by our parliaments as very injurious to the rights of the English church; and, as a reward for his faithfulness in executing this commission, had given him by the King (*s*) the prebend of Aust, in the collegiate church of Westbury, in the diocese of Worcester, and the rectory of Lutterworth, in the diocese of Lincoln. But the Doctor having in his lectures at Oxford opposed the temporal dominions of the Popes, and asserted the regale of princes, questioned the power of the keys as claimed by the Roman see, and defended the authority of Christian princes to punish and restrain wicked and disorderly ecclesiastics; the friars, who owed the Doctor a grudge for his taking the university's part against them, and exposing to the people their cheats and tricks to defraud them of their money and goods, complained of him to the Pope, and (*t*) exhibited against him xviii conclusions, which they represented as heretical, and charged him with maintaining. This gave the Doctor a great deal of trouble, which, very probably, had ended in his being put to a violent death, had he not at first been protected by the English court, and afterwards by the schism in the Romish see, occasioned by a double election of Popes. But by these means was he preserved by divine Providence constantly to speak the truth, and boldly to rebuke vice to a good old age, when being seized by the palsy, he laboured under this fatal distemper about two or three years, and then died on (*u*) December 31, A. D. 1384.

(*s*) 1375. (*t*) 1377. (*u*) Bokyngham Reg.

It seems to have been soon (*x*) after this prosecution that the Doctor set about the translating the (*y*) whole Bible into the English then spoken. This translation he made from the Latin Bibles then in common use, or which were at that time usually read in the church: The reason of which seems to have been, not that he thought the Latin the original, or of the same authority with the Hebrew and Greek text, but because he did not understand those languages well enough to translate from them. He likewise chose to translate word for word, as had been done before in the Anglo-Saxonic translation, without always observing the idioms or proprieties of the several languages, by which means this translation in such places is not very intelligible to those who do not understand Latin. For instance, Matt. viii. *Et ecce clamaverunt, dicentes; Quid nobis & tibi Jesu fili dei,* Dr. Wiclif thus translates into English; *And lo they crieden and seiden, What to us and to thee Jesus the sone of god?* Which, however, is as good English, as the Rhemists translation here, *What is between us and thee,* &c. and *What to us and thee,* Mark i. But whether Dr. Wiclif and they translated thus on the same principle, is not in my power to determine. It seems to me not at all improbable, that Dr. Wiclif's reason for so doing, was that which is given in a Prologue to the Psalter of his translation, viz. that they who knew not the Latin by the English might come to many Latin words.

It is likewise to be observed, that the Latin translation from whence this was made, does in many places differ from that which is now established by the Popes of Rome. Thus Luke xv. 8. is rendered, *wher sche teendith not a lanterne and turneth up so doun the hous?* instead of *sweepeth the house,*

(*x*) 1379 or 1380. (*y*) J. Huss replica. contra Anglicum Jo. Stokes, p. 136. c. 1. ed. 1715.

as if the Latin copy used by Dr. Wiclif had *evertit* instead of *everrit*, as Erasmus notes the most ancient Latin copies had: though the Anglo-Saxonic translation here has it ymbrȳneð *stirreth about*. So Matt. xxii. 4. is rendered here *my volatilis ben slayne*, as if in the Latin copy which he used it was *alites* and not *altilia*, as in the present copies. The Reader will find in Dr. Tho. James's book, entituled, *Of the Corruption of Scripture*, &c. many other instances of this variety of the Latin copy used by this translator: I will mention here only one or two more; Matt. xxi. 17. *He wente forth out of the cite into bethanie, and ther he dwelte and taughte* (*z*) *of the kyngdom of God.* In the translator's Latin copy it was certainly *ibi mansit & docebat de regno Dei. Heb.* v. 11. *Of whom ther is to us a gret word for to seye and able to be expowned:* as if he had read, as some MSS. and the old editions of the Latin Bible do still, *interpretabilis ad dicendum* or *docendum*.

However this be, we find heavy complaints made by (*a*) Henry Knyghton, a canon of Leicester, in the neighbourhood of Dr. Wiclif, and cotemporary with him, of his finishing and publishing this translation. 'This Master John Wiclif, says he, translated out of Latin into English the Gospel, which 'Christ had entrusted with the (*b*) *clergy* and *doc-*

(*z*) In some copies it is *taught them.* (*a*) De eventibus Angliæ, col. 2644. (*b*) It is one of the nostrums of the Romish Church, that the faithful, whom they in contempt call the laity or the ignorant, have nothing to do to examine any doctrine in particular from its causes and grounds, and thereby to search out what is true or false; but that this they must leave to the clergy, whom they stile the *masters* and *doctors* of the church, whose property, they say, this is. In opposition to this novelty was the 20th Article of Religion framed, in which it is asserted, in direct opposition to this, That *the Church*, or all the congregation of the faithful, and not the clergy alone, *has authority in controversies of faith.* And accordingly the XXXIX Articles of Religion were enacted by the parliament.

'*tors* of the church, that *they* might minister it to 'the laity and weaker sort according to the exigen-'cy of times and their several occasions. So that 'by this means the Gospel was made *vulgar*, and 'laid more open to the laity, and even to women 'who could read, than it used to be to the most 'learned of the clergy, and those of the best under-'standing: and so the gospel jewel or evangelical 'pearl was thrown about and trodden under foot of 'swine.' Whether by this Knyghton meant, that Dr. Wiclif had translated from the vulgar Latin into English only the whole New Testament, I do not pretend to determine. According to the strictest sense of his words he should mean no more than, that Dr. Wiclif had translated the four Gospels. If so, this is a full evidence, that they were first of all translated by him into the English then used, or however were by him first made vulgar or common to all who could read. But John Huss, very near cotemporary with Dr. Wiclif, assures us, that (c) 'it was said by the English, that the Doctor trans-'lated the whole Bible out of Latin into English.' Dr. Wiclif himself, when he mentions this, uses terms of a larger signification, viz. *the Holy Scripture*, and *God's Law*. Thus in his Wickette, it is heresy to speak of the Holy Scripture in English: And in an Homily on Matt. xi. 23. reputed to be his, he thus complains of the severe usage he met with on account of his translating the Holy Scripture, in the following terms. 'He, Antecrist, hath turned 'hyse clerkes to covetyse and worldely love, and so 'blynded the peple and derked the lawe of Crist, 'that hys servauntes ben thikke & few ben on 'Criste's syde; and algates they dyspysen that men 'shulden knowe Cryste's life, for thenne prestes

(c) A. D. 1400. Replica. contra J. Stokes. See Arundel's Constitution and Lyndwood's Gloss.

'schulden schome of hyre lyves, and specially these 'hye prestes, for thei reversen crist both in worde 'and in dede. And herfore on gret byschop of 'englelond, as men sayen, is yuel payed, that 'Godde's lawe is written in englysche to lewede 'men, and he pursueth a prest for he wryteth to 'men this englysche, and sompneth hym and tra-'veleth hym that hyt is harde to hym to route. 'And thus he pursueth another prest by the helpe 'of (*d*) the pharyses, for he precheth criste's gospel 'frely withouten fables. O men that ben of criste's 'halfe, helpe ye nowe ageyns Antecrist. For the 'perelouse tyme is comen that crist and poule 'tolden byfore. But on coumfort is of (*e*) knyghtes 'that they saveren muche the gospel, and have 'wylle to rede in englyche the gospel of crist's lyf. 'For afterwarde, yef god wul, the Lordeschype 'schal be taken from prestes, and so the stafe that 'maketh hem hardy ageynes crist and hys lawe. 'For *thre* sectes feyghten here ageynes cristene 'mannes secte: the *fyrst* is the pope and the car-'dynals by false lawes that they han made: the '*secounde* is (*f*) emperour byschopes whuche dy-'spysen criste's law: the *thyrdde* is these phary-'sees, possessyoners and beggares. And alle these 'thre goddes enemyes travelen in ypocrisie, and in 'worldely covetyse and ydlenesse in goddes lawe. 'Crist helpe hys churche fro these fendes for they 'fyghten perylously.'

By *one great Bishop of England* is, I suppose, here meant John Bokynham, at this time Bishop of Lincoln, in whose diocese Dr. Wiclif was promo-

(*d*) The friars. (*e*) Erant etiam milites——cum ducibus & comitibus. Isti erant præcipue eis adhærentes & in omnibus eos faventes. Isti erant hujus Sectæ promotores strenuissimi & propugnatores fortissimi; erantque defensatores validissimi & invincibiles protractatores. Knyghton de event. col. 2661. (*f*) Prelati Cæsarei Trialogus.

ted, and by whom, it seems, he was summoned and prosecuted for his translating the Scriptures into English. Ay *another Priest* seems intended William de Swyndurby, a Priest of Leicester, in this diocese. This Swyndurby, according to (*g*) Knygton, usually preached in St. John's chapel, near Leicester, and very oft in the churches at Leicester and thereabouts, and was a popular preacher, and much followed. But being represented to the Bishop as a disciple of Wiclif's, and accused of preaching many things erroneous and heretical, he was immediately suspended and inhibited from preaching in the chapel before-mentioned, or in any church or church-yard within the diocese of Lincoln. This appears by the date of the Bishop's commission, &c. to have been done about 1381. It must therefore have been some time before this that Dr. Wiclif's translation of the Bible, or however of the New Testament, was finished and published.

MS. copies of the New Testament of this version, of which Dr. Wiclif is commonly reputed the author, are very frequently to be met with in the private libraries of gentlemen, as well as in the more public ones of the universities, colleges, &c. The learned (*h*) Dr. Thomas James observed of it, that it agrees verbatim with the vulgar Latin, some of the gross faults only excepted. Our learned (*i*) Selden thus distinguished it; Wiclif, says he, because it was the usage before to understand by the Latin word *presbyter*, what in English we call (*k*) *priests*, always uses the word *eldermen* to translate the Latin *seniores*. So again, John Wiclif intended the title of the Prologue to the seven Catholick Epistles to be this: *Here——biginneth a prolog on the pistlis of cristen feith that ben seven in ordre.*

(*g*) De event. col. 2666. (*h*) Corruption of the Fathers, p. 277. (*i*) De synedriis. (*k*) Notione hiereone seu sacerdotum.

So elsewhere, Wiclif, James v. *If any of ghou is sorewful, prie he with patient soule and seie he a salm:* which very exactly agrees with the copies of the New Testament commonly said to be of Dr. Wiclif's translation. He adds, as a description of the MS. which he used, that in the 1 Cor. xvi. 22. it is *Be he cursed Maranatha,* with this addition in the margin of the book, *that is in the comyng of the Lord:* whereas, in the MS. copy which I have, these last words are interlined in a small hand thus; *that is unto the comynge of oure Lorde.* Mr. Fox has copied from Bishop Longland's Register a few texts extracted from the little books or parcels of Wiclif's translation found on some of his followers, or else repeated by them memoriter, as what they had learnt them from: which, though they vary somewhat from the MSS. of the New Testament, yet any one will judge by comparing them, that they are of the same translation; which is therefore a further proof, that this translation was then thought to be Dr. Wiclif's. The learned Dr. Tho. Marshall guessed it to have been made about 300 years before *his* time, *i. e.* about 1370, which falls in with Dr. Wiclif's age.

At the end of some of the MS. copies of the New Testament of this translation, are the Pistils read in churches after the use of Sarum, taken out of the Old Testament. Some of these lessons or epistles are of a different translation from that of Wiclif's Bible, but much the greater part of them agree exactly with it.

To the several books of the New Testament of this translation of Dr. Wiclif's are prefixed the Prologues or Prefaces of St. Hierome, as they are vulgarly called, with some (*l*) additions, as it seems, of

(*l*) In the Preface to St. Luke's Gospel a great part is omitted; particularly the conclusion which ends with St. Luke's Preface,

the translator's. Bishop Bale calls these Prologues Wiclif's own, and intimates as if he likewise added *Arguments*, or the contents of the several books or chapters. But this seems a mistake, owing to the Bishop's not examining the MSS. of this translation with more care. However this be, it is observed, from a collation of several of the copies of this translation, that they are generally written with great care and exactness. Archbishop Usher tells us from the Register of William Alnewick, Bishop of Norwich, 1429, quoted by Mr. Fox, that the price of one of these English New Testaments was four marks and forty pence, or 2*l.* 16*s.* 8*d.*, which, the Archbishop observed, is as much as will now buy forty New Testaments.

Bishop (*m*) Bonner said, that he had 'a Bible in 'Englyshe translated out of Latyne in tyme of here-'sey almost eightscore years before that tyme, *i. e.* 'about 1395, fayre and truly written in parche-'ment, in which in the xx chapiter of Exodus 'where the x commandments are rehearsed and 'numbred thus it was written:

'*And the lord speek alle thes wordes, I am the 'lorde thi god that hath lad the out of the londe of 'Egypte from the house of thraldome: thou schalt 'not have alyen goddys before me, thou schalt not 'make to the graven thing, ne eny lycknesse that 'is in heven abown and that is in erthe benethe, ne 'of hem that ben in waters under erthe, thou schalt 'not anoure hem ne herye hem, &c.*

'Moreover, in the xxvi chapiter of Leviticus, 'where the commaundementes be also touched, 'ther is it also written thus:

'*Ghe schuln not make to ghou a mawmett and 'graven thing, ne tytles ghe schuln rere, ne huge 'stone ghe schuln putten in ghor erthe that ghe 'honour it,* and so fourth.

(*m*) Of the Seven Sacraments, 1555.

'Besides this, in the v chapiter of Deuteronomye 'it is wrytten thus:

'*Thou schalte not haue alyen goddys in my syght,* '*thou schalte not make to thee graven thinge,* '*ne lyckenesse of alle thinges that in hevene ben* '*above and in erth benethe, and that dwellen in* '*waters under erthe, thou schalt not honoure hem* '*ne herye hem, &c.*'

The use which the Bishop makes of this, is to shew, 'That by these places so translated even in 'the noughty tyme, as he calls Wiclif's age, it is 'evident, that men were not then so impudent and 'false as they in *his* time had been, for they nei-'ther coulde nor durst, as some in his time, viz. 'Tyndal, Coverdale, &c., falsly had done, translate 'an (*n*) *idoll* or a *graven thinge* into *an image.*'

This MS. seems now to be in the Bodleian Library thus distinguished, MS. Fairfax, No. 2. It is a large Bible in English done very fairly on vellum. At the end of the Apocalypse, before the general table, is written,

Ye eer of ye lord m. cccc (*o*). & viii, *yis book was endid.*

In St. John's College, in Oxford, is a (*p*) MS. of

(*n*) The words translated in the MS. above-mentioned, *mawmett* and *graven thing*, are in the Latin, *idolum* and *sculptile;* the former of which is in the Saxon translation rendered heapga, a *temple* or *grove;* the latter agnafene godaf and gnæft gepeopc; the Chaldee translates it *image.* Ainsworth in loc.

(*o*) This C has been scratched to make the date seem older.

(*p*) It is a very fair one, and neatly written. On the top of the leaf, before Genesis, is written in a very fair hand; *The translation of the Bible in Englishe, by Master John Wiclife, in the time of King Edward the third, written with his owne hand.* But this is placing the date somewhat too early, as it seems to me, supposing it true that it was written by Dr. Wiclif himself, or with his own hand. Mr. Herne had a copy of this translation which is said to have been written 19 Edw. III., or A. D. MCCCXLV.

the Old Testament, said to be of Dr. Wiclif's own writing, which ends with the second book of the Maccabees, in which the translation of the above-mentioned places is as follows:

Exod. xx.

'And ye lord spak alle yese wordis. I am ye 'lord god yat ladde yee out of ye lond of egypt fro 'ye hous of seruage. You shalt not haue alien 'goddis bifore me. You shalt not make to yee a 'grauin ymage, neyir ony licnesse of ying which is 'in heuene aboue, and which is in erthe binethe, 'neythir of yo yingis yt ben in watris undir erthe, 'you shalt not herie yo neyer you shalt worshippe.'

Levit. xxvi.

'—— Ye shulen not make to you an ydol and a 'grauen ymage, neyer ghe shulen reyse tytlis, *yt is 'auteris for ydolatrie,* neyer ghe shulen sette a 'noble stoon in your lond yat ghe worshipe it.'

Deutero. v.

'——You shalt not have alien goddis in my 'sight, you shalt not make to yee a grauen ymage 'neyer a licnesse of all yingis yat been in heuene 'above & yat ben in erthe binethe & yat lyven in 'watris under erthe, you shalt not herie hem & 'thou shalt not worshippe hem.'

It is the same in the following MSS. which I have had collated on this occasion, with a small variety of spelling according to the times in which they were written, viz. King's Library 1, 2. Sion College Library, MS. Bodlei. NE. F. 10.4. The words in Levit. xxvi. which are scored in St. John's MS. are omitted in the others; but this I take to be only an argument, that St. John's MS. is not so old as it is pretended to be. However, it shews what was the common opinion, viz. that this translation, of which there areso many MS. copies, was Dr. Wiclif's.

In this translation we may observe, that those words of the original which have since been termed

sacred words, and therefore not to be translated, are not always thus superstitiously regarded. Thus for instance, Mat. iii. 6. is rendered *weren waschen* instead of *were baptised,* though for the most part they are here left untranslated, or are not rendered into English so frequently as they are in the Anglo-Saxonic translation. So for the Hebrew and Chaldee words, which in our modern translations are left without any translation, they are here often made English. Thus Mat. v. *raka* is rendered *fugh* or *fogh,* q. d. *I can't endure thee;* and ch. vi. *Mammon* is translated *richesse.* At other times indeed are these foreign words retained. For instance, Matt. xxi. 9. is thus translated, *Osanna to the sone of Davith—Osanna in high thingis;* whereas in the former English translation we find these words rendered thus; þal ȳ ȝu Dauiðeȝ ȝunu———ȝȳhum hæl on hehneȝȝum. *We wish you all happiness you son of David.—May you be to the utmost prosperous. Or health and happiness attend you in the best manner.*

But, notwithstanding, so offensive, it seems, was this translation of the Bible to those who were for taking away the key of knowledge and means of better information, especially in matters of religion and eternal salvation, that a bill, we are told, was brought into the House of Lords (*q*) 13 Ric. II. for the suppressing it. On which the Duke of (*r*) Lancaster, the king's uncle, is reported to have spoken to this effect: 'We will not be the dregs of all; 'seeing other nations have the law of GOD, 'which is the law of our faith, written in their own 'language.' At the same time declaring in a very solemn manner, 'That he would maintain 'our having this law in our own tongue against 'those, whoever they should be, who first brought

(*q*) A. D. 1390. (*r*) John Fox's Preface to the Saxon Gospels, A. D. 1571. Cl. Usserii de scripturis & sacris vernacu.

'in the bill.' The Duke was seconded by others, who said, that 'if the Gospel, by its being trans-'lated into English, was the occasion of men's run-'ning into error, they might know, that there 'were more hereticks to be found among the Latins 'than among the people of any other language. 'For that the Decretals reckoned no fewer than 'sixty-six Latin hereticks, and so the Gospel must 'not be read in Latin, which yet the opposers of 'its English translation allowed.' Upon which, it is said, the bill was thrown out of the House.

This success, perhaps, gave encouragement to some of Dr. Wiclif's followers to review this translation, or rather, to make another not so strict or verbal as this, but more according to the sense. Of this the MS. copies are more rare and scarce. One of the Old Testament is in the Bodleian Library, marked NE. F. 10. 4. another MS. Fairfax, No. 2, which, as I said before, once belonged to Bishop Bonner. Two others of this translation are in the Libraries of Queen's College at Oxford and of Lambeth: in the Bodleian Library is likewise a MS. of the New Testament of this translation among Archbishop Laud's collections, and marked L. 54. In the Libraries of Sydney and Maudlin College in Cambridge, are two other MS. copies of the New Testament of the same translation, with some variations from that in the Bodleian, and with different prologues before the several books. In the last of these, of which I had the perusal by the favour of the learned Dr. Waterland, the worthy master of the college, the words there used are oft explained by synonymous ones, or by large explanations. For instance:

Incorruptible, *that may not dye ne ben peyred.*
Creatore, *that is, maker of noughte.*

Yuel fame, *or schendeschepe.*
Maales, *or men.*
Acorden not, *or bysemen not.*
Bakbyteres, *or soweres of discorde.*
Detractoures, *or opin bakbyteres.*
Proude, *highe ouer mesure.*
Affeccion, *or loue.*
Benignite, *or good will.*
Accepcion of persones, *that is put oon bifore another that is witouten deserte.*
Sacrilegie, *that is theft of holy thenges.*
Prepucie, *or custom of hethen men.*
Iustified, *or founden trew.*
Prevarication, *or trespassing.*
Allegorie, *or gospells undirstondyng.*
A libel, *that is a litil boke.*
A byliber of wheat, *that is a weighte of tweye pound.*
With wonder and extasi, *that is, lesyng of mynde and resoun and lettyng of tonge.*
Oolde botellis, *or wyne vessells.*

The (s) MS. in Sydney College Library has yet more of these explanations. The following texts may serve for a specimen of it.

'*Mark* i. 7. ——— and prechid seiynge, a 'strenger than I schal come aftir me, of whom I 'knelynge am not worthi for to undoo *or unbynde* 'the thong of his schon.

'— vi. 22. Whanne the doughtir of the ilke 'Herodias hadde entred in and lepte and plesid to 'Heroude and also to men restynge, the kynge seide 'to the wenche.

'— xii. 1. A man plauntid a vynegherd & put-'tede about an hegge, & dalf a lake and buldid a 'towr.

(s) K. 5. 4.

'*Mark* 38. Be ghe war of scribis that wolen
'wandre in stooles, and be saluted in chepynge,
'and sit in synagogis in the firste chaiers.'

In this MS. of Maudlin College the divisions of the chapters are not exactly the same with those in the MS. of Dr. Wiclif's translation. For instance, 2 Cor. ix. begins here at 2 Cor. ix. 2. in the other version; and Chap. x. at Chap. x. 2. according to our present distinction of the chapters and verses.

But to give the Reader as perfect an idea as I can of these translations of Hampole's, Dr. Wiclif's, &c. I will here transcribe the *Magnificate* of these several translations, communicated to me by Dr. Waterland, and so he may compare them with that which is printed in the edition of the New Testament of Dr. Wiclif's translation.

Hampole.

My saule (*t*) wurshipes the Lord, and my (*u*) gost joyed in God (*x*) my hele.

For he loked the mekenes of his handmayden.

Lo for whi of that blissful me schal say all generacions.

For he hath done to me grete thinges that myghty is, and his name haly.

And the mercy of hym fro kynreden to kynredens to the dredand him.

MS. *Bennet.*

My soule hogis or lofys God, and my spirit joyed in God my hele.

For he has byholdyn the mekenes of his handemaydden.

Lo therfōre blyssed me schal say all generaciouns.

For he has done grete thinges, for he is mighty and holy tho name of hym.

And his mercy fro progeny to progenyes to tho dredande hym.

MS. *Sydney.*

My soule magnyfieth the Lord and my spirit hath gladid in God myn helthe.

For he hath biholden the mekenesse of his hondmaiden.

Lo forsothe of this alle generaciouns scholen seie me blessid.

For he that is mygtti hath don to me greet thinges and his name holi.

And his merci fro kynrede into kynredis to men dredynge him.

(*t*) worschipith.

(*u*) goost made ioie.

(*x*) myn helthe.

Hampole.

He did myght in his arme, he scatered the proude fro the thoght of her hert.

He did doune the myghty of setil & he heghed the meke.

The hungerande he fulfilled of godes and the riche he left tome.

He receyved Israel his childe, he is umthoght of his mercy.

Als he spake to oure faders to Abraham & to his sede in werldes.

MS. *Bennet.*

He made power in hys arme, he sparbylde tho proude in thoughte of theire herte.

He doune put the mighty of sete, and he heghed tho meke.

Tho hungry he filled with godys and tho ryche he left voyde.

He toke Israel hys chylde umthoughte of hys mercy.

As he spake to our fadyrs, Abraham & sede of him in worldys.

MS. *Sydney.*

He maade mygt in his arm, he scatered proud men with mynde of his herte.

He puttide doun myghti men fro sete & enhaunsed meke.

He hath fulfild hungri men with goode thinges & hath left riche men voide.

He havyng mynde of his merci took up Israel his child.

As he hath spoken to oure fadris, to Abraham & to his seed into worldis.

A fourth translation of the Magnificate is at the end of a (*y*) MS. English Psalter, in 12mo., of Dr. Wiclif's translation, a copy of which here follows:

My soule worschipith the lord and my goost made joie in god myn helth.

For he lokide to the mekenesse of his handemayde.

Lo therefore alle generacions schullen seie I am blissid.

For he that is mighty hath do grete thingis to me, and his name is holy.

And his mercy is fro kynrede to kynredis to hem that ben dredyng him.

He dide myght in his arme; he scateride proude men with thought of his herte.

He putte doun myghty men of the seete: and highed meke.

Hungry men he fillide with goodis: and riche he lefte empti.

He took up israel his child thenkynge on his mercy.

As he hadde spoken to oure fadris: abraham & to his seed withouten ende.

A MS. of this last translation, in the Library of Trinity College, near Dublin, having written on it J. Pervy, it has been from thence concluded that John Purvy, or Purney, was the author of it. (*z*) Knyghton tells us, that he was only a curate, and, so long as Dr. Wiclif lived, boarded with him, whom, I suppose, he assisted in his cure, &c. After the Doctor's death, in 1384, he used to preach at Bristow, till at length falling into the hands of Archbishop Arundel, he was by him imprisoned in (*a*) Saltwood Castle, in Kent, and forced to abjure the opinions he was accused of teaching. He was afterwards (*b*) promoted by the Archbishop to a

(*y*) Penes Jos. Ames de Wapping. (*z*) De event. col. 2660. (*a*) A seat of the Archbishop's. (*b*) Fox's Acts, &c. p. 150. ed. 1.

benefice, as it is said, but a mile from the castle, which seems to intimate as if it was (*c*) St. Mary's, West-Hithe (*d*). But wherever the place was, he did not, it seems, continue long in it, but relapsed to his former opinions, and quitted his benefice. So William Thorp assures us, *he* told Archbishop Arundel, that 'Sir Purnay, as he called him, was 'neither with him now for the benefice which he 'gave him, nor held faithfully with the learning that 'he taught and writ before-time, and that thus he 'shewed himself to be neither hot nor cold.' After Arundel's death, he was again imprisoned by his successor Archbishop Chichley, A. D. 1421; after which it is very uncertain what became of him. Thomas Walden gives him this character, that 'he 'was the library of the Lollards, and Wiclif's gloss-'er, an eloquent divine, and famous for his skill in 'the law,' or a notable canonist.

To this translation seems to belong the large (*e*) Prologue printed as Dr. Wiclif's, 1550, and said to be taken from a MS. Bible then in the King's Chamber. The author of it observes, that 'the 'common *latine* bibles had more need to be cor-'rected than had the *english bible lately trans-'lated:*' which seems to refer to the translation made of the Bible into English by Dr. Wiclif a few years before. By the notice (*f*) here taken of the university's (*g*) reviving, A. D. 1387, an old statute, made about 1251 (*h*), 'that hereafter no one should 'be an inceptor in divinity unless he had first com-

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(*c*) Or perhaps the rectory of Ostinhanger. (*d*) A vicarage so small as not to be rated to the payment of tenths in King Richard the II's time. (*e*) This in the Life of Wiclif I mistook for his. (*f*) Chap. 13. (*g*) Histo. & Antiq. Univers. Oxon. lib. 1. p. 194. (*h*) By the statutes of the university of Paris at this time, it was ordered, Quod nullus possit legere cursum Biblie nisi studuerit inibi septem annis. Constitutio Benedicti xii. super ordine monachorum nigrorum, c. ix. MS.

'pleated his acts in the liberal sciences, had read a 'book of the canon, and preached publickly in the 'university;' which the author represents as if it was purposed, that 'no man should learn divinity, 'nor holy writ, till he had done his forme, or com-'menced in art, and had been regent two yere 'after:' and by his mentioning the miserable feuds, and bloody skirmishes betwixt the northern and southern scholars, in which a great many of both sides lost their lives, so that, as this (*i*) writer here complains, 'Oxenforde drinkyth bloude and (*k*) 'byrlith blood by sleayng of quicke men,' one would think one's self pretty secure in affirming, that this Prologue was written some years after Dr. Wiclif's death. But the author adds yet another note of time; it is this: 'At the last parliament, 'saith he, alass! divinis, that shulden passe other 'men in cleanes and holines, as angellis of heaven 'passen frele men in vertuis, bene moste slaundred 'of this curssed sinne aghens kynde.' This I should think referred to the (*l*) conclusions or (*m*) reformations, as they were called, exhibited by the Lollards, or followers of Wiclif, to the parliament which was summoned to meet at Westminster on the quindenes of St. Hilary, in the 18th of Richard II. or A. D. 1395; the (*n*) third of which was as follows: That '*the lawe of continence enexed to 'priesthode, that in prejudice of wymmen was first 'ordeynet, inducyth sodomy in all holi chireh.* Which, if it does, this translation must have been finished some time after A. D. 1395.

(*i*) A. D. 1388, and 1389, Knyghton. (*k*) hurleth, dasheth.

(*l*) See these conclusions, with the Latin translation of them by Friar Roger Dimmock, in Dr. Alix's Remarks on the Ecclesiastical History of the ancient Churches of the Albigenses. p. 205.

(*m*) Certeyn conclusions and trenthes for the reformation of Holy Church of England. (*n*) Acts and Monuments, &c. p. 137. ed. 1.

In this Prologue the author gives the following account of his own performance in this his translation of the Bible into English: 'He, with several 'others who assisted him, got together, *he says*, all 'the old Latyn Bibles they could procure: these 'they diligently collated, and corrected what errors 'had crept into them in order to make one Latin 'Bible some deal true; since many Bibles in Latin 'were very false, especially those that were newe. 'Then they collected the Doctors and common 'Glosses, especially (*o*) Lyra, with which they studied the text anew, in order to make themselves 'masters of the sense and meaning of it: Next 'they consulted old grammarians and ancient divines as to the hard words and sentences, how 'they might be best understood and translated; 'which having done, they set about the translation, 'which they resolved should not be a verbal one, 'but, as clearly as they could, to express the sense 'and meaning of the text. Of this he gives the 'following instance: (*p*) *Dūm formidabunt adversarii ejus* should, he says, be englished thus by the 'letter, *The Lord his adversaries schulden dred;* 'whereas *he* englished it thus by resolution, *The 'adversaries of the Lord sculen dreden him.* 'Where the Hebrew, by witness of Jerome, Lyra, 'and other expositors, differed from the Latin Bibles, there he set in the margin, by way of gloss, 'what the Hebrew hath, and how it is understood in 'another place. This, he said, he did most in the 'Psalter, which of all the books of the Old Testament disagreed most with the Hebrew. In translating equivocal words there might be, he said, 'some danger, since if they were not translated 'according to the sense and meaning of the author, 'it was an errour. As in that place of the Psalter,

(*o*) Nicholas de Lyra, who flourished A. D. 1320.
(*p*) Dominum, 1 Samuel, ii.

'Psalm xiii. *The feete of them be swyfte to shede* 'oute blude,' the Greek word is equivocal to (*q*) 'sharp and *swift*, and he that translated *sharpe feet* 'erred. So again he noted, that the sentence, 'Wisd. iv. (*r*) *Unkynde younge trees schulen not* 'gheve depe rootis,' ought to be thus, (*s*) *plantings* 'of auoutre schulen not,' &c. He further remark-'ed, that the word *ex* signifies sometimes *of* and 'sometimes *by*: that *enim* signifies commonly *for-'sothe* and *for why*: and that the word *secundum* 'is usually taken for *after*, but signifies *wel, by*, or 'up, thus, *by your word*, or *up your word*. Lastly, 'he tells us, that to make this translation as com-'pleat and perfect as he could, he resolved to have 'many good fellows and kunning to correct it.'

In the Library of Trinity College, near Dublin, is a MS. copy (*t*) of the New Testament of this translation, in which the two first verses of the first chapter of St. Matthew's Gospel are as follows:

'The booke of generacioun of jesus crist the 'sone of davith, the sone of abraham. abraham 'generide or bigaat ysaac, ysaac forsothe bigate 'jacob, jacob forsothe bigate judas and his breth-'ern.'

The Prologue before-mentioned is bound up with it at the end of the Apocalypse, and written in the same hand with the New Testament, and begins thus: 'Here begynneth a prolog for alle the bokis 'of the bible of the oolde testament. Five and 'twenty bokys of the oolde testament, &c.' There is no date to this copy, but at the beginning is written by some person since the Reformation: 'It 'should appear by the Prologue, that Pervie trans-

(*q*) oxeis oi podes. (*r*) Spuria vitulamina; the gloss is, adulterinæ plantationes. (*s*) See the pistil or lessoun on the Utas of Nativite. Sapience iiii. c. Plantingis of avoutrie schulen not geve depe rootis, neither schulen sette stable stidefastnesse.

(*t*) No. 237. 97.

'lated the whole Bible, and made a glose on the 'hard places, as namely upon Job and the greater 'prophets. He doth mention it f. 23. and 24. 'Such a Bible there is in the Library of Emanuel 'College in Cambridge.'

In the Bodleian and Cotton Libraries is a Defence of the Articles maintained by the followers of Dr. Wiclif, thirty-seven in number, written, I suppose, by one of them. In this is mention made of two translations of the Bible into English, one of which the writer calls *our translation,* by which I understand Dr. Wiclif's. Thus he expresses himself: 'GOD seith in the 18th and 33rd chapters of eze-'kiel bi oon translacioun, in what evere hour a syn-'nere is inwardli soori he schal be saaf. And the 'same sentence is in oure translacioun in the 33rd 'chapter that hath thus; the wickidnesse of a wick-'ed man shal not anoie him in what euere dai he 'shal be conuertid fro his wickidnesse. And in the '18th chapter thus; If a wickid man doth pen-'aunce for alle his synnis which he wroughte, and 'kepith all myne heestis and doth doom and right-'fulnesse, he shal lyue bi lif and shal not die, I shal 'not have mynde of alle the wicidnessis of him 'whiche he wroughte: this seith god hymsilf.' Now this translation is exactly the same with that of the MSS. which commonly go under Dr. Wiclif's name. These, because writing was dear and expensive, and copies therefore of the whole New Testament not easy to be purchased by the generality of Dr. Wiclif's followers, were often written in small volumes. One of these little books, in 24mo., I have; it contains St. John's Gospel, the Epistles of St. James, St. Peter, St. John, St. Jude, and the Apocalypse. Of these we find often mention made in the (*u*) Bishops' Registers as prohibited books, for having and reading which, people

(*u*) See Fox's Acts, &c., and Pol. Vergil, Histo. Angliæ.

were then detected, and prosecuted, and burnt to death with these little books hanged about their necks.

About (*x*) four and twenty years after Dr. Wiclif's death, it was decreed by Archbishop Arundel, in a constitution published in a convocation of the clergy of his province assembled at Oxford, that 'no one should therafter *translate* any text of Holy 'Scripture into English by way of a book, a little 'book or tract, and that no book, &c. of this kind 'should be *read* that was composed lately in the 'time of John Wiclif, or since his death.' The design of this constitution, our canonist Lyndwood observed, was, 1. To forbid the translation of the Scripture into English, &c., by any private person of his own head, or without being authorised so to do. 2. To prohibit the *use* and *reading* of certain books so translated. For, as it appears, not only the Bible had been translated into English, but the followers of Wiclif having, about the year 1389, separated from the communion of the then established church, they translated into English several of the church books, as the Breviary, Missal, Primer, Office of the B. Virgin, Our Lady's Mattins, &c. that so they might worship GOD in their religious assemblies in a tongue which they understood. To include these therefore the constitution forbad any one either to *translate* or *read* any text of Scripture by way of a book, &c. Thus Lyndwood explained these terms, that '*by way of a book* we may under-'stand the making a book that contains the whole 'Bible, or translating one particular book of the 'text of the Bible.' By a *tract* and *little book*, he

(*x*) A. D. 1408. Le Long mentions, by mistake, an English Bible translated this year, 1408. Eadem, Biblia Anglica, translata 1408, in folio, Bible Bodleiana cod. 3882. MS. Fairfax No. 2. But this is only the date of the year when that MS. was finished. These are the words: *the ear of the Lord* Mccc and viii *this book was endid.* The other c is erased.

said, was meant, 'the composing any tract of the 'sayings of the doctors or of our own, with an application of the text of Holy Scripture, and translating the sense of it into English or any other 'idiom.' On the word *lately* or *newly composed* he thus glosses, 'By this that he says *newly composed* 'it appears, that it is not prohibited to read books, 'little books or tracts *formerly* translated from the 'text of Scripture into English or any other idiom.'

Of the making this constitution, Sir Thomas More gives us the following account, (*y*) 'Ye shall understande, says he, that the great arch-heretick 'Wiclif (wheras the hole byble was *longe byfore* his 'daies by vertuouse & wel-learned men translated 'into the (*z*) englysh tongue, and by good and godly 'people with devotion and soberness well and reverently read) took upon him of a malicious purpose to translate it *of new*. In which translation 'he purposely corrupted that holy texte, maliciously 'planting therin such wordes as might in the readers 'ears serve to the proof of suche heresies as he went 'about to sowe, which he not only set forth with '*his own translation of the Bible*, but also with certain *prologues* and *glosses* which he made therupon: that after it was perceived what harme the 'people took by the *translation, prologues* and '*glosses* of Wiclif, and also of some other that *after* '*him* holpe to set forth his secte, then for that cause 'it was at a counsayle holden at Oxenford provyded, 'upon great pain, that no man should from thenceforth translate into the englishe tongue or any other 'language, of his own authoritie by way of book, 'libel or tretise, nor no man openly or secretly any 'such book, &c., read *newly made* in the time of 'the said John Wiclif or since, or that should be 'made any time after, till the same translation were

(*y*) Dialoges, fol. 82. a. (*z*) So the Anglo-Saxonic was commonly called.

'by the diocesane, or, if need should so require, by 'a provincial council, approved. But that it nei-'ther forbad the translations to be read that were '*already well done of old before* Wiclif's daies, nor 'damned *his* because it was *new*, but because it 'was *naught*, nor prohibited new to be made, but 'provided, that they shall not be read if they be 'made amiss till they be by good examination 'amended, excepte they be such translations as 'Wiclif made and Tyndal, that the malicious mind 'of the translator had in such wise handled it as it 'were lost labour to go about to mend them: 'Lastly, that to burne the Englishe Bible without 'respecte, be the translation old or new, good 'or bad, was in his mind not well done. My self, 'sais he, have seen and can shew you Byblys 'fair and old written in English which have ben 'known and seen by the byshop of the diocese, and 'left in laye mens hands & womens to such as he 'knew for good and (*a*) catholick folk that used it 'with devotion and soberness. But of truth all 'such as are found in the hands of heretics they 'use to take away; but they do cause none to be 'burned, as far as ever I could witt, but onely such 'as be found fawtie. Wherof many be set forth 'with evil prologues or glosses maliciously made by 'Wiclif and other heretics. For no good man would 'I wene be so mad to burn up the Bible wherin they 'found no fault, nor on law that letted it to be look-'ed on and read.' *Fol.* 94. *a*. So again he tells the messenger, 'I have shewed you, that the clergy 'keep no bibles from the laitie that (*b*) can no more 'but their mother tongue, but such translation as be 'either not yet approved for good, or such as be 'alredy reproved for naught as Wiclif's was. For 'as for other old ones that were *before Wiclif's days*,

(*a*) One of the copies hereafter mentioned belonged to Sir William Weston, Lord Prior of St. John's in Clerkenwell. Another, Bishop Bonner had. (*b*) know.

'they remain lawful, and be in some folks hands.' And yet he adds, 'Yet I think ther will no prin-'ter lightly be so hot to put any Bible in print at 'his own charge, wherof the loss should lie wholly 'on his own necke, and then hang upon a *doubtful* '*trial* whether the first copy of his translation was 'made *before Wiclif's days or since.*' To the same purpose, *fol.* 97. *a.* he observes, that 'when 'the clergy in the constitution provincial before-'mentioned agreed, that the English Bibles should 'remaine which were translated afore Wiclif's dayes, 'they consequently did agree, that to have the 'Bible in english was none hurte. Tho' how it 'hath happened that in all this while God hath ei-'ther not suffred, or not provided, that any good 'vertuouse man hath had the mind in faithful wise 'to translate it, and therupon either the clergy or, 'at the lestwise, some one Bishop to approve, *this,* 'he said, he could nothing tell.'

It seems, as if on this authority the learned Dr. Thomas James affirmed, (*c*) that 'the Bible hath 'been *twice* translated into English; and that the '*former* edition or translation is very ancient, *far* '*(d) more ancient* than Wiclif's, wherof we have '*three* Copies at Oxford, 1 in the public Library, '1 in Christ-Church Library, and 1 in Queen's Col-'lege Library: the *later* translated by Wiclif.' But that learned man was herein very evidently mistaken, as will appear from the following observations.

1. The texts which he quotes from this old translation, are the very same with those of the translation which is commonly reputed to be Wiclif's.

2. The *three* MS. copies of the New Testament which he mentions, are of two different translations, those in the Bodleian and Queen's College

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(*c*) Corrup. of the Fathers, &c. p. 225, 227. (*d*) Some hundred years before Wiclif's translation.

Libraries differing from that in the Library of Christ Church.

3. The Doctor supposes the Prologue beforementioned, which, as I have shewn, was certainly written after Dr. Wiclif's death, to belong to this old translation made, as he says, some hundred years before Wiclif was born.

If this were indeed so, that there were old English Bibles before Wiclif's time; or that before any such translation was made by *him*, the Bible was by some other person translated into the English spoken here since the conquest, and that the Bibles so translated were allowed by the constitution to be used and read, it seems a little strange, that there are none of them now remaining, when we have so many of Wiclif's, notwithstanding the zealous endeavours of the catholic folk to destroy them. But it seems to me, as if Sir Thomas More, as well as Dr. James, mistook Dr. Wiclif's translation for one much older, and ascribed to him that which was made after his death: Since he observes, that in the translation he took for Wiclif's 'are *planted in* '*such words* as might in the reader's ears serve to 'the proof of his heresies.' But to return:

This constitution of Arundel's is prefaced with a pretended saying of St. Hierome's, in which he is represented as observing, that *it is a perilous thing to translate the text of Holy Scripture out of one language into another*. Whereas the father's words are in his letter to Pope Damasus, who had desired him to determine which of the various readings in the several copies of the Holy Scriptures in Latin, dispersed throughout the world, agreed with the verity of the Greek text; where he tells that Pope, that *this was a pious labour and hazardous presumption for him, who was to be judged by all, to judge of others, to change the language of him who was grown old, and to bring back the world, which was*

become grey with age, to the very beginning of infancy. For, says he, *who is there, whether he be learned or unlearned, when he takes the Bible into his hands, and sees, that what he reads differs from what he has been used to, who will not immediately clamour against me as a falsifier and sacrilegious person for daring to add, alter, or correct any thing in books so ancient?* But thus have some of the Roman Catholic writers since taken all opportunities to represent the difficulty, if not impossibility, of translating the Holy Scripture. F. Simon speaks of it as the work of a man's life, or rather as what cannot be done at all as it should. Nary, the last Roman Catholic translator of the New Testament into English, tells us a (*e*) story of Genebrard, that being asked by Henry III. of France, how much time the finishing a good French translation of the Bible would take up, he answered, that it would take up thirty Divines well skilled in the oriental tongues *thirty* years. But Sir Tho. More supposes such a translation more practicable. *He* thought it (*f*) might be with diligence well and truly translated by some good Catholic and well-learned man, or by divers, dividing the labour among them, and after conferring their several parts together each with other. And that after that might the work be allowed and approved by the ordinaries, and by their authorities so put into print.

But be this as it will, whoever acted contrary to this constitution of Arundel's was to be punished as a fautor of heresy and error. Accordingly it appears by our Bishops' Registers, that by virtue of it several men and women were afterwards condemned to be burnt, and forced to abjure for their reading the New Testament, and learning the Ten Commandments, the Lord's Prayer, &c. and teaching them to others, of Dr. Wiclif's translation. This, one of our (*g*) church-historians questions

(*e*) See F. Simon's Preface. (*f*) Diologeus, lib. iii. c. 16. (*g*) Collier.

the truth of, and argues against the facts; and yet he owns, that several abjured before Bishop Longland, for learning *the Creed, Ten Commandments,* &c. in English, and that *six* of them suffered after a relapse. Lyndwood would have informed him (*h*), that a fautor of heresy renders himself violently suspected of heresy, and that from such a suspicion an inquisition might be ordered against the suspected persons, and purgation appointed at the pleasure of the inquisitor, in which, if they are defective, they may be condemned as hereticks.

Dr. Thomas Fuller having observed (*i*), that 'about 1382 Wiclif ended his translation of the 'Bible into English, a fair copy whereof was in 'Queen's College Library in Oxford, and *two* more 'in the University Library; and that, no doubt, it 'was done in the most expressive language of those 'days, though sounding uncouth to our ears, '*The knave of Jesus Christ,* for *the servant,* &c.' it was taken into some men's heads, that so it must be in some printed edition of the Bible. The late Duke Lauderdale, in King Charles the Second's reign, fancied he had gotten one of this edition: So did one Benjamin Farley, a Quaker or Seeker, who used to boast of *his* Bible, wherein, he said, Numbers xv. 32. was translated, *They found a man picking chips on the sabbath-day;* John i. 1. *In the beginning was the thing;* and Rom. i. 1. *Paul a knave of Jesus Christ.* Mr. Stacye, a Yorkshire Gentleman, I am told, affirms, he *had* a copy of this edition, but has either mislaid or lent it, or given it away, he cannot recollect which, but he remembers the words, *Paul a knave,* &c. and is positive, that they are in his Bible. John Hartley, a Bookseller, in a Catalogue of Books printed by him M. D. C. XCIX. vol. I. to VIII. G. 1. names

(*h*) Provin. p. 286. edit. 1679. (*i*) Church History, lib. IV. p. 142.

'King Henry VIII. Bible ———— 1519.——
'——*id.* printed in the *eleventh* year of his reign,
'wherein is to be seen, Rom. i. *Paul a knave of*
'*Jesus Christ.*————1519.'

But one of these supposed rarities, viz. Duke Lauderdale's copy, falling into the hands of the late Earl of Oxford, his late library-keeper, Mr. Humphry Wanly, has left us the following account of this cheat and imposition, which I shall transcribe without any alteration. In his account of Lord Oxford's printed Bibles, after that of 1537, by Tho. Mathews, he proceeds thus:

(*k*) 'A Bible of the same impression, wherein
'may be read at the beginning of the Epistle to
'the Romans, *Paul a kneawe of Jesus Christ.*
'Fol. somewhat imperfect.

'The book, thro' the management of a villa-
'nous fellow, commonly called Captain Thornton,
'hath made much noise. The story I was told
'about 19 years ago by old Mr. Tooke the Book-
'seller, when he shewed me the same, being at that
'time the owner of the book. The Duke of Lauder-
'dale, being a curious man, had observed in Dr.
'Fuller's Church-History, that *Paul a knave,* &c.
'was to be found in two MS. Bibles in Oxford,
'and supposing, that some other books of the same
'or a like translation might still remain, gave
'orders for inquiring one of them out. Every
'proper person in town being applied unto, no
'such book as those mentioned by Fuller could be
'found: (and indeed when I consulted these very
'books, the word (*l*) *knave,* as relating to St

(*k*) E Coll. T. Baker e Coll. Sancti Joannis apud Cantabr.

(*l*) On reading over the New Testament of Wiclif's translation, I find the word *knaue* but twice, and that is Apocal. xii. *And the dragun stood bifore the womman that was to berynge childe that whanne sche hadde borun child he schulde deuoure hir sone, and sche bare a knaue child that was to reulynge alle folkit in an yrun gherde.*

'Paul, was not in either of them.) The said 'Thornton, who was an hunter after books in order to make a penny, not being able to find such 'a Bible as his Grace wanted, was resolved however 'to finger some of his money if he could. He 'therefore takes this very book, being the (*m*) oldest 'printed Bible that he could get, and scrapes off 'dextrously in the place above-mentioned these 'words, *the servaunte,* in place whereof he pasted 'on as neatly as he could *an,* then a little blank bit 'of paper, then [the letters] *K,n,e,a,w,e,* all taken 'from other parts of this book, and afterwards drew 'red lines above and below in order to disguise 'their additional putting on, which yet is very perceivable and gross enough to any person of moderate eyesight. He then castrates the book at the 'beginning, cutting off not only the frontispiece 'wherein was the date, but Matthew's Dedication '[to the King], Tindal's Contents, Rogers's Exhortation, the Kalendar, &c., to the very leaf preceding Genesis, on the first side whereof he pasted a white leaf, because the date of the book is 'therein mentioned, as may be easily seen. Indeed, 'the leaf had went with its fellows but for the cut 'on the other side, wherein there is a representation of Adam and Eve as in Paradise. This done, 'he set his knife to the other end of the book, lopping off three leaves more, in the last whereof 'was another date which ought not to appear, and 'two leaves of the table, whereby there was but one 'more page of it left, and *that* he endeavoured to 'hide by pasting white paper upon it. Having thus 'disposed of three dates, he had but one more left 'which must not be totally cut off, because then he 'could not prove the antiquity of his book: He 'therefore shewed some mercy to it, and from

(*m*) There is but one printed Bible in English older, viz. Coverdale's. 1535.

'M.D.XXXVII. erased but XVII years, leaving 'M.D.XX. to stand as the proper date of his 'most rare and non-such edition: Yet the mark of 'this razure is very visible. Then he added an idle 'note, the better to disguise the matter, in these 'words: *This Bible was printed in the* (*n*) 29 *year 'of K. Henry the VIII. age, the* 11*th of his reign;* 'hoping, that this would be found to jump in with 'his new date of M.D.XX. The book being 'now modified to his mind, Thornton gets it new 'bound, the back to be gilt and lettered thus, 'THE HOLY BIBLE, M.D.XX. without any 'mention of Matthews or Tyndal. Then he car-'ried it to the said Duke of Lauderdale, and shew-'ing him the forged place, sold it unto his Grace, 'as old Mr. Tooke told me, for seventeen guineas. 'The Duke valued it so, as to cause his arms within 'the garter, with his coronet, to be stamped upon it 'on both sides, as may yet be seen. After his 'Grace's decease, it was sold among his other 'books, and in process of time hath had several 'owners before it came into this noble library. I 'could relate some more like villanies of the said 'Thornton, but they not relating to the business of 'the catalogue, I forbear.' To this I add, that T. Hearne tells us, that Mr. Dodwell told him, that on a wager being laid concerning this matter, enquiries were made both in England and Ireland after a Bible which had *Paul a knave, &c.*, and that the result of all was, that the word *knave* was not to be met with in any printed Bible whatsoever.

To this I beg leave to add, that the apostle Paul stiles himself a *servant* in other epistles of his be-

(*n*) King Henry VIII. was born June 28, 1491, and began to reign April 22, 1509; so that the 11th year of his reign and 29th of his age was A.D. 1520. However, it is plain from whence Hartly took *his* date of this Bible, and that there were more than one which had been thus played the knave with.

sides this to the Romans, as in his epistle to the Philippians, *Paul and Timothy the servants of Jesus Christ:* and in his epistle to Titus, *Paul a servant of GOD;* and yet I do not find it so much as pretended, that in these places it was translated the *knaves* or *knave.*

The word *knave* is derived from the Anglo-Saxonic word cnaƒe or cnapa, which in that language signifies a *boy* or *man-child;* and so we find the Latin words *puer* and *pueri,* Matt. viii. 6. John xxi. 5. translated in the Saxon Gospels. In the Statute of Labourers, 25 Edward III. c. 1. it seems to be used for an *apprentice-boy;* and in the Chronicle of England, printed by Julian Notary, for a man-servant. *And whan the Scottes knaves saw the scomfiture and the Scottes fall faste to the grounde, they preckyd faste their maysters horse with the sporis to kepe them from peryl and sette theyr maysters on at force.* In the Anglo-Saxonic translation of the Gospels before-mentioned, the Latin in Matt. viii. *dico——servo meo fac hoc & facit,* is thus rendered, ic cpeðe to minum þeope pinc þir ⁊ he pincð: *not* to minum cnaƒe.

Besides these *two* English translations of the Bible, a *third* is commonly (*o*) said to be made by John Trevisa, a cornish man, and vicar of Berkley in Gloucestershire. He translated the Polychronicon, which, he tells us himself, he undertook at the command of his patron, Thomas Baron of Berkley, and finished in April 1387, 10 Ric. II. This he dedicated to his Lord, and thus begins his Epistle: *I Johan Trevisa, youre preeste and bedeman, obedyent and buxom to werke your wylle.*——Bale seems to have mistaken this for a dedication of the Bible translated by Trevisa, whereas, so far as I can find,

(*o*) Bale, Cent. 7. c. 18. Usher Histo. dogmat. p. 157. Wharton Auctarium, p. 438.

no body ever yet saw an English Bible with a Preface to it beginning in this manner; and I am assured by a learned friend, that the late Mr. Hum. Wanly, who had taken a great deal of pains in this matter, and been very curious in his searching, told him, that Mr. Wharton, in ascribing the translation commonly called Wiclif's to Trevisa, was misled by (*p*) John Bagford, and that Trevisa translated no more of the Bible than certain sentences painted upon the walls of the chapel in Berkley Castle: He ought to have added, and in his writings, particularly his English translation of (*q*) Bartho. Glanville de proprietatibus rerum. A specimen of these, as communicated to me by the learned Dr. Waterland, I have here subjoined, that the Reader may, if he pleases, compare the translation with the following one of Wiclif's.

'*Mat.* xviii. 32. I forgave the al thy det bycause 'thou praydest me, wicked servant.

'—— xxv. 18. The slowe servant hidde his 'lorde's talent in the erthe.

'—— xxvii. 19. Moche have I suffred by syghte 'bycause of him.

'—— xii. 45. —— my lord taryeth to come.

'—— 46. If a servant begynneth to drink and is 'dronken, and smiteth and beateth the meyny his 'lord shall come.—

'—— xix. 13. The nobleman called his ser-

(*p*) A searcher after old and rare books, title-pages, forels, bosses, and clasps of books. He was first a shoemaker, and afterwards for some time a bookseller, and died May 5, 1716. See Hearne's App. to Hemingii Chart. No. ix. §. 5. 'In the 'Dialogue prefixed to Trevisa's translation of the Polychroni-'con, Lord Berkeley is represented as saying to Trevisa, Also 'thou wotest where the Apocalyps is wrytten in the walles and 'roof of a chappel in latyn and in frenshe.' From hence, perhaps, arose the mistake, that certain sentences of Scripture, translated by Trevisa into English, were written on the walls and roof of Lord Berkley's Chapel. (*q*) Fol. Argentin. 1491.

'vauntes and bytoke hem ten mnas, and he said to 'these servauntes marchaundise with it tyll I come.

'*Mat.* 16. Lo, lord, thy mna hath made ten 'mnas, and his lorde sayde to him, and be thou 'hauynge power over ten cities.'

A *fourth* translation of the Bible into English is said to have been made by Reginald Pecocke, Bishop of Chichester, A. D. 1450, who, we are (*r*) told, was employed many years about it. But I have, in my (*s*) account of the life of this great man, shewn that this is all a mistake, and, that he translated no more of the Holy Scriptures than such quotations from them as we find in his English works. Of this the following texts may serve for a sample.

'*Matt.* xxviii. 19, 20. (*t*) Go ye therefore and 'teche ye alle folkis, baptizing hem in the name of 'the fadir and of the sone and of the holi goost; 'teching hem to keep alle thingis whatever thingis 'y have comaundid to you.

'*Marc* xvi. 15. Go ye into al the world, and 'preche ye the Gospel to every creature.

'—— 20. Thei forsothe goyng forth prechiden 'every where.

'*Jon.* xxi. 25. Mo myraclis Crist dide, than ben 'written in this book, which if they weren written, 'al the worlde though it were turned into bokis 'schulde not take and comprehende.

'*Effes.* iv. 5. Oon is the Lord, oon feith, and 'oon baptism.

'*Ebreus* vii. 7. The lesse worthi is blessid of 'the more worthi.'

These translations were all of them, as has been already hinted, from the Latin vulgate, according to which, at that time, were the lessons, which were taken out of the Bible, &c., commonly read

(*r*) Stow. (*s*) MS. (*t*) Treatise of Faith.

and used in our churches, which therefore gave the greater offence to the zealots of these times, since, as I have shewn before, it was the prevailing opinion among them, that even the Latin Bibles should not be common or allowed to be in every one's hands. Accordingly our poet Chaucer represents the religious as gathering them up and putting them in their libraries, and so imprisoning them from secular priests and curates, and thereby hindering them from preaching the gospel to the people. When, therefore, Archbishop Fitz-ralph sent three or four of the (*u*) secular priests of his diocese of Armagh into England to study divinity in Oxford, they were forced very soon to return, because they could not find there a Bible to be sold. Hence Dr. Wiclif complained of the clergy of his time, that they (*x*) *left the Holy Scriptures to study heathen mens laws, and worldly covetous priests traditions,* or the civil and canon-law. The same, (*y*) Æneas Sylvius, afterwards Pope Pius II., observed of the Italian priests, that it did not appear, that they had ever so much as read the *New Testament.* (*z*) Robert Stephens tells us of the Sorbonists, that being asked by him in what place of the New Testament such a thing was written, they answered, that they had read it in Jerom or in the Decrees, but what the New Testament was they did not know. And indeed, had the copies of the Bible been more frequent than they were, it is no wonder they were made so little use of, if what the writers of these times, Dr. Wiclif, Archdeacon Clemangis, Beleth, &c., say be true, that the clergy were generally so ignorant, as not to be able to read Latin, or con their Psalter.

As the copies of the Latin Bible were so very

(*u*) A. D. 1357. (*x*) Great sentence of curse expowned, MS. (*y*) A. D. 1458. (*z*) Hody de Bibl. textibus, p. 464.

rare and hard to come at, so it appears they were (*a*) exceeding faulty and corrupt, and abounded with innumerable errata, partly through the carelessness of the transcribers; and partly through the boldness of sciolists or pretenders to criticism. On the contrary, Wiclif's followers were grown very numerous; and the copies of his English translation of the New Testament so (*b*) common, that it appears an English Bible was sold for 20*s.*; whereas the price of a Portuise or Breviary was six marks. For it was almost, if not quite, thirty years betwixt Dr. Wiclif's finishing this translation, and Archbishop Arundel's making the constitution before-mentioned, whereby it was decreed to be heresy for any one to read it.

When the art of printing was discovered (*c*), it was not long before the Latin Bible was printed, viz. 1462, which was soon followed by other editions, whereby it was rendered more common than before. In 1488 was the Old Testament printed in Hebrew, and in less than (*d*) thirty years after, the New Testament was published at Basil in its original Greek. In 1474 was this art brought into England by William Caxton, a native, and a printing press set up by him at Westminster. These proceedings for the advancement of learning and knowledge, especially in divine matters, alarmed the ignorant and illiterate monks, insomuch that (*e*) they declaimed from the pulpits, that 'there was 'now a *new language* discovered called Greek, of 'which people should beware, since it was that 'which produced all the heresies: that in this lan-'guage was come forth a book called the *New Tes-*

(*a*) Præfat. edit. Bibliorum per Jo. Benedictum Paris, 1549.—ut tot reperiantur exemplaria quot codices.

(*b*) Fox's Extracts from Bishop Lowgland's Regist.

(*c*) A. D. 1457. (*d*) A. D. 1516. (*e*) Hody de texti, biblio. p. 465.

'*tament*, which was now in every body's hands, and 'was full of thorns and briers: that there was also 'another language now started up which they call-'ed Hebrew, and that they who learnt it were turn-'ed Hebrews.' Here in England, the great Erasmus tells us, his publishing the New Testament in its original language met with a great deal of clamour and opposition, and, in particular, one college in the university of Cambridge absolutely forbad the use of it. 'These, says he (*f*), object 'to us the feigned authority of synods, and magnify 'the great peril of the Christian faith and the dan-'ger of the church, which they pretend to support 'with their shoulders, that are much fitter to prop 'a waggon. And these clamours they disperse 'among the ignorant and superstitious populace, 'upon whom, having the reputation of being great 'divines, they are very loth to have their opinions 'called in question, and are afraid, that when they 'quote the Scripture wrong, as they often do, the 'authority of the Greek and Hebrew verity should 'be cast in their teeth, and *that* by and by appear 'to be a *dream*, which was by them given out for 'an *oracle*.' Accordingly the (*g*) vicar of Croydon, in Surry, is said to have expressed himself to the following purpose in a sermon, which he preached at Paul's Cross about this time, *We must root out printing, or printing will root out us.*

(*f*) Epist. Lib. xxxi. No. 42. ed. 1642. (*g*) Fox's Acts and Monuments, vol. 1. p. 927.

CHAP. II.

Of the several English translations of the Bible and New Testament, &c., made and printed in the reign of King Henry VIII.

THUS stood matters with relation to the Holy Scriptures, when William Tyndal resolved to translate them from the original Hebrew and Greek into English. He himself observes, that (*h*) 'it had 'been usual for the popish clergy to look on no 'more Scripture than they found in their Duns,' by which I suppose he meant the works of (*i*) John Duns Scotus, which they studied. He added, that some of them said, 'it was impossible to translate 'the Scripture into English; that it was not lawful 'for the laity to have it in their mother-tongue, 'since their having it so, would make them all here-'ticks and rebels.' The former of these was an old cavil. The author of the prologue beforementioned seems to refer to it when he says, that 'they that kunne well the sentence of Holy Writ 'and English togither, and wolen travile with 'goddis grace thereaboute, moune make the Bible '*as true and as open,* yea and *openlier,* in English 'than it is in Latin.'

Tyndal was born somewhere in Wales, and being bred to learning, was placed in (*k*) Maudline Hall, in Oxford, where he took his degrees, and read lec-

(*h*) Tyndal's Preface to his English Pentateuch, 1530.
(*i*) A famous schoolman who flourished A. D. 1301.
(*k*) Here in the library is preserved his picture, with the fol-

tures privately in divinity to several of the students of that Hall, and of the fellows of the adjoining College. From Oxford he removed to Cambridge, from whence, after some stay there, he went into the family of Sir —— Welch, in Gloucestershire, to be tutor to that knight's children. Here he translated into English *Erasmus's Manual of a Christian Soldier*, a book, as the learned author himself tells us (*l*), written for this end, that he might cure the vulgar error of men's placing religion in ceremonies, and more than Jewish observations of corporal things, whilst they wonderfully neglected those things which appertained unto godliness, or which were of the essence and power of it. But being suspected of heresy by the neighbouring clergy, with whom he had sometimes disputes about religion, and by them threatened and prosecuted in the Ecclesiastical Court, he, with the consent of Sir —— Welch, resolved to leave his family, and so went up to London, where he for some time (*m*) preached, as he had done before in the country. At length he bethought him of trying to get himself introduced into the Bishop of London's family, the learned Dr. Cuthbert Tonstal, of whom Erasmus gave such high commendations,

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lowing inscription: *Refert hæc Tabella (quod solum potuit ars) Gulielmi Tindal effigiem, hujus olim Aulæ Alumni simul & Ornamenti, qui post felices purioris Theologiæ primitias hic depositas Antwerpiæ in Novo Testamento nec non Pentateucho in vernaculum transferendo operam navavit Anglis suis eo usque salutiferam, ut inde non immerito Angliæ Apostolus audierat. Wilfordiæ prope Bruxellas Martyrio coronatus anno* 1536. *Vir, si vel adversario (procuratori nempe Imperatoris generali) credamus, perdoctus, pius & bonus.* Hist. & Antiq. Oxon. lib. II. p. 379. col. 2. Of this picture I would have here given the Reader a copy, but on a view of it by an engraver for that purpose, it was judged to be so ill done, as that it was not worth while to copy it. (*l*) Erasmi Epist. (*m*) St. Dunstan's in the West.

and who was newly promoted to this Bishoprick (*n*). For this purpose he applied himself to Sir Henry Guildeford, master of the horse to the King, who was a great patron of learned men, a particular friend to Erasmus, and an acquaintance of Sir —— Welch's. To him Tyndal presented an oration of Isocrates, translated by him from the Greek into English. This shewed Tyndal to be a person uncommonly learned, since Greek at that time was a language understood by very few here in England. Sir Henry therefore very readily granted Tyndal's request to him to speak to the Bishop of London in his behalf, and not only recommended him to his Lordship, but advised Tyndal to write an epistle to the Bishop, and wait on him with it himself: which advice he followed, and delivered his epistle to a servant of his Lordship's, who was an old acquaintance of his, to be presented to his Lord. But the Bishop's answer was, that his house was full, and he had more than he could well provide for, and therefore advised him to seek for a service in London, where he thought he could not well miss of one. Tyndal's end in thus attempting to get into the Bishop of London's family, was, he said, that he might there prosecute with greater security the design he had now in hand, of translating the New Testament into English, which he was very well satisfied would expose him, as things then stood, to the hazard of his life. But being thus disappointed, after staying almost a year in London, a part of which time he lived with (*o*) Mr. Humphry Monmouth, a wealthy

(*n*) October 22, 1522. (*o*) He was one of the sheriffs in 1535, and died 1537. In the year 1528 his house was searched for heretical books; and some of Tyndal's letters to him being found, he was committed to the Tower, and had articles exhibited against him by the Bishop of London. Strype's Memorials, vol. 1. p. 316, &c.

citizen, who favoured the Reformation; and finding no place for his purpose here in England, he resolved to go abroad into Flanders, as a place of greater security and more liberty. This he was enabled to do by the assistance of the aforesaid Humphry Monmouth, who gave him an exhibition or annuity of (*p*) ten pounds a year. This, it seems, was as much as Tyndal desired to have to live with, and therefore having this encouragement, he transported himself to Antwerp, in Flanders, where he applied himself closely to the prosecution of his design of translating the New Testament from the original Greek into English.

TYNDAL'S TESTAMENT.

Here with the assistance of the learned John Fry, and one Friar (*q*) William Roye, who wrote for him, and helped him to compare the texts together (*r*), he finished it, and in the year 1526 (*s*) it was printed without a name, in a middling 8vo volume, and without either Calendar, Concordances in the Margin, or Table in the End, as (*t*) George Joye tells us. At the end of it Tyndal added a Pistil, in which he (*u*) 'desyred them that were learned to amende if ought were founde amysse.'

If we may believe some (*x*) Roman Catholic writers, the life of any one man is not sufficient to make an *exact translation* of the text of the Holy Scriptures; but the reason which induced Tyndal to undertake this, himself tells us, was as follows, that 'he had perceived by experience how that it 'was impossible to stablish the lay-people in any

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(*p*) This was then a sufficient maintenance for a single man. Parkeri Consti. 1571. (*q*) He was burned in Portingale. More's English Works, p. 451. (*r*) Preface to the *Parable of the wicked Mammon.* (*s*) Fox's Acts, &c. p. 436. ed. 1. Usher de Script. &c. p. 187. (*t*) Apologie, A. D. 1535. (*u*) Preface to the Pentateuch. (*x*) See Father Simon's Letter to M. L. before his French New Testament.

'truth, except the Scriptures were plainly laid before 'their eyes in their mother-tongue, that they might 'see the processe, order, and meaning of the text.'

Of the printing this translation, it seems to me, that Cochlæus tells the following story: (*y*) 'Two 'English apostates, says he, who had been some 'time at Wittenberg, entertained hopes, that in a 'short time, thro' the New Testament, which they 'had translated into English, all the people of 'England would become Lutherans, whether the 'King would or not. They came therefore to 'Cologne, that they might from thence transport 'clandestinely into England, under the cover of 'other wares, the Testament which they had 'translated, and which now was by the printers 'multiplied into many thousands. Some of the 'printers being invited by Cochlæus to his lodging, 'and by him plied with drink, after that they 'grew warm with wine, one of them whispered 'to Cochlæus the secret relating to England's being 'to be brought over to Luther's party: To wit, 'that there were in the press *three thousand* copies 'of the Lutheran New Testament translated into 'English, and that they had proceeded already as 'far as the letter K in 4to: That the expence 'was abundantly defrayed by the English mer-'chants, who, when the work was printed off, 'were privily to convey it into England, there se-'cretly to be dispersed throughout the whole king-'dom, before that either the King or Cardinal could 'know any thing of it, or prohibit it. Cochlæus 'being variously affected within himself with fear 'and admiration, went privately to Sir Herman 'Rinck, a burgher of Cologne, and told him all the 'matter as he had heard it. He, that he might

(*y*) Jodochus Cochlæus in Actis Martini Lutheri ad An. 1526. p. 132.

'be very sure of the thing, sent another to search 'the house where, in the judgment of Cochlæus, 'the work was a printing. And when he had been 'assured by the messenger that it was so, and that 'there was in the house a vast quantity of paper, 'he went to the senate, and got an order, that the 'printers should be forbidden to proceed any farther 'in that work. On which, the (z) two English 'apostates, taking with them the sheets that were 'printed, fled, going in a vessel up the Rhine, to 'Wormes, that there they might make an end, by 'another printer, of the work which they had begun.' Le Long calls this, *The New Testament translated into English from the German Version of Luther.* But, so far as I can find, he has no other authority for this but Cochlæus's, who seems to have told this story to expose Tyndal's translation.

I think it needless to stay to examine a story which has in it such open and notorious marks of falsehood and imposture, and therefore proceed to observe, that some of (a) the copies of this *first* impression of Tyndal's New Testament, being imported into England, where they were very industriously dispersed, and as greedily bought up and read, as it is in the nature of man to incline to what is forbidden, and vehemently to desire whatever is denied him; Archbishop Warham, and Tonstal Bishop of London, were soon informed of them, and accordingly immediately issued out their several orders and monitions to bring in all the New Testaments translated into the vulgar tongue, that they might be burnt, and to prohibit the reading them. Tonstal, in his commission to the several Archdeacons of his diocese, in which, having observed to them, that 'some sons of iniquity and ministers of the Lutheran 'faction had craftily translated the Holy Gospel of

(z) Tyndal and Roy, or John Fry. (a) Fox intimates, that there were but 1500 of them. Acts, &c. vol. II. p. 315.

'God into our vulgar English, and mixed with their 'translation some articles of heretical pravity, and 'opinions that are erroneous, pernicious, pestilent, 'scandalous, and tending to seduce persons of 'simple and unwary dispositions; commands them 'to admonish all and singular, as well those who are 'exempts as those who are not, within their several 'archdeaconries, to bring in to him or his vicar-'general, and actually to deliver up to them within 'xxx days, all and every one of the books containing 'the translation of the New Testament in the 'vulgar tongue, and within two months after the 'date of these presents to certify him, &c. what 'they have done in this matter.' This commission was dated October 24, 1526.

In this edition, Tyndal himself afterwards (*b*) acknowledged, that there were many faults which lack of help and oversight had occasioned. But it sold so well, that the very next year there was another edition published by the Dutch printers. (*c*) Hall tells us, that the Bishop of London being at Antwerp, and meeting there one Austin Packington, a mercer and merchant of London, he consulted him how he might get the English New Testaments into his possession, that he might burn them all, and so prevent their dispersion. Packington, who, as it is said, was a secret friend of Tyndal's, and knew that he had a great number of his English Testaments on his hands, and that he was very poor and wanted money, thought this a very fair opportunity to get the books sold, and to supply his wants. He therefore told the Bishop, that if it was his Lordship's pleasure to pay for them, he believed he had interest and acquaintance enough among the Dutchmen, and strangers who had bought them of Tyndal, to procure for his Lordship every book of them that

(*b*) Pref. to the Edition, 1534. (*c*) K. Hen. VIII. fol. 176.

was yet unsold. To this the Bishop consented, and accordingly Packington drove the bargain with Tyndal for the books, which were sent into England, where, on the Bishop's return, they were publicly burnt at Paul's Cross (*d*). But as Hall tells the story, when afterwards more New Testaments were imprinted, and in great plenty sent over hither, the Bishop hearing it, sent for Packington to expostulate with him about there being so many of these English Testaments, when, as he thought, he had purchased all of them. To which Packington replied, that his Lordship had all the copies of that impression which were left unsold, according to his bargain, but that they had printed more since, and he could not see how they could be kept from doing that, unless his Lordship would likewise buy the types and presses. To this Hall adds, that George Constantine, who was LL. B. in the university of Cambridge, and was suspected of favouring Luther's opinions, and had therefore fled beyond sea, and became acquainted with Tyndal, being taken and examined by Sir Tho. More, then Lord Chancellor, was, among other things, asked how Tyndal, Joye, &c., were furnished with money to support them; to which he answered, 'it was the Bishop of London who had helped them, since his Lordship had 'distributed a (*e*) great deal of money among them 'by his buying the New Testaments which he 'burnt, which had been and yet was their only succour and comfort.'

The time for this is, by the Right Reverend Author of the History of the Reformation, fixed to the year (*f*) 1529, when Tonstal returned from his embassy at the treaty of Cambray. But Sir Thomas

(*d*) A. D. 1526. (*e*) Syr T. Boulde tolde us here, that he sawe gold grete plenty in Tyndall's purse. Sir Tho. More's English Works, p. 369, col. 2. (*f*) Mr. Fox places it in the year 1530. Acts, &c., ed. 1.

More, in his Dialogues, which were finished at the press in June this year, 1529, speaks of this burning of Tyndal's New Testament: Nay, Tyndal himself mentions it in his Preface to his book called, *The Parable of the wicked Mammon*, published May 8, 1527. (*f**) 'In burning the New Testament, says 'he, they dyd none other thing than that I looked 'for.' So that the burning of these New Testaments of Tyndal's first edition must have been either about the end of 1526, or beginning of 1527.

However this be, it is certain that in 1527 was a Dutch edition of this English Testament, and about a year after another, in both which, Joye tells us, were printed about 5000 books; so that these Testaments were plentier and cheaper than ever they were, or than they could be afforded by Tyndal, who had printed so few as 1500. Which, by the way, shews the ignorance of the reflection made by (*g*) Mr. Collier on the forementioned story of Bishop Tonstal's buying a part of Tyndal's first edition of his English New Testament, viz. that *thus Packington cheated Bishop Tonstal of his money, and Tyndal received it;* since the Bishop had for his money all the copies that Tyndal had, and he printed no more himself till eight years after. Several editions of it were indeed published in this time, as I shall shew hereafter; but in all these editions, so far as appears, Tyndal had no manner of hand or interest; the Dutchmen had stolen the copy, and pirated it on the author. Joye gives us the following account of it: (*h*) 'Anon aftir, '1527, the Dutchmen got a copye, and printed 'agen in a small volume [12mo] adding the ka-'landare in the begynning, concordances in the 'margent, and the table in the ende. But yet,

(*f**) Tyndal's own edition 4to. is without any date.

(*g*) Ecclesiast. History, vol. 2. p. 22. col. 2. (*h*) Apology, p. 39. 1527.

'for that they had no Englishe-man for to correcte 'the setting, thei themselves, havyng not the know-'lege of our tongue, were compelled to make many 'mo fautes then were in the copye, and so corrupted 'the book, that the simple reader might ofte tymes 'be taryed and steck.—After this, about 1528 or 9, 'thei printed it agein also without a correctour in a 'greater letter and volume, with the figures in tha-'pocalipse, which were therefore miche falser then 'theire firste.' Of this (*i*) second Dutch edition, and third in all, I have seen an imperfect copy. It is printed in a large 12mo., with the Dutch letter. In the margin are heads of the text, scripture-references, and short notes. The Epistle to the Hebrews is placed after those of St. Peter and St. John, and before the Epistle of St. James. The whole clause, 1 Peter ii. 13. *Whether it be to the King as supreme,* is omitted through carelessness. In the Revelations are twenty-one several figures cut in wood, representing the matters contained in that book. At the end are *the Pistles taken out of the Old Testament, which are read in the church after the use of Sarum, upon certain daies of the year,* which are of a different translation from that printed afterwards in what is called Matthews's Bible, as may be seen by perusing the following specimen.

¶ *The next Sondaye after the* xiii *daye: The Epistle Es.* xii. *a.*

'I will prayse the, O Lorde, that though thou 'were angrye with me, yet thyne anger is turned, 'and thou hast comforted me. Beholde God is my 'salvation: I will be bolde therfore and not feare. 'For the Lorde God is my strength and my prayse

(*i*) Another copy of this edition more perfect is in the Library of Emanuel College in Cambridge; it has red lines and titles. Penes Joan. Evans, D. D.

'wherof I synge: and is become my Savyoure. 'And ye shall drawe water in gladnes oute of the 'welles of salvacion. And ye shal saye in that 'daye: geve thankes unto the Lorde: call on his 'name: make his dedes knowen amonge the he-'then: remember that his name is hye. Lyfte up 'an hye. Synge unto the Lorde, for he hath done 'excellentlye, and that is knowen thorowe oute all 'the worlde. Crye and showte thou inhabiter of 'Syon, for great amonge you is the holye of Israel.'

Soon after this was there published a *third* Dutch edition of this Testament in 12mo., like the first, which seems likewise to have been soon all sold off.

This was by no means agreeable to the friends of the Roman superstitions, and therefore Bishop Tonstal, as soon as he heard of these New Testaments being first printed abroad and imported here, did all he could to suppress them. He preached against (*k*) them at St. Paul's, and told the people there were no fewer than 2000 texts in this translation mistranslated. They likewise who imported them were prosecuted with the utmost severity, particularly one John Raymund, a Dutchman, who, about this time, 1528, was forced to abjure on account of his importing these contraband goods (*l*). To whom I may add John Tyndal, the translator's brother, and Thomas Patmore, merchants, who were condemned to do penance for their importing them, by riding with their faces to their horses' tails, with the books fastened thick about them, pinned or tacked to their gowns or cloaks, to the Standard in Chepe, and there with their own hands

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(*k*) Le Long says, that his Lordship made this reflection on an English translation of the New Testament, made from Luther's German one, and printed at Cologne and Wormes, 1526, 4to.; but no such edition appears.

(*l*) Fox's Acts, &c., vol. II. p. 315.

to fling them into the fire made on purpose to burn them. It appears by the confession of John Necton, that there were other sellers of these English New Testaments, viz. —— Hammond, Mr. Fish, by the White Friars, in London, Vicar Constantine, Thomas Garrard, Persone of Allhallows Honey-Lane, and himself: and that they were sold singly for seven or eight groats a piece, and by the Dutchmen at the rate of thirteen pence a piece, or 300 for sixteen pound five shillings. He likewise said that there were two sorts of these Testaments, viz. of the great and small volume, since, as has been observed, there was in the year 1528, an edition of it published, though an incorrect one, *in a greater letter and volume,* or in 4to.

But as these forcible means had not their end to hinder people's reading this translation of the Holy Scriptures in their mother-tongue, but rather served to raise their curiosity, and set them against those who burnt these holy books, as being too rigorous and cruel, it was therefore thought proper, that something should be done to satisfy the people of the reasonableness of these proceedings. Sir Tho. More, an intimate friend of Bishop Tonstal's, and one of whom his Lordship gave the following character, 'that he was a sort of Demosthenes in our 'own language and in Latin, and was used to be a 'very sharp assertor of Catholic verity in every dis-'pute,' was thought a person most proper for this work. The Bishop therefore, for this purpose, granted him his licence and faculty to have and to read the several books which Tyndal and others published, in order, as the Bishop said, 'to bring 'into this kingdom the old and condemned heresy of 'Wiclif and Luther; that by reading them he might 'see in what lurking places the serpents concealed 'themselves, and might by that means be the better 'enabled to publish in English what might serve to

'detect the crafty malignity of these heretics to 'plain and simple people, who are liable to be de-'ceived by them.' This licence or faculty is dated March 7, 1527. To answer the purpose of this licence, and comply with the Bishop's most earnest desire expressed in it, Sir Thomas composed what he called a *Dyalogue,* which, as has been said before, about two years after was finished at the press and published. This piece was written in a very pleasant manner, with a great deal of wit and humour, and a mixture of diverting stories, and the whole suited to the capacity of the common people, for whom it was principally intended. In the third book (*m*) the person, with whom Sir Thomas is here represented as talking, desires Sir Thomas to let him 'know his mind concerning the burning of 'the new testament in english which Tyndal lately 'translated, and, as men said, right well, which 'made them much marvail of the burning.' To this Sir Thomas replied: 'that who so called these 'books which were burned NEW TESTAMENTS gave 'them a wrong name, since they were rather Tyn-'dal's or Luther's Testament, it being so corrupted 'and changed from the good and wholesome doc-'trine of Christ to their own devilish heresies, as to 'be quite another thing (*n*).' As a proof of this, Sir Thomas observed, 'that Tyndal (*o*) had mis-'translated *three* words of great weight, and they 'often repeated and rehearsed in the book; they 'were the words PRIESTS, CHURCH, and CHARITIE. 'The first of these he never calls *priests,* but *se-'niors;* the second he stiles the *congregation;* 'and the third he nameth *love.*' Sir Thomas adds, 'that Tyndal changed commonly the word GRACE 'into *favour,* that he translated CONFESSION into

(*m*) Chap. viii. (*n*) See More's Works, p. 309. col. 2.

(*o*) Tyndal, the next year, 1530, answered these Reflections of Sir Thomas's. See his Works.

'*knowledging*, (*p*) PENANCE into *repentance*, and a 'CONTRITE HEART into a *troubled heart*. By this 'means, *he said*, Tyndal would with his false trans-'lation make the people believe, that such articles 'of the faith as he laboured to destroy, and which 'were well proved by scripture, were in holy scrip-'ture nothing spoken of, but that the preachers 'have all this fifteen hundred years misrepresented 'the gospel, and englished the scripture wrong, to 'lead the people purposely out of the way.' By this it appears, that it was no harsh and groundless reflection that Tyndal afterwards made on the treatment which this translation of his met with, viz. that (*q*) 'there was not so much as one *i* therein, if 'it lacked a tittle over its head, but it had been 'noted, and numbred unto the ignorant people for 'an heresy, whom they made to believe that there 'were I know not how many thousand heresies in 'it, and that it was so faulty, that it could not be 'mended or corrected.' For thus, it seems, the Bishop of London had, as was said before, declared in a Sermon preached by him at St. Paul's, that (*r*) 'he had found in it no less than two thousand er-'rors or mistranslations of the text, if, at least, Gre-'gory Martin's memory did not fail him, since (*s*) 'Sir Thomas More thus reports this matter, that 'there were found in this book, and noted wrong and 'falsly translated, (*t*) above *a thousand* texts by tale.'

(*p*) Father Simon makes the same reflection, that the Calvinists seem resolved to banish the word *penance* out of their Bibles. (*q*) Preface to the Pentateuch. (*r*) Fulk's Defence of the sincere Translation of the Scriptures. (*s*) Dyaloge, lib. iii. chap. 8. (*t*) Much the same censure was passed by Emser and Cochlæus on Luther's translation of the New Testament. Emser said, there were about 1400 heretical corruptions of the text. Præf. annot. in N. Test. Lutheri. Cochlæus, that 'inventi sunt ex Germanis qui ex ea translatione admissos ab eo [Luthero] passim errores & mutationes collegerunt, alii supra mille, alii pauciores.' Comment. de actis & scriptis Lutheri, p. 54.

But notwithstanding these various methods of discouraging this translation, the zeal of those who favoured the Reformation, it seems, surmounted them all, and the New Testament of this translation continued to be imported and read, as appears from hence, that the three editions before mentioned were all sold off before 1530.

In the mean time Tyndal was busy in translating from the Hebrew into English the five books of Moses. But having finished his translation, and going to Hamburgh to print it, the vessel in which he went was shipwrecked, and his papers lost, so that he was forced to begin all anew; by which means it was not printed till 1530. It is a small 8vo., and seems to have been printed at several presses, as, I suppose, the times would permit. Genesis and Numbers are printed in the Dutch letter, and contain the one 76 leaves, and the other 67; and at the end of Genesis is *A table expoundinge certeyne wordes,* as there is before Numbers, *An exposition of certeyne wordes of the fouerth book of Moses called Numeri.* The other three books, Exodus, Levitici, and Deuteronomie (*u*) are printed in the Roman letter, with now and then a capital of the black letter intermixed, as I have seen in books printed about this time at Zurich. To every one of these five books is prefixed a prologue, and at the end of those of Exodus and Deuteronomie are *tables expounding certaine words.* In the margin are some notes, which with the prologues are cut in my copy according to the directions of an act of parliament, of which we shall speak hereafter. There are *ten* wooden cuts, representing, 1, The forme of the arke of witnesse, with his staves and two cherubyns. 2, The table of shew-breed, with the loves of bread upon it, and his other vessels. 3, The facion of the candlesticke, with his lampes,

(*u*) Exodi. fol. 76. Leviti. fol. 52. Deute. fol. 63.

snoffers, and and other necessaries. 4, The forme of the ten cortayenes of the tabernacle, with their cherubins and fifty loupes. 5, The facion of the bordes of the tabernacle, with their fete, sockettes, and barres. 6, The facion of the corner bordes, with ther fete, sockettes, and barres. 7, The forme of the alter of the burnt offrynge, with his hornes, rings, staves, gridyernes, and other ornamentes. 8, The figure of the orderinge of all the ornamentes which must stande in the tabernacle. 9, The forme of the alter of incense, with all that belongeth unto it. 10, The figure of the laver of brasse, with his fote. There seems to have been another of these cuts after No. 9, which perhaps was Aaron in his priestly habit, but it is cut out of my copy, which is otherwise imperfect. Mr. Thoresby tells us (*x*), that in a copy in his Musæum, at the end, after *the Table expounding certain words,* is added, *Emprinted at Malborow in the land of Hesse by me Hans Luft, the yere of our Lord* M.C.C.C.C.C.XXX. *the* xvii *daye of January.*

Tyndal having thus finished his translation of the Pentateuch, was now at leisure to examine the remarks which Sir Thomas More, who was advanced to be Lord Chancellor, October 25, 1530, had made on his translation of the New Testament. Accordingly, the same year (*y*), he published *An Answere unto Sir Thomas More's Dialogue.* In this answer he shews the reason why he used the words *congregation, elder,* &c., which Sir Thomas found so much fault with, rather than *church, priest,* &c and declared, 'that he did it not as Sir Thomas, he 'said, untruly reported of him, of any mischievous 'design or purpose to establish heresie.' He added 'that he verily believed Sir Thomas wrote not 'this Dialogue for any affection that he bare unto 'the spiritualty, or unto the opinions which he so

(*x*) Ducat. Leodi. (*y*) 1530.

'barely defended, but to obtain only that which he 'was an hungred for.' This reflection he grounded on Sir Thomas's great friend Erasmus, on his changing the Word *ecclesia, church,* into *congregation,* and that more than once, in the New Testament which he translated into Latin, and Sir Thomas's not opposing *him,* or calling in question *his* orthodoxy for so doing. He concluded, 'that Sir Thomas, who, he said (z), understood Greek, and knew 'these words *long before* he did, could not prove, 'that he gave not the right English unto the Greek 'words: but that what made them, whose cause Sir 'Thomas espoused, so uneasy and impatient, was, 'they had lost their juggling terms, wherewith they 'imposed on and misled the people. For instance, 'the word *church,* he said, was by the popish clergy 'appropriated to themselves, whereas of right it 'was common to all the whole congregation of them 'that believe in Christ. So, he said, the school-doctors and preachers were wont to make many divisions, distinctions, and sorts of grace: with confession they juggled and made the people, as oft 'as they spake of it, to understand by it *shrift in 'the eare:* So by the word (a) *penance* they made 'the people understand holy deeds of *their* enjoining, with which they must make satisfaction for 'their sins to God-ward.' As for his translating *presbuteros, senior,* Tyndal owned, 'that *senior* 'was no very good English, but there came no better in his mind at that time; but that he had spied 'his fault since, long before Sir Thomas told him 'of it, and had mended it in all the works which he

(z) See Sir Tho. More's Life written by Mr. Rooper, p. 27. ed. 1729. (a) The Greek work *metanoia* and the Latin *pœnitentia* do not signify a bare sorrow or repentance, but a repentance accompanied with fasting, weeping, and other penal works, which are properly called *penance.* This is the reason given by Cor. Nary for his and the other popish translators thus rendering it.

'had made lately, and called it *an elder*.' As to his translating the Greek word *agapee* into *love*, and not rather into *charity*, he said, '*Charity* was no known 'English in that sense which *agapee* requireth.'

The *three* former editions of Tyndal's English New Testament being all sold off, the Dutch booksellers printed a *fourth*, 1530, in a smaller volume and letter. Of this Joye gives us the following account (*b*): 'When these two pryntes——were all 'soulde more than a 12 month ago, Tyndal was 'pricked forth to take the Testament in hand to 'print it and correct it, as he professeth and pro-'miseth to do in the later ende of his first transla-'tion. But Tyndal prolonged and differred so 'necessary a thing and so iust desyers of many 'men. In so much that in the mean season the 'Dewchmen printed it agen the *third* tyme in a 'small volume like their firste prynt, but miche 'more false than ever it were before.—Thei print-'ed them, and that most false, and about 2000 'books, and had shortly sold them. All this longe 'while Tyndal slept, for nothing came from him as 'farre as I could perceive.'

But whatever reasons Tyndal might have for his not revising and correcting his English translation of the New Testament, in so many years after its first publication, and when there had been so many uncorrect editions of it by others, it is plain he was not idle nor asleep. Besides his translation of the Pentateuch twice, and his defending that of the New Testament against Sir Thomas More's objections, he translated the Prophecy of Jonas, to which he prefixed a large prologue, which he printed about 1531. Of this performance, Sir Thomas More, who had now drawn blood in controversy, and lost his good temper, gave the following cha-

(*b*) Apology, &c., p. 41.

racter (c). 'Jonas, says he, made out by Tyndal: 'a booke that whoso delighte therin shall stande in 'peril that Jonas was never so swalowed up with 'the whale, as by the delyte of that booke a man's 'soule may be so swallowed up by the Devill that 'he shall never have the grace to get out agayne.' Tyndal, in his prologue to this book, had censured the Papists, whom he calls 'fleshly-minded hypo-'crites, as making the Scripture theire own posses-'sion and merchandise, and so shutting up the 'kingdom of heaven, which is God's worde, neither 'entring themselves, nor suffering them that would. 'When, says he, they come to the law, they put 'gloses to, and make no more of it then of a world-'ly lawe which is satisfied with the outward work. 'When they come to the Gospel, there they mingle 'their leuen and say, God now receiveth us no 'more to mercy, but of mercy receiveth us to pen-'aunce, that is to witte, holy deedes that make *them* 'fat bellies, and *us* their captives both in soule 'and body.—The lives, stories, and giftes of men, 'which are contained in the Bible, they read as 'thinges no more pertaining unto *them* than a tale 'of Robin Hood, and as things they wot not where-'to they serve, save to faine false discant and iug-'ling allegories to stablish their kingdom withal. 'The Pope, he added, in his own cause was so fer-'vent, stiff, and cruel, that he would not suffer one 'word spoken against his false majesty, wily inven-'tions, and iugling hypocrisie to be unavenged, 'though all chistendome should be set together by 'the eares, and should cost he cared not how many 'hundred thousand their lives.'

By there being so many new editions of the New Testament, it is very plain, that the Bishop of London's commission, before-mentioned, to the Arch-

(c) Confutation of Tyndal's Answer, &c. 1532.

deacons, to order the delivery of the copies of it in the hands of those of his diocese, to them, &c., was very little regarded, and not very readily obeyed. The Bishops and clergy (*d*) therefore made great complaints to the King of this translation, on which his Majesty resolved to take this matter into consideration himself. On (*e*) May 25, 1531, therefore, the King, Hall says, came into the Star-

(*d*) Memor. of Archbishop Cranmer, p. 81. (*e*) Collier censures this as a year too forward. But, according to himself, Sir Tho. More, who was one of those who met on this occasion, was then Great Chancellor of England, and it is certain he was not so till October 25, 1530. But the instrument, as Collier has printed it, has it May 24, 1530, and describes the place of this meeting thus: *The chapel called the Old Chapel, set on the east side of the Parliament Chamber within his Grace's Palace at Westminster.* The names of the noble and learned persons then and there present, are there said to be as follows:

Sir Tho. More, Kt. Great Chancellor of England.
William Lord Archbishop of Canterbury.
Cuthbert Bishop of Durham.
Stephen Gardiner, Secretary.
Richard Sampson, L. D. Dean of the Chapter.
Richard Woolman, Master of the Requests.
John Bell, Doctor of Decrees.
Nicholas Wilson, D. D. King's Confessor.
Richard Dooke, D. D. Archdeacon of Wilts.
John Oliver, L. D.
Edward Steward, L. D.
Richard Mandelly, D. D.
William Mortimer, D. D.
Edward Crome, D. D.
Edward Wiggen, D. D.
Robert Carter, B. D.
Edward Leighton, B. D.
Hugh Latimer, B. D.
John Thixtite, B. D.
William Latimer, A. M.
Roger Tibson, A. M.

With many more learned men of the two universities.

This instrument was attested by three public notaries, viz. Thomas Ashley, Richard Watkyns, Matthew Greston. See this instrument in Dr. Wilkins's edition of the English Councils, vol. III. p. 727.

Chamber, and there conferred with his council and the prelates about this matter. Of this meeting the following account is given in the (*f*) instrument drawn up on this occasion. 'The King,' say the drawers of it, 'hearing of many books in the Eng-'lish tongue containing many detestable errors and 'damnable opinions,' (for so they had been represented to him by Sir Tho. More, now Lord Chancellor, and the Bishops, who particularly alledged, that the translation of the New Testament was corrupted and not truly made, and that there were added to it prologues and annotations which sounded to heresy, and in which many (*g*) hard and uncharitable reflections were made on the Bishops and clergy) 'printed in the parts beyond the sea, to 'be brought into divers towns and sundry parts of 'this his realme of England, and sown abroad in the 'same, to the great decay of our catholike faith, and 'perilous corruption of his people, unlesse speedie 'remedie were briefly provided; His Highnesse, 'for the repelling of such books, called unto him, of 'his great goodness and gracious disposition, not 'onely certain of the chief prelates and clerkes of 'his realme, but also of each university a certaine 'number of the chief learned men, and proposed 'such of those books as his Grace had ready to be 'read unto them, requiring to hear in that behalf 'their advice and judgment of them.'

These prelates, &c., thus assembled, collected out of several books of Tyndal's, many passages which they said were heresies and errors. These they presented to the King, who, as the instrument declares, determined, that 'all the books containing 'these heresies, &c., with the *translation also of* '*Scripture* corrupted by William Tyndal, as well in

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(*f*) Fox's Acts, vol. II. p. 588. col. 2. (*g*) So they termed what was said of the Roman superstitions.

'the (*h*) Old Testament as in the New, should 'utterly be expelled, rejected, and put away out of 'the hands of his people, and not be suffered to get 'abroad among his subjects.' And his Highness willed further (*i*), 'that this his pleasure and determination should be notified by preachers abroad 'unto the people, by publishing in their sermons 'a bill to this effect: That the books now published 'in the English tongue contained false traditions 'and corrupt doctrine far discrepant from the true 'sense of the gospel and catholic understanding of 'the Scripture: that therefore they who had these 'books, particularly the New Testament in English 'of the translation that was then printed, should 'detest and abhor them, and not keep them in their 'hands, but to deliver them up to their superiors: 'that they should not harbour any thoughts, that it 'is the King's duty to cause the Scripture of God to 'be translated into English to be communicated 'unto the people, and that the prelates and his 'Highnesse do wrong in letting or denying the same: 'that the having the whole Scripture in English is 'not necessary to Christian men: that the divulging 'the Scripture at that time in the English tongue 'to be committed to the people, considering such 'pestilent books and so evil opinions as were now 'spread among them, should rather be to the farther 'confusion and destruction than the edification of 'their souls: that the King had said, He would 'cause the New Testament to be by learned men 'faithfully and purely translated into the English 'tongue; and that till this was done they should 'persuade themselves, without grudging or mur-

(*h*) By this it should seem as if Tyndal's translation of the Pentateuch had been now imported, unless they only mean his quotations from the Scripture in his works. (*i*) Collier's Eccl. History, vol. II. p. 50. col. 2.

'muring, that they cannot require or demand the 'Scripture to be divulged in the English tongue, 'otherwise than at the discretion of their superi-'ours.'

Hall tells us this story thus, that 'the King (*k*), 'in pursuance of his own settled judgment, that a 'great deal of good might come of people's reading 'the New Testament with reverence and follow-'ing of it, commanded the Bishops to call to them 'the best learned of the two universities, and to 'cause a new translation to be made, that the 'people should not be ignorant in the Law of God; 'but that notwithstanding this injunction of the 'King's, the Bishops did nothing at all to set forth 'a new translation, which caused the people still to 'read and study that of Tyndal's, by reason where-'of many things came to light.' However this be, the order, that what copies of the English New Testament could be procured should be burnt, was very rigorously observed. Stokesly, (*l*) newly made Bishop of London, caused as many as he could get of them to be brought this very month, with other of the condemned books, into Paul's Churchyard, and there publickly burnt them. But for all this severity, this same year was printed at (*m*) Strasburgh, by Balthaser Backneth, in 8vo, a *Translation of the Prophet Esay into English,* by George Joye aforementioned.

On the 17th of March, 1533, the convocation of the Province of Canterbury met; among other things done by it, was decreed, that the Holy Scripture should be translated into the vulgare tongue, and the laity prohibited contending about articles of the faith and the Holy Scripture; but I do not find, that the former part of this decree was executed at this time.

(*k*) Hen. VIII. (*l*) November 27th, 1530. (*m*) Lord Oxford's Library.

In 1534 was published a (*n*) *fourth* Dutch edition, the *fifth* in all, of Tyndal's New Testament in 12mo: a copy of this is in Lord Pembroke's Library. The title-page is lost; then follows the Epistle to the Christian Reader; next four Prologues to the iv Gospels; then a Table for the iv Evangelists; a Table for the Acts of the Apostles; then a Title, thus, The Newe Testament, Anno M. D. XXXIIII. At the end are Pistils of the Old Testament. This seems to have been the edition of this Testament which was corrected by an English refugee, George Joye, so often mentioned before. (*o*) He was a Bedfordshire man, and educated in Peterhouse in Cambridge, where he took the degree of Bachelor of Arts 1512-13, and that of Master 1517, and on the 27th of April in the same Year, was admitted Fellow. But being accused of heresy by the Prior of Newnham, who wrote a letter to the Bishop of Lincoln concerning him, 1527, he was sent for by the Cardinal, who wrote to Dr. Edmunds, then Master of Peterhouse, to send him up to him. But the Cardinal referring him to the Bishop, and his Lordship, by his behaviour toward Joye, when he appeared before him, giving him occasion to suspect he was in some danger, he fled beyond sea to Strasburg, where Sir Tho. More intimates he went by the name of Clark, and translated the Psalter and Primer, wherein the *Letany* and *Dirige* were omitted, lest folke, Sir Thomas said, should pray to saints, and for the dead. He likewise translated the Prophecies of Isaiah and Jeremiah, of which I shall presently give a more particular account. It seems also as if it had been intimated to Tyndal, that he had a design to print the whole Bible in English, and thereby to rival and supplant *him*. Thus he wrote to his learned friend John Frith,

(*n*) Lord Pembroke's Library. (*o*) Coll. Tho. Baker.

about the beginning of the year 1533, that (*p*) 'George Joye, at Candlemass, being at Barrowe, a 'town ten miles from Antwerp, printed two 'leaves of Genesis in a great Form, and sent one 'copy to the King and another to the new Queen, 'with a letter to *N.* to deliver them, and to pur-'chase license, that he might so go through all 'the Bible.' By the *new Queen* is, I suppose, meant Anne Boleyn. And this, perhaps, may be that fragment which (*q*) Mr. Wanley said he had, and which seemed to him to be part of an entire Bible, and to be older than Coverdale's Bible, printed 1535.

This man the editors of this fourth Dutch edition got to correct the copy, which, it seems, was by careless printing of it grown very faulty. Joye, therefore, being an Englishman, the editors agreed with to review the former editions, and give them a correct copy; for as to the printing he was to have nothing to do with *that*. In doing this, it seems, Joye took the liberty to correct the translation, as well as the errors of the press, and to give many words their pure and native signification in their places, which he thought they had not before. Among these was the word *resurrectio*, which Joye translated *the life after this*. This edition hath in the end, before the table of the epistles and gospels, this title:

Here endeth the New Testament dylygentlye oversene and correct and printed now agayne at Antwerp by me Widow of Christophall of Endhoven, in the Year of oure Lord a M.D. XXXIIII. in August.

About three months after, November, came forth Tyndal's *second* edition of the New Testament in English, or the *sixth* in all. This was entituled,

(*p*) Fox's Acts, &c. (*q*) Biblic. Litera. No. 4. p. 40.

The Newe Testament diligently corrected & printed in the Yeare of oure Lord M.CCCCC & XXXIIII, in November.

In his Prologue or Preface before the Gospel of St. Matthew, Tyndal thus expressed himself to the reader. 'Here, says he, hast thou, most dere reader, the New Testament or covenant made with us of God in Christ's blood, whiche I have looked over againe (now at the last) with all diligence and compared it unto the Greke, and have weeded out of it many fautes which lacke of helpe at the begynning and ouersyght did sow therein. If ought seme chaunged, or not altogether agreynge with the Greke, let the finder of the faute consider the Hebrue phrase or manner of speache left in the Greeke words, whose preterperfect tense and present tense is oft both one, and the future tence is the optative mode also, and oft the imperative mode in the active voice, and in the passive ever. Likewise person for person, number for number, and interrogation for a conditional, & such like is with the Hebrues a common usage. I have also in many places set light in the margent to understand the text by.' To this he added, 'That if any man found fautes either with the translation or ought beside (which was easier for many to do then so well to have translated it themselves of their owne pregnant wits at the beginning without an ensample) to the same it should be lawful to translate it themselves, and to put what they lusted therto. As for himself, if he should perceive, either by himself or by information of others, that ought had escaped him, or might more plainly be translated, he would shortly after cause it to be amended. Howbeit, in many places, he thought it better, he said, to put a declaration in the margent then to runne too far from the text. And in many places where the

'text seems at the first choppe hard to be under-
'stood, yet the circumstances before and after &
'often reading together make it plaine enough.'

Joye's edition of this Testament coming forth, as has been said, just before the finishing of this at the press, occasioned Tyndal to add another epistle to the reader, which begins thus, *W. Tyndal yet once more to the Christen reader.* In this he expresses a great deal too much passion and resentment against Joye, particularly for the manner of his translating the word *resurrectio,* observing, that 'this word was not so translated, neither by him, 'nor by any other translation in any language: and 'that if Joye would have altered the text he should 'have put it forth for his own translation and not 'for *his.*' This is what (*r*) Fox means, when he tells us, that 'Tyndal having finished his piece of 'the sacrament of the altar, then toke he in hand 'to conferre the New Testament with the Greeke. 'And *that* finished and put forth, then was in hand 'to declare his mind upon a place in the New 'Testament where one had altered it otherwise 'than he hadde translated it, or, as he said, was 'translated, by any other translation in any lan-'guage, and so put it forth for Mr. Tyndal's trans-'lation. Wherfore, said he, if he wold have alter-'ed the text, he should have put it forth for his own 'translation and not for myne.' This *second* epistle Tyndal concluded with giving the following account of this edition of the New Testament by Joye: 'Finally that New Testament thus dyly-'gently corrected, beside this so ofte puttinge out 'this word *resurreccion,* and I wote not what other 'chaunges, for I have not yet reed it ouer, hath in 'the ende before the table of the epistils and gos-'pelles this tytle; *Here endith, &c.,* as before.—— 'Which tytle, Reader, says Tyndal, I have here

(*r*) Acts and Monuments, &c., p. 515. col. 1. ed. 1.

'put in, because by this thou shalt knowe the book 'the better. *Vale.*'

This occasioned Joye to write and publish a vindication of himself, which he thus entituled; *An Apology made by Geo. Joye to satisfy, if it may be, W. Tyndale, to pourge and defende himself agaynst so manye slaunderause Lies fayned upon him in Tyndale's uncharitable and unsober Pistle, so wel worthye to be prefixed for the Reader to induce him into the understandyng of his New Testament, diligently corrected and printed in the Yeare of oure Lorde* M.ccccc. *and* xxxiii, *in November.* In this Apology, Joye gives us the following account of this his edition of Tyndal's New Testament: 'Then, 'says he, the Dewche began to printe them the '*fowrth* time, because thei sawe no man els goyng 'about them. And aftir thei had printed the first 'leife, which copye another Englissh-man had cor-'rected to them, thei came to me and desired me to 'correcke them their copie; whom I answered,—'That if Tyndal amende it with so grete diligence 'as he promiseth, yours will be never solde. Yisse, 'quoꝯ they, for if he prynte two thousand, and we 'as many, what is so little a noumber for all Eng-'land? and we will sel ours better cheap, and 'therfore we doubt not of the sale: so that I per-'ceyved well and was suer, that whether I had cor-'recked theyr copye or not, thei had gone forth 'with their worke, and had given us two thousand 'mo bokes falselyer printed then ever we had before. 'Then I thus consydred with my self: England 'hath ynowe and to manye false testaments, & is 'now likely to have many mo; ye and that whether 'Tyndal correcktith or no, yet shal these now in 'hand go forth uncorrecked to, except some body 'correck them.——Aftir this consydered, the prin-'ter came to me againe & offred me two stuvers and 'a half for the correcting of every sheet of the 'copye which folden contayneth xvi leaves; and

'for three stuvers, which is four pence half-penny 'starling, I promised to do it. So that in al I had 'for my labour but xiv shylyngis flemeshe; which 'labour, had not the goodnesse of the deede & 'comon profyte and helpe to the readers compelled 'me more then the money, I wolde not have done 'yt for five tymes so miche, the copie was so cor-'rupt, and especially the table.'——He next observes, that 'this Testament was printed or Tindal's 'was begun, and that, says he, not by my preven-'tion but by the printer's expedition, & Tindal's 'owne long sleeping. For as for me I had nothing 'to do with the printing thereof, but correcked 'their copie only as where I founde a worde falsely 'printed, I mended it; and when I came to some 'derke sentencis that no reason coude be gathered 'of them, whether it was by the ignorance of the 'first translatour or of the prynter, I had the latyne 'text by me, and made it playne: and where any 'sentence was unperfite or clene lefte oute, I re-'stored it agene, and gave many wordis their pure 'and native signification in their places which thei 'had not before.' For Joye declared, that he *wolde the scripture were so puerly and plyantly translated, that it needed neither note, glose, nor scholia, so that the reder might once swimme without a corke.*

By this account of Joye's, it seems as if the printers of this *fourth* Dutch edition of Tyndal's English New Testament were apprized, that Tyndal was actually reprinting it himself. Since he says, that *they made such quick expedition, that it was printed or Tindal's was begun:* and Tyndal himself tells us, that a copy of this new edition was brought him when his own edition was *almost fynessed.*

Among other alterations made by Tyndal in this his *second* edition of the New Testament, is the following note on 1 Peter iv. 6. *The dead are the*

ignorant of God. At the end are *the Pistils of the Old Testament.* After which is,

Imprinted at Antwerp by Marten Emperour, Anno M.D. xxxiv.

Fox tells us, that this being ended, and imprynting, before it was quite finished at the press, Tyndal was betrayed and apprehended by the Emperor's officers, who made him a close prisoner in the castle of Filford, where he continued about a year and a half, and then, 1536, was there publickly burnt to ashes, being first of all strangled.

In the same year that Tyndal thus suffered for pretended heresy, was there another edition of this Testament, with the following title:

(*s*) *The Newe Testament yet once agayne corrected by William Tindale. Printed in the yere of oure Lord* God, M.D. & xxxvi.

It is a pretty broad 4to.: In it Mat. i. 18, is rendered (*t*) *betrothed* to Joseph, as in the edition 1534, and not *married,* as in the first edition 1526. Joye observed, that in this first edition the marginal gloss upon 1 John iii. was, *Love is the first precept and cause of all other:* and on the other side, *Fayth is the first commandment, and Love the seconde.* This staring contradiction was now in this edition thus prudently avoided: *Faith and Love is the fyrste commandement and all commaundementes, and he that hath them is in* God, *and hath his sprete.*

The same year, 1536, was there another edition of this English Testament, printed in a large 4to., very probably in Scotland. It was likewise printed in a lesser 4to., and a small 8vo.; but when, is very uncertain, these editions being without any date. This same year, 1536, were published (*u*)

(*s*) Publick Library, Cambridge. (*t*) So I find it printed in the folio editions of Matthews's Bible, published after Tyndal's death. (*u*) Penes Dr. Dan. Waterland.

two other editions of it in a small 8vo., and 12mo. The title-pages are missing; but next them follows, 1. *An exhortation to the diligent Studye of Scripture made by Erasmus Rot.* Then *W. Tyndale's Epistle to the Christen Reader,* at the end of which are explanations of the words *repentance* and *elders:* next a title-page, thus;

The Newe Testament newlye corrected. M. D. XXXVI.

(*x*) Hall tells us, that Tyndal had, in prosecution of his design of translating the whole Bible into English, besides this translation of the Pentateuch, Jonas, and the New Testament, finished the books of Joshua, Judges, Ruth, the four books of the Kings, the two books of Paralipomenon or Chronicles, and Nehemiah, before his being put to death, and that he translated no more of the Holy Scripture. But this seems a mistake, as I shall shew hereafter.

I must now return to give an account of some translations of particular books of the Holy Scripture made before this time, and published in print. (*y*) In 1530 was imprinted at Argentine, January 16, by Francis Foye, in 12mo., an English translation of the Psalter, with the following title: *The Psalter of David in Englishe, purely and faithfully translated after the text of Feline, every Psalme havyng his argument before, declarynge brefly thentente and substance of the wholl Psalme.* To it was prefixed the following preface:

'*Johan Aleph greteth the englishe nation.*

'Be glad in the Lorde, dere brothern, and geve 'him thankes which nowe at the laste of his mer-'ciable goodness hath sente ye his Psalter in eng-'lishe faithfully and purely translated: which ye 'may not mesure and judge aftir the comon texte. 'For the trowth of the Psalmes muste be fetched

(*x*) Hen. VIII. fol. 227. (*y*) Publick Library, Cambridge. A——7——43.

'more nyghe the ebrue verite, in the which tongue 'David, with the other syngers of the Psalmes, 'firste sunge them. Let the gostly lerned in the 'holy tonge be juges. It is the spiritual man, saith 'Paule, which hath the Spirit of God that muste 'discerne and iuge all thynges. And the men 'quietly sittynge, if the truth be shewed, they must 'iuge and stand up and speke, the firste interpreter 'holdynge his pease. God geve the true spirituall 'and quiete sittynge iuges. Amen.'

By *the text of Feline*, after which this Psalter is here said to be translated, we are to understand the Latin version of Martin Bucer, published by him under the feigned name of Aretius Felinus, Argentorati, 1526. fol.

At the end of this Psalter is an alphabetical *table to fynde the Psalmes*, having the beginning of every Psalm according to the Latin, and referring to the Psalm and folio.

(z) In 1534 was printed in a small 12mo., the Psalter, with the following title: *David's Psalter, diligently and faithfully translated by George Joye, with brief Arguments before every Psalme, declaring the effecte therof.* Psal. cxx. *Lord, delyver me from lyinge lippes and from a deceitful tonge.*

At the end is printed:

Thus endeth the Text of the Psalmes translated oute of the Latyne by George Joye, the yere of oure Lorde M. D. XXXIIII. *the moneth of Auguste.*

Then follows an alphabetical table, &c., as in the Psalter just now mentioned: and at the end of the table is *Martyne Emperour*, 1534. I will only here add, that the Latine out of which Joye translated, was that of Friar Felix's, of the order of heremites of St. Austin, which was first printed A. D. 1515, and again 1522. *Haganoæ in ædibus Thomæ Anshelmi Badensis mense Decembris.*

(z) Publick Library, Cambridge, A——7——42.

The same year Joye printed an English translation of the Prophecy of Jeremy, with the following (*a*) title: *Jeremy the Prophete translated into Englishe by George Joye, sometyme Felowe of Peter Collige in Cambridge.*

The Songe of Moses is added in the ende to magnifie oure Lorde for the Fall of Pharao the Bisshop of Rome. Anno M. D. *and* xxxiiii. *in the monthe of Maye.*

Then follows *the preface unto the prophete Jeremy;* and at the end, *The ende of the prophete Jeremy translated by George Joye, An.* M. D. xxxiiii. *mense Maij;* after which immediately follows, *To supplee the lefe take here, erysten reder, that goodly and godly songe of Moses, wherewith thou oughtest now gloriously to magnifie and prayse* God *for the* (*b*) *destruccion and throing downe of our cruel Pharao the Bisshop of Rome non otherwyse then did Moses and his chirche* (*c*) *loaue him for drownyng of Pharao; which Pharao fygured our blodye Bisshops of Rome.*

The songe of Moses and his Chirche songen aftir Pharao's dethe drowned with his hoste in the (*d*) *ydde sea.*

In the Preface Joye observes, that 'now at laste 'it had pleased almighty God to cal forthe Jeremy 'his prophete to sende and to sette him as a brason 'wall and piller of (*e*) yerne to preche in Englisshe 'agenst this hevy monster of Rome and al his (*f*)

(*a*) Publick Library, &c., A——9——12. (*b*) Several acts had passed here in England the year before and this year, tending to the utter abolishing and extinction of the Pope's usurped authority in this kingdom. (*c*) laud. (*d*) ȝedde. (*e*) iron. (*f*) Refuse. The grains of malt from the Dutch word *draf.* It is used to signify in general not only grains, but all sorts of swill or dirt: as in these proverbs, *Draffe is good enough for swine*, and, *The still sow eats up all the draff.* Ray's Collection of English Words.

'draffe. He hath, he says, shewed Jeremye the 'rodde of the waking watcher and the seethinge 'potte boyillinge forthe as it were from the north-'este, altegither threteninge the hevye burdens and 'present vengeaunce of God shortely to be power-'ed forthe upon this Babylonik beast, so that whoso 'read the XLVIII, XLIX, L, & LI chapiters of 'this prophete, he shal se there clerely the present 'face of the soden miserable fall of the Pope and 'his kyngedome, now at hande, so lyvely set forthe 'under the names of proude Moab, his brothere 'Ammon and Babylon, as no Apelles coulde have 'paynted it more presently.' He adds, that 'the 'Christen reader has him now in his handes prech-'ing unto *him* in Englishe the same sermons which 'he preched unto the peple of Juda and Jerusalem, 'corrupted with the same synnes wheryn the people 'of England then laboured, and were as grievous-'ly infected.' He concludes this epistle with 'an 'account of the state and succession of those IV 'Kinges, in whose dayes and how longe Jeremy 'preched.'

In the same year, 1534, was published another edition of Tyndal's translation of the New Testament. A copy of it is in the Library of the Church of St. Paul's, London, being a part of the collection of old Bibles, Testaments, and Liturgies, which were purchased by the Dean and Chapter of the late Mr. Humphry Wanly. In this the title is as follows:

The Newe Testament dylygently corrected and compared wyth the Greke by Willyam Tyndale: and fynished in the Yere of oure Lorde God a M. D. XXXIIII, *in the moneth of November.*

It is in 16mo., and printed with a German letter: In the margin are scripture references, and throughout the book are ordinary wooden cuts to the Re-

velation of St. John, with several tables at the beginning and end of the book.

The convocation of the clergy of the province of Canterbury being now sitting, Cranmer, who the (g) year before was promoted so the see of Canterbury, moved that there might be a translation made of the Bible into English. Accordingly, December 19, the following resolution was agreed to by both houses (h): That 'the most reverend the 'Archbishop should make instance in their names 'to the King, that His Majesty would vouchsafe, 'for the encrease of the faith of his subjects, to 'decree and command, That all his subjects in 'whose possession any books of suspected doctrine 'were, especially in the vulgar language, imprinted 'beyond or on this side the sea, should be warned 'within *three* months to bring them in before 'persons to be appointed by the King, under a 'certain pain to be limited by him. And that 'moreover His Majesty would vouchsafe to decree, 'That the Scriptures should be translated into 'the vulgar tongue by some honest and learned 'men to be nominated by the King, and to be de-'livered unto the people according to their learn-'ing.' But whether the Archbishop, however he approved of the latter clause relating to the translation of the Scriptures, did not like the former, it does not appear, that this petition of the convocation was ever delivered to the King, or that any thing was done in pursuance of it. Mr. Strype (i), without telling us the time, intimates, that the Archbishop however engaged in this design, and began with the translation of the New Testament, and that for this purpose he took an (k) old English translation which he divided into nine or ten parts,

(g) Mar. 30, 1533. (h) Strype's Memorials of Archbishop Cranmer, p. 24. (i) Ibid. p. 34. (k) Tyndal's.

and sent them to the best learned Bishops and others, to make a perfect correction of them, and when they had done, to return them to him at Lambeth by such a time. One of these parts, viz. the *Acts of the Apostles*, was, it seems, sent to (*l*) Stokesly, Bishop of London. When the day fixed was come, all of them sent their portions to the Archbishop, as he had required, except Stokesly, who, when his Grace wrote to him for his part, returned a very surly answer, and absolutely refused to meddle with it. And here this good design, so far as I can find, stopped, however, for the present.

COVERDALE's BIBLE.

The next year, 1535, was finished at the press the whole Bible translated into English. The late Humphry Wanly thought by the types, that it was printed at Zurich, in the printing-house of Christopher Froschover. However this be, it was a folio dedicated to the King, in the following manner:

(*m*) 'Unto the moost victorious Prynce and our 'moost gracyous soveraygne Lorde Kynge HENRY 'the eyghth, Kynge of Englande and of Fraunce, 'Lorde of Irlande, &c. defendour of the fayth, 'and under GOD the chefe and suppreme heade of 'the church of Englande.

'The ryght and just administracyon of the lawes 'that GOD gave unto Moses and unto Josua: the 'testimonye of faythfulness that GOD gave of 'David: the plenteous abundaunce of wysedome 'that GOD gave unto Salomon: the lucky and 'prosperous age with the multiplicacyon of sede 'which GOD gave unto Abraham and Sara his wyfe, 'be geven unto you, moost gracyous Prynce, with

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(*l*) He died Sep. 8, 1539. Hall gives this Bishop the following character, viz. that he was a man of grete witte and learning, but of little discretion and humanity. (*m*) Sion Coll. Library, penes Tho. Grainger, Arm.

'your dearest just wyfe and moost vertuous Pryn-
'cesse Quene JANE. Amen.'——This dedication is thus subscribed,

'Your graces humble subjecte and daylye ora-
'tour, Myles Coverdale.'

Coverdale was a native of Yorkshire, and afterwards professed of the house of Austin Friars in Cambridge, of which Dr. Barnes was Prior, who was burnt for pretended heresy. One of this name took the degree of Bachelor of Canon Law, A. D. 1531, but this seems too late for our Coverdale. However this be, entertaining the same opinions with his Prior, and finding himself in danger by so doing, he fled beyond sea, where he chiefly applied himself to the study and translation of the Holy Scriptures.

In this dedication he tells his Majesty, that 'the 'blynd Bishop of Rome no more knew what he 'did when he gave him this title, *Defender of the* '*faith*, then the Jewish Bishop Cayphas when 'he (*n*) prophesied, that it was better to put Christ 'to death, than that all the people should perish: 'that the Pope gave him this title, only because 'his Highness suffered his Bishops to burne GOD's 'word, the root of faith, and to persecute the lovers 'and ministers of it, where in very deed he pro-'phecied, that by the righteous administration of 'his Grace the faith should be so defended, that 'GOD's word, the mother of faith, should have 'its free course thorow all Christendome, but es-'pecially in his Graces realme: that his Grace 'in very deed should *defende the faith*, yea even 'the true faith of Christ, no dreames, no fables, 'no heresye, no papistical inventions, but the un-'corrupte faith of GOD's most holy word, which

(*n*) See Bishop Andrews's Answer to Cardinal Bellarmine's Apology, p. 55; and Bishop Burnet's Dedication of his Pastoral Care to the Queen.

'*to set forth his Highness with his most honoura-*
'*ble council applied all studie and endeavour.*'

He next observed to his Majesty, that 'forso-
'much as the word of God is the only truth that
'driveth away all lyes, and discloseth all juggling
'and deceite, therefore is our Balaam of Rome so
'loth that the Scripture should be known in the
'mother-tongue, lest if Kings and Princes (espe-
'cially above all other) were exercysed therin,
'they should reclaim and chalenge again their due
'authority, which he falsely hath usurped so many
'years, and so to tie *him* shorter; and lest the
'people, being taught by the word of God, should
'fall from the false fayned obedience of him and
'his disguised apostles unto the true obedience com-
'manded by God's own mouth, as namely to
'obey their Prince, their father and mother, &c.
'and not to step over them to enter into his painted
'religions.——For that the Scripture declareth most
'abundantly, that the office, authoritie, and power
'given of God unto Kings is in earth above all
'other powers: that as ther is nothing above God,
'so is ther no man above the King *in his realme*;
'but that *he* only under God is the *chief head* of
'all the congregation and church of the same.
'And in token that this is true, he said, ther hath
'been of old antiquitie, and was yet unto that day,
'a loving ceremonie used in our realme of England,
'that when the King's subjects read his letters, or
'begun to talk or discourse of his Majestie, they
'moved their bonnets for a sign and token of re-
'verence unto him, as to their most sovereign
'Lord and head under God, which thing no man
'used to do to any Bishop:——that no priest or
'bishop is exempt (nor can be lawfully) from the
'obedience of his prince: — that Aaron was obe-
'dient unto Moses; Eleasar and Phineas were un-
'der the obedience of Josua: that Nathan the pro-

'phet fell down to the ground before King David, 'he had his prince in such reverence, he made not 'the King for to kiss his foot, as the bishop of 'Rome maketh Emperors to do, notwithstanding 'he spared not to rebuke him, and that right sharply, 'when he fell from the word of God to adultery 'and manslaughter: for he was not afraid to re-'prove him of his sins, no more than Helias the 'prophet stode in fear to say unto King Achab, *It 'is thou and thy father's house that trouble 'Israel, because ye have forsaken the command-'ments of the Lord, and walk after Baal;* and 'as John Baptist durst say unto Kynge Herode, '*It is not lawful for thee to take thy brother's 'wife.*'

He next takes notice of the intolerable injuries done unto God, to all Princes, and the commonalties of all Christian realms, since 'they who should 'be only the ministers of God's word became Lords 'of the world, and thrust the true and just Princes 'out of their rooms.' This he imputes to 'the 'ignorance of the Scripture of God, and to the 'light of God's word being extinct, and God's law 'being clean shut up, depressed, cast aside, and put 'out of remembrance.' But he adds, that 'by 'the King's most righteous administration it was 'now found again; and that his Majesty, like 'another Josia, commanded straitly, that the law 'of God should be read and taught unto all the 'people.'

As to the present translation, Coverdale observes here, and in his epistle to the reader, that 'it was neither his labour nor desire to have this 'work put into *his* hand, but that being *instantly 'required* to undertake it, and the Holy Ghost 'moving other men to do the cost therof, he was 'the more bold to take it in hand. Besides, he con-'sidered how great pitie it was, that the English

'should want such a translation so (*o*) long, and 'called to his remembrance the adversitie of those 'who were not only of ripe knowledge, but would 'also with all their hearts have performed that they 'begun, if they had not had impedient. Ac-'cording therfore as he was desired, he took the 'more upon him, he said, to set forth this *special* '*translation,* not as a checker, reprover, or despiser 'of other mens translations, but lowly and faith-'fully following his interpreters, and that under 'correction. Of these, he said, he made use of '*five* different ones, who had translated the Scrip-'tures not only into Latin, but also into Dutch.' Accordingly he made this declaration, that he 'had neither wrested nor altered so much as one 'word for the maintenance of any manner of secte, 'but had with a clear conscience purely and faith-'fully translated out of the foregoing interpreters, 'having only the manifest truth of the Scripture 'before his eyes.' But because such different translations, he saw, were apt to offend weak minds, he therefore added, that 'he was sure that 'there came more understanding and knowledge of 'the Scripture by these sundry translations than by 'all the glosses of our sophistical doctors. The 'readers therefore, he said, should not be offended 'though one call a *scribe* that another calleth a '*lawyer,* or *elders* that another calleth *father* and '*mother,* or *repentance* that another calleth '*penance* or *amendment.* For if we were not de-'ceaved by men's traditions, we should find no 'more diversitie between these terms than between 'four-pence and a groat. And this manner, he 'said, he had used in this his translation, calling it 'in some place *penance* that in another he called '*repentance;* and that not only because the in-

(*o*) It was now nine years since the first publication of the New Testament in English by Tyndal.

'terpreters had done so before him, but that the 'adversaries of the truth might see, that we abhor 'not this word *penance* no more than the interpre-'ters of Latin abhor *pœnitere* when they read *resi-'piscere.* Only he desired, that God's people be 'not blinded in their understanding, lest they be-'lieve *penance* to be ought save a very *repentance,* '*amendment,* or *conversion* unto God, and to be 'an *unfained new creature* in Christ, and to live 'according to his lawe. For else shall they fall into 'the old blasphemie of Christ's blood, and believe, 'that they themselves are able to make satisfaction 'unto God for their own sins.'

He concluded his dedication to the King with telling his Grace, that 'considering his Imperial 'Majestie not only to be his natural soveraygne 'liege Lord, and *chefe head* of the church of 'England, but also the true defender and main-'tener of God's lawes, he thought it his dutie 'and to belonge unto his allegiance, when he had 'translated this Bible, not only to dedicate this 'translation to his Highness, but wholly to com-'mit it unto him, to the intent that if any thing 'therin be translated amiss, it might stand in his 'Grace's hands to correct it, to amend it, to im-'prove it, yea and clean to (*p*) rejecte it, if his 'godly wisdom should think it necessary.' The

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(*p*) This has been reflected on by a late author as a sort of flattery to a Prince, not enough reformed, that in a Christian reformer cannot be reckoned without blame. Mattaire Annales Typogra. tom. III. p. 819. But thus the Prelates conclude their preface to *the Institution of a Christian Man,* 1537. ——— 'We do most humbly submitte it to the mooste ex-'cellent wisdome and exacte judgement of your majestie to be 'recognysed, oversene and corrected, yf your grace shall fynde 'any worde or sentence in it mete to be changed, qualified, or 'further expounded for the playne settinge forth of your high-'nes most virtuous desire and purpose in that behalfe. Where-'unto we shal in that case conforme our selves.'———

same humble opinion of this his performance, he expresses at the close of his epistle to the reader, that 'tho' the Scripture be not worthily ministred 'unto him in this translation by reason of *his* rude-'ness, yet if he was fervent in his prayer, God 'should not only send it him in a better shape by 'the ministration of *other that began it afore*, but 'shall also move the hearts of them which as yet 'medled not with all to take it in hand.'

By what Coverdale here says to the King, it seems plain, that it was now allowed, *by his authority*, that the Holy Scriptures should be had and read in English. The same is as plainly intimated in a little MS. (*q*) Manual of Devotions, which, according to the tradition of the worthy family in which it is preserved, was the present of Queen Anne Boleyn to her maids of honour: 'Grante us, 'most mercyful father, this one of the greatest 'gyftes that ever thowe gavest to mankynde, *the* '*knowledge of thie holy wille and gladde tidinges* '*of our saluation*, this greate while oppressed with 'the tyrannye of thy adversary of Rome and his 'fautors, & kepte close undre his *Latyne lettres*, 'and now at length *promulgate publyshed and* '*sette at lybertie by the grace poured into the harte* '*of thy supreme power our prince*, as all Kinges 'hartes be in thie hande, as in the olde lawe dydest 'use lyke mercye to thie people of Israell by thie 'hie instrument the good King Josia, whiche restor-'ed the temple decayed to his former beawtie, abol-'yshed all worshippynge of images and ydolatrye, 'and sette abroad the lawe by the space of many hun-'dred yeres befor cleane oute of remembraunce.'

This translation Coverdale stiled, a *special translation*, or distinct and different from the other English translations that were made before it. To

(*q*) Penes Francis Wyat, Esq., of Boxley in Kent.

give the reader some notion of this, I shall add the following sample:

Tyndal.	*Coverdale.*
When the LORDE sawe, that Lea was despised, he made her frutefull, but Rahel was baren. And Lea conceaved and bare a sonne and called his name Ruben, for she sayde: the LORDE hath lokeed upon my tribulation. And now my husbonde will love me. Gen. xxix.	But when the LORDE sawe, that Lea was nothinge regarded, he made her fruteful and Rachel barren. And Lea conceaved and bare a sonne whom she called Ruben, & sayde: The LORDE hath loked upon mine adversitie. Now wyll my husbande love me. Gen. xxix.

So Matt. iii. is, *saynge, Amende youre selves,* as it is in Tyndal's first editions.

It is divided into (*r*) six tomes. To the first is prefixed *A Calendar of the bokes of the hole Byble how they are named in Englysh and Latyn, how longe they are wrytten in the allegacions, how many chapters every book hath, and in what leafe every one begynneth.*

¶ *The bokes of the fyrst parte.*

Abbreuiacion.	Boke.	Chapters.	Leafe.
Gen.	Genesis the fyrst boke of Moses.	I.	Fyrst.
Exo. &c.	Exodus the seconde boke of Moses.	XI.	XXIIII.

At the beginning of Genesis are six cuts in wood describing the six days work of the creation, and

(*r*) Sion College Library. Publick Library, Cambridge, A——4——9. & penes W. Jacomb, vicarium de Marden.

in the following chapters are other cuts representing the history there mentioned. After Deuteronomy follows:

The seconde parte of the olde Testament. The boke of Josua, &c.

The thyrde parte of the olde Testament. The boke of Job, &c.

All the prophetes in Englishe, Esay, &c.

Apochripha. The bokes and treatises which among the fathers of olde are not rekened to be of like authorite with the other bokes of the byble, nether are they founde in the Canon of the Hebrue.

The thirde boke of Esdras, &c. Unto these also belongeth Baruc whom we have set amonge the prophetes nexte unto Jeremy because he was his scrybe and in his tyme.

The new testament. The gospell of S. Mathew, &c.

The epistles of S. Paul. The epystle unto the Romaynes, &c.

The first and seconde epistle of S. Peter. The epistle of S. James.

The three epistles of S. Jhon. The epistle of S. Jude.

The epistle unto the Hebrues. The reuelacion of S. Jhon.

Round these titles are borders cut in wood, and to the four Gospels are prefixed cuts in wood of the several evangelists, and to the several epistles of S. Paul that of him writing on a desk. The same picture is prefixed to the epistle to the Hebrews.

Throughout it is adorned with wooden cuts, and in the margin are scripture references.

In the last page, *Prynted in the yeare of our Lorde* M.D.XXXV. *and fynished the fourth day of October.*

This is a plain inconsistency with the title or preamble of the dedication to the King, 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 favour 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. This last is the more probable, in another (s) copy of this translation, which has this dedication, the text, character, and every thing else like, or the same with, this, it is *your dearest just wyfe and most vertuous Princesse Quene Anne.* I have only to add here, that of this Bible there was another edition in a large quarto, 1550, which was re-published with a new title, 1553 (t), which, I think, was all the editions it ever had.

Before I proceed to give an account of the next edition of the English Bible, it may not, perhaps, be wholly unacceptable to the reader to observe to him an historical passage in this preface of Coverdale's to the Bible just now spoken of, relating to the encrease of the poor here in England; and that the rather, because of the pompous boasts made by the Romanists of *their* charity, and the hard reflections made on *us* by them for the want of it, as if the great number of beggars were owing to the Reformation, and particularly to the dissolution of the religious houses, as the monasteries were falsely called, *at whose gates,* a professed Protestant tells

(s) Penes Rev. W. Jacomb, vic. de Marden in Kent.
(t) Biblio. Bodleia.

us (*u*), *all the poor of the nation were supported.* But now Coverdale here appeals to the senses of his reader, and bids him *lift up his eyes and see how great a multitude of* (*x*) *poor people runne thorowe*

(*u*) Dr. Tho. Bisse's Sermon to the sons of the clergy, p. 16.

(*x*) The cause of this is assigned in an act of parliament, which passed about this time, 1534, wherein it is recited, 'That 'diuers couetous persons,' (among whom Sir Thomas More, in his Utopia, reckons the rich Abbots) 'espying the great profit 'of sheepe, have gotten into theyr hands great portions of the 'grounds of this realme, conuerting them to pasture from tillage, 'and keepe some 10,000, some 20,000, some 24,000 sheepe, 'whereby churches and towns be pulled down, rents of lands 'inhaunced, and the prices of cattell and vittaile greatly raised, 'and the poor driuen to fall to theft, and other inconveniences, to 'the utter destruction and desolation of this realme.' 25 Hen. VIII. c. 13.

The same account is given by Sir Thomas More in his Utopia, lib. 1. 'Oves vestræ quæ tam mites esse tamque exigno solent 'ali nunc, uti fertur, tam edaces, atque indomitæ esse cœperunt, 'ut homines devorent ipsos, agros, domos, oppida vastent ac de-'populentur. Nempe quibuscunque regni partibus nascitur 'lana tenuior atque ideo preciositor, ibi nobiles & generosi atque 'adeo abbates aliquot sancti viri————arvo nihil relinquunt, 'omnia claudunt pascuis, demoliuntur domos, diruunt oppida, 'templo dumtaxat stabulandis ovibus relicto,' &c.

On this occasion the following verses seem to have been made, which are printed on the back of *a prayer for men to saye entring into battayle*, at the end of the Litany:

Before that sheepe so muche dyd rayne,
Where is one plough, then was there twayne,
Of corne and victual right greate plentye,
And for one penny, egges twentye.
I trust to GOD, it will be redressed,
That men by sheepe be not subpressed,
Shepe have eaten men many a yere,
Now let men eate shepe and make good cheere.
Those that haue many shepe in store,
They may repente it more and more,
Seynge the greate extreme necessitee,
And yet they shewe no more charitee.
Let them remembre the ryche man,
Which the Gospell entreateth upon,
He would giue neither meate ne drinke to the pore
That lay right hungrye at his doore.

every towne: and this too at a time when these religious houses were at the very height of their prosperity. Sir Thomas More speaks (*y*) of people's going about sick of the French pox and begging with them: though he adds, 'that 30 yeare ago 'there were 5 against 1 that begged with them 'now.' In his Utopia (*z*) he proposed, 'that the 'beggars should by a law made on purpose be all 'placed in the convents of the Benedictines, since it 'was owing in a great measure to the avarice of 'these wealthy abbies, who laid down their arable 'lands to pasture, that the number of beggars was 'so much increased.' But to return:

Coverdale, in this edition of the English Bible, prefixed to every book the contents of the several chapters, and not to the particular chapters, as was afterwards done. He likewise omitted all Tyndal's prologues and notes. In the Psalter it is noted, that after these words in the ixth psalme, *that the heithen may knowe themselves to be but men,* here the Hebrews begynne the xth psalme: Though here it is not begun till the xith, which division of them was followed in Archbishop Cranmer's revision. In the xiiith psalm, which is the xivth of Archbishop Cranmer's, the 5th, 6th, and 7th verses are marked with a *, and in the margin is this note * These three verses are not in the Hebrue. In the vth chapter of the 1st epistle of St. John, these words (for there are three whiche bear recorde in heaven, the father, the worde, and the holy goost, and these three are one) are placed within a parenthesis, as are generally the additions which are not in the original.

The convocation of the province of Canterbury assembled June 9, the next year, 1536; Dr. Heylin tells us, that the clergy then agreed upon a form of a petition to be presented to the King, that he would graciously indulge unto his subjects of the

(*y*) Supplication of Souls, 1529. (*z*) Lib. I.

laity, the reading of the Bible in the English tongue, and that a new translation of it might be forthwith made for that end and purpose. By this it appears, that the clergy did not approve of the translation already made by Tyndal and Coverdale, and that their attempt which they made two years ago to have the royal permission to make a new one, did not succeed.

(*a*) Soon after the finishing this Bible, were published by Lord Cromwel, keeper of the privy seal, and vicegerent to the King for and concerning all his jurisdiction ecclesiastical within his realm, 'injunctions to the clergy, by the authorite of the 'King's highnesse,' the *seventh* of which was as follows:

(*b*) 'That every person or proprietary of any 'parish churche within this realme, shall on this 'side the feast of St. Peter, *ad vincula* [August 1.] 'nexte comming, prouide a boke of the *whole Bible*, 'both in Laten and also in English, and lay the 'same in the (*c*) quire for everye man that will to 'loke and reade theron: And shall discourage no 'man from the reading any parte of the Bible, either in Latin or English, but rather comfort, exhort, and admonish every man to read the same as 'the very word of God and the spiritual foode of 'manne's soul, whereby they may the better knowe 'their duties to God, to their soueraigne Lord the 'King, and their neighbour: ever gentilly and 'charitably exhorting them, that, using a sober and 'a modest behaviour in the reading and inquisition of the true sense of the same, they doo in no 'wise stifly or eagerly contend or stryve one with

(*a*) 1536. (*b*) Fox's Acts, &c. p. 524. col. 1. ed. 1.

(*c*) This had been done in some quires or chancels with the Latin Bibles. Thus it is said of John Radyng, or Ruding, Archdeacon of Lincoln, 1471, that 'fundavit Cancellum Ecclesiæ de 'Buckingham et dedit Biblia cathenanda in principali disco infra Cancellum.'——Bishop Kennet's paroch. Antiquities.

'another aboute the same, but referre the declara-
'tion of those places that be in controversie to the
'judgmente of them that be better learned.' This seems a confirmation of Coverdale's Bible being licensed by the King, since by this injunction it is ordered to be had in churches, and there read by any that would, there being no other Bible in English at this time than this.

The same year, 1536, was printed, as was intimated before, *The Newe Testament yet once agayne corrected by Willyam Tindale, whereunto is added a necessarye Table, wherin easely and lightely may be found any storye contayned in the* IV *Evangelists, and in the Acts of the Apostles.*

The Gospel of { S. Matthew.
S. Marke.
S. Luke.
S. Jhon. }
The Acts of the Apostles.

Jesus sayd, Mark xvi. *Go ye into all the worlde & preache the glad tidynges to all creatures. He that believeth, &c.*

Printed in the yere of oure Lord God M. D. and xxxvi., 4to.

After the title prefixed to the epistles, is a large prologue, and at the end of all are added, *The Pistles taken out of the Old Testament which are read in the Church after the use of Salisbury, and a Table to find the Epistles and Gospels.* This copy, by the type, seems to have been printed in England, and has interspersed throughout the Gospels, small wooden cuts, and through the Apocalypse larger ones.

Whether the Archbishop had a mind to have Tyndal's prologues and notes reprinted, or the printers thought such an edition would sell well, we find the next year published another edition of the English Bible in folio, with the following title:

MATTHEWS's BIBLE.

(*d*) *The Byble, which is all the Holy Scripture, in which are contayned the Olde and Newe Testament, truelye and purelye translated into Englysh. By Thomas Matthewe.*

Esaye i.

Hearken to ye Heavens, and thou earth geave eare: for the Lorde speaketh.

M.D.XXXVII.

(*e*) *Set forth with the King's most gracious lycence.*

Next to the title-page follows, *A Dedication to the King*, which is subscribed by *His Grace's faythfull and true Subject, Thomas Matthew;* and then *A Preface to the Reader.* After which are placed in order,

1. *A Calender with an Almanack:* in which are continued the following popish holy-days, viz. St. Nicholas, St. Lawrence, the Invention and Exaltation of Holy Cross.

2. *An exhortation to the study of the Holy Scripture, gathered out of the Bible.* At the end are placed the initial letters *J. R.* denoting, I suppose, *John Rogers.*

3. *The Summe and Content of all the Holy Scripture both of the Old and Newe Testament.*

4. *A Table of the pryncypal matters conteyned in the Bible.*

5. (*f*) *A description of the Kings of Juda, and what Prophets were in each reign.*

(*d*) Earl of Pembroke's Library. This Bible is said to have been a second edition of Coverdale's Bible, prepared by John Rogers, who translated the Apochrypha, and added it to it, with prefaces and notes out of Luther's translation. But this last must be a mistake, since the Apochrypha was in Coverdale's edition. (*e*) Printed in red ink. (*f*) Thoresby Ducat. Leod.

6. *The Names of all the Bokes of the Byble: and the contents of the chapters of every Boke: with the nombre of the Leaffe wherin the Bokes begynne.*

7. *A brief rehersall of the yeares passed since the begynnynge of the worlde unto this yeare of our Lorde* M. ccccc. xxxvii. *both after the manner of the reckenyng of the Hebrues, and after the reckenynge of Eusebius and other Chronyclers.*

At the beginning of the Prophets are printed on the top of the page the initial letters *R. G.* i. e. *Richard Grafton,* and at the bottom *E. W.* i. e. *Edward Whitchurch,* who were printers, and at whose charge and expence this impression was made. At the end of the Old Testament are the initial letters *W. T.* i. e. *William Tyndal,* as if it was translated all by him, though this is not true, as will be shewn by and by. Then follows the (g) Apochrypha, and after that the New Testament, to which is prefixed the following title:

The Newe Testament of our Sauyour Jesu Christ, newly and dylygentlye translated into Englishe, with annotacions in the margent to helpe the Reader to the understandynge of the Texte.

Prynted in the yere of our Lorde God,
M. D. XXXVII.

In the last leaf is printed,

The ende of the Newe Testament and of the whole Byble.

To the honoure and prayse of God *was this Byble printed and fyneshed in the Yere of our Lorde* God *a* M. D. XXXVII.

In the Apocalypse it has the same wooden cuts with those in the second Dutch edition of Tyndal's New Testament.

(g) In this the third book of the Maccabees is omitted, because it was never inserted into the vulgar latin version of the Bible, nor to be found in any MS. of it. Prideaux's Connection, p. 11. lib. II.

Mr. Wanley has observed of this edition, that 'to 'the end of the book of Chronicles it is Tyndal's 'translation, and from thence to the end of the 'Apocrypha, Coverdale's, and, that the whole New 'Testament is Tyndal's.' He ought, I think, to have excepted the Prophecy of Jonas, which seems to be of Tyndal's translation, having his prologue before it, and to have observed, that there are many variations in the text of these two editions. Sir (*h*) Thomas More is very express, that about 1531 Jonas was made out by Tyndal, and yet it is sure, that the translation of this prophecy is the very same in both Coverdale's Bible and this. However this be, Coverdale's method is not here entirely followed. The contents of the several chapters are prefixed to them, and not set all together before the books, as in Coverdale's edition. The prefaces to some books, as to Isaiah, for instance, are not here separated from the books themselves, and placed before the first chapter, as in the edition by Coverdale. In *the Ballett of Balletts of Solomon,* which by Coverdale is called only the *Ballettes of Solomon,* the speakers are here distinguished, and the drama according to the several parts: prefixing to every part in *red* letters, thus. To the first, *The voyce of the churche.* To the second, *The spousesse to her companion.* To the third, *The voice of the church in persecution.* To the fourth, *The voice of the sinagoge,* and so on of the rest. The verses are not distinguished here as afterwards, but instead of them capital letters are printed in the margin.

Mr. Strype guessed, that this Bible was printed at Hamburgh. But the late Mr. Wanley thought it more probable that it was printed at Paris. Though it is very plain, that the types are German; and, very probably it was printed where the Pen-

(*h*) English Works, p. 432. col. 1.

tateuch and *Practice of Prelates* were printed, viz. Marborch or Malborow, which I take to be a misprint for either Marpurg in Hessia, or Marbeck in the dutchy of Wittemberg, were Rogers was superintendent, and from thence sometimes called Rogers' Bible. However this be, Cranmer, who had been promoted to the see of Canterbury four years before, favoured this edition of the English Bible, and by his interest with Lord Cromwel not only procured the royal licence for it, but that in the injunctions, which, as the King's vicar-general, Cromwel published the (*i*) next year, 'the clergy should be ordered to provyde on thys syde the feaste of *N.* next comyng one booke of the whole Byble of the largest volume in English, and the same set up in some convenient place within their churches that they have cure of, wheras their parishioners might most commodiously resort to the same and read it: and that the charges of this book should be ratably borne betweene them and the parishioners aforesaid; that is to say, thone half by the parson, and the other half by them,' &c. as in the injunctions, 1536, before-mentioned.

A declaration was likewise published by the King, to be read by the curates of the several churches, wherein they were to tell the people, that 'it had pleased the King's Majestie to permit and command the Bible, being translated into their mother-tongue, to be sincerely taught by them, and to be openly layd forth in every parish church.' But it was observed, that notwithstanding these injunctions, &c. the curates were very cold in this affair; and that therefore they read the King's injunctions and declaration in such a manner, that scarce any body could know or understand what they read. Too many of the people likewise, how fond soever they appeared to be of the Holy

(*i*) 1538.

Scriptures, made but an ill use of the liberty now granted them of reading or hearing them read in the tongue wherein they were born. Instead of reading this holy book to learn their duty, and to speak and act as Christians, they read it to satisfy their vain curiosity and indulge their humours, and accordingly contended and disputed about what they read in alehouses, and other places very unfit for such conferences. This therefore was another part of the design of the above mentioned declaration, to caution the people against taking such indecent liberties, and to exhort them to make a better use of this privilege which the King had now granted them.

Grafton, one of the undertakers of this edition, complained to Lord Cromwel, that 'there were some 'who did not believe, that it had pleased the King's 'Grace to license it, and therefore desired it might 'be licensed under the privy-seal, which, he said, 'would be a defence at this present, and in time to 'come, for all enemies and adversaries of the same.' He likewise intimated to his Lordship, a design of printing this Bible upon him by the Dutch printers, in a less volume and smaller letter, that so they might undersell him, which might be to his and his friends ruin, he having expended on this edition 500 pounds. He therefore desired of his Lordship to obtain for him of the King, that 'none should print this 'Bible but himself for *three* years.' His letter to Archbishop Cranmer is dated 13 August, 1537.

Whether this was granted or not, I do not find. But I have seen a (*k*) copy of this Bible in a small thick folio, where the text and notes are the same with this of 1537, and Tyndal's prologues to the Pentateuch, Jonas, and the epistle to the Romans, are inserted, but all the other prologues are omitted:

(*k*) Penes R. Goodwin, D. D. Rectorem de Tankersly in agro Eboracensi.

as are the initial letters of Grafton, Whitchurch, and Tyndal, before-mentioned, and the wooden cuts in the Revelation. It is divided into four tomes or volumes: The *first* contains the Pentateuch, &c. to the Psalms, and has——244 fol.

The *second* has the Psalms to the end of Apocrypha, and contains —— 340 fol.

The *third* consists of the four Gospels and the Acts of the Apostles. —— 76 fol.

The *fourth* contains the Epistles and Revelation. —— —— 61 fol.

In the *Ballet or Ballets of Solomon*, the speakers are distinguished as in the edition, 1537.

Before the Prophecy of Isaiah is printed,

The Prophetes in Inglysh.

Esay, &c.

Before the Prophecy of Jonas is printed this title:

¶ *The prophete Jonas wyth an introduction before, teachinge to understande him and the ryghte use also of all the Scripture, and why it was wrytten and what is therin to be sought: and shewynge wherwyth the scripture is locked up that he which readeth it cannot understande it though he study therin never so much: and againe with what keyes it is so opened that the reader can be stopped out with no subteltie or false doctryne of man from the true sence and understandinge therof.*

W. T. unto the Christen reader.

As the envyous Philistines----------

After the end of the Prophets:

¶ *The Volume of the Bokes called Apcripha, contayned in the commen Translacion in Latyne, whych are not founde in the Hebrue nor in the Chalde.*

¶ *The register therof.*

The thyrd boke of Esdras, &c.

¶ To the Reader.

In consideration that the bokes before are found in the hebrew tongue receiued of all men———

A leaf or more seems to be torn before the Psalms and New Testament: and at the end of the latter is,

This is the Table wherin ye shall finde the Epistles and the Gospels after the use of Salysbury.

For to fynde them the soner, so shal ye seke after these capital letters by name, A. B. C. D. *&c.*——

This seems to be one of those Bibles which the Dutch printers published, who therefore left out some of the prologues printed in the other edition, that they might sell it the cheaper.

Coverdale, as I observed before, intimated in his preface to his translation, that Tyndal's helpers and companions would finish what Tyndal had left unfinished, and publish it in a better form than himself had now done it. But it seems as if they had not time to do this, how good soever their inclinations might be to such a work. The curators therefore of this edition, among whom I reckon Archbishop Cranmer, paid an equal respect to the labours of both these translators, by printing the translation of Tyndal so far as he went, and supplying what he left undone with the translation made by Coverdale. As to the name of Thomas Matthews, it seems a fictitious one; since the translation, according to this edition, was made by several hands, therefore seems this name to have been thought of as being the name of neither, and under which the editor chose to appear. However this be, in a dedication to the King of a book now published by the two Archbishops, the Bishops, Prelates, and Archdeacons, of this realme, entituled, *The Institution of a Christian Man,* they tell his Grace, that 'they rejoyce and give thanks unto 'almyghtie God with all their heartes, that it hath 'pleased Hym to sende such a Kyng to reygne 'over them, *whiche so ernestly myndeth to sette forth*

'amonge his subjectes the light of holy scripture, 'which alone sheweth men the ryghte pathe to come 'to God, to se hym, to knowe hym, to love hym, to 'serue hym, and so to serue hym as he moost de-'syreth.'

This same year was printed the (*l*) New Testament in Latin and English, in 4to, with the following title:

The Newe Testament both in Latine and Englishe eche correspondent to the other after the vulgare text communely called St. Jerome's. Faithfully translated by Johan Hollybushe, Anno M. ccccc. xxxviii.

Jeremie xxii.

Is not my worde like a fyre, saith the Lorde: and lyke a hammer that breketh the harde stone?

Prynted in Southwarke by James Nicolson. Set forth wyth the Kynge's moost gracious licence.

Of this edition Grafton complained, that Nicolson had published it with Coverdale's name to it, without his leave; but that appears to be a mistake.

This is Coverdale's translation of the New Testament which he now gave leave to Hollybushe, &c. to print, with the Latin version set against it. After *An Almanack for* 18 *Years*, commencing 1538, follows *The Calendar:* and at the end of all is *A Table of Epistles and Gospels for Holydays*, wherein are retained a first, second, and third Mass at Christmas, (*m*) four Lady-days, viz. Purification, Annunciation, Assumption, and Nativity, St. George's, and All-Souls.

This is dedicated *to the moost noble, moost gracious & our moost dradde soveraigne Lord Kynge Henry the eyght, Kynge of England and of Fraunce, Defender of Christ's true Fayth, and under God the chefe and supreme heade of the*

(*l*) Penes J. Evans, D. D. & penes me. Pepys Libras Trinity Coll. (*m*) In the Roman Kalendar is a fifth, viz. The Conception.

Church of Englande, Irelande, &c. (*n*) In the dedication he tells his Majestie, that *oon of the chiefest causes why he did now with moost humble obedience dedicate and offre thys translacion of the New Testament unto His moost royall Majesty, was His Highnesse's so lovingly and favourably taking his Infancy and rudenesse in dedicating the whole Bible in Englysh to his most noble Grace.* Then he takes notice of the 'reflections made on 'that translation, as if he intended to pervert the 'Scripture, and to condemne the commune translation into Latyn which costumably is red in the 'Church.' To obviate these false suggestions, he tells his Majesty, he has 'here set forth this common translation in Latin, and also the English of it: 'tho' his principal design was to induce and instruct 'such as (*o*) can but english and are not learned in 'latin, that in comparing these two texts together, 'they may the better understand the one by the 'other (*p*). And he does not doubt, he says, but 'such *ignorant bodies as, having curen and charge 'of souls, are very unlearned in the latyn tunge,* 'shall through thys small labour be occasioned to 'atteyn unto more knowledge, and at leest be constrayned to saye well of the thynge which heretofore they have blasphemed. The ignorance of 'which men, he said, yf it were not so exceadynge 'great, a man would wonder what should moue 'them to make such importune cavillations against 'him. For in as much as in his *other translacions* 'he dos not follow thys old latyn text word for 'word, they cried out upon him, he said; as though 'al were not as nye the truth to translate the scripture out of other languages, as to turne it out of 'latyn: Or as though the holy Goost were not the

(*n*) 1535. (*o*) know. (*p*) See Hampole's Preface to his translation of the Psalter.

'authoure of his scripture as well in the Hebrew, 'Greke, French, Dutche, and in Englysh, as in 'Latyn.' Next he observed, that 'as concerning 'this present Latin text, forasmuch as it has been 'and was yet so greatly (*q*) corrupte as he thought 'none other translation was, it were a godly and 'gracious dede, yf they that have authorite, know-'ledge and tyme, wolde, under his grace's correction, 'examen it better, after the moost ancient inter-'preters, and moost true texts of other languages.' This was what was attempted to be done about this time in France by John Benedict, a Paris divine, who gives us the following account: *Huic autem morbo utcunque mederi volentes quos potuimus vetustissimos & scriptos manu & impressos inter se codices, & illos tandem cum Hebræis Græcisque contulimus, ut veriorem editionis nostræ sensum integritati suæ restitueremus. Nec tamen tantum vetustati tribuimus, quin ecclesiæ usum & qui passim legitur & cantatur in templis textum pro captu reformaremus.* He observed in his title-page, that this translation, partly through the carelessness of transcribers, and partly through the boldness of pretenders to criticism, abounded with innumerable faults.

In his Epistle to the Reader, Coverdale tells him, that 'this present text in Latin, which he saw here 'with the English, was the same that is customably 'read in the church, and communly is called St. 'Hierome's translacioun. Wherein though in some 'places he used the honest and just libertye of a 'grammarian, as was nedeful for the reader's bet-'ter understandynge, yet because he was lothe to

(*q*) Biblia sacra juxta vulgatam quam dicunt editionem a *mendis* quibus *innumeris* partim scribarum incuria partim sciolorum audacia scatebat, summa cura parique fide repurgata, atque ad priscorum probatissimorumque exemplariorum normam, adhibita interdum fontium autoritate, Johannis Benedicti, Parisiensis theologi industria restituta, &c.

'swerve from the texte, he so tempred his penne, 'that if the reader would he might make playn con-'struction of it by the englyshe that standeth on the 'other side. Wheras by the authorite of the text he 'sometyme made it cleare for the readers better 'understandynge, there, he said, he should fynd 'this marke [ ] and he hoped this his diligence 'would not seme to the reader more temerarious 'than was the diligence of St. Jerome and Origene 'unto learned men of theyr tyme, who, using sun-'dry markes in their bokes, shewed judgment what 'were to be abated or added unto the bokes of scrip-'ture, that so they might be restored to the pure 'and very original texte.' He added, that 'though 'he seemed to be all to scrupulous, callynge it in 'one place *penaunce* that in an other he calls *re-'pentaunce,* and *gelded* that another calleth *chayst,* 'this he thought should not offend the reader, who 'ought to think it no more harme in *him* for calling 'it in one place *penaunce* that in another he called '*repentaunce,* than *he* thought harm in him that 'calls it (*r*) *chayst* whyche he by the nature of thys 'worde *eunuchus* called (*s*) *gelded.*'

This translation was, it seems, as Coverdale stiled it, *sinistrally printed and negligently corrected;* he therefore the next year, 1539, published another (*t*) edition of it in 8vo, which he dedicated 'to the 'right honourable lorde Cromwel, lorde preuye 'seale, vicegerent to the kynge's hygnesse concern-'yng all his jurisdiccion ecclesiasticall within the 'realme of England.' Him he stiles his singular good Lorde, and tells him, that 'this last Lent he 'dyd with all humblenesse directe an epistle unto 'the kynge's most noble grace, trustinge, that the

(*r*) The Greek word *eunouchos*, Matt. xix. is translated by Wiclif *geldingis*, by Tyndal *chast*, by Coverdale *gelded*, and Acts viii, by the reviewers of Tyndal, *chamberlayn*. (*s*) a gelded man, Acts viii. (*t*) Penes T. Baker e Coll. D. Joannis apud Cantab.

'boke, whereunto it was prefixed, shoulde after-
'warde have ben aswell correcte as other bokes
'were. And because he could not be present him-
'selfe, by the reason of sondrye notable impe-
'dimentes, therefore inasmoch as the new testa-
'ment which he had set forth in English before did
'so agree with the latyn, he was hartely well con-
'tent, that the latyn and it should be set together;
'provyded alwaye, that the correctour shulde fol-
'lowe the true copye of the latyn in anye wyse, and
'to kepe the true and right Englishe of the same,
'and so doynge he was content to set his name to
'it; and that so he did, trusting, that though he
'was absent and out of the lande, yet all should be
'well: and he knew none other till that last Julye
'that it was his chance there in those parts at a
'stranger's house to come by a copie of the sayde
'prynte. But that when he had perused this copie,
'he found that as it was disagreeable to his former
'translacion in English, so was not the true copye of
'the Latyn texte observed, neither the English so
'correspondent to the same as it ought to be; but
'in many places both base, insensyble, and cleane
'contrary, not onely to the phrase of our language,
'but also from the understondyng of the texte in
'Latyn. Therefore, he said, he had endeauoured
'hymself to wede out the faultes that were in the
'Latyn and English afore, trustynge that this present
'correction maye be unto them that shall prynte it
'hereafter a copye sufficient. But because he might
'not be his own judge, ner leane to his owne pry-
'uate opynion in this or any lyke worke of the scrip-
'ture, therfore, according to the dutie that he owed
'unto his Lordshippe's office in the jurisdiction ec-
'clesiastical of the King, he humbly offered it un-
'to the same, and besought his Lordship, that,
'whereas this copye had not bene exactly followed
'afore, the good heart and will of the doers might

'be considered, and not the necligence of the 'worke; specially seing they were such men, who 'as they are glad to prynte and set forth any good 'thynge, so wyll they be hartely well content to 'have it truely correcte, that they themselves of no 'malyce ner set purpose have ouersene; and for his 'parte, though it hath bene damage to his poore 'name, he heartily remitted it, as he did also the ig-'norance of those who not long ago reported, that 'at the prynting of a right famous man's sermon he 'had depraved the same, at the doing wherof he was '30 myle from thence, and never did set penne to 'it, though he was desyred.' As to this Latyn text, he said, 'because it was the same that is com-'monly read in the church, and therefore the more 'desired, he did not doubte but that after it was 'examined of the learned, to whom he most hearti-'ly referred it, it should instruct the ignoraunt, 'stoppe the mouthes of evil speakers, and induce 'both the hearers and readers to fayth and good 'workes. Which thing, if it so came to passe, then 'he had his hole desyre, and all the gaynes that he 'sought therin:' which was very agreeable to the character of this great man, who as he spent his life in going about and doing good, so he as much despised the profits and honours of this world as others coveted them.

In his Epistle to the Reader, he tells him, that 'thys translation he has set forth for his edifying, 'and that, wheras it had not been set forth unto him 'heretofore so exactly and in all poyntes so perfect-'ly as might have been, he prayed him to conster all 'to the best, and blame neither the printer nor hym.'

Next this Epistle follows *A Kalendar*, which in this copy is imperfect. At the end is *A Table of the Epistles and Gospels after Salisbury use.* But in this imperfect copy is no date, nor any note of printer. But if it be the same 8vo. edition which

is mentioned in Maunsel's Catalogue, p. 113, it was printed by R. Grafton and E. Whitchurch, 1539. A copy of the former (*v*) edition of this Testament is among the old Bibles purchased by the Dean and Chapter for the Library of St. Paul's. There is likewise another (*v*) edition, unless it be the same, printed at Paris, by Regnault, 8vo, 1538. The title of this runs thus in black and red ink. *The New Testament both in Latin and English after the vulgare texte which is red in the Church. Translated and Corrected by Myles Coverdale, and printed in Paris by Fraunces Regnault,* M. ccccccxxxviii. *in Novembre.*

Prynted for Richard Grafton and Edward Whitchurch, cytezens of London.

Cum gratia et privilegio regis.

Before this book are two Prefaces, one to Lord Cromwel, another to the Reader, and a Kalendar: and at the end a Table, as in the edition 1539.

In the year 1538 was likewise published,

(*u*) *The Newe Testament in Englishe and Latyn, according to the Translacion of Doctour Erasmus of Roterodam, Anno* Mcccccxxxviii. *prynted in Fleetstrete by Robert Redman,* 4*to*.

Set forthe under the kynge's most gracyous lycence,

Cum privilegio ad imprimendum solum.

At the end thus:

Thus endyth the Newe Testament both in Englyshe and in Laten of Mayster Erasmus Translacion, with the Pystles taken out of the olde Testament. Set furthe with the kynge's moste gracious Lycence, and imprynted by Robert Redman, dwellyng in Fletestreete at the sygne of the George

(*v*) (*v*) In both these editions the English translation, which is set in a column over against the Latin, is very different from that in the Bible published by Coverdale 1535, the New Testament in that edition being according to Tyndal's translation, with some little variation. (*u*) Thoresby Ducat. Leod.

nexte unto saynte Dunston's Churche, the yere of our Lorde Mccccccxxxiii. *and the thirty yere of the kynge's most gracious reygne. God save the kynge.*

The English translation is the very same with that in Matthews's Bible, and printed in the English or black letter on about three quarters of a large quarto, the other quarter being filled with Erasmus's Latin translation printed with abbreviations in a smaller black letter. The Epistle to the Hebrews is placed as in Tyndal's Testament and Matthew's Bible, after St. John's three Epistles: and the words, 1 John v. *For there are three that beare record in heaven—in earth,* are placed within parentheses, though no such mark of distinction appears in the Latin translation of Erasmus. At the end is printed;

The ende of the newe Testament.

Here folowe the Epystles taken out of the olde Testament which are red in the Churche after the use of Salisbury upon certayne dayes of the Yeare.

These Epistles are printed only in English, and are the very same with those at the end of Tyndal's new Testament. After them follows, *A Table wherein ye shal fynde the Pystles and Gospels after the use of Salisbury; to which is prefixed this Direction,*

For to fynde them the sooner, so shall ye seke after these Capital Letters by name A, B, C, D, &c. *whiche stande by the syde of thys boke alwayes: on or under the lettre there shal ye fynde a crosse* ✝ *where the Pystle or Gospel begynneth, and where the ende is, there shall ye fynde an halfe crosse* ✝

¶ *And the fyrste lyne in this table alway is the Pystle, & the seconde lyne is alway the Gospel.*

The Dutch Printers, as has been said before, had a design to print upon Grafton and Whitchurch their late edition of the English Bible, as they had done before Tyndal's of the New Testament alone. This would have been a very great loss to them, as well as an injury and wrong done to the publick.

Of this design therefore Grafton complained in a letter to their great friend the Lord Privy-Seal. He represented to his Lordship the great expense they had been at in procuring this edition, no less than 500 Pounds, a great part of which they must necessarily lose if the Dutch went on with their design to print it again, in a less volume and smaller letter, and thereby to undersell them. But that not only *they*, but the publick would suffer by this act of piracy, since it was like to prove a very bad edition both for paper and print, and exceedingly erroneous and incorrect; for that the printers were Dutchmen that could neither speak nor write true English, and were generally so covetous as not to give sufficient encouragement to any learned men to oversee and correct the press. An instance of this we had before in Joye, who very justly complained of the little he had allowed him for his pains, in correcting a very faulty copy, which had been made so through the Dutchmen's ignorance of the language, and their haste and carelessness in composing. Therefore Grafton desired the favour of Lord Cromwel to obtain for him of the King the privilege of the sole printing this Bible for *three* years. To which he added another request, that every curate might be obliged to have *one* of these Bibles, and every abbey *six*: By which it should seem as if he intended another impression, since the number already printed, viz. 1500, was no wise sufficient to answer so large a demand.

However this be, a resolution (*x*) was certainly taken to revise this edition of Matthews's, and to print it again without the prologues or annotations, at which great offence was pretended to be taken, as containing matters heretical, and very scandalous and defamatory. For this purpose were Grafton and Whitchurch employed, who, because at that

(*x*) 1538.

time there were in France better printers and paper than could be had here in England, procured the King's letters to the French King for the liberty of printing it at Paris. Accordingly they had the royal licence so to do, and had almost finished their design, when, by an order of the inquisition, dated Decem. 17, 1538, the printers were inhibited under canonical pains to print the said English Bible, and were had before the inquisition and charged with heresy. The English, who were there to correcte the press and take care of the impression, were all forced to flee, and the impression, consisting of 2500 books in number, was seized and confiscated. But by the encouragement of Lord Cromwel, some of the English returned to Paris, and got the presses, letters, and printing-servants, and brought them over to London, where they resumed the work, and finished it next year (*y*).

Mr. Thoresby (*z*) mentions the New Testament printed at Paris by Bishop Bonner's means, in 8vo, in two columns, English and Latin, the latter of which was smaller than the other: and observes of it, that in it, 1 Peter ii. 13, was rendered, *unto the Kynge as unto the chefe heade.*

In November, 1539, (*a*) the King, by his letters patent directed to all and singular printers and booksellers within this his realm, &c. appointed the Lord Cromwel, Keeper of his Privy-Seal, to take special care and charge, 'that no manner of person 'or persons within this his realm, shall enterprize, 'attempt, or set in hand to print any Bible in the 'English tongue, of any manner of volume, during 'the space of *five* years next ensuing the date there-'of, but only all such as shall be deputed, assigned, 'and admitted by the said Lord Cromwel.' Accordingly, it appears by the Bibles printed this very year, his Lordship assigned others besides Grafton

(*y*) 1539. (*z*) Ducatus Leodiensis. (*a*) Nov. 13, 1539.

and Whitchurch, as John Biddel, Thomas Barthlet, &c. to print Bibles in the English tongue.

CRANMER'S, OR THE GREAT BIBLE.

The first of these printed this year (*b*) is a Bible in a large folio, with the following title: *The Byble in Englyshe, that is to say the content of all the holy scripture bothe of the olde and newe testament, truly translated after the veryte of the Hebrue and Greke textes by the dylygent studye of dyuerse excellent learned men, expert in the forsayde tonges.*

¶ *Prynted by Richard Grafton and Edward Whitchurch,*

Cum priuilegio ad imprimendum solum.
1539.

Round this title, in a border, is the following representation finely cut in wood, and designed, it is said, by Hans Holbein. On the top of it is a representation of the Almighty in the clouds of Heaven, with both his hands stretched out, and two labels going from his mouth. On that going towards his right hand are the following words, *Verbum quod egredietur de me non revertetur ad me vacuum, sed faceit quæcunque volui,* Esa. lv. His left hand points to the King, who is represented kneeling at some distance bare-headed, and his hands lifted up towards Heaven, with his crown on the ground before him, and a label going out of his mouth. On the label which comes from the Almighty is this text, *Inveni virum juxta cor meum, qui faciet omnes voluntates meas,* Ac. xiii., to which answers that proceeding from the King, *Lucerna pedibus meis verbum tuum,* Psal. cxvii. Underneath the Almighty is the King again represented sitting in his throne, with his arms before him at his feet. On his right hand stand two Bishops bare-

(*b*) Penes Dominam Oxenden de Brook in Parochia de Wingham in Kent.

headed, and their mitres on the ground, in token, as it should seem, of their acknowledgment of the King's supremacy. The King gives to him next him a book shut, with these words on the cover, VERBUM DEI, and these words on a label going out of his mouth, *Hec precipe & doce,* Tit. iv. The Bishop receives it bending his right knee. On the King's left hand stand several of the lords temporal, to one of which he delivers a book clasped, with VERBUM DEI on the cover of it, and the following words on one label, *A me constitutum est & decretum ut in universo imperio & regno meo tremiscant & paveant deum viventem,* Daniel vi., and on another label this text, *Quod iustum est iudicate, Ita parvum audietis ut magnum,* Duet. *primo.* The Nobleman receives the book, bending his left knee. Underneath the Bishops stands Archbishop Cranmer, with his mitre on his head, and habited in his (*c*) rochet or stole over it. Before him is one kneeling with a shaven crown, and habited in a surplice, to whom the Archbishop delivers a book clasped, with the words VERBUM DEI on the cover of it, and saying to him these words as they are in a label coming out of his mouth, *Pascite quod in vobis est gregem christi.* 1 Pet. v. Behind the Archbishop seems to stand one of his Chaplains, and at his feet are placed his (*d*) coat of arms within a garland, the same with those before his life by Archbishop Parker, only here distinguished by the crescent as

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(*c*) Quando———Pontifex extra Missarum solennia est promoturus aliquos ad primam tonsuram, vel ad quatuor minores Ordines, sufficit quod habeat stolam supra rochetum——— Pontificale Romanum. (*d*) Mr. Strype conjectured, that about 1539, *the King changed the Archbishop's arms,* and asserted that unto the year 1543. *He bore his paternal coat of three cranes sable.* But now from hence it is plain, that before 1549, His Grace bore for his arms *the three pelicanes quartered,* if ever he bore any other. Memorials of Archbishop Cranmer, p. 126.

the arms of a younger family. Under the lords temporal stands Lord Cromwel, the King's vicegerent, as appears by his arms placed at his feet as the Archbishop's are, though both they and the Archbishop's are omitted by the engraver I employed to take the copy here inserted, His Lordship is represented standing with his cap on, and a roll of paper in his right hand, and in his left a book clasped, with VERBUM DEI on the cover of it, which he delivers to a Nobleman, who receives it of him bare-headed, with these words on a label going out of his mouth, *Diverte a malo & fac bonum, inquire pacem & sequere eam,* Psalmo xxxiii. At the bottom on the right hand is represented a priest with his square cap on in a pulpit, preaching to a pretty large auditory of persons of all ranks and qualities, orders, sexes and ages, men, women, children, nobles, priests, soldiers, tradesmen, and countrymen, who are represented some standing and others sitting on forms, and expressing themselves very thankful. Out of the preacher's mouth goes a label with these words, *Obsecro igitur primum omnium fieri obsecrationes, orationes, postulationes, gratiarum actiones pro omnibus hominibus, pro regibus,* &c. 1 Timo. ii. On the right side of the pulpit are the words VIVAT REX, and in labels coming from the people's and children's mouths, VIVAT REX, GOD SAVE THE KING, to express the great and universal joy and satisfaction which all the King's subjects, high and low, great and little, had, and their thankfulness to the King, for his granting them this privilege of having and reading the Holy Scriptures in their mother-tongue. On the left side are represented prisoners looking out of the prison gates, and partaking of this great and common joy.

After this frontispiece follow, *The names of all the bookes of the Byble, and the content of the*

Chapters of every booke, wyth the nombre of the leaffe where the bookes begynne.

The Kalendar.

An Almanach for xix *yeares.*

An exhortacion to the studye of the holy scripture, gathered out of the Byble. It is a collection of pertinent texts from the New Testament first, and next from the Old.

The summe and content of all the holy scripture, both of the olde and newe testament. It is a summary of the most important doctrines contained in Scripture.

A Prologue expressynge what is meant by certayn sygnes and tokens that we have set in the Byble. This is as follows:

'First, whereas often tymes ye shall fynde a 'small letter in the texte, it sygnyfieth, that so 'moche as is in the small lettre, doth abounde and 'is more in the common translacyon in Latin then 'is founde either in the Hebrue or in the Greke, 'whych wordes and sentences we have added, not 'only to manifest the same unto you, but also to 'satisfye and contente those that here before tyme 'hath myssed soche sentences in the Bybles and 'New testaments before set forth. Moreover, 'wheras ye fynde this signe ✖ it betokeneth a dy-'uersyte and difference of readyng between the 'Hebrues and Caldees in the same place. Which 'diuersytes of readinges we were purposed to have 'set forth particulerly unto you, but forsomuch as 'they are very long and tedious, and this volume 'is very greate and long alreadye, we have ther-'fore at thys tyme left them oute, trustynge her-'after to set them forth in some lytle volume bi 'themselves.

'We have also, as ye may see, added many

'handes both in the margent of this volume and 'also in the text, upon the which we purposed to 'have made in the ende of the Byble (in a table by 'themselves) certen godly annotacyons: but for 'so moch as yet there hath not bene suffycient 'tyme mynystred to the Kynge's moost honourable 'councell for the ouersyght and correccyon of the 'sayde annotacions, we wyll therfore omyt them 'tyll their more convenient leysour. Doynge now 'no more but beseke the, moost gentle reader, that 'when thou commest at soch a place where a hande 'doth stand (or any other where in the Byble) and 'thou canst not attayne to the meanynge and true 'knowledge of that sentence, then do not rashly 'presume to make any pryuate interpretacyon 'therof, but submyt thy selfe to the iudgement of 'those that are godly learned in Christ Jesu.'

Next to this Prologue, which I thought proper to transcribe, that so the Reader might have a perfect notion of this edition, and wherin it differed from the editions which went before it, followed,

¶ *A descriptyon and successe of the kynges of Juda and Jerusalem, declarynge whan and under what kynges euery prophet lyued. And what notable thynges happened in their tymes, translated oute of the Hebrue.*

¶ *Wyth what iudgement the bokes of the Olde Testament are to be red.*

Then follows *the first boke of Moses, called in the hebrue* Bereschith *and in the latyn* Genesis, *&c.* This edition of the English Bible is divided, as Matthews's English Bible was, into *five* tomes. The *fourth* of these contains the Apocryphal Books, and is here entituled, *The Bookes of Hagiographa.* This name was occasioned by their being so called in St. Hierome's Prefaces to Tobie and Judith, as we now have them. But our learned Dr. Reinolds

has observed (*e*), that in both these places there is a foul corruption of St. Jerome's text. And indeed, however this error is crept into almost all the manuscripts, yet in some ancient ones it is read here *Apochrypha*, as it ought to be. And thus the author of the Prologue to the translation of the Bible, A. D. 1396, intimates it was read in his time in St. Jerome's Prologue on the first book of King's, alias first of Samuel, though in the present printed copies we now read *Hagiographa*. But this title being favourable to the papists' notion of these books being a part of the canon, or of authority in matters of faith, it is no wonder that it is countenanced by them. However, the editors of this impression, as well as those who went before them, have plainly distinguished these books, by placing them in a distinct tome by themselves, whereas in the Latin Bibles they are dispersed among the canonical books, without any distinction at all.

The title of the New Testament runs thus; *The newe Testament in Englyshe, translated after the Greke, conteyning these bokes, &c.* But in the fine edition of this Bible printed on vellum, a copy of which is in the Library of St. John's College, Cambridge, the titles before both Old and New Testament are shorter, thus: *The Byble in Englyshe. The Newe Testament.* Around it, in a border, are represented in wooden cuts, *the Salutation, the Birth of our Saviour, the History of the Shepherds, the Circumcision, the Offering of the Magi, the Genealogie, the Crucifixion, and the Ascension.*

After the New Testament follows:

¶ *A Table to fynde the Epistles and Gospels usually red in the Church after Salisbury use, wherof the first lyne is the Epistle and the other the Gospell; whose bygynning thou shalt fynde in the*

(*e*) Prælectiones. Dr. Thomas James's Corruption of the Fathers, part II. p. 22.

boke marked with a crosse ✝, *and the ende with halfe a crosse* ⊢, *conteyned within the letters* A. B. C. D, &c.

¶ *Here followeth the Table of the Epistles and Gospels, whych are to be red on diuers sainctes dayes in the yeare.* Among these are the following popish holy-days, with collects for some of them, viz. St. Nicholas Day, the Conception of our Lady, St. George's Day, the Invencion of the Crosse, St. Peter and St. Paul's Day, the Commemoracion of St. Paul, the Visitacion of our Lady, Relique Sondaie, St. Margaret's Day, St. Anne's Day, St. Peter's Day advincula, the Transfiguracion of our Lord, the Feast of the Name of Jesus, St. Lawrence Day, the Assumption of our Lady, the Decollation of St. John, the Nativitie of our Ladie, the Exaltacion of the Crosse, the Translacion of St. Edwardes Day the King and Confessour, the 11000 Virgins Day, All Souls Day, St. Martyn's Day, St. Katherine's Day.

The ende of the new Testament and of the whole Byble, fynished in Apryll, Anno 1539.
A dno factum est istud. (*f*)

In this edition Matthews's Bible was revised, and several alterations and corrections made in the translation. The additions to the Hebrew and Greek originals in the Latin Vulgate were translated and inserted in a smaller letter than the text. Particularly the three verses of Psalm xiv, which in our Common-Prayer Books are numbered 5, 6, 7, and which were omitted in Coverdale's and Matthews's editions, were now first inserted and printed in a smaller letter, to shew, that they are not in the Hebrew. In the same manner in the New Testament is 1 John v. 7, and the words *in earth*, v. 8. printed for the same reason, to let the Reader know they are not in the original Greek. This had been observed by Tyndal in his

(*f*) Psal. cxviii. 23.

edition of the New Testament, 1526, and in the after-editions of 1535, 1536, and 1537; and was done, it seems, on the authority of (*g*) Luther and the great Erasmus, who, in a Latin translation of the New Testament, which he published at Basil, A. D. 1518, omitted these words, though he restored them in his *third* edition of this book four years after, *ne cui foret ansa calumniandi*, as he said. According to this translation were the Psalms, Epistles and Gospels, &c. in our Liturgy, with very little variation, of which this is one, that whereas in this edition, 1539, Psalm lxviii. 4, is rendered, *Praise him in his Name* (*h*) *Jah, and rejoyce before him*, by some mistake or other the word *Jah* in the after-editions is printed *Yea*. But in this edition Tyndal's prologues and notes, with the notes added by others in the edition 1537, are all omitted. Of this edition there were, it seems, 1500 printed: Grafton therefore desired, that others might be inhibited for three years from reprinting it, or, that all curates, or parish priests and monasteries, might be obliged to buy them.

A *second* edition of this Bible (*i*) seems to have been printed either this or the next year by Edward Whitchurch, for the copy is imperfect, and without any date remaining in any part of it. The two first letters of Whitchurch's name, E. W. appear in a corner of the initial letter of St. Paul's Epistle to the Romans. That it is different from the copy just now described, appears by the different numbers of the folios of the several tomes, which stand thus:

(*g*) Lutherus adduci non potuit, ut se vivo atque superstite ille locus in textem reciperetur. Wetstenii proleg.

(*h*) The name *Jehovah* was never heard of till Luther's time: It is *Jao* in heathen authors. Casley pref. to Catalogue of the King's Library.

(*i*) Lord Malton's Library.

First edition			Second edition.		
Tome 1.	fol	84.	Tome 1.	fol.	84.
2.		123.	2.		123.
3.		134.	3.		132.
4.		61.	4.		80.
5.		102.	5.		103.

The two first tomes of both these editions are embellished with wooden cuts.

This same year (*k*) was published another edition of this English Bible, with the following title:

(*l*) *The most sacred Bible, whiche is the Holy Scripture, conteyning the Olde and New Testament, translated into English, and newly recognised with great diligence after most faythful exemplars.*

By Richard Taverner.

Harken thou heven, and thou earth gyve eare, for the Lord speaketh. Esaie I.

Prynted at London in Fletestrete, at the sygne of the sonne, by John Byddell for Thomas Barthlett.

Cum privilegio ad imprimendum solum.

M. D. XXXIX. (*m*)

After this title follow,

1. *A Dedication to the King, by Taverner.*

2. *An exhortation to the studye of the holy scripture, gathered out of the Bible.*

3. *The summe and content of all the holy scripture bothe of the Olde and New Testament.*

4. *The names of all the Bokes of the Bible, with the contents of the Chapters.*

5. *A briefe rehersall declarynge how long the worlde hath endured from the creation of Adam unto this present yeare of our Lorde* M. D. XXXIX.

(*k*) 1539. (*l*) Publick Library, Cambridge, A.—4—25.

(*m*) Another edition of this Bible was printed this same year in 4to.

6. *A Table to fynde manye of the chyefe and pryncypal matters conteyned in the Bible.*

The title of the Apochrypha is the same as in Matthews's, 1537, viz.

The Volume of the Bokes called Apocripha, conteyned in the common translacion in Latyn, whiche are not founde in the Hebrue nor in the Chalde.

The Registre therof, &c.

The Newe Testament of our Sauyour Jesu Christ, translated into English: and newly recognised with great diligence after moost faythfull exemplars.

By Rycharde Taverner.

Pray for us, that the worde of God *may have fre passage and be glorified.* ii Tessa. iii.

Prynted in the yere of oure Lorde God,

M. D. XXXIX.

The ende of the Newe Testament.

Taverner was born at Brisley in Norfolk, A. D. 1505 (*n*), and being bred to learning, was admitted one of the junior Canons of Cardinal College, now Christ-Church, in Oxford, where he took the degree of Bachelor of Arts, 1529. From thence he went to Staire Inn, otherwise called Stronde Inn, to study the law, and from thence to the Inner-Temple, where, it is said, his way was to quote the law in Greek when he read any thing thereof. In 1534 he went to court, being taken into the service of Sir Thomas Cromwel, then principal secretary of state, and by his recommendation was in 1537 made one of the signet in ordinary. In this post he made the above-said Recognition of the English Bible, being, very probably, encouraged so to do by his master Lord Cromwel, on account of his knowledge and expertness in the Greek tongue. (*o*) After Lord Cromwel's death, A. D. 1540, he was for this his labour in thus publishing the Bible

n) Wood's Athenæ, vol. I. col. 143. (*o*) 1543.

committed prisoner to the Tower, but he so well acquitted himself, that he was soon released from thence, and restored to his place at court, and to the King's favour.

In his dedication of this Recognition of the Bible, he tells the King, that 'His Grace never did any 'thing more acceptable unto God, more profitable 'unto the auauncement of true Christianity, more 'displeasant to the enemies of the same, and also to 'His Grace's enemies, than when His Majestie 'lycensed and wylled the moost sacred Byble, con-'teynyng the unspotted and lyvely word of God, 'to be in the English Tonge set forth to His 'Hyghnes subjectes: that however it cannot be 'denied, however to the setting it forth some men 'have neither undiligently nor yet unlernedly 'traveled, that some faultes have escaped their 'hands. But that it is a worke of so great difficultie 'so absolutely to translate the hole Bible that it be 'faultlesse, that he feared it could scarce be done of 'one or two persons, but rather requyred both a 'deeper conferrynge of many learned wittes toge-'ther, and also a juster tyme and longer leysure: 'that forasmoch as the prynters herof were very 'desirous to have the Bible come forth as faultlesse 'and emendatly as the shortnes of tyme for the re-'cognysing of the same wold require, they desyred 'hym, for default of a better learned, diligently to 'overloke and peruse the hole copy, and in case he 'should fynd any notable default that needed cor-'rection, to amende the same according to the true 'exemplars, which thing according to his talent he 'had gladly done.'

Bishop Bale calls this Recognition *sacrorum Bibliorum recognitio seu potius versio nova* It is neither a bare revisal, nor correct edition of the English Bible, nor yet strictly a new version, but between both. It is a correction of what is called Matthews's

Bible wherever the editor thought it needful. He takes in a great part of Matthews's marginal notes, but omits several, and inserts others of his own. For example:

Gen. I. The fyrst boke of Moses called Genesis or Generation. *By the worde all thynges be create of God; of man's creation, rule and sustenance.* Mar. note, *brethed or stered,* as in Matthews's, but under it is added a new note, *Spirite signifyeth a breth or stirynge, and is taken somtyme for the wynde, as in the* viii *of this boke,* a; *but in this place the moste parte of lerned men understande it of the holy gost.* He has but one more marginal note in all this chapter; that is at verse the 22nd, as now distinguished. *God blesseth, that is to say, prospereth his creatures.* The marginal scripture-references are the same with those in Matthews's. As to the text, he has corrected it here thus:

v. 2. *The Spirit of God was born upon—*

v. 7. For *it was so. And so it was doon.*

v. 11. For *that sowe seed,* he has it, *that bereth seed.*

Mat. I. The Gospell after Matthewe. Here the *first* marginal note is as in Matthews's Bible, the *second* is omitted, and the *third,* beginning with *David and,* is continued. At the word Jechonias is this new note: *This Jechonias is otherwise called Jehoakim, and is the son to Jechonias before mencioned.*

V. 18. For *maryed,* Taverner has *espoused.*

19. Mar. note, *ensample, that is to say,* as in Matthews's, but Matthews's preceding note is omitted.

25. For *till she had brought forth: tyll at last she had brought forth.*

For *her fyrst sonne—her fyrst borne sonne.*

Pointing hands are often placed in the margin throughout both the Old and New Testament, as in Cranmer's Bible, 1539. And to the whole is

prefixed *A Table of the principal matters conteyned in the Byble* (*p*).

This same year was published the New Testament alone of this Recognition with the following title:

The New Testament in Englysche after the Greeke Exemplar: dilygently translated and corrected by Rycharde Taverner, M. D. XXXIX. Cum privilegio ad imprimendum solum.

Before it is *a Calendar,* and at the end *A Table wherein to find the Epistles and Gospels after the use of Salisbury.*

Maunsell mentions, as printed this year, 1539, in Latin and English, by Grafton and Whitchurche, a translation of the New Testament according to the vulgar Latin. This I have not seen.

Another edition of the great Bible, printed 1539, was published the next year (*q*) with the same curious frontispiece prefixed to both the Old and New Testament, only with this difference, that Lord Cromwel's arms are here defaced, on account, I suppose, of that great man's fall about this time. It is said to be printed by Edward Whitchurch,

Cum privilegio ad imprimendum solum,
M. D. XL.

Next the title page is *The Prologue.*

¶ *A prologue or preface made by the mooste reverend father in God Thomas Archbyshop of Canterbury, Metropolytan and Prymate of Englande.* At the end of which is,

God saue the kynge, and the letters H. R. in Roman and flourished text capitals.

(*p*) In November, this year, were given out Injunctions, by the *third* of which it is ordered, 'That no printer within the 'Realme should printe, &c. any English books of Scripture, 'onless they were first viewed by the King, or one of his privie 'counsell, or one bishop whose name shall therin be expressed.' Fox's Acts, &c. p. 572. ed. 1563. (*q*) 1540.

¶ *The names of all the bookes of the Byble and the content of the chapters of euery booke, with the nombre of the leafe where the bookes begynne.*

	Chapters.	Leafe.
Genesis. *The fyrst boke of Moses.*	L.	fyrst.
Exodus, *&c.*		
	The bookes of the seconde part.	
Josua, *&c.*		
	The bookes of the thyrde part.	
Psalterium, *&c.*		
	The bookes of Hagiographa.	
III. Esdras, *&c.*		

All the bookes of the newe Testament are contayned in the tytle therof.

The leaves are numbered as in the *second* edition of this Bible just now mentioned, and wooden cuts, &c. are interspersed throughout the Old Testament. At the beginning of Genesis, Exodus, Numeri, Ruth, I Samuel, Psalms, are flourished text capitals. The title of the New Testament in red and black ink is,

¶ *The newe Testament in Englyshe translated after the Greke, contaynynge these bookes.*

The Gospelles.

+ *Mathew. Luke.* +
Marke. Jhon.

The Actes, &c.

At the beginning of the Gospel of St. Matthew and the Epistle to the Romans are flourished text capitals.

The several verses in the Psalms, Proverbs, &c. which are translated from the Latin vulgate, are printed in a smaller letter, and marked ○—⁊, as in

the edition of 1539, to shew that they are not in the Hebrew, &c.

The same year, 1540, was printed another edition of the English Bible in folio, with the following title:

(r) *The Byble in Englyske, that is to saye, the content of al the holy scripture both of the Olde and Newe Testament, with a prologe therinto made by the reverende father in* God *Thomas Archbyshop of Canterbury.*

¶ *This is the Byble apoynted to the use of the Churches.*

Prynted by Edwarde Whytchurche, Cum privilegio ad imprimendum solum. MDXL.

Next this title follows:

A prologue or preface made by Thomas Cranmer, &c. beginning thus: *The whole scripture of the Bible is divided into two Testaments, &c.* After which follow *The contents of the Olde and Newe Testament.*

After the Old Testament follows the New, the Apochrypha being omitted, to which this title is prefixed:

The Newe Testament in Englyshe, translated after the Greke, contayning these Bookes.

The Gospelles.

Matthew, &c.

The three verses, Psalm xiv. are here inserted in a parenthesis and smaller letters, as is v. 7. of I John v.

I Tim. iv. 14. *Despyse not the gyfte that is in the, whych was geven the throowe prophesye with the layinge on of handes by the auctoryte of presthode;* whereas in Tyndal's translation it is, *the laienge on of the hands of an Elder.*

The leaves are numbered with capital letters.

Old Testament CXXXII. fol.

New Testament CIII.

(r) Sion Coll. Library, A. ix. 3.

Another edition, or rather copy, of this Bible is in Bishop More's Library, now the Royal Library at Cambridge, which has printed at the end, *Fynyshed in Apryll Anno* MCCCCCXL.; and another in Lord Oxford's, said to be *Fynyshed in May* MCCCCCXLI, and *printede by Rycharde Grafton.* There is another there of the same year, *printede by Edward* (s) *Whitchurch, cum privilegio ad imprimendum solum,* 1540. On which Mr. Wanly makes this remark: 'Both these two last mentioned 'Bibles I take to be of the same edition, as also 'some others of different dates. The royal patent, '*ad imprimendum solum,* was granted to Grafton 'and Whitchurche, who were partners, or to one 'of them. In the printing of the stated number, so 'many were to bear Grafton's name; which done, 'his name was to be taken out of the form, and 'Whitchurche's to be inserted in its place.'

(t) In the month of May, 1540, came forth a proclamation by the King, by which the curates and parishioners of every parish were required, under the penalty of 40s. a month that they should be without it, to provide themselves of this Bible of the largest volume before All-Saints Day next coming. At the same time the King set the price of the Bible to be ten shillings unbound, and not above twelve shillings well bound and clasped, and charged all ordinaries to take care for the seeing this his proclamation obeyed: but giving the people to understand, that this his allowing them the Holy Scriptures in their own mother-tongue, was not his duty, but his goodness and liberality to them, of which he exhorted them not to make any ill use.

Upon this, Bonner, who on the death of Stokeslie, Bishop of London, Sep. 8, 1539, was promoted to

(s) Whitchurche. (t) Strype's Memorials of Archbishop Cranmer, p. 84.

that see, and consecrated April 4, this year, set up six Bibles in certain convenient places of his Cathedral, together with an admonition to the readers, fastened on the pillars to which the Bibles were chained. This admonition was to this effect: 'That 'whosoever came thither to read, should prepare 'himself to be edified and made the better thereby: 'That he should join thereunto his readiness to 'obey the King's injunctions made in that behalf: 'That he bring with him discretion, honest intent, 'charity, reverence, and quiet behaviour: That 'there should no such number meet together as to 'make a multitude: That no exposition be made 'thereupon but what is declared in the book it self: 'and, That it be not read with noise in time of di-'vine service, nor that any disputation or contention 'be used at it.'

This proclamation had likewise its effect, in causing the Holy Bible, in English, to be provided according to the directions of it, by some of the curates and parishioners of the several parishes. Thus, (*u*) for instance, it appears by the accounts of the churchwardens of the parish of Wye, in Kent, for the year 1541, that 12d. was paid for making a desk for the Bible. For by the King's injunctions, before-mentioned, it was ordered to be laid in the quire or chancel for every one that would look and read in it: The Priests or Ministers were not, as yet, required to read it to the people. But whether this proclamation was at all minded in the smaller parishes, may admit of some doubt.

It seems to have been this edition of the Bible that Gregory Martin shews such an aversion to. (*x*) *Surely*, says he, *the Bible that we most accuse, not only in this point*, (the translating *idols, images*)

(*u*) Bibliotheca Literaria, No 4. (*x*) Fulke's Defence of the English Translation of the Bible, p. 40.

but for sundry other most gross faults and heretical translations——is that Bible which was authorized by Cranmer their Archbishop of Canterbury, and read all King Edward's time in their Churches. He instances in 1 John v. (*y*) *Babes kepe your selves from ymages. Which sentence,* he says, *was placed of purpose in the top of every dore within our Churches.* But this translation, it is certain, was not peculiar to this edition.

Be this as it will, this same year (*z*) was printed another edition of the English Bible, with the following title:

(*a*) *The Byble in Englyshe, that is to saye, the content of all the holye scrypture bothe of the Olde and Newe Testament, truly translated after the veryte of the Hebrue and Greke Textes by the dylygent studye of dyuers excellent lerned men, experte in the foresayde tongues.*

Prynted at London by Thomas Petyt and Roberte Redman, for Thomas Berthelet, Prynter unto the Kynge's Grace.

Cum privilegio ad imprimendum solum.

1540.

The Newe Testament in Englyshe, after the last recognicion and settynge forth of Erasmus, conteyning these Bokes, &c.

There is in the King's Library at Westminster, a very beautiful copy of this edition of the Bible printed on vellum, and finely illuminated, which concludes thus:

The ende of the Newe Testament and of the whole Byble, fynished in Apryll, Anno M.CCCCC.XL.

A dno factum est istud.

It was a present made, or intended to be made,

(*y*) Ibid, p. 41. (*z*) A. D. 1540. (*a*) Emanuel Coll. Library.

to the King, as appears by the Words written on the first leaf of it.

This Booke is presented unto youre most excellent Highnesse, by your loving, faithful, and obedient subject, and daylie oratour,

Anthonye Marter of London, Haberdesher.

Notwithstanding this, the next year, 1541, was the Bible printed again in English, in a large folio, with the following title in black and red ink alternately:

(*b*) *The Byble in Englyshe, of the largest and greatest Volume, auctorised and apointed by the commaundment of our most redoubted Prynce and Soueraygne Lorde Kynge Henrye the viii, supreme Head of this his churche and realme of England: to be frequented and used in every Church within this his sayd realme, accordynge to the tenoure of his former Injunctions geven in that behalfe.*

Oversene and perused at the commaundement of the Kynge's Hyghnes by the Ryght reverende Fathers in God Cuthbert (*c*) *Bysshop of Duresme and Nicolas* (*d*) *Bysshop of Rochester.*

Printed by Rycharde Grafton.

Cum privilegio ad imprimendum solum.

Round this title, as likewise that of the New Testament, is the same wooden cut as in the edition of 1539, only Lord Cromwel's arms are here defaced, as in that of 1540. After the title page follow,

1. *The names of all the Bokes of the Byble.*
2. *The Kalender.*
3. *An Almanach for xviii yeares.*
4. *A prologue or preface made by the moost reverende Father in God Thomas Archbyshop of Canterbury, Metropolytan and Prymate of England.*

(*b*) Penes Thomam Baker de Coll. Sancti Johannis, et Guliel-mum Newton Capellanum Parochiæ de Wingham in agro Cant.

(*c*) Tonstall. (*d*) Heath.

The title of the New Testament runs thus:

The Newe Testament in Englyshe, translated after the Greke, contaynynge these Bookes, &c.

At the end of the New Testament is, *A Table to fynde the Epistles and Gospels usually read in the Churche after Salisbury use.* And another for *the Epistles and Gospels read on the Saints dayes;* among which are *the daye of the Conception of our Lady, St. George's Day, St. Mary Magdalen's day, the Assumpcioun of our Lady, the Nativite of our Lady, All-Souls day.* Then follows in the last page, *The ende of the Newe Testament and of the whole Byble. Fynished in November, Anno* M.CCCCC.XLI.

A dno factum est istud.

In this edition are omitted the hands pointing, and the mark ☞, but there is no difference in the text.

Mr. Strype mentions one of these Bibles printed by Richard Grafton; and Mr. Wanly another fynished in May 1541.

The King, whose settled judgment it was, we are told, that (*e*) 'it was requisite his subjects should 'be nursed in Christ, by reading the Scriptures,' now, by the advice of his council, set forth a (*f*) Brief or Decree for the setting up of the Bible in the great volume in every parish church in England. By this Brief all the curates and parishioners throughout the kingdom, who were not already furnished with Bibles, &c. were commanded to provide themselves with them before All-hallowtide next following, and to cause the Bibles so provided, to be placed conveniently in their respective churches; and all the Bishops and other Ordinaries were straitly required to take especial care to see the

(*e*) Nich. Udal, Canon of Windsor. (*f*) Fox's Acts, &c. Heylyn's Reformat. &c. justified. Bp. Burnet's History of the Reformation.

said commands put in execution. This Brief or Proclamation of the King's was dated May 6, 1541. The King likewise by his letters to Bonner, the new Bishop of London, ordered him to publish this Decree, and cause it to be set on every church door within his diocese. These letters are dated at Westminster, May 7, in the 33rd year of his reign, A. D. 1541. Injunctions were likewise made to the clergy to the same purpose. Bonner likewise sent to his Archdeacons the King's Brief before-mentioned, with his mandate for observing them, dated xi of May this year. With this Brief and Royal Letters were published Instructions from the King to be read by the clergy in their several parishes, the better to possess the people with the King's good affection towards them, in suffering them to have the benefit of such heavenly treasure as was in the Holy Scriptures, and to direct them in a course by which they might enjoy the same to their greater comfort, the reformation of their lives, and the peace and quiet of the church. Bp. Bonner likewise set up the King's *Admonition, &c. to all readers of this Bible in the English tongue,* wherein 'they were advised to prepare themselves, chiefly 'and principally with all devotion, humility, and 'quietness to be edified and made the better therby; 'adjoyning therto their perfect and most bounden 'duty of obedience to the King's Majesty, especi-'ally in accomplishing his Grace's most honour-'able injunctions and commandments given and 'made in that behalf: viz. that no number of 'people be specially congregate therfore to make a 'multitude; that no exposicion be made therupon 'otherwise than it is declared in the book itself: 'that especially regard be had, that no reading ther-'of be used, allowed, and with noise in the time of 'any divine service or sermon; or that in the 'same be used any disputation, contention, or any

'other misdemeanour; or finally, that any man 'justly may reckon himself to be offended therby, 'or take occasion to grudge or malign therat.'

But how aukwardly, and with what reluctancy these decrees and injunctions were observed, will appear by what the author of a little tract called *The Supplication of the poor Commons,* printed a little after (g) this, tells His Majesty, to whom it is addressed.

'When, says this writer, your Highness gave 'commandment, that the Bishops should see, that 'there were in every parish church one Bible, at 'the least, set at liberty, so that every man might 'freely come to it and read therein such things as 'should be for his consolation; many—would pluck 'it either into the quire, or else into some pew 'where poor men durst not presume to come: yea 'there was no small number of churches that had 'no Bible at all. And yet not sufficed with the with-'holding it from the poor of their own parishes, 'they never rested till they had a commandment 'from your Highness, that no man, of what degree 'soever he were, should read the Bible in the time 'of God's service.——(h) This, says this writer, 'was their diligence in setting forth the Bible at 'His Highnesses commandment. But when the 'King had deviced a proclamation for the burning 'of certain translations of the New Testament, they 'were so bold as to burn the *whole Bible* because it 'was of those men's translation.' He proceeds to tell the King, 'That the poor commons heard say, 'that the Bishops proffered His Highness, that if 'He would please to call in the Bible again, *foras-'much as it was not faithfully translated in all parts,* 'they would oversee it, and within *seven* years set it 'forth again, but that if they might have gotten in

(g) A. D. 1546. Fox's Acts, &c. (h) See Bonner's Admonition.

'the Bible for *seven* years, they could have trusted, 'that by that time either the King would have been 'dead, or the Bible forgotten, or they themselves 'out of His Highnesse's reach, so that He should 'not have had like power over them as He had 'now. Lastly, When His Majesty, says this 'writer, appointed two of the Bishops [Tunstal 'Bp. of Durham, and Hethe Bp. of Rochester] to 'overlook the translation of the Bible, they said *they 'had done His Highnesses commandment there-'in*, yea they set their names thereunto. But when 'they saw the world somewhat like to wring on 'the other side they denyed it, and said they never 'medled therewith, and caused the printer to take 'out their names which were (*i*) erst set before the 'Bible to certify all men, that they had diligently 'perused it according as the King had commanded.' Nay, he adds, 'That it was reported, that (*k*) 'Thomas Cromwel, late Earl of Essex, was the 'chief doer, or the principal actor in authorising the 'English Bible, and not the King, but as led by '*him*: and that therfore it was a common reflection 'made on it, that this Bible was of a traytor's set-'ting forth, and not of the King's.'

For now things were taking another turn. The translating the Bible into English was certainly the greatest eyesore of the popish party; and that which they knew would most effectually beat down all their projects. But there was no opposing it directly, for the King was fully resolved to have it. Therefore the way they took was this: they loaded the translation with as many faults as they could, and complained of it as very erroneous and heretical: they likewise represented to the King, that the allowing the people the free use of it, was a means of encreasing faction and parties, and de-

(*i*) before, some time ago. (*k*) To this the translators of the Bible, 1611, seem to refer in their Preface.

stroying the peace of his kingdom; that the common people disputed of the Scriptures, and quarrelled about them in taverns and alehouses, calling one another papist and heretic; and that others read them in the churches in time of divine service so loud as to disturb the congregation then assembled. In the convocation therefore which met Feb. 16, 1542, the Archbishop, in the King's name, required the Bishops and Clergy to revise the translation of the New Testament. Accordingly in their *third* session a proposition was made for the manner of doing it, and (*l*) each Bishop had his part assigned him; St. Matthew's Gospel was the Archbishop's lot; St. Mark's, the Bishop of Lincoln's, Longland; St. Luke, Winchester's, Gardiner; St. John, Goodrick's, Bp. of Ely; the Acts of the Apostles were committed to Heath, Bp. of Rochester; the Epistle to the Romans, to (*m*) Sampson, Bp. of Chichester; the two Epistles to the Corinthians, to Capon, Bp. of Sarum; the Epistles to the Galatians, Ephesians, Philippians, and Colossians, to Barlow, Bp. of St. David's; the two Epistles to the Thessalonians, to Bell, Bp. of Worcester: those to Timothy, Titus, and Philemon, to Parfew, Bp. of St. Asaph; the two Epistles to Peter, to Holgate, Bp. of Landaff; that to the Hebrews, to Skip, Bp. of Hereford; the Epistle of James, John, and Jude, to Thyrlby, Bp. of Westminster; and the Book of the Revelations, to Wakeman and Chambers, Bishops of Gloucester and Peterborough.

But this was not what they designed, but only to get rid of the translation already made. They therefore insisted much upon trifles, and solemnly

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(*l*) Aliquamdiu quibus Biblia transferenda committerentur ambigebant. Parker Antiquit. Fuller's Eccl. Hist. lib. v. p. 237. (*m*) In 1546 he published in Latin a very brief Explanation of the Epistles to the Romans and Corinthians.

debated whether in their translation (*n*) *the Lord* or *our Lord* should be the constant form, whether *Ecclesia* should be translated *the Congregation* or *the Church*, and whether *charitas* should be rendered *charitie* or *love*. Gardiner and his party proposed to have added at the end of the second commandment, *Thou shalt not make to thy self any graven image*, and these words, *with a design to perform divine worship to it*, because they were afraid of having the images cast out of the churches. Gardiner, in the *sixth* session, read a catalogue of Latin words which he had collected out of the New Testament, and which he proposed, that for their genuine and native meaning, and the majesty of the matter signified by them, they might either be left untranslated, or however englished with as little alteration as possible. (*o*) These were in number 99, and are as follows:

Ecclesia.	Tetrarcha.	Perseverare.
Pœnitentia.	Sacramentum.	Dilectus.
Pontifex.	Simulachrum.	Sapientia.
Ancilla.	Gloria.	Pietas.
Contritus.	Conflictationes.	Presbyter.
Olocausta.	Ceremonia.	Lites.
Justitia.	Mysterium.	Servus.
Justificare.	Religio.	Opera.
Idiota.	Spiritus Sanctus.	Sacrificium.
Elementa.	Spiritus.	Benedictio.
Baptizare.	Merces.	Humilis.
Martyr.	Confiteor tibi pater.	Humilitas.
Adorare.	Panis propositionis.	Scientia.
Dignus.		Gentilis.
Sandalium.		Synagoga.

(*n*) M. Parkeri Antiquitat. v. Thomas Cranmer.

(*o*) Father Simon, the French critick on the New Testament, observed of some of these words, that they were generally called *sacred*, because received many ages since in the western church, and that therefore they ought to be retained in a French translation of the Scripture.

Simplex.	Communio.	Ejicere.
Misericordia.	Oriens.	Impositio manuum.
Complacui.	Subditus.	Idololatria.
Increpare.	Hospitalitas.	Dominus.
Distribueretur orbis.	Episcopus.	Sanctus.
Incalpatus.	Gratia.	Confessio.
Senior.	Charitas.	Imitator.
Conflictationes.	Tyrannus.	Pascha.
Apocalypsis.	Concupiscentia.	Innumerabilis.
Satisfactio.	Cisera.	Inenarrabilis.
Contentio.	Apostolus.	Paganus.
Conscientia.	Apostolatus.	Infidelis.
Peccatum.	Egenus.	Commilito.
Peccator.	Stater.	Virtutes.
Idolum.	Societas.	Dominationes.
Prudentia.	Zizania.	Throni.
Prudenter.	Christus.	Potestates.
Parabola.	Conversari.	Hostia.
Magnifico.	Profiteor.	

Some of these, use and custom have made English, but it was very plain, that if all these words must be retained as often as they occurred, the translation would be such, that the English readers would not be at all the better for it. By this Cranmer found, that the Bishops were resolved, that this motion of translating the Bible, or correcting the old translation, should come to nothing. With this therefore he seems to have made the King acquainted, and to have proposed to him, that the matter might be taken out of the hands of the convocation, and referred to the two universities. Accordingly he acquainted the upper house of this resolution of the King's, with which they were very much surprized, insomuch that all the Bishops, except Goodrick and Barlow, protested against it, and that not without reflecting on the state of the universities at that time, viz., that *they were much gone to*

decay of late; that all things in them were carried by young men, the regent masters, *whose judgments were not to be relied on;* and, *that the learning of the land was chiefly in the convocation.* But the Archbishop told them, he would abide by the King's pleasure, and that the universities should examine the translation. Which looks as if the Bishops were content to make a translation so modified as above, but would have what they did to be absolute and decisive.

But all this signified little: In the parliament that met by prorogation the 22nd Day of January, this year, the popish party was the most prevailing, and therefore passed an (*p*) act, in the preamble of which they recited the complaints before-mentioned, of the people's abusing the liberty which the King had indulged them of reading the Holy Scriptures; and then condemned Tyndal's translation as *crafty, false,* and *untrue,* and enacted, 'That all manner of bokes of the olde and newe 'Testament in English, of this translation, should 'be by authoritie of this act cleerly and utterly 'abolished, extinguished, and forbidden to be kept 'and used in this realme or els where in aine the 'King's dominions.' But it was provided, 'That 'the Bibles and New Testament in English, not 'being of Tyndalles translations, should stand in 'force, and not be comprised in this abolition or 'act. Neverthelesse, if there should be found in 'anie such Bibles or New Testamentes any anno-'tations or preambles, that then the owners of them 'should cut or blot the same in such wise as they 'cannot be perceived or read, on pain of losing or 'forfeiting for every Bible, &c. 40*s*. Provided, 'that this article should not extend to the blotting, '&c. any quotations or summaries of chapters in

(*p*) An Act for the Advancement of True Religion, &c. Anno xxxiv Hen. viii.

'any Bibles.' It was likewise enacted, 'That no 'manner of person or persons, after the firste day 'of October then next ensuing, should take upon 'him or them to read, &c. openly to other in any 'church or open assembly, within any the King's 'dominions, the Bible or any part of Scripture in 'English, unlesse he was so appointed thereunto by 'the King, or by any ordinarie, &c. on pain of 'suffering a month's imprisonment. Provided, 'that the Chauncellor of England, Capitaines of 'the warres, the King's Justices, the recorders of any 'citie, borough, or town, the Speaker of the Parlia-'ment, &c. which heretofore have been accustomed 'to declare or teache anie good, vertuous or godly 'exhortations in anie assemblies, may use any part 'of the Bible or Holie Scripture as they have been 'wont; and that every nobleman and gentleman, 'being a householder, may read or cause to be read 'by any of his familie servants in his house, or-'chardes, or garden, and to his own familie, anie 'text of the Bible or New Testament: and also 'every merchant-man, being a householder, and any 'other persons other then women, prentices, &c. 'might read to themselves privately the Bible, '&c. But no women, except noblewomen and 'gentlewomen, who might read to themselves alone 'and not to others, any texts of the Bible, &c. nor 'artificers, prentises, iourneymen, serving-men of 'the degrees of (q) yomen or under, husband-men, 'nor labourers, were to read the bible or new testa-'ment in Englishe to himself or to any other pri-

(q) In the statute 33 Hen. VIII. chap. 10. entituled, *An Act concerning the execution of certain Statutes*, is this word explained: *by anye servauntes commonly called youngmen or groomes.* Cowel says, *Yomen* were officers in the King's family, in the middle place betwixt Serjeants and Groomes. See Statute 33 Hen. VIII. c. 12.

'vately or openly, upon paine of one month's 'imprisonment.' This act, like Arundel's constitution, seems to have been a net contrived by the opposers of the English translation of the Bible for the catching or letting go whomsoever they pleased. Since it only mentions books of the Old and New Testament of (*r*) Tyndal's translation, without specifying what those books were, though it was well known he never translated all of them. On the other hand it was evident, that the Pentateuch, the Prophecy of Jonas, and the New Testament, were books of his translation, because they were published by him separately. And this translation was retained in all the English Bibles printed at this time, with very little variation. On the passing this act was the following remark made by a poor Shepherd in a spare leaf of an English abridgment of Polydore Vergile's book of the Invention of Arts, &c. which he bought about this time, 1546. *When I kepe Mr. Letymer's shype, I bout thys boke, when the testament was* (*s*) *obberagated, that shepeherdys myght not rede hit, I prey god amende that blyndnes. Wryt by Robert Wyllyams, keppyng shepe upon* (*t*) *Seynbury hill,* 1546.

(*u*) Soon after the passing of this act, was *set furthe by the Kynge's Majestie of England, &c.* as it is said in the title page, *A necessary doctrine and erudition for any cristen man,* in the preface to which, by way of justification of the restraints and limitations enacted by this act, the King thus speaks to his subjects: '*We,* says he, by the helpe of God 'and his worde, have trauayled to purge and clense 'our realme from the apparent enormities of super-'stition, wherin by openynge of goddes trueth with

(*r*) The translation then in use was called commonly by the name of Matthew's Bible, but was no other than that of Tyndal and Coverdale somewhat altered. Heylin. (*s*) abrogated. (*t*) Sunbury, in Middlesex. (*u*) May 29, 1543.

'*settyng furth and publishyng of the scriptures,* 'our labours, thanks be to God, have not ben void '& frustrate:—but considerynge, that God hath 'ordered some sorte of men to teache other, and 'some to be taught, and, that for the one part which 'should teache other is necessary knowledge—— 'by true exposition of the scriptures accordynge to 'the apostolicall doctryne receyued & mainteyned 'from the beginning, and the hauing, reading and 'studyeng of holy scripture, bothe of the olde and 'newe testament, is not only conuenient but also 'necessary: but for the other parte of the church, 'ordeined to be taught, it ought to be demed cer-'tainly, that the readinge of the Olde and Newe 'Testament is not so necessary for all those folkes 'that of duty they ought and be bound to reade it, 'but as (*x*) the prince and the policy of the realme 'shall think conuenient so to be tollerated or taken 'from it. Consonant wherunto *the politike lawe of* '*our realme hath now restrained it from a greate* '*meyny,* estemyng it sufficient for those so restreyn-'ed to here and truely beare away the doctrine of 'scripture taught by the preachers, and so imprint 'the lessons of the same, that they may obserue and 'kepe them inwardly in their harte, and as occa-'sion serueth expresse them in their deedes out-'wardly.'

Thus matters seem to have stood with relation to the English Bible, during this reign, of which, so far as I can find, there were no more editions

(*x*) By the 26th and 27th of the questions proposed to John Lambert, 1538, for him to answer, it appears, that it was now made a note of heresy to assert, that 'the *Heads* or *Rulers*, by 'necessity of salvation, are bound to give unto the people holy 'scripture in their mother-tongue;' and, that 'it is not lawful 'for the Rulers for any cause, upon their reasonable aduisement, 'to ordeyne, that the scripture should not be delyuered unto the 'people in the vulgare language.' Fox's Acts, &c. p. 535. ed. 1563.

published till after the King's decease, when, as we shall see presently, this act was repealed. (*y*) For, not content with this severe act, Grafton, the King's printer, was now by the popish party called to an account for printing Matthews's Bible, 1537. He was likewise examined about the *Great Bible*, and what notes he intended to set to it; to which he replied, that 'he added none to the Bible he printed, when he perceived the King and the Clergy 'not willing to have any.' Yet was he sent to the Fleet, where he remained a prisoner six weeks, and then was released, on his being bound in a bond of 300 pounds neither to imprint nor sell any more English Bibles till the King and the Clergy should agree upon a translation, which, as we have seen, they never did.

In 1544 I find printed in 12mo the Pentateuch, with the following title;

(*z*) *The first part of the Byble which is called the five books of Moses, namely, Genesis, Exodus, Leviticus, Numeri, and Deuteronomium, after the copy that the Kyng's Majesty hath set forth.*

1544.

Imprinted at London by Jhon Day, dwelling at Aldergate, and William Seres, dwelling in Peter College. These bokes are to be sold at the newe shop by the little Conduite in Chepeside at the signe of the Resurrection.

Whether the other parts were thus printed I do not find: But the (*a*) King being often teazed with the repeated complaints of the ill use which the people made of their having and reading the Scriptures, in disputing and quarrelling about what they read, and taking no manner of care to practise it, he in the (*b*) last year of his reign issued out his proclama-

(*y*) Memorials of Archbishop Cranmer, p. 85. (*z*) Penes John Evans, D. D. (*a*) Memorials of Archbishop Cranmer, p. 138. (*b*) July 8, 1546. Fox's Acts, p. 680. ed. 1563.

tion, whereby he prohibited the having and reading Tyndal's and Coverdale's English translation of the Bible, and forbad the use of any other than what was allowed or permitted by parliament. In this proclamation it was observed, that 'under pretence 'of expounding and declaring the truth of God's 'Scriptures, divers lewd and evil-disposed persons 'had taken occasion to sow abroad, by books im-'printed in the English tongue, sondry pernicious 'and detestable errours and heresies, to which some 'truths were annexed, to induce and deceave the 'simple people; so as now the purginge of that 'which is noysome and hurtful, could not without 'taking awaye some part of that which is tolerable be 'put in execution. That therefore the Kinge's Ma-'jestie was enforced to use his generall prohibition, 'commaundement and proclamation as followeth; 'first, that from henceforth no man, woman, or other 'person, of what estate, condicion or degree soever 'he or they be, shal after the last day of August 'next ensuing, receave, have, take or kepe in his or 'their possession the text of the New Testament of 'Tindall's or Coverdale's translation in English, nor 'any other then is permitted by the act of parlia-'ment made in the session of the parliament holden 'at Westminster, in the 34 or 35 yere of his Majes-'tie's most noble reign, on the penalty of imprison-'ment and corporal punishment, at the King's 'pleasure, and being fined by his Majestie or four 'of his council.' This was making the prohibition of reading the Scripture yet stricter, since now was Coverdale's translation forbidden as well as Tyndal's, and people were still as much to seek as ever what the translation was which was permitted by the act, &c.

However, he then published in English, and in Latin and English, a book of prayers, with the following title:

The Primer, set furth by the Kinge's Majestie and his Clergie, to be taught, lerned and red: and none other to be used thorowout all his Dominions.

(c) *Imprinted at London within the precinct of the late dissolved house of the graye Friers, by Richard Grafton, Printer to the Prince's grace, the* xvii *day of August, the yeare of our Lorde*

M. D. XLVI.

Cum privilegio ad imprimendum solum.

In a preface made by the King's most excellent Majestie into this his Primer Booke, it is observed, that 'Praier is used or made with right and perfecte 'understanding, if we sing with our spirite and sing 'with our mynde or understandyng: and that in 'consideration hereof His Majestie had sette out 'and given to His subjects a determinate fourme of 'praying in their own mother-toung, to thentente 'that suche as are ignoraunt of any straung or 'foren speche may have what to praye in their owne 'acquainted and familiar lauguage with fruict and 'understanding.' Among the other things contained in this little Book, are the seven penitential Psalms, those in the Dirige and Commendations, and the Psalms of the Passion, as likewise other Psalms in the Mattins and Even-Song, with some Lessons and Anthems taken out of the Old and New Testament: But they are none of them according to either the translation of Coverdale or Matthews, or that of the Great Bible, but are a verbal translation of the vulgar Latin.

(c) At the end of the copy in Latin and English is, 'Imprint-'ed at London, in Fletestrete, at the signe of the Sunne over 'against the conduite, by Edward Whitchurche, the ix day of 'Januari, M. D. XLVI. *Cum priuilegio ad imprimendum so-'lum.*' It was printed by Grafton, in 4to, 1545.

CHAP. III.

Of the several Editions of the English Bible, &c. during the Reigns of King Edward VI. and Queen Mary.

KING Henry VIII. dying on January 28, 1546, was succeeded by his son Edward, who soon after issued out a summons for a parliament to meet at Westminster the fourth day of November following. In this parliament was the forementioned statute concerning the books of the Old and New Testament in English, and the printing, selling, and reading them, repealed, and declared to be utterly void and of none effect. Accordingly there was printed this year, 1547, another (*d*) edition of the New Testament in English and Latin; at the end of which is printed,

Thus endeth the newe Testament both in Englysche and in Laten of Mayster Erasmus Translacion, with the Pystles taken out of the old Testament. Set forth with the Kynge's most gracious lycence, and imprynted by William Powell, dwellyng in Fletestrete at the sygne of the George, nexte unto Saynt Dunston's Churche. The yere of our Lorde MCCCCCXLVII, *and the fyrste yere of the Kynge's most gracyous reygne.*

God saue the Kynge.

The Latin is printed in a mixed character, mostly black, and some Roman. It seems to be the same with that printed by Redman, 1538, to whom it is probable Powell succeeded in his shop and business.

(*d*) St. Paul's Library.

The King likewise ordered a royal visitation, in which were (*e*) injunctions given by him as the supreme head of the church of England, to all and singular his loving subjects, as well of the clergy as of the laity. By these 'the parsons, vicars, and 'curates were required to provide, within *three* 'moneths next after this visitation, *one book of the* '*whole Bible of the largest volumn in English;*' and 'within one (*f*) *twelve* monethe next after the said 'visitation the paraphrasis of Erasmus also in English upon the Gospels, and the same set up in some 'convenient place within the said church that they 'have cure of, wheras their parishioners may most 'commodiously resort unto and read the same, the 'charges of which books it was ordered should be 'ratably born between the parson or approprietary 'and parishioners, that is to say, the one half by 'the parson or approprietary, and the other half 'by the parishioners.' The parsons, &c. were likewise required 'to discourage no man, *authorised and* '*licensed thereto,* from the reading of any part of 'the Bible, *so set up in churches,* either in Latin or 'English, but rather to comfort and exhort every 'person to read the same as the very lively word 'of God, and the special food of man's soul that 'all christian persons are bound to embrace, believe, 'and follow, if they look to be saved; wherby 'they may the better know their duties to God, to 'their sovereign Lord the King, and to their neighbour. Lastly, they were required ever gently 'and charitably to exhort the people, and in his 'Majestie's name straitly to charge and command 'them, that in the reading of the Scriptures no man 'should reason or contend, but quietly hear the reader.' It seems likewise as if at this time sentences or texts of Scripture were written on the walls

(*e*) Imprinted at London by Richard Grafton, 1547.

(*f*) The reason, I suppose, of this was, that these Paraphrases were now not quite finished at the press.

of the churches in English. This was no new thing, since so long ago as St. Ambrose's time some profitable texts of Scripture were written there, particularly 1 Cor. vii. 34. which he tells the maid, to whom he writes, she ought to have remembered, because it was written before her eyes upon the (g) walls of the church to which she resorted. (h) Bishop Bonner represented these texts as designed to uphold the liberty of the flesh and marriage of priests, to destroy the reverend sacrament of the altar, and to extinguish and enervate holy-days, fasting-days, and other laudable discipline of the church. Gregory Martin tells us, that at the top of every door within the churches was set this text, 1 John v. *Babes, keep your selves from images.* The late popish merry-andrew Tho. Ward said, *He* had seen this writ upon our church walls to scare the people with *images* even from their cradles. But this must be a mistake, since the sentences there written have been according to the present translation, *Little children, keep yourselves from idols,* long before he was born. However, from hence one may, I think, collect, that choice was made of such texts of Scripture, on this occasion, as were most opposite to the profane and superstitious tenets of the Roman church.

By the aforesaid injunctions it was likewise ordered, That every parson, vicar, curate, chauntery priest, and stipendiary, being under the degree of a bachelor of divinity, should have of his own the New Testament both in Latin and English, with the paraphrase of Erasmus upon it; and that the bishops, &c. in their synods or visitations, should examine them how they had profited in the study of Holy Scripture. It was likewise enjoined,

(g) This custom seems to have taken its rise from that precept to the Jews, Deut. vi. 9. See Bingham's Orig. Eccl. vol. III.
(h) Fox's Acts, &c. vol. III.

that in the time of high mass the epistle and gospel of that mass should be read in English; and that on every Sunday and holy-day the parsons, &c. should plainly and distinctly read one chapter of the New Testament in English at mattins, and one chapter of the Old Testament at even-song; and that when the priest reads the Scripture to the parishioners, no manner of persons, without a just and urgent cause, should depart out of the church; which intimates, that some, out of a blind zeal against this translation, used to go out of the church whenever it was read there. This same year therefore was printed in English and Latin the New Testament in 4to. The English was of the translation of the Great Bible, and the Latin of Erasmus's, which was first published by him with the original Greek, A. D. 1516, of which F. Simon gives the following character; *Hoc illi merito debetur quod recentiorum omnium interpretum* NOVI TESTAMENTI *accuratissimus habeatur.*

The same learned man, as is intimated in the injunctions, had likewise made a paraphrase in Latin on the New Testament, viz. the four Gospels, the Acts of the Apostles, and the Apostolical Epistles. This he begun to write A. D. 1517, and in 1523 he seems to have finished and published it. He afterwards reviewed it, and Froben his printer published it at Basil, in two tomes, the first of which bears date 1535, the other 1538. The four Gospels seem at first to have been printed separately, or each Gospel by itself, and were dedicated to the Emperor, the French King, the King of (*i*) England, and to Prince Ferdinand the Archduke of Austria. These, it seems, the new Queen, Catherine Parr, who was married to the King in July, 1543, and favored the reformed, had a mind should be translated into Eng-

(*i*) This was printed Aug. 3. 1535.

lish. For this purpose she employed Nicholas Udall, (*k*) master of Eton school, and whom Bale stiles the most elegant master of all good letters, and the most happy interpreter or translator of them. He began with the paraphrase on the Gospel of St. Luke, which the author, as we have seen, dedicated in Latin to the King. This, as it was a compliment to his majesty, so it was judged it would be what would conduce to render him yet more favorable to this design, of publishing the whole Bible in English, and permitting his subjects to read it more generally. In 1545 (*l*) Udall, it seems, had finished *his* translation of this Gospel, which he dedicated to the Queen: and, as it appears by these injunctions, the paraphrases of the other three Gospels were finished and ordered to be printed some time before September this year, 1547, when the orders for the royal visitation were first issued out. But however this be, Udall dedicated his translation of this Gospel *To the moste vertuous ladie, and most gracious Quene Katerine, wife unto the most victorious and most noble Prince Henry the eight, King of Englande, &c.* In this dedication Udall observes how 'at her exceeding great costs and charges she 'hired workmen to labour in the vineyard of Christ's 'gospel, and procured the whole paraphrase of 'Erasmus upon all the New Testament to be dili-'gently translated into English by several men whom 'she employed in this work. This, he said, he 'did not doubt was a thing so acceptable to her 'royal spouse the King, that he would not suffer 'it to lye buryed in silence, but would one day, 'when his godly wisdom should so think expedient, '*cause the same paraphrase to be published and set* '*abroad in print* to the same use that her Highnesse 'meant it, that is to say, to the public commo-

(*k*) Wood Athenæ. He was afterwards Canon of Windsor, Le Neve Fasti, &c. (*l*) Sept. 30.

'ditie and benefit of good English people, now a 'long time sore thirsting and hungring after the 'sincere and plain knowledge of God's word: 'since *His Highnesse had already provided that 'the holy Bible should be set forth in our own vul-'gar language.* For if in so little a time, having 'no more help but the mere text of the Bible, the 'people, through the goodness of God and the in-'stinct of his holy Spirit, have had the eyes of their 'heart and soul so opened, that they have not only 'espied the abuses in which the Romish Babilon 'hath some hundred of years holden all Christen-'dom captive and thrall, but also with most studi-'ous diligence do embrace the truth; how is it 'likely, that they would profit in godly knowledge 'if they had some godly exposition of some good 'sincere writer upon the Newe Testament for their 'further edifying. Of this sort, he said, there 'could not any one man be picked out more mete 'than Erasmus, especially in this his paraphrase, 'which Her Highness had thus procured to be 'turned into English.' As to this paraphrase of his on St. Luke's Gospel, which Her Highness had committed to *him* to be translated, 'he was glad, 'he said, that *Her* commandment so justly concur-'red with his own mind and purpose. For that 'he had a long time before appointed with himself 'to translate this paraphrase as soon as any such li-'berty might be, and to make it unto Her Grace a 'testification of his dutie and thankful remembrance 'of Her manyfold benefits afore done to him of 'Her mere bounty. Two things, he said, there 'were that had moved him to take this province 'most specially in hand. The *one*, because as Luke 'is the longest of all the evangelists, so is he of all 'men noted to have written his Gospel most exact-'ly, as well by the relations of the apostles as by 'the instructions of Paul. The *second* was, that

'Erasmus, who in this paraphrase had bestowed 'more diligence then in most of the others, specially dedicated it unto the King. He thought therfore he could not devise any apter gift to present 'his most dear beloved wife withall than this paraphrase translated into English, which he certainly 'knew His Majestie singularly well allowed and 'most graciously accepted in Latin, and was exceedingly delighted in daily perusing it.' As touching the translation itself, he confessed 'he 'was many degrees inferior in knowledge and facultie to all the others whom he heard Her Highness had appointed to the translating the other 'parts, but he trusted, that though he had not been 'able in all points requisite fully to discharge the 'office of a good translator, yet he had expressed 'the sense and meaning of the author.'

The four Gospels and the Acts being all finished by those whom the Queen had nominated to translate them, they were by her order committed to the care of Udall to publish. This was what he wished for. Accordingly they were printed with the following title:

The first Tome or Volume of the Paraphrase of Erasmus upon the Newe Testament.

Emprented at London, in Fletestrete, at the signe of the sunne, by Edward Whitchurche, the last day of Januarie, Anno Domini 1548.

It was dedicated by Udall to King Edward VI. who tells his Majestie, that 'this paraphrase, like 'as the moste vertuous Ladye Quene Katerin 'Dowager, late wyfe of his moste noble father, 'and nowe of his ryght dere beloved uncle Sir 'Thomas Seimour, knyght, Lorde Seymour of Sudley, and hygh admiral of his seaes, did ryght graciously procure to be translated into our vulgare 'tongue: So his mooste godly injunctions willed 'it to be read, used, and studied by every curate

'and pryeste, to the undoubted edyfying as well of 'them as of all other that with a desyre to knowe 'God shal eyther reade or heare the same.' He adds, as to his own share of this work, that 'he him-'self had in a small porcion of it filled one rume of 'some other man that might have ben hable to do it 'better than he had dooen: and that nothing it 'was that he did, or justely might, take unto him 'as hys acte, saving the translacion of the para-'phrase upon Luke, and the digesting and placing 'of the texte throughout all the Ghospelles and 'the Actes (excepte the Ghospell of Marke) to 'thentent the unlearned readers may perceyue 'where and how the processe and circumstaunce 'of the paraphrase aunswereth to the texte, and 'how it joineth therewith.' For whereas in the Latin paraphrase, of which this was a translation, there was no text placed, nor was the paraphrase divided into paragraphs, Udall, to render this work more useful to common readers, for whom it was designed, divided the paraphrase into distinct parts, and over every part placed the text belonging to it, according to the allowed translation of the Great Bible.

The same Nicholas Udall added *A Preface to the ientill Christian Reader,* in which he first gives the following character of the paraphrase of Erasmus on the Gospels, viz. That *it is a treasure, and in a manner a full librarie of all good divinite books.* Then he exhorts the reader 'to accept it willing-'ly, and to render thanks *first* to God who hath in 'these our daies sent such a number of good writers, 'and among them Erasmus as one of the chief 'and principal: and then to King Edward, who 'dos so soon and so effectually begin first with the 'promoting of God's word and glorie: and *thirdly* 'to Quene Katherine, by whose good meanes and 'procurement this present work hath been by

'sundrie mens labours turned into our vulgar 'tongue.'

Before the Paraphrase on St. Mark is *The Preface of the Translator,* as it is called, inscribed to Quene Caterine, wife to Henry VIII, by Thomas Key, who therein observes, that 'Her Grace much 'desired to have these Paraphrases tourned into 'Englishe, and for thexploiture and spedy accom-'plishment of this her most godly desire had com-'maunded certayne well learned persons to trans-'late the said work, the Paraphrase upon St. Marke 'excepted, which the right worshipful Master 'Owen (a man of much learning and no less ho-'nestie, and therfore worthyly physycian to the 'Kynge's moost royal person) moved him, her 'Graces pleasure first known, to go in hand withal, 'affirming, that he should do a thing right accept-'able to her Highnesse.'

Before the Paraphrase on St. John is another preface by the aforesaid Nicholas Udall; *To the moste vertuous Lady and moste gracious Quene Katharine dowagier, late wife to the moste noble kyng Henry the eight of moste famous memorie deceassed.* In it he observes to her Majestie 'the great number of 'noble (*m*) women at that time in England, not 'only given to the studie of human sciences and of 'strange tongues, but also so throughly experte in 'holy scriptures that they were hable to compare 'with the best writers aswell in endictyng and pen-'nying of godly and fruicteful traictises to the en-'struction and edifying of wholle realmes in the 'knowelage of God, as also in translatyng good 'bookes out of Latine or Greke into Englyshe, for 'the use and commoditee of such as are rude and

(*m*) See Mr. Rooper's Life of Sir Thomas More, printed 1728, p. 183. Roger Ascham's Epistles, lib. I. ep. 4.—II. ep. 31. ——III. ep. 22. Ep. Commend. No. viii. p. 303. ed. Oxonia 1703. Erasmi Epist.

'ignoraunt of the said toungues. It was now, he 'said, no news in Englande to see young damysels 'in nobles houses and in the courts of princes, 'instede of cardes and other instruments of idle 'trifleyng, to have continually in their hands either 'psalmes, omelies, and other deuout meditacions, 'or els Paule's epistles, or some boke of holy scrip-'ture matters, and as familiarly both to reade or 'reason therof in Greke, Latine, Frenche or Italian, 'as in Englishe. It was now a common thyng to 'see young virgins so nouzled and trained in the 'studie of letters, that thei willyngly set all other 'vain pastymes at naught for learnynges sake. It 'was now no news at all to see quenes and ladies 'of most high estate and progenie, instede of 'courtely daliaunce, to embrace vertuous exercises 'of readyng and writyng, and with moste earneste 'studie both erlye and late to apply themselves to 'the acquiryng of knowledge as well in all other 'liberal artes and disciplines, as also most specially 'of God and his most holy worde. And in this 'behalfe, sais he, lyke as to your Highnesse, aswell 'for composyng and settyng forth many godly (*n*) 'Psalmes and diverse other contemplative medita-'tions, as also for causyng these Paraphrases—— 'to be translated into our vulgare language, Eng-'land can never be able to render thankes sufficient: 'so maie it never be able, as her desertes require, 'enough to praise and magnifie the most noble, 'the most vertuous, the most wittie, and the most 'studious Ladie Marie's Grace, daughter of the 'late most puissaunte and most victorious Kyng 'Henry the eight of most famous memorie, and 'moost dearly beloved sistir to the Kyng—— 'It maie never bee halfe enough to praise and mag-'nifie hir Grace for takyng suche greate studie,

(*n*) Printed A. D. 1545.

'peine and travaill in translatyng this Paraphrase of 'Erasmus upon the Ghospell of Jhon, at your High-'nesse speciall contemplacion, as a noumbre of right 'well learned men would bothe have made courtesie 'at, and also would have brought to wurse frame 'in the dooyng.————What coulde be a more 'playne declaracion of her moste constaunte pur-'pose to promote GODDE's worde and the free 'grace of his Ghospell, then so effectually to pro-'secute the worke of translating which she had be-'goonne, that whan she had with ouerpeynfull 'studie and labour of writyng cast her weake body 'in a grievous and long sickenesse, yet to the in-'tent the diligent Englyshe people should not be de-'frauded of the benefite entended and ment unto 'them, she commytted the same worke to Mayster '(o) Frauncisce Malet, doctour in the facultee of 'divinitee, with all celeritee and expedition to be 'finished and made complete; that in case the 'Kynge's maiestee's moste royal commaundemente, 'by his moste godly injunctions expressed, de-'clared and published, that the sayed Paraphrases 'shoulde within certayne monethes be sette foorthe 'to the curates and people of this realme of Eng-'land, hadde not so prevented her Grace, but 'that she might eftsones have put her fyle to the 'polishing thereof, where it is nowe alreadie veraye 'absolute and perfect, it would then, emong the 'rude and homelye dooynges of myself, and such 'as I am, none otherwise have glittered then 'clothe of gold empowdred emong patches of 'canvesse, or perles and diamonds among pebble-'stones.

(o) Chaplain to the King, Confessor to the Lady Mary, Canon of Windsor A. D. 1543, and Dean of Lincoln A. D. 1554, of which he died possessed A. D. 1570, and nominated to the Bishopric of Sarum.

To the Acts of the Apostles is prefixed another preface of the same Nicholas Udall, inscribed, as before, to Quene Katerine; in which he tells her Majestie, that 'next unto the King and the Lord 'Protector, her grace deserved no lesse than to be 'esteemed and called *the chief patronesse,* not only 'for divers moste godly Psalmes and Meditations of 'her owne penning and setting forth, but also for 'procuring this present worke of Erasmus's Para-'phrases to be translated to the use of the unlearn-'ed multitude, which can go no further than the 'understanding or reading of English.' Then he observes to her Highness, that 'the *Actes* were no 'less necessary to be translated then the rest of the 'Paraphrases; which *Actes,* he said, he had by oc-'casion of addyng, digestyng, and sortyng the *texte* 'with the *paraphrase,* throughly perused; and 'that, conferryng the same with the Latyne, he 'had here and there dooen his good will and dili-'gence to make the English aunswerable to the 'Latine boke, at least wyse in sense; as by the 'same occasion he did also with Matthewe. But 'that in Jhon he had in a manner dooen nothyng 'at al, saving only placed the *texte* and divided the '*paraphrase,* because he knew the (*p*) translatours 'therof, with whose exquisite dooynges he might 'not, he said, without the crime of great arrogancie 'and presumpcion, be buisie to entremedle.'

By this it should seem as if Udall did not know the translators of St. Matthewe's Gospel and the Actes: and that they had a mind themselves to be unknown.

This *first* tome is thus ended:

The ende of the first Tome of the Paraphrasis.

Printed at London by Edwarde Whitchurche.

Cum privilegio regali ad imprimendum solum.

(*p*) Lady Mary and Dr. Mallet.

The next year, 1549, was printed the second tome of this Paraphrase in English, with the following title:

The second Tome or Volume of the Paraphrase of Erasmus upon the New Testament: Conteyning the Epistles of St. Paul and other the Apostles; wherunto is added a Paraphrase upon the Revelation of St. John.

Imprinted at London in Fletestrete, at the signe of the Sunne. By Edwarde Whitchurche, the xvi *daye of August,*

Cum privilegio ad imprimendum solum.

Anno Do. 1549.

The translation of this tome, or however of part of it, was procured by the printer, Whitchurche, to complete the New Testament, and was not by either the King's injunctions now or Queen Elizabeth's afterwards required to be had and set up in churches, but only to be had by such of the clergy as were not bachelors of divinity.

It was dedicated to King Edward VI. by Myles Coverdale, who prefixed to the Epistle to the Romans the prologue made to it by William Tyndal. At the end of the Epistle to the Galatians is *Finis* printed, to intimate, I suppose, that so far was of Coverdale's translation. *Seven* more of the Epistles, viz. to the Ephesians, Philippians, Thessalonians, Timothy, and Philemon, were translated by John Olde, whose *Preface to the Christian Reader* is before the Epistle to the Ephesians, in which he gives the following account of this work of his:

'Forasmuche as every pryest under a certain 'degree in scholes is bounden by the Kynge's Ma-'jestie's most gracious injunctions to have provided, 'by a daye lymited, for his owne study and erudi-

'cion, (q) *the whole Paraphrase of D. Erasmus up-*
'*on the Newe Testament,* both in Latine and Eng-
'lish: And where I heard nevertheles in the begyn-
'nyng of this last somer by the pryntour, my very
'hertie good friend, Edwarde Whitchurche, that
'the Paraphrases upon seven of Paul's Epistles, that
'is to say, to the Ephesians, Philippians, both the-
'pistles to the Thessalonians, both to Timothie, and
'thepistle to Philemon, were neyther translated
'ready to the prynte, ne yet appoynted certaynly
'to be translated of any man, so as the fore-men-
'cioned injunction should be lyke in this case to be
'frustrate of his due execution——I toke in hande
'to translate them at such seldome leasures as I
'possibly could from mine other prophane travailes,
'incident to my (r) drudginge vocation, spare, and
'now at last have finished them.'

The same person translated the Paraphrase on the seven canonical Epistles, as appears by the preface prefixed to them by him inscribed to the right excellent and most vertuous Lady Anne, Duchesse of Somerset, in which he tells her Grace, that 'in the 'latter ende of thys laste yeare he toke in hand, at 'the request of his special good friende Edwarde 'Whitchurche, printour, to translate the Para-'phrases of Erasmus upon certain of Paule's Epistles, 'which were left untranslated for lacke of payne-ta-'kers in that matter, forsomuche as the lerned menne 'appoynted to thys purpose of translacyon had 'finished their limited tasks before: and that now 'at the like request, he had made the lyke enter-

(q) The injunction here referred to is this; That every parson, vicar, curate, chauntry-priest and stipendiary, being under the degree of a bachelor of divinity, shall provide and have of his own within three months after this visitation, the New Testament, both in Latin and in English, with the paraphrase upon the same of Erasmus, and diligently study the same, conferring the one with the other. (r) By this it seems as if he was a corrector of Whitchurch's Press.

'pryse to translate the canonical Epistles, &c.' He added, that 'he offered this his translation to her 'Grace, as a monument and reknowlaginge of his 'moste bounden duetie of humble thankesgevinge 'unto her Grace for causinge him to be called of 'late to a competent vicarage called (*s*) Cobington, 'in Warwickshire, at the humble sute of the reve-'rend ministre of GODDE's worde his singular frende 'Doctour Hugh Latymer.' This is dated July 15, 1549.

The same John Olde is said by Bale to have translated the Paraphrase on the Epistles to Titus and the Hebrews. But the former is a mistake, since (*t*) Leonard Coxe, whose preface is prefixed to it, inscribed to the right worshipful Master John Hales, tells him, that 'Master John Olde, a man 'of right good learnyng, and his very friende, 'broughte unto him the Paraphrase of Erasmus of 'Roterdame upon St. Paule's Epistle to Titus, the 'whiche he had certayne yeares gone translated 'into English, requiringe that he should peruse it 'againe, and amende such faultes as were therin, 'eyther by the prynter's negligence or *his* over-'syght.'

As Erasmus's Paraphrase concluded with the Epistle to the Hebrews, the printer procured Leo Jude's Paraphrase on the Revelation to be translated out of the High-Dutch, and added to Erasmus's, that so the New Testament might be complete. At the end of the seven canonical Epistles is therefore added,

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(*s*) Cubington v. clear yearly value 44*l.* 7*s.* 6*d.* Ecton.

(*t*) At the last he, John Frith, desired that the schoolmaster of the town might be brought unto him, which at that time, 1526, was one Leonard Coxe, a man very well learned. Fox's Life of John Frith. He afterwards taught school at Carlton, his own native town, 1540.

A paraphrase or commentarie upon the Revelacion of St. John, faythfully translated by Edmond Allen.

And at the end of this Paraphrase,

The ende of the Revelacion of St. John, thus brefely expounded by the servaunt of Christ, Leo Jude, a minister in the Church of (*u*) *Tigury, and translated of the High Duche by Edmonde Alen.*

Of these Paraphrases of Erasmus's and their English translation, the following character is given by a late (*x*) learned and judicious critick: 'Erasmus's 'performance of this kind, says he, is very eloquent 'and judicious: but his explications are large, having frequent digressions, and in many places he 'indulges allegorical interpretations; and moreover 'the beauty of his work is lost in our translation.'

Concerning the injunctions relating to these Paraphrases, Gardiner wrote to the Lord Protector, that (*y*) 'he thought it very weighty to have these 'books recommended to the realm in the King's 'name by *his*, the Protector's, direction; since 'the King himself knew nothing of them, and 'therefore nothing could be ascribed to him: And 'his, the Protector's, Grace had been so occupied, 'as all men knew *he* had no leisure to peruse them.'

His Lordship particularly objected to these words in the Paraphrase on St. Matthew xxii. *Render therefore unto Cæsar, if any thing appertain unto Cæsar; but first of all, render unto God the things that appertain unto God. Meaning, that is no hurt unto godliness, if a man being delicate unto God do give tribute unto a* (*z*) *prophane Prince, although he* (*a*) *ought it not.* 'Here, his Lordship said, Erasmus doth 'corrupt Christ's words, with a condition which 'Christ spake not, and bringing in doubt the duty

(*u*) Zurich. (*x*) Dr. Samuel Clark. (*y*) Memorials of Archbishop Cranmer, App. No. 36. (*z*) A heathen Prince. (*a*) owe.

'when God putteth no doubt at all.' He added, that 'whatsoever might be spoken to defame Princes' 'government is not left unspoken in these Para-'phrases, and that Bishops are more gently handled. 'Erasmus, he saith, makes *them* very Kings of the 'Gospel, and calleth the true Kings of the world '*profane Kings*.' He has also, he said, a (*b*) commendation of (*c*) Thomas Becket, of Canterbury, in excommunicating the King of the realm that then was, by implication, for the manor of Otteford, in Kent, which the King, as he rehearseth, then withheld. So light and wanton was Erasmus's pen, his Lordship said, in (*d*) those days.

Erasmus does indeed mention the death of this traitor Becket with commendation. He observed, that *est efficax piorum hominum occubitus*. The death of pious or devout men is of great efficacy. It is as true, that he misreports the cause of the quarrel betwixt the King and him, which was not the poor seat at Otteford, but Becket's refusing to be governed by the statutes of Clarendon, which he pretended

(*b*) Dedication to Francis, King of France. See Lambard's Perambulation of Kent, p. 517. ed. 1596.

(*c*) Erasmus, speaking of the differences among Christian Princes, observes, that on account of their being Christians, they are more tractable and sooner reconciled if any Bishop, &c. applied himself to them with sound reasons. But, says he, if any such happens on a Prince that is not to be persuaded, but is for proceeding to violence, the worst that even the most cruel Prince can do is putting his monitor to death, and oftentimes *that* has obtained for them what they could never effect in their lives. He instances in Thomas Becket, who, he says, on a very small occasion, not the reconciling the differences of Princes, but on a dispute betwixt the King and him about a seat, or place of retirement, at Otteford, fitter for a recluse than a King [*Libertatem Evangelicam exercuit*] exercised or put in ure the Evangelical Liberty. But his death in this quarrel so raised the authority of the clergy in England, and their revenues were so much augmented by it, that, even at that time, they were the envy of almost every body.

(*d*) Twenty-six years before.

were injurious to the rights of the church, or contrary to the ecclesiastical liberty, according to which the bishops and clergy were to be independent on the King's government. On these accounts therefore, and for that the name of Thomas Becket was by authority forbid to be mentioned with respect, the translator of this dedication has quite omitted this passage. Which, perhaps, occasioned this sly reflection of the Bishop's; *It may be the translator would have left this out.*

To shew his Grace what author Erasmus is, the Bishop added, If he, Erasmus, be to be believed, the doctrine of *only faith justifieth* is a very poison.

He calleth this another poison, *to deny punishment in purgatory after this life.* And

Another poison *to deny the invocation of saints and worshipping of them.*

And this he calls a poison, to say, *We need no satisfactory works,* for that were to mistrust Christ.

In another place, his Lordship says, Erasmus concludes, that if St. Paul was alive at this day he would not (*e*) improve the present state of the church, but cry out of men's faults. This, the Bishop said, was Erasmus's judgment in his latter days, who by name and special commandment was had in credit in this realm.

The Bishop added, that Erasmus taught, that between Christian men is no (*f*) debt or right, but mutual charity. This, he said, was a marvellous matter towards the dissolution of laws and duties, and therein doth Erasmus violate Scripture, and

(*e*) Disapprove. (*f*) Cæterum inter vos nullum sit jus aut debitum nisi mutuæ charitatis. Ea non moratur exactorem officii, sed ultro prævenit monitorem. Illis si penderis quod exigunt, desinis debere: charitas enim si satisfaciat aliis, sibi ipsa nunquam satisfacit, semper officia cumulans officiis. Erasmi paraphra. in Rom. xiii.

saith not true. Thus far, the Bishop said, was Erasmus's doctrine pernicious for common policy.

As touching *religion* in this work of *paraphrasis* it is, his Lordship observed, so wantonly and therewith untruly handled, as if we should use to read it, there should ensue a marvellous confusion. Some specialties, he said, he would note, but not all.

1. The sacrament of the altar is wantonly talked of by him, and called *holy bread* and a *symbol.*

2. By the doctrine of the *paraphrasis,* whosoever had done away his wife for (*g*) advotrie might marry again.

3. By the *paraphrasis* all men may marry, bishops and priests.

4. By the *paraphrasis,* the keeping of a concubine is called but a light fault: And *that,* the Bishop said, were good for Lancashire.

5. By the doctrine of the *paraphrasis,* every man must come to the high prick of vertue, or to be extremely naught.

6. Erasmus teacheth further than he hath warrant from Scripture, that *more glorious it is to die for the Gospel's sake; which death, though it shall be violent and sore, yet it shall not come before the day; whensoever it cometh, it shall not come without the providence of* God.

7. The *paraphrasis* in another place doth clearly violate the text, and untruly handle it in a matter of tithes.

These, the Bishop said, were some of the *special* or particular *faults* which he found with this paraphrase, to which he added, that 'it contradicted 'the Homilies lately set forth, and that the English 'translator of it had offended, sometimes by ig-

(*g*) Adultery.

'norance, and sometimes of purpose, by putting in, 'leaving out, and changing as he thought best.' But it is very visible, that all this heavy load of censure and condemnation laid on these paraphrases, was only, under the name and colour of Erasmus, to utter their stomach and hatred against the English New Testament printed with it, as Udall, one of the translators, expressed himself.

In 1548 was published in 8vo. an (*h*) edition of Tyndal's New Testament, with the following title; *The New Testament of our Sauiour Christ newly set forth after the best copie of William Tindale's translation, whereunto are added the Notes of Thomas Mathewe, wyth other healpynge verie much to the understandynge of the Text. Imprinted at London by John Daye and William Seres, dwelling in Sepulchre's Parish at the Sign of the Resurrection, a little above Holbourn Conduit. Anno* M.D. XLVIII. *the* XXVII *of October.* Cum gratia et privilegio ad imprimendum solum.

In the next leaf is a short preface of the printers' to the reader. Then an Almanack for 29 years: A Table for finding Easter: then the Kalendar: next Tyndal's Preface to the New Testament: after which follows his prologue to St. Matthew's Gospel, &c. At the end of the New Testament are *the Epistles taken out of the Old Testament, which are read in the Church after the use of Salisbury upon certyne dayes of the yere.*

The beginning of the next year, 1549, in March, was finished by Grafton, the King's printer, *The booke of the common prayer and administration of the sacramentes, &c.* By this it was ordered, that after the reading the Psalms in order as they are appointed at Morning and Evening prayer, *shal be read two lessons distinctly with a loud voyce that*

(*h*) Windsor College Library.

the people may heare. The firste of the old testament, the seconde of the newe, lyke as they be appoynted by the Kalendar, excepte there be proper lessons assigned for that day; the minister that readeth the lesson standyng and turnyng him so as he maye best be heard of all such as be presente And before every lesson the minister shall say thus: The firste, second, third, fourth chapter of Genesis or Exodus, Matthew, Marke, or other lyke as is contayned in the kalendar. And in the ende of every chapter he shall say,

¶ Here endeth such a chapter of such a book.

And, to the ende the people may the better heare, in suche places where they do syng there shall the lessons be song in a playne tune after the manner of distincte readynge: and likewise the Epistle and Gospel.

It is not here said out of what translation these lessons are to be read; but in *The Table and Kalendar expressing the order of the Psalms and Lessons to be said at Mattyns and Evensong* is a rubric as follows. *And here is also to be noted, that in this Table and in all other parts of the service where any Psalms are appointed, the number is expressed after the Great English Bible, whiche from the 9th Psalme unto the 148th Psalme, following the d'vision of the Hebrews, doth vary in nombres from the common Latin translation.*

By this it should seem, that the Bible now read and used in churches was that which was revised by Archbishop Cranmer, which commonly went by the name of The Great Bible, on account of the largeness of its size. I only add, that in the *preface* to this Book of Common Prayer, &c. it is observed, that *by this order the curates shall need none other books for their public service but this booke and the Bible, by the means wherof the people shall not bee at so great charges for bookes as in times past they have been:* and that by the Act of

Uniformity, 2, 3 Edw. VI. it was enacted, that the books concerning the said services *shall be attained and gotten at the cost and charges of the parishioners of every parish, &c.* So that now the Bible in English was by law required to be had in every parish church at the costs and expence of the parishioners, whereas before the parson or impropriator was to be at half the charge.

In the time of popery's being established here, as the books used in divine service were many in number, as the Missal, Portuise or Breviary, Manual, &c. so, by reason of their being all written, they were very expensive. The finding these originally belonged to the rectors or parsons of the several churches. This seems plain from the ordinations of the vicarages, in which they are expressly said to be (*i*) things concerning the rectors. But when the religious, as they were called, invented that fatal distinction of rectors and vicars, and accordingly usurped the rectors' rights, or took to themselves the corn, and left the chaff to those who ministered in holy things, they made as good a bargain as they could for their own worldly advantage with the vicar, by allowing him as little as possible of the profits, and laying on him all they could of the burden. Thus the vicars were usually obliged to find the bread and wine, and the lights, for the celebration of divine service, and the washing of the church linen. And though the religious took to themselves the finding of the books so far as pertained to the rectors by law or custom, yet they often obliged the poor vicars to be at the expence of (*k*) binding them, and the care of preserving them.

(*i*) ——— posicionem seu invencionem librorum seu vestimentorum et ornamentorum quorum onus ad Rectores locorum pertinent de consuetudine vel de jure in solidum. Ordinatio Vicariæ de Kenynton in Kent.

(*k*) See History, &c. of the Isle of Tenet. Collect. No. VI.

As to the finding the books, it appears that the rectors, or they who usurped their rights, were frequently engaged in disputes with the parishioners, whether they or themselves should be at the charge of them. For thus Archbishop Winchelsey represented it as a doubtful point, and made this the ground of his constitution, 1305, to determine what the things were which the parishioners were obliged to find. Accordingly he ordered, that of the books used in divine service the parishioners should find at their charge the following ones, viz. the Legend, the Antiphoner, the Gradual, the Psalter, the Tropery, the Ordinal or Pye, the Missal, and Manual: and yet it should seem by the vicars being ordered no less than sixty-two years after this, to (*k*) provide the *surplices*, which by this constitution the parishioners were to find, it was of very little use or authority. To judge of the expence of these books I need only observe from Sir (*l*) Henry Spelman, that two Antiphoners, A. D. 1424, cost the Monastery of Crabhuse, in Norfolk, 26 Marks, or 17*l.* 6*s.* 8*d.* that is, according to the present value of money, as 1 to 7, above 121 pounds, or about 60 pounds apiece of our present money. But then besides these, there was the (*m*) Breviary or Portuise, in two volumes, one for the winter half year, the other for the summer; but this commonly fell to the vicar's lot to find: There were likewise other books to be provided; so that the people as well as the clergy were by the reformation no small gainers as to this world, as well as with respect to the next.

But to proceed: in August this same year, 1549, was finished at the press a new edition of Taverner's English Bible, with the following title:

(*k*) See History, &c. of the Isle of Tenet. Collect. No. VI.
(*l*) Glossarium, v. Antiphonarius. (*m*) The price of this book is said to have been about five or six marks.

(*n*) *The Byble; that is to say, all the Holy Scripture; in which are contayned the Olde and New Testament truly and purely translated into English, and nowe lately with greate industry and diligence recognised.*

Esaye 1.

Hearken to ye Heavens, and thou Earthe give eare: For the Lorde speaketh.

Imprynted at London by Jhon Daye, dwelling at Aldersgate, and William Seres, dwelling in Peter College.

Cum gratia & privilegio ad imprimendum solum.

xvii *day of August*, M. D. XLIX.

After the title-page follows:

1. An Almanacke for xxix Yeares.
2. The Kalendar.
3. An exhortacion to the study of the holy Scriptures, gathered oute of the Byble.
4. The summe and content of all the holy Scripture, both of the old and new Testament.
5. A dedication to the King.——*Subscribed,*
   Your Grace's faythful and humble Subject,
   (*o*) *Edmunde Becke.*
6. A description of the successe of the Kings of Juda and Hierusalem, &c.
7. To the Christen Readers.
8. A Table of the principal matters conteyned in the Byble, &c.
9. A perfect supputation of the yeares and time from Adam unto Christe, proved by the Scriptures after the collection of dyvers authors, by (*o*) Edmunde Becke.
10. (*p*) A Prologe shewing the use of the Scripture.

(*n*) Publick Library, Camb. A—4—10. Penes J. Ames.

(*o*) Ordained Deacon by Bishop Ridley A. D. 1551. Strype's Memorials, vol. II. p. 201. (*p*) This in the edition 1537 is W. T's Preface to the Reader.

11. The names of all the Bokes of the Byble, and the contente of the chapters of every Boke.
12. A Regyster or a bryefe rehersall of the names of the moost famous and notable persons mencyoned in the olde and newe Testament.

The title of the New Testament runs thus:

The newe testament of our Savyoure Jesu Christe, newly and dylygently translated into Englyshe, wyth annotations in the margent to helpe the reader to the understandynge of the Texte.

Prynted in the yeare of our Lorde God,
M. D. XLIX.

Next follows Tyndal's preface to his *second* or correct edition of his English New Testament, which begins thus: 'Here hast thou, most dere reader, the new Testament or Couenant made with us of God in Christe's bloud, whiche I have looked ouer agayne, now at the last, with all diligence,' &c.

At the end of the New Testament is printed:

To the honoure and prayse of God *was this Byble printed and fynished in the yeare of our Lorde* God,
Anno M. D. XLIX.

Imprinted at London by Jhon Daye, dwelling at Aldersgate, and William Seres, dwelling in Peter Colledge towarde Ludgate.

These Bookes are to be solde by the lyttle Conduyte in Chepeside.

Cum privilegio ad imprimendum solum.

Another edition of this Bible in a short folio was printed A. D. 1551.

The same year was published a third edition of the New Testament in English, with the Latin of Erasmus.

About Midsummer this year arrived here that learned man Martin Bucer, who was kindly invited over by Archbishop Cranmer, and by him desired to review our English Liturgy, which had been printed the beginning of this year. By a hint

given by Castellio, in his dedication of the Bible, translated by him into Latin, to King Edward VI. it seems as if that Prince had likewise resolved to have the English translation of the Bible reviewed and corrected, and had (*q*) actually appointed learned men for that purpose; but that Bucer's death, 1551, quite put a stop to that design. But however this be,

In October this same year was finished at the press, a new edition of Matthews's Bible, with this title:

(*r*) *The Byble; whych is all the holy Scripture: in whych are contayned the olde and newe Testament, truely and purely translated into Englyshe, by* Thomas Matthewe, 1537.

And now imprinted in the yeere of oure Lorde

M. D. XLIX.

Esaye I.

Hearken, ye Heavens, &c.

Imprinted at London by Thomas Raynolde and William Hyll, dwelling in Paule's Churche-yard.

At the end:

The ende of the new Testament and the whole Bible.

¶ *To the honoure and prayse of God was this Byble prynted and fynished in the yeare of our Lord God*

M. D. XXXVII.

And nowe agayne accordyngly imprinted and fynished the last daye of Octobre in the yeare of our Lord God

M. D. XLIX. *at London.*

By Wylliam Hill and Thomas Reynoldes, Typographers.

(*q*) Quod tu nuper hanc eandem transferendi libros sacros provinciam hominibus doctis mandavisses, sed unius obitu impeditus fuisses, 1551. See Memorials of Archbishop Cranmer, p. 197. (*r*) Royal Library at Cambridge; John Ward, Professor of Rhetoric at Gresham College.

God save the Kynge.

Cum privilegio.

In this edition the former was revised and corrected, and the notes altered, as may be seen by the following collation of one of the notes, as it stands in the two editions.

Ed. 1537.	Ed. 1549.
Mat. xvi. Origen writing upon Matthew in his first homily affirmeth that these words, *I will give the keys of the kingdom of Heaven,* were as well spoken to all the rest of the Apostles as to Peter: and proves it, in that Christ, John xx. saith, *Receive the Holy Ghost, whose sins soever ye remit,* &c. not *thou* remittest.	Luke, in the letter *G* of his xi chap. calleth these keys the *Keys of Science,* that is to saye of the knowledge of God by the Scriptures, which keyes Christ gave to his Apostles, that they might open unto the worlde the treasures of the kyngdome, that is to saye communion of the faithful, remyssion of synnes, and lyfe everlasting thorow Christ, and for Christ's sake onelye.

In December following was published another edition of the Great Bible, as corrected 1541, with the following title, by the King's printers:

The Byble in Englishe: that is, the Olde and Newe Testament after the translation appointed to be read in Churches.

Imprynted at London in Fletestrete at the signe of the Sunne over agaynste the conduyte, by Edwarde Whitchurche, the xxix *day of December, the yere of our Lord* MDXLIX.

Cum privilegio ad imprimendum solum.

Then follows:

1. Archbishop Cranmer's Prologue, &c.

2. The summe and content of al the holy Scripture. ——— The rest torn out.

After the Apocrypha, not Hagiographa, follows the New Testament, with this title:

The Newe Testament in Englyshe, translated after the Greke, conteyning these bookes, &c.

Some time the same year, 1549, was printed another (s) edition of Matthews's Bible. After the title-page follows:

1. The contentes of the Scripture.

2. A description and successe of the Kings of Juda and Jerusalem, declarynge when and under what Kynges every Prophet lyved, and what notable thynges happened in their tymes: translated out of the Hebrew.

The title before the Apocrypha runs thus:

The Volume of the Bokes called Apocripha: contayned in the commen Translation in Latyne, whych are not founde in the Hebrue nor in the Chalde.

The registre therof.

The thyrd boke of Esdras, &c.

The title of the New Testament is thus:

The New Testament of our Saviour Jesu Christ newly and diligently translated into English, with Annotacions in the Margent to helpe the reader to the understandinge of the Texte.
Printed in the yeare of our Lorde God M. D. XLIX.

Next year, 1550, was published another edition of Coverdale's translation of the Bible, 1535, folio. This is in 4to, with this title:

(t) *The whole Byble, that is, the holy Scripture of the Old and New Testament faythfully translated into Englyshe by Myles Coverdale, and newly oversene and correcte.* M. D. L.

Praye for us, that the worde of God *may have free passage and be glorified,* 1 Tess. iii

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(s) Sion Coll. Lib. A. ix. 2.
(t) Publick Library at Cambridge, A. 5.——5.

Prynted for Andrew Hester, dwellinge in Paule's Churche-yard at the sygne of the white horse, and are there to be solde.

Set forth with the kyng's most gracious Lycence. After the title-page follows;

1. The Bookes of the hole Bible.

2. A Dedication to the King; in which the Author tells his Majesty, that (*u*) sixteen yeres agoo he dedicated this his poore translation to his Grace's moost noble Father.

3. A Prologue to the Reader; in which he observes to him, that whatsoever he could perceive by himself, or by the information of others, that he had failed (as it was no wonder) he should overloke it better and amende it, he had now by the helpe of God ouerlooked it and amended it.

4. The Table and Kalendar, expressynge the Ordre of the Psalms and Lessons, &c.

5. An Almanack for xiv yeares, beginning 1550, ending 1563.

6. A Kalendar and Table of Epistles and Gospels.

In this edition are the three verses in Psalm xiv. printed in the same letter with the others, but a marginal note is added, intimating that they are not in the Hebrew.

Another edition of this Bible was printed by Edward Whitchurch, in 4to, this year, and dedicated to Archbishop Cranmer.

The same year was printed in 8vo or 12mo a book, of which (*x*) Maunsell gives the following account: 'Myles Coverdale conferred with the 'translation of Will. Tyndal.' Printed by R. Wolf, 1550, 8vo. The title of it runs thus: *The newe Testament diligently translated by Myles Coverdale, and conferred with the translacyon of Willyam Tyndale, with the necessary concordances alleged.* An. M.D.L.

(*u*) 1534. (*x*) Catalogue, p. 113.

Underneath is a wooden cut of a fox and a wolf, with these letters by them, REIN. WOLF., being the printer's rebus. On the other page is *An Almanack for* ix *years*. Then follows *The Kalendar*, and Directions for *to knowe what sygne the Sonne is in, and to fynde the Newe Moone:* and the following note; *In the New Testamente the Evangelistes have reckened the hours after the manner of the Babilonians, begynnyng the day at the rising of the sonne.* At the ende is *a Table to fynde the Epistles and Gospels. Imprinted at London at the signe of the brazen Serpent in Paule's Churcheyarde, by Reynold Wolfe. Anno* 1550, *in June.*

This same year was likewise printed in a large 8vo a fourth edition of the New Testament in English and Latin, the common version in the outer column, and Erasmus's Latin in the inner one. It bore this title:

The New Testament in Englishe after the Greeke Translation, annexed with the Translation of Erasmus in Latin.

Whereunto is added a Kalendar and an Exhortation to the readyng of the holy Scriptures made by the same Erasmus, wyth the Epistles taken out of the olde testament both in Latin and English, a (*y*) *Table necessary to find the Epistles and Gospels for every sonday and holy-day throughout the yere, after the use of the Churche of Englande nowe.*

Excusum Londini in Officina

Thomæ (*z*) Gualtier *pro* J. C.

Pridie Kalendas Decembris, Anno Domini 1550.

On the other page is an almanack for xxii yeares, beginning 1550, and ending 1571.

(*y*) In this table the saints' days are reformed, and (except St. Mary Magdalen) reduced to the present number and order. The epistles and gospels are strictly the same as now used, and upon Christmas-day the first and second communions are placed instead of the three masses.

(*z*) Gualtier Thoresby.

Then follows in the next page,

J. C. *unto the Christen reader.*

'For as muche as it is knowen thorow out all 'Europe, to the great comforte of al them that love 'the pure and true religion of Christe, that our 'most noble and christian kynge Edwarde entendeth 'ernestly to reforme religion in al his Grace's do-'minions by the holy worde of God, and wolde 'that his Grace's subjectes, as in diligent readying 'of the Holy Scripture, so in lyving and practice of 'the same, should be exercised in good workes, 'also doyng theyr deutye to God and his majestye 'and to theyr neyghboures, To the intent that his 'Majesti's purpose myght the more spedely and 'easely be brought to passe, I have caused to be 'set oute the newe Testament in Englishe, transla-'ted out of the Greeke, with the translation in Latin 'of Erasmus ryght over againste it; for that ende, 'that al men that are learned both in the Englishe 'and Latin tongue may compare whether the 'Englishe texte be faythfully taken out of the 'Greeke or no, by comparyng it with the transla-'tion of Erasmus, whiche was done accordyng unto 'the truth of the Greeke texte: and that if there 'be any faute committed, eyther by the translatour 'or by the printer, it may be perceived and amend-'ed by the translation of the moste noble and fa-'mouse clerke Erasmus. They that are learned in 'the Greeke tongue, I graunt, nede none of this la-'bour: but when as there is a very great numbre 'in this realme which understaude wel the Latin 'tonge and understand not the Greeke (which is the 'tonge wherin the Newe Testament was written) it 'were pytie, seing the Latin translation is next in 'goodness unto the Greke tonge for the examinyng 'of all vulgare and comon translations of the Newe 'Testament, that the lerned in Latin should be 'withoute the Latin texte set over agaynste the

'Englishe. For if they were not set together one 'against another, it wolde be very tedious and 'werisum to compare them togyther out of two 'diverse bookes. Therfore to encourage all Eng-'lish men, that are sene in the Latin tonge, to the 'trial of the Englishe translation, as wel for the 'profyt of their neighboures as for their own 'learnynge, I have partely taken this present labor 'in hand. I reken also, that this booke shall be 'very profytable for yonge scolers of this realme 'which are desyrous to learne the Latin tong. It 'will be also profytable, as I judge, for all straun-'gers that are learned in the Latin tong, and wold 'attayne to the knowledge of our English tong. 'Besyde all these commodities, whatsoever profyt 'can ensue by the redyng of both the English and 'Latin translation severally, all the same commo-'dities maye be had in this booke alone by it selfe. 'And these my labours I dedicate unto you, most 'christian readers, desyring you to take them in 'good worthe: which yf I shall perceyve, it shall 'more incorage me to take more suche lyke labour 'hereafter. Almyghty God gyve you as well 'grace to lyve after your knowledge as to come 'unto the same. Amen.'

Who J. C. was I cannot find: very probably it was John Cawood, the printer. Sir John Cheek did about this time translate a part, if not all, of the New Testament. In the MS. (*a*) Library of Bennet College, Cambridge, is the Gospel of St. Matthew in English, of *his* translation, imperfect, the ten last verses of the last chapter being wanting, and the twenty first verses of the first chapter of St. Mark: which seems to look as if he went no further. Sir John, who was a great master of the Greek language, seems to have compared the Greek with the Latin. The translation is divided into chapters,

(*a*) Dean Stanly's Catalogue, p. 79.

but not into verses; and the whole seems to have been divided into about forty-nine sections. The second chapter of Matthew begins thus; *When Jesus was boorn in Bethlem a citi of Juri in King Herood's dais, lo then the Wisards cam fro thest parties.* He has many other such peculiarities, as *toller* for *publicane, &c.* By this it is plain, that the English in the above-mentioned edition was not of Sir John's translating. But notwithstanding that, this edition might, possibly, be of Sir John's ordering, for the reasons given in the preface just now recited.

About this time seems to have been finished the book which was afterwards (*b*) printed with the title of *Reformatio Legum Ecclesiasticarum,* in which, under the title *De Ecclesia et Ministris ejus, illorumque officiis,* and *Cap.* 1. *de Æddituis,* it is provided, to be a part of the business of these officers, one of which is ordered to be in every parish with a certain stipend, *diligently to take care that the Holy Bible and Paraphrase, and the other books of the church, be neither torn nor spoiled.*

The next year, 1551, was published in a small thick folio, another edition of Tho. Matthews's Bible: The title is wanting.

After the title-page follows:

(*c*) ¶ *These things ensuynge are joined with this present Volume of the Byble.*

A Kalendar with an Almanacke.

A descrypcion and successe of the Kynges of Juda and Jerusalem, declaring when and under what Kynges every prophet lyved, and what notable thynges happened in their tymes.

An exhortacion to the studye of the holy Scripture, gathered out of the Byble.

(*b*) Londini ex officina Johannis Day, Anno salutis humanæ 1571, Mense Aprilis. (*c*) Library of Christ-Church, Canterbury, to which it was given by the present Dean, 1731.

The summe and content of all the holy Scripture bothe of the Olde and New Testament.

A Table for to fynde many of the chief and principall matters conteyned in the Byble.

The names of the bokes of the Byble, with the contente of the chapters.

A brief rehersall, declaring how longe the worlde hathe endured from the creacion of Adam unto this presente yeare of oure LORDE.

At the end of the book is printed:

Here endeth the whole Byble after the translation of Thomas Mathew, with all hys prologues, that is to say, upon the 5 *bookes of Moses, the Prophet Jonas, and to every of the* iv *Evangelistes, and before every Epistle of the Newe Testament. And after every chapter of the booke, are there added many playne annotations and expositions of suche places as unto the symple unlearned seame hard to understand, with other divers notable matters as ye shall find noted next unto the Calender.* Diligently perused and corrected.

Imprynted at London by Nicholas Hyl, for Roberte Foye, dwellynge in Paule's churche-yarde at the signe of the Bell, in the yere of our Lorde GOD, 1551.

Cum privilegio ad imprimendum solum.

This edition was printed by different printers at the cost of several booksellers, whose names were accordingly set to their respective parts of the impression. For instance:

By { *Nicholas Hyll* for *John Wyghte.*
Richard Kale.
Thomas Petite.
John Day for *Thomas Petite.*

In this edition, after *A Prologue unto the thirde booke of Moses called Leviticus,* stand the initial letters W. T. So after *The prologe of the Prophete Jonas* is added, *W. T. unto the Christian reader.*

The same year, 1551, was printed in folio (*d*) the Bible in English, as appears from the *perfect supputation of the year and time from Adam to Christ, &c.* which is brought down to this year; and from the title-page of the New Testament, which in this imperfect copy is preserved entire. At the bottom of one of the pages is the following device, viz. The rising sun, and a cupid waking a person that lies asleep upon the ground, with these words by the sides, *Arise, for it is day,* which was John Day's rebus.

In it is, 1. A Table of the principal matters conteyned in the Bible in whiche the readers may fynde and practise many commune places: with Tyndal's epistle to the reader. 2. A gatherynge of certyne harde wordes in the New Testament with their exposicion, which is thus introduced: There being in the New Testament some words not well understood of every body because not used in common speech, they are here gathered and expounded, but not treated at large, but only to let the rude and ignorant knowe what they signifie, that he be not troubled in the reading. 3. An exhortacion to the studye of the holy Scriptures gathered out of the Bible. 4. The summe and content of al the holy Scripture both of the Old and New Testament. 5. A perfect supputation of the yeares and tyme from Adam unto Christe, proued by the Scriptures after the collection of dyuers authors by Edmund Becke. 6. The Names of all the Bookes of the Bible, and the contents of the Chapters of every Booke. 7. A Regyster or a bryefe rehersall of names of the most famous and notable Persons mencioned in the Old and New Testament. 8. A description and successe of the Kynges of Juda and Hierusalem, declarynge when and under what Kynges every Prophet lyued, and

(*d*) Penes Rev. William Jacomb, vic. de Marden apud Cantianos.

what notable thynges happened in their tymes, translated out of the Hebrew. 9. A Prologue shewing the use of the Scripture.

All Tyndal's prologues are here inserted, but the notes at the end of the chapters in Matthews's Bible, till we come to Job, are omitted, only some are placed in the margin: and the notes afterwards with the contents of the chapters are altered in abundance of places.

The Old Testament is divided into three parts. The first ends with Deuteronomy: The second with Job: and the third with Malachy. Hands pointing, as in the great Bible, 1539, are in a great many places, sometimes where there are notes, sometimes where there are none, and often before the contents of the chapters.

The Machabees in the Apocrypha is divided into three books, the *third* of which begins at the History of Philopater's victory over Antiochus, and ends with his writing to the rulers in Egypt to suffer the Jews to return home.

Before the IV Gospels are placed wooden cuts of the IV Evangelists. That of St. Matthew has a very particular inscription about it, thus;

A Prince of the Publicans, a taker of tolles
Is become a preacher, a fader of souls. Mat. ix.

In St. Paul's Library is an edition of the New Testament in a small folio, with the following title:

The Newe Testament of our Saviour Jesu Christe, diligently translated according to the Greke, with certayne Notes folowynge the Chapters, wherein the hardest doutes are declared for the better understandyng of the unlearned reader.

ii *Timoth:* ii.

All Scrypture geven by inspyracyon of God is profytable to teache, to improve, to amend, and to instruct in righteousness, that the man of God may be perfect and prepared to all good workes.

Anno M.D.LI.

To this edition is prefixed a preface of W. Tyndal's, and in the margin are scripture references, and at the end a table of matters.

About this time was an edition of the New Testament in English printed in 8vo, with this title, without any date:

(*e*) *The Newe Testament of our Saviour Jesu Christe, with the notes and expositions of the dark places therein.*

Cum privilegio ad imprimendum solum.

At the top of the title-page are the King's arms: and at the bottom K. Edward VI's head, under which are these words, *Fear God, Honoure the King*, 1 Pet. 2. In the outer margin is this text: *Go into the whole worlde and preache the Gospel to al creatures, &c.* Mark 16. In the next page follow, *The bokes conteyned in the New Testament;* after which is a preface of *The Prynter to the Reader.* In this he tells him, that for his better understandynge of the texte he had put in this present Testament as many notes and expositions of dark places as ever were in any and more: but not in the end of the chapters, as others had done, and that for these causes, 1st, he should have wanted roome for the scripture references; 2d, many of the unlearned read the notes for the texte. Next is *an Almanack for* 25 *years*, beginning at 1550. Then follows *the Calendar.* Next, *A Table of the Feasts, with the second Lessons for Mattins and Evensong:* Then, *a Table of Epistles and Gospels read at the Holy Communion.* Next, *An Historical Table for the* iv *Evangelists, with the Summaries of the Actes of the Apostles.* Then follow the several books of the New Testament in order as in the Great Bible of Archbishop Cranmer's revising, with parallel texts in the margin. At the end of the Testament are

(*e*) Penes Tho. Rowe.

The Epistles taken out of the Old Testament read in the Church of England upon certain daies: After which follow *The Notes and Exposicions of the darke places throghe all the Bokes of the New Testament, chapter after chapter in order:* containing in all about 60 pages. In the last page of all is this colophon.

Newly imprinted at Worseter by John Oswen, Prynter appointed by the Kyng's Majestie and his Highness honorable Counsail for the principalitie of Wales and Marches of the same: they be also to sell at Shrewesbury.

Cum gratia et privilegio ad imprimendum solum.

The same year, 1551, was printed another edition of Tavernier's Bible, with the following title:

The Byble, that is to say all the holye Scripture: In whyche are contayned the olde and newe Testament truly and purely translated into Englishe, and now lately with great diligence and industry recognysed.

Esay I. Herken to ye hevens, and thou earth geve eare, &c.

¶ *Imprynted at London by John Wyghte, dwellynge in Paule's Churche Yarde at the sygne of the Rose.*

¶ *Cum gratia et privilegio ad imprimendum solum,* vi *day of May,* M.D.LI.

¶ The Newe Testament of oure Savyoure Jesu Crist newly and dylygently translated into English with Annotacions in the Mergent and other godlye Notes in the end of the chapters to helpe the reader to the understandynge of the Texte.

¶ *Come unto me al ye that laboure and are laden and I wyl ease you.* Math. xi. d.

¶ *Imprinted at London in the yeare of our Lorde* God 1551.

Round these two titles is a border cut in wood, wherein is represented, at the top, the divine name Jehovah within a glory. On the right side of it

are the figures of Adam and Eve, with this text, *In quacunque die comedis ex eo mortem morieris*, Gen. II. On the left is Jesus Christ, the second Adam, with a cross in his right hand, and his left hand lifted up and treading on the serpent, death, and the devil, with this text, *Hic est filius meus dilectus in quo mihi bene, &c.* At the top of the right side is a representation of his blessing his disciples, and underneath, Marci 16, *Ite in mundum universum, prædicate evangelium*, &c. Next is St. Paul preaching. On the top of the other side is Moses on Mount Sinai with the tables of the law in his hands, as receiving them from the clouds, which are represented as darting forth lightnings, trumpets, &c. Underneath, Exod. 21. *Hec sunt judicia que preponis eis*, &c. Next is Ezra reading the law to the jews, 1 Esdr. 9. At the bottom on the right side is K. David playing on the harp, and this text, *Quam dulcia faucibus meis eloquia tua? supra mel ori meo.* Psal. 19. On the left is St. Paul, *Non enim erubesco Evangelium, Virtus enim Dei est in salutem.* Roma. 1. In the middle is the representation of a King sitting in his throne, with his crown on his head, a sword in his right hand, and a Bible in his left, which he reaches out to some Bishops on his right hand who are kneeling before him, dressed in their habits, and with their mitres on their heads. On his left hand are some temporal peers kneeling in their robes, and having their coronets on their heads. Underneath are the arms of England and France.

On the other side of the leaf is *an Almanac for 19 years.* On the next leaf is *A Table for the order of the Psalmes to be sayd at Matyns and Evensonge.* Then,

The order how the rest of the holy Scripture (besyde the Psalter) is appoynted to be red. Then *the Kalender*, at the end of which is this account:

¶ These thinges ensuynge are joyned with this present Volume of the Byble.

¶ A Kalendar with an Almanack.

A descrypcion and successe of the kynges of Juda and Jerusalem, declarynge when and under what Kynges every Prophet lyued and what notable thynges happened in theyr tymes.

An exhortacion to the study of the holy Scripture gathered out of the Byble.

The summe and content of all the holy Scripture bothe of the olde and newe Testament.

A Table for to fynde many of the cheife and princypall matters conteyned in the Byble.

The names of all the Bokes of the Byble, with the contente of the chapters.

A briefe rehersall declarynge howe longe the worlde hath endured from the Creation of Adam unto this present yeare of our Lorde M. D. LI.

And also prologues to the v bokes of Moyses and before the prophet Jonas, and to every of the iv Evangelistes, and before every epistle of the newe Testament. And after euerye chapter of the booke are there added many playne annotacyons and exposicions of such places as unto the symple unlearned seame hard to understande.

¶ A prologue shewing the use of the Scripture.

¶ A Register or a briefe rehearsall of the Names of the mooste famous and notable Persons mentioned in the olde and newe Testament.

The next year, 1552, was published an edition of the New Testament, in 4to. of which the title is as follows.

(*f*) The Newe Testament of our Saviour Jesu Christe faythfully translated out of the Greke.

Wyth the notes and expositions of the darke places therein.

(*f*) Sion Coll. Libr. A. x. 7. 4to.

Then follows a picture of King Edward within an oval. On his right side is REX, and over-against it on the left VIVAT. And round the border of the oval, EDVARDVS SEXTVS DEI GRATIA ANGLIE, FRANCIE, ET HIBERNIE REX ET. C. ÆTATIS SVÆ (g) XV. Underneath,

Matt. xiii. f.
Unio quem precepit emi servator Iesus
Hic situs est; debet non aliunde peti.
The pearle which Christ commaunded to be bought
Is here to be founde, not elles to be sought.

After this title-page follows:

1. A dedication to the King by Richard Jugge; in which he tells his Majestie, that 'to the providing, that the word of GOD be truely and sincerely 'set forth and taught, are required not only true 'and faithfull ministers, but especiallye, that the 'bokes of the holye Scripture be well and truely 'translated and printed also; and that forasmuche 'as there semede to lacke no more to the absolute 'perfectnesse of that heavenly doctrine, nowe so 'plentifully set forth thorowe His Grace's moste 'prudent and godlye carefulnesse, but that one undoubted true impression mighte be had whereunto 'in all worde-debates men might have recourse and 'be resolved; accordyng to the streyghte charge 'and commaundement that he received of His Highnesse in that behalfe, he had endeavoured himselfe, according to his duetye and power, to put in 'print the Newe Testament, using thadvise and 'help of godly learned men, both in reducing the 'same to the truth of the Greke text (appoynting 'out also the diversitye where it happeneth) and 'also in the kepynge of the true ortographie of 'wordes as it shall manifestlye appeare unto them 'that will diligentlye and without affection conferre 'this with the other that went forth before.'

(g) King Edward was born October 12, 1537.

2. A Kalendar, in which the Festivals of the Conversion of St. Paul and of St. Barnabas are omitted.

3. An Almanacke for xxiii Years, beginning 1552, ending 1575.

4. A Table of the principall Matters contained in this Testament.

5. A perfect supputation of the Yeres and Time from Adam unto Christ proved by the Scriptures after the Collection of divers Auctours.

6. An exhortation to the diligent studye of the holy Scripture, gathered out of the Byble.

Then follow the four gospels, before every of which is prefixed the life of the evangelist, as written by St. Hierome, &c.

At the end are *The Epistles of the old Testament according as they be now read.*

A Table to fynde the Epistles and Gospels read in the Church of England, &c.

At the end of all:

Imprynted at London by Richarde Jugge, dwellynge in Paule's Churche-yarde at the signe of the Byble.

With the Kynge his mooste gracious Lycence and Privilege, forbiddynge all other men to print or cause to be printed this or any other Testament in English.

Another edition of this Testament was printed the next year by the same person, *dwellynge at the North-dore of Paule's,* with an Almanacke for xviii years, beginning 1553 and ending 1570, and in the Kalendar the conversion of St. Paul is in the black letter, and the festival of Barnabas omitted; and a *third,* without any date, in Queen Elizabeth's reign, as will be seen there.

The same year, 1553, was the quarto edition of Coverdale's Bible, printed at Zurich, 1550, re-published, with an addition of a new title-page. They are exactly alike, and both of a foreign print, though

it is pretended by Hester and Jugge that it was printed at London. Thus runs the title of these books or copies:

The whole Byble, that is the holye Scripture of the Olde and Newe Testament faithfullye translated into Englishe by Myles Coverdale, and newly oversene and correcte.

M. D. LIII.

ii Tessa. III.

Praye for us, that the worde of God may have free passage and be glorified.

Prynted at London by Rycharde Jugge, dwellynge at the North dore of Powles, at the signe of the Byble.

Set forth with the Kinge's moost gratious Licence.

The same year was there another edition of the Great Bible by the King's printer, Edward Whitchurche, in folio; which, so far as I can find, was the last that was printed in this short reign. The title of this is: (*h*) *The Byble in English, that is to saye the contente of all the holy Scripture both of the olde and new Testament, according to the Translacion that is appointed to be read in Churches. Imprinted at London by Edward Whitchurche. Cum privilegio ad imprimendum solum.*

Before the New Testament is prefixed this title;

The Newe Testament in Englishe translated after the Greke conteyning these bokes,

The Gospelles

Matthew, | Luke,
Marke, | John,

The Actes.

The Epistles of S. Paul,

To the Romayns, &c.

Printed in the Yeare of our Lorde God

M. D. LIII.

(*h*) St. Paul's Library.

The King dying July 6, this year, was succeeded by his half-sister Mary. No sooner was she settled on the throne, but she got the acts passed in her brother's reign for the reformation of religion repealed, and the popish service and sacraments restored: It being enacted in her first parliament, which met the fifth day of October, that 'all such 'divine service and administration of sacraments 'as were most commonly used in the realme of 'England in the last yeere of the reign of King 'Henry VIII. shall be from and after the 20th day 'of December in this present yeare of our Lord 'God 1553 used and frequented, and no other, 'through the whole realm of England, &c.' A special office of thanksgiving was ordered for the reconciliation of the kingdom to the see of Rome. Bishop (*i*) Bonner went so far in his christian zeal, as he called his angry and irregular passion, as by his mandate, dated October 25, 1554, to require all parsons, &c. to warn their church-wardens to abolish and extinguish the texts of Scripture painted on the church-walls, which, he said, were wrongly applied, and opened a window to all vices, and utterly closed up the way to virtue.

On October 25, 1555, a new parliament met at Westminster, and the next day the convocation of Canterbury was, by order of the Dean and Chapter of Canterbury, appointed to be held at St. Paul's, London. Bp. Bonner, by commission from the Dean and Chapter, presided in it, who in a book entituled by him *A profitable and necessary Doctrine*, &c. which he published this year, had thus expressed his hopes of the business to be done in it. 'Good hope, said he, is conceyved, that thys 'nexte parliament, which, God wyllynge, shal 'begynne the 21st day of the month of October

(*i*). Fox's Acts, &c. vol. III.

'nexte commynge, or at the convocation of the 'clergye of the province of Canterbury, which is 'accustomed to follow immediately the same, some 'godly order and direction shall be taken emongste 'other thynges, for such matters of relygyon as the 'seuen sacramentes, &c. to be so fully set forth as 'may stand both with the laws of God, and also 'with the honor, profyt, and welth of thys realme.' —But what was then done we do not know, the acts of this convocation being lost. Only it is (*k*) hinted, that on Jan. 8, the regulation and improvement of grammar-schools was under their consideration.

In May, 1556, the Lord Cardinal Pool begun his visitation of his diocese of Canterbury, and exhibited articles of enquiry to the church-wardens; some of which were, Whether they had a (*l*) rood in their churches of decent (*m*) stature with Mary and John, and the (*n*) image of the (*n*) patron of the church? The design of this visitation will appear from the following extracts of the accounts of the church-wardens of Crundall, a small and obscure parish near Wye, in the diocese of Canterbury, for this year.

	s.	*d.*
(*o*) Item, paid a joiner in Canterbury for making the rood Mary and John, and painting the same —— —	40	00
—— For setting up the rood Mary and John, and for paper and thread to trusse the same —— —	01	06

(*k*) Archbp. Wake's State of the Church, &c.

(*l*) A crucifix which stood in a loft betwixt the body of the church and the chancel. (*m*) 5 feet at the least. (*n*) This Lynwood calls *the principal image in the chancel*, viz. of the saint to whom the church was dedicated. (*o*) Coll. Rev. Ricardi Forster Rectoris de Crundale.

	s.	d.
——— For a book of articles of injunctions at the visitation at Canterbury.	00	02
——— Making a coffin for the sepulchre ——— ——	00	09
—— Making a desk and little cupboard for the chrismatory ———	00	10
—— For a lock and key to the font	00	05
—— Making two childres rochets, mending of the albs, revesses, vestments, and crosse-cloths, and for new cloth put in	02	06
Supplication to my Lord Cardinal for the church-house ——— —	02	00
—— Paid at the Lord Cardinal's visitation at Easter —— ——	01	03

There seems likewise to have been at this time a parochial visitation made by the Suffragan of the Cardinal and Archdeacon. For thus it is entered in the same accounts:

	s.	d.
—— Paid the somner and register when the Archdeacon was at Crundal ——	00	10
—— A reward given to my Lord Suffragan's servants when the chalice and corpus-cloth was hallowed — — —	00	04

But in how aukward a manner the people submitted to the restoration of these superstitious usages, appears from the injunctions given in the foresaid visitation by James Bishop of Gloucester, who is so humble as to stile himself the *Lord Cardinal's Subdelegate.* There it is intimated, that instead of seeing and worshipping the (*p*) breaden God, they lurked behind the pillars of the churches where they could not see it, or held down their heads, &c.

(*p*) See Dr. Whitby's Irrisio Dei panacei.

Those of the clergy who were married were obliged to leave their wives: their lawful marriage to them was condemned as null, and they were now enjoined not privily to resort to their pretensed wives, or suffer their wives to come to them. Others who were ordained in the late reign by the reformed ordinal, had their orders annulled and their benefices taken from them: and others prosecuted for heresy and burnt. At this visitation likewise, it seems as if the English Bibles and Common-Prayer Books were all ordered to be taken out of churches, and the texts of scripture on the walls defaced. Since at the visitation of the diocese of Canterbury, 1565, I find the following presentment made by the churchwardens of Wemingswold, in Kent, viz. that they have had no Bible since their church was defaced ten years before. I do not indeed find any express (*q*) law now made anew to prohibit the English Bible or Testament, but there was no occasion for any such so long as Archbishop Arundel's constitution was in force, whereby any one was to be punished as a fautor of heresy who read any of the scriptures of Wiclif's translation, or of the translation of any body else after his time. However, so far had the reformation prevailed, or so much good had it effected, that now all parsons, vicars, and curates were enjoined every holiday, when there was a sermon, at the sermon-time plainly to recite and diligently to teach the Pater-noster, the Ave-Marie, the Crede, and the Tenne Commandments in English, and to exhorte their parishioners to teach the same likewise to their young children at home. Also, they were enjoined

(*q*) The Lower House of Convocation now addressed the Upper House, that all suspect translations of the Old and New Testament, the authors whereof are recited in a statute made the xxxiv Henry viii. might be destroyed and burnt throughout the realme. Hist. of Reform. vol. II.

earnestly to employ themselves in studying the holy Scripture in such sort and wise as they might be able to make account to their ordinary yearly. And all parsons, &c. who had the gifte and talente of preachinge, were required frequentlie and diligentlie to occupie themselves in it. It was likewise resolved, that by thauctoritie of the sinode or convocation of the clergy, homilies should be made and published, to be read every Sonday at the sermon-time when there was no sermon: For this some persons were appointed afterward, 1557, in Card. Pole's legantine synod, who seem to have finished them, since in the Articles of Enquiry, &c. exhibited at his visitation, the churche wardens of everie parishe are ordered to see provided an homelie booke for the time commaunded as at this presente. One of these homelies was in remembrance of the reconciliation of the kingdome to the church of Rome, and to be read yearly upon St. Andrewe's day, to declare the great benefit of it, and that done with a general and solemn procession; and three collects of thanks were set forth and published, to be said by all priestes in their daily masses. But notwithstanding the forementioned injunction, that all parsons, &c. should at the sermon-time plainly recite, &c. the Pater-noster, Ave-Maria, Credo, and X Commandementes in English, in 1557 was reprinted the Primer of 1536, in Englishe and Latyne after Salisbury use, with some alterations, and particularly with the omission of the English translations of the Credo and ten Commandments which were in the former edition.

Things being thus, many of the gentry and clergy left their native country and went abroad, where they found a very kind and christian reception in those places where the inhabitants had shook off the intolerable yoke of popery. Among the latter were these that follow:

1. Myles Coverdale, who in the late reign had returned home from Zurich or Strasburgh, where he had lived for some time, and was for his great learning, especially in the Scriptures, promoted to the bishopric of Exeter, void by the deprivation of Voisey the former bishop. But now Voisey was restored and Coverdale was in great hazard of his life, which was saved by the powerful intercession of the King of Denmark, with the Queen in his behalf. So he went abroad again, where he stayed till the next reign.

2. (*r*) Bartholomew Traheron, who was born somewhere in Cornwall, and educated in Exeter College, in Oxford. After which he travelled abroad, and returning home entered into holy orders, and was by King Edward VI. made keeper of his royal library, and soon after, 1551, as it is said, dean of Chichester. But these preferments he now quitted and went beyond sea, where he read lectures in one of the congregations of the English refugees. Ten of these, on part of St. John's Gospel, against the Arrians, he published with the following title, in 12mo.

(*s*) *An Exposition of part of St. Johannes Gospel made in sondrie readings in the English Congregation. By Bartho. Traheron, and now published against the wicked enterprises of a new starte up Arrians in Englande. Imprinted Anno* 1557.

In his reading or exposition on the first chapter of St. John, he has these words: 'Some thincke 'the *word* here is taken for *a thinge*, after the He-'brue manner of speakynge: for the Hebrues use 'dabar, which signifieth *a worde* for *a thinge*—So 'than after this understandinge St. Johanne's mean-'inge is, that *in the beginninge there was a* divine 'and heavenlie thinge *with* God.' This I mention

(*r*) Wood's Athenæ Oxon. (*s*) Royal Library, Camb. No. 332.

to observe, that if Ben. Farly had such an English Bible as is before mentioned, it is plain, that there were those who corrupted it for other ends than only to gratify their curiosity and get a penny.

3. (*t*) Christopher Goodman. He was born in Cheshire, and educated in Brasenose College, in Oxford, and afterwards, 1547, was chosen one of the senior students of Christ-Church, and Margaret Professor of Divinity. But on Queen Mary's coming to the crown, &c. he quitted his preferment and (*u*) went abroad, residing first at Strasburgh, where we find him joining with James Haddon, Edwin Sands, Edmond Grindall, &c. in a letter to the English refugees at Frankfort, wherein they represented to them what occasion it would give to their adversaries to accuse their doctrine of imperfection, and them of mutability, if they should much alter or vary from that godly order set forth and received in England; but he afterwards removed to Geneva. He seems to have been a man of great warmth and violence, and too much irritated by his sufferings. This he himself acknowledged in the retractation that he made of his book which he printed at Geneva, 1558, against Queen Mary and her government.

4. Anthony Gilby was another of these refugees, and pretty much of the temper and principles of Goodman. I find him subscribing with Goodman, Whittingham, &c. to a declaration delivered to the English church at Strasburgh, that they had obtained a church in another place, and would undertake to defend their departure to be lawful, and no schism.

5. (*x*) William Whittingham. He was born in the city of Chester, and educated in Brasenose College, in Oxford, where he was admitted about 1540,

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(*t*) Wood's Athenæ Oxon. (*u*) Troubles of Frankfort, &c. p. 17. (*x*) Wood's Athenæ, &c. vol. 1.

and made great proficiency in learning. In 1545 he was elected fellow of All-Souls, and two years after made one of the senior students of Christ-Church. After King Edward's death he fled out of England and went to Frankfort, where he was of the number of those who were against admitting the English Liturgy, and therefore went to Geneva, there to set up a church more agreeable to their own humours and platform. Returning to England on the accession of Queen Elizabeth to the throne, he was made dean of Dunholme, July 19, 1563. He was one of those who translated the Psalms into metre, those of his translation being distinguished by the initial letters of his name W. W. being prefixed to them.

6. Thomas Sampson was educated in Oxford, and afterwards at one of the inns of court, where being convinced of the errors of popery, he resolved to take orders, and accordingly was ordained by Ridley, Bishop of London, and became one of the most noted preachers at that time. In 1551, he was collated by the Archbishop of Canterbury to the rectory of Allhallows, Breadstreet, in London, which he resigned 1553, when it is said he was promoted to the Deanery of Chichester; but this seems to be as uncertain as Traheron's having this dignity, since, according to the *register*, Giles Eyre was installed October 10, 1549, and William Pye, December 21, 1553. However this be, Sampson, on the accession of Queen Mary to the crown, fled abroad, and went with Mr. Chambers, an English gentleman, to Strasburgh, where he became very intimate with the famous Tremelius. But on the differences which arose there among the English refugees about admitting the English Liturgy, Sampson, joining with those who opposed it, retired with them to Geneva. After Queen Elizabeth's coming to the crown he returned to England, and

was by her promoted to the Deanery of Christ-Church in Oxford, 1561, of which dignity he was deprived 1564, for not wearing the habits then enjoined, viz. the square cap, &c. Though we are (*y*) told, that soon after his promotion to the Deanery, he supplicated the congregation of regents, that he might preach within the limits of the university in the doctoral habit.

7. (*z*) Thomas Cole, whose name occurs among the English refugees who separated from those at Frankfort and went to Geneva. He was brother to William Cole, President of Corpus-Christi College, in Oxford, in the next reign, and Dean of Lincoln, and is said to have been Dean of Salisbury on the resignation of Peter Vannes in the beginning of King Edward's reign. But if Vannes did resign it, he was afterwards repossessed of it, being Dean 1557, and resigning it by death 1563. However this be, Cole, it is certain, was a refugee during the reign of Queen Mary, and lived at Geneva. After the accession of Queen Elizabeth to the crown, he returned into England, and was by Grindall, Bishop of London, his fellow-exile, collated to the archdeaconry of Essex, Jan. 3, 1559, and had the rectory of High-Ongar in Essex given him.

Of these I have given this particular account, because I find it said, that *six* of them, viz. Bishop Coverdale, Goodman, Gilby, Whittingham, Sampson, and Cole, undertook to make a new translation of the Holy Bible into English, to whom some add John Knox, John Bodleigh, and John Pullain. It was Bishop Coverdale's judgment, as I have shewn, that a variety of translations was of great use, and that the translation himself had made might be rendered yet more complete and perfect. It is no

(*y*) Wood's Athenæ Oxon. (*z*) Troubles of Frankfort, p. 47.

wonder, therefore, that *he* should very readily join in a design to make a new translation.

GENEVA BIBLE.

This they seem to have set about soon after their being settled at Geneva (*a*) 1555, since *two* years after, 1557, was there printed in a small 12mo,

(*b*) *The Newe Testament of our Lorde Jesus Christ, conferred diligently with the Greke and best approved Translations.*

With the arguments, as wel before the chapters as for every Boke and Epistle, also diversities of readings and most profitable annotations of all hard places: Whereunto is added a copious Table.

Printed by Conrad Badius, M.D.LVII.

After the title-page follows,

1. *The Epistle, declaring, that Christ is the end of the Lawe, by John Calvin.*

2. *To the Reader, Mercie and Peace through Christ our Saviour.*

At the end is,

The Table of the Newe Testament. Being an Alphabetical Index.

A perfecte supputation of the Yeres and Time from Adam unto Christ, proved from the Scriptures after the Collection of divers Auctors.

Printed by Conrad Badius, M.D.LVII. *this* xth *of June.*

(*a*) Ratio et Forma Publice orandi DEUM, atque administrandi Sacramenta, et cæt.

In ANGLORUM ECCLESIAM, quæ Geneva colligitur recepta: cum iudicio et comprobatione D. Johannis Calvini.

1 *Cor.* III. 2.

Fundamentum aliud præter id quod iactum est nemo potest ponere quod est Jesus Christus.

GENEVÆ:
Apud Joannem Crispinum.
M.D.LVI.

(*b*) Penes D. Tho. Baker e Coll. S. Joan.

It is printed in a small but very beautiful character, and is the first New Testament in English with the distinction of verses by numeral figures. (c) The most ancient copies of the New Testament in Greek are written without any distinction of chapters and verses: but these distinctions were invented afterwards for the more easy and ready finding the several quotations made from the divine authors. Accordingly there occur in these copies the distinctions of *titles, chapters,* and *stichi,* which some say were long lines, at the end of which the writing was ended, leaving the rest of the line void in the same manner as a line is left at a break. But the division of the holy scriptures into chapters and verses, as we now have them, is of a much later date. By some is the invention of the present chapters ascribed to Hugo de Sancto Claro, a Dominican monk, but commonly known by the name of Cardinal Hugo, who flourished about the year 1240, and died 1262. Others attribute it to the schoolmen. Others again say, that it was the invention of Stephen Langton, Archbishop of Canterbury, 1220; and Heidegger assigns it to one Arlott, an Hetruscian General of the order of Minims, who flourished about 1290. But our learned Dean Prideaux is positive, that the true author of this invention was Cardinal Hugo, who made the first concordance that ever was of the vulgar Latin Bible. In composing this, Hugo found it necessary in the first place to divide the books into sections, and the sections into under-divisions, that by these he might the better make the references, and the more exactly point out in the index where every word or passage might be found in the text, which, till then, in the vulgar Latin Bibles was without any division at all. And these

(c) Pritii Introductio in Lectionem Novi Testamenti. Dean Prideaux's Connection, &c. Part I. Book 5.

sections are the chapters which the Bible hath ever since been divided into. But as to the under-divisions of these sections or chapters, Hugo's way of making them was, by the letters A, B, C, D, E, F, G, placed in the margin at an equal distance from each other, according as the chapters were longer or shorter: which method was imitated by our first English translators of the Bible. Robert Stephens, the learned and famous French printer, taking a hint from Hugo's thus marking the subdivisions of his chapters by capital letters of the alphabet, subdivided those under-divisions, and, instead of letters, placed numeral figures in the margin of a Greek Testament which he printed A. D. 1551, and afterwards in an edition of the vulgar Latin Bible which Conrad Badius printed for him *four* years after, which ends thus:

Excudebat Roberto Stephano, Conradus Badius, Anno M. D. LV. viii. *Idus Aprilis.*

This Stephens did, as Hugo had done before him, for the sake of a concordance which he was then composing for the Greek Testament, and which was after his death printed by his son Henry, who gives the following account of this invention of his father's, in subdividing the old sections or sub-divisions, and marking them with figures instead of letters, viz. (*d*) 'That he made this division, so 'far as the New Testament was concerned, as he 'was going from Paris to Lions, and a great part 'of it on horse-back; That this project of his 'was condemned at first as an insipid and useless 'one, and therefore so far from being to his ho-'nour, that he would be censured as spending his 'time and pains to make himself ridiculous: but 'that, contrary to this opinion which thus con-

(*d*) Præfat. ad Concordant. Græcas N. Testamenti. Fabricii Bibliothecæ Græcæ, lib. IV. c. 5.

'demned his father's design, this invention of his 'no sooner saw the light than it was liked by or 'took with every body, and was of such authority, 'that the editions of the New Testament in which 'this invention was not followed, were cashiered as 'in a manner useless.' But now whereas Stephens had only put numeral figures in the margin, the editors of this English New Testament printed the several little sub-divisions with breaks, and placed the number at the beginning of every one of them. This division of the sacred books, the learned (*e*) Isaac Casaubon said, though he did not disapprove of it, yet he doubted not but there might be another distinction of them far more commodious, if some great divine would undertake the restoring it, viz. that of the ancients, who so divided the several books into titles, and those titles into their heads or chapters, that the division much helped or assisted the readers.

A *second* edition of this Testament, printed at Geneva, with short marginal notes, in the same volume, was published *three* years after, 1560, with the following title:

(*f*) *The New Testament of our Lord Jesus Christ, conferred diligently with the Greke and best approved translations in divers languages.*

EXOD. XIII. VER. XIII.

(*g*) *Feare ye not, stand still and beholde the salvacion of the Lord which he will shew to you this day.*

Great are the troubles of the righteous, but the Lord delivereth them out of all. Psal. xxxiv. 19.

The Lord shall fight for you, therefore hold you your peace. Exod. xiv. *ver.* 14.

PRINTED AT GENEVA.
M. D. LX.

(*e*) Notæ in Nov. Testamentum. (*f*) Penes John Evans, D. D. (*g*) Alluding, I suppose, to their deliverance from exile by the accession of Queen Elizabeth to the crown.

Next this title follows,

The Holy Gospel of Jesus Christ according to Matthewe.

The Argument. But no notes, only scripture-references in the margin.

After the book of the Revelation is,

A brief Table of the Interpretation of the proper names which are chiefly founde in the Olde Testament, &c.

Whereas the wickednes of tyme—

The order of the yeres from Paul's Conversion, shewynge the tyme of his Peregrination, and of his Epistles written to the Churches.

The end.

Joshua, *chap.* I. *verse* 8.

Let not the boke of the Law depart out of thy mouth, but meditate therein daye and night.

Mr. (*h*) Strype intimates, that this was only the English translation revised and corrected; and that as they had finished the New Testament, they proceeded to revise the Old, which they not having made an end of at Queen Elizabeth's accession to the crown, some of the undertakers stayed at Geneva to finish it, and that accordingly the whole Bible was there printed 1560, 4to, by Rowland Hall, with an epistle to the Queen, and another to the reader, which, says he, by mistake, are left out in the after-editions of this Bible. Father (*i*) Simon assures us, that this edition of the Bible was only an English translation of the French made at Geneva some time before: Which seems to be said only to lessen and disparage it. But of this translation more anon.

(*h*) Annals of the Reformation, vol. I. c. 19.

(*i*) Illa vero Genevensium quam omnium pessimam Rex Jacobus appellat, eadem est atque Genevensis Gallica quæ in sermonem Anglicum conversa fuerat, legebaturque in Anglia a nonnullis protestantibus qui ritus Genevensium profitebantur. Disquisit. Criticæ, &c.

CHAP. IV.

Of the several Editions of the English Bible and Testament in Queen Elizabeth's Reign.

QUEEN Mary dying November 17, 1558, was succeeded by her half-sister Elizabeth, who, resolving to tread in the steps of her brother Edward, and to suppress superstition through all her Highness's realms and dominions, summoned her parliament to meet at Westminster the 23rd of January following.

In this parliament an act passed for restoring to the crown the ancient jurisdiction over the state, ecclesiastical and spiritual, &c. and another for the uniformity of common prayer and service in the church, &c. whereby the statute of repeal which had passed in the former reign was declared void and of none effect. Her Majesty likewise (*k*) next year appointed a royal visitation, and gave her injunctions, as well to the clergy as to the laity of this realm, by which it was ordered, as in King Edward's reign, that 'they should provide within 'three monethes next after this visitation, at the 'charges of the parish, one booke of the *whole* 'Bible of the largest volume in English; and with-'in one xii monethes next after the said visitation the 'Paraphrases of Erasmus also in English uppon the 'gospel, and the same set up in some convenient 'place within the sayde church that they have the 'cure of, whereas the parishioners may most com-

(*k*) A. D. 1559.

'modiously resort unto the same, and read the 'same, out of the time of common service.'

Together with these injunctions were exhibited articles to be enquired of in this visitation, one of which was, 'Whether the parsons, vicars, and cu-'rates did discourage any person from reading of 'any part of the Byble either in Latine or English, 'and did not rather comfort and exhort every per-'son to read the same at convenient times, as the 'very lively worde of God, and the special food of 'man's soul.'

Notwithstanding this, I do not find any new edition of the English Bible or Testament till three years after, viz. 1562, which seems to intimate, that whatever discouragement the English Bible might meet with in the late reign, the printed copies of it were not burnt or destroyed as they had been in King Henry VIII's reign: though by the Queen's articles of inquiry exhibited at her royal visitation it is intimated, that some books of Holy Scripture were delivered to be burnt, or otherwise destroyed. However this be, there was this year another edition in folio of the Great Bible, with the following title: (*l*) *The Bible in Englishe, that is to say, the contentes of all the holy Scriptures both of the olde and newe testament, according to the translation that is appointed to be read in Churches. Imprinted at London in white Crosse street, by Richard Harryson, An. Dom.* 1562.

After the Kalendar follows Archbishop Cranmer's Prologue.

After Malachi, the *volume of the Bokes called Hagiographa,* with a Preface to the Reader, as in Matthews's Bible.

The title of the New Testament runs thus:

The newe Testament in Englishe after the last re-

(*l*) Thoresby Ducat. Leod. p. 506.

cognicion and settynge forth of Erasmus, conteynynge these Bokes, &c.

After the New Testament is a Table of the Epistles and Gospels.

At the end of all:

Imprinted at London in White-crosse-Strete by Richard Harrison, the yeare of oure Lorde a thousande fyve hundred threscore and two.

Cum privilegio ad imprimendum solum.

Four years after, 1566, was another very fine and pompous edition of this Bible, in a large black letter, and on a royal paper, with the following title:

(*m*) *The Bible in Englishe of the largest and greatest Volume: that is to saye, The Contentes of all the holye Scripture booth of the oulde and newe Testament.*

According to the Translation apoynted by the Queene's Majestie's Injunctions to be read in all Churches within her Majestie's Realme.

At Rouen.

At the cost and charges of Richard Carmarden.

Cum privilegio. 1566.

Then follows,

1. The order howe the rest of holy Scripture (beside the Psalter) is appointed to be read.

2. Proper Lessons to be read for the first Lessons, both at Morning and Evening Prayer, on the Sundayes throughout the Yeere, and for some also the second Lessons.

3. Lessons proper for Holy-days, *among which are the Conversion of St. Paul and St. Barnabe, both in red letters.*

4. Proper Psalmes on certayne dayes, viz. Christmass-day, Easter-day, Assention-day, Whitsonday.

(*m*) Penes D. Tho. Baker, D. Dan. Waterland, & J. Lewis.

5. A brief declaration when every Terme begynneth and endeth.

6. An Almanacke for xxx Yeares, beginning at 1561 and ending 1590.

7. To fynde Easter for ever.

8. These to be observed for Holy-daies, and none other. *They are printed in red and black letters alternately, but I do not observe either the conversion of St. Paul or St. Barnabe among them.*

9. A Table for the order of the Psalmes to be saide at Mornyng and Evenyng Prayer.

10. A Kalendar, in which *Conversio Pauli and Barnab. Apo.* are in black letters.

11. The Order for Mornynge and Evenynge Prayer; The Collectes, Epistles, and Gospels to be used at the Celebration of the Lord's Supper (among which are Collects for the Conversion of Sainct Paule and Saynt Barnabie Apostle) and Some of the Prayers used at receiving the Communion, printed as they used to be at that Time in the Book called The (*n*) Psalter.

12. The names of all the bookes of the Bible, and the content of the Chapters of every booke.

The bookes of the old Testament.

Genesis or the fyrst of Moyses.—l. chapters.

Exodus, &c.

The Prophetes.

Esay or Isaiah.——lxv. chapters.

Jeremy or Jeremiah, &c.

The Apocripha.

The thyrd of Esdras. ix. chapters.

The fourth, &c.

The Newe Testament.

The Gospel of St. Matthew. xxviii. chapters.

The Gospel, &c.

The Epistles.

S. Paule to the Romaynes. xvi. chapters.

The fyrst, &c. After the thyrd of S. Jhon is placed,

To the Hebrues, xiii. chapters.

(*n*) See the Psalter or Psalms of David, corrected and pointed as they shall be sung in churches after the translation

At the end is this text of the Apocripha.

All these thynges are the booke of lyfe, the couenant of the hyest, and the knowledge of the truth. Ecclesiasticus xxiiii. c.

13. The Prologue, shewing the use of the Scripture. *Which begins thus:* Thoughe a man hadde a precyous jewell and ryche, yet yf he wist not the ualue thereof, nor wherefore it served, he were neyther the better nor rycher of a straw.—*And ends:* To whome be honoure and prayse for ever, and unto God our father thorowe hym. *As before Tyndal's edition of the New Testament.*

At (*o*) R. by C. Hamilton.

The fyrst parte of the Byble, contaynynge these bookes.

Genesis, &c.

Round this title, as likewise round the titles of the other four parts, is a large border, in which are represented in wooden cuts the principal historical facts, beginning with the Angel's driving Adam and Eve out of Paradise. At the end of the *second* part, which concludes with the Book of Job, is printed, ¶ At the cost and charges of Rychard Carmarden. ———As if these two parts of the Bible were printed at his expense. Carmarden, it is said, was an officer of the customs, and a person of good repute.

After *The Title of the bookes called Apocripha* is *A prologe to the Reader,* which begins thus: 'In 'consideration that the books before are founde in 'the Hebrue tongue recyued of all men, &c.' as in Matthews's edition.

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of the Great Bible, with certain editions of collects and other the ordinari seruice gathered out of the booke of Common Prayer: confirmed by act of parliament in the first year of the raigne of our soueraigne Lady Queene Elizabeth.

Londini in officina Gulielmi Seres Typographi.
Cum privilegio Regiæ Majestatis.
1569.

(*o*) Rouen, in Normandy; because, I suppose, both paper and printing were cheaper there than in England.

The title of the New Testament is,

The Newe Testament in Englyshe, translated after the Greke, contaynyng these Bookes, &c.

At the end is printed,

The ende of the newe Testament.

M.D.LXVI.

A table to find the epistles and gospels usually red in the churche accordyng unto the Booke of Common Prayer: wherof the fyrst line is the epistle, and the other the gospel, whose begynnyng ye shal fynd in this boke marked with a crosse ✝, and the ende with half a crosse ⊢, or els the woordes expressed in this table wherwyth any suche gospell or epistle doth ende conteyned in these letters A, B, C, D, E, F, &c.

The epistles and gospels for saynctes dayes.

To every chapter are the contents prefixed, the same with those in Matthews's Bible, and the same scripture-references in the margin, with some additions. What is not in the Hebrew or Greek is printed in a smaller letter than the text.

Two years after was another edition of this Bible, printed in quarto by the Queen's printers, with this title:

(*p*) *The Bible in Englyshe, that is to saye, The content of all the holy Scripture both of the olde and newe Testament. According to the Translation that is appointed to be read in Churches.*

Anno 1568.

Then follow,

1. An Almanack for 14 Years, beginning 1567 and ending 1580.
2. A Kalender.
3. A Table for the Order of the Psalms.
4. The Order how the rest of the holy Scripture, beside the Psalter, is appointed to be read.

[*A leaf or more torn out.*]

(*p*) Trinity Coll. Cambridge.

The Common-Prayer at large; and at the end thereof, facing the first of Genesis,

Imprinted at London in Paule's Church yarde by Richard Jugge and John Cawood, printers to the Queene's Majesty.

Cum privilegio Regiæ Majestatis.

After the Old Testament follows,

The Volume of the Bokes called Hagiographa.

Then, *The New Testament in English, translated after the Greke, contayning these bokes, &c.*

At the end the copy is imperfect.

I have the New Testament alone, which seems to have been printed about this time. It is in quarto, the title wanting; after which follows,

1. A Table of the principal matters conteyned in this Testament.

2. A true and perfect reckoning of the yeres and tyme from Adam unto Christe gathered out of the holy Scripture.—Over this is a little wooden cut, in which is represented Adam in Paradise lying asleep, and the Ancient of Days lifting a woman out of his side.

3. An exhortacion to the diligent studie of the holie Scriptures gathered out of the Byble.

4. The description of the lande of promyse, called Palestina, Canaan, or the holy lande, where Christe was borne, wrought his miracles, and suffered death.————This is a little map cut in wood.

Then follow the *four* Gospels, to which are prefixed the lives of the evangelists, written and set foorth by the most holy doctour Saint Hierome; over which are placed their pictures cut in wood.

To the Acts, &c. is prefixed, The Argument of the *second* booke of S. Luke, called The Actes of the Apostles.

Then follows, The Cart Cosmographie of the Peregrination or iourney of S. Paule, with the distaunce of the myles.

Next, The order of times; at the end of which is placed FINIS.

Then follow, The Epistles of Saint Paule, among which is put that to the Hebrews next to the Epistle to Philemon.

Then, The Canonical Epistles. To every one of them is prefixed An Argument of the Epistle, excepting the five short ones, to Philemon, of St. John, and St. Jude; and at the end of every chapter both in the Gospels and Epistles are added short notes different from those which are in Matthews's Bible. Then follows, The Revelation of Saint John the Divine, which has the contents of the several chapters, and notes at the end of them, as in the Gospels and Epistles.

After the Revelation are, *The Epistles of the olde Testament as they be now read:* and, *A Table to fynde the Epistles and Gospels read in the Church of Englande, &c.* Among those for the holy-days no notice is taken of either the conversion of St. Paul or St. Barnabe.

At the bottom is FINIS again placed; and,

Imprinted at London in Powle's Church-yarde by Richard Jugge, Printer to the Queene's Majestie, forbiddyng all other men to print or cause to be printed this or any other Testament in Englishe.

Cum privilegio Regiæ Majestatis.

Throughout the Gospels and the Revelation are interspersed large wooden cuts, as in the editions 1551, 1553.

In both these two last mentioned editions, the text, 1 John v, *For there are three which beare record in heaven, &c.* is printed in the same letter with the other texts.

In Mr. (*q*) Thoresby's Musæum, is a fragment of the New Testament in English, in 4to, of this translation. After the Acts is, *A compendious and briefe*

(*q*) Ducat. Leod. p. 504.

rehearsall of all the contents of the bokes of the New Testament in Metre.

In the same (*r*) Musæum is, The New Testament in English, in 8vo. The tables, maps, notes, as in Jugge's 4to. edition. The Almanack for 34 years commenceth 1561.

Besides these editions, there was printed in a small English letter, in 4to, an (*s*) edition of the Great Bible, as it was printed in 1541, without any notes or contents of chapters, only in the margin are some parallel texts, and the capital letters of the alphabet A, B, C; but the copy which I saw is so imperfect, as that there is no name of the printer, or any thing to be found of the place or date of the printing: only by the oblique strokes which are here used instead of commas, one would guess it to be some foreign edition; and from its being said at the end, that the *Table is to find the epistles and gospels usually read in the Church* according unto the Book of Common Prayer, it is plain, that it was printed some time in King Edward VI. or Queen Elizabeth's reigns.

The leaves, not the pages, are numbered; the last leaf of the Book of Job is fol. cciii. On the foreside of the next leaf is this title within a border cut in wood:

The third Part of the Byble, contaynynge these bookes;

The Psalter, The Proverbs,
Ecclesiastes, Cantica Canticorum,
The Prophetes.

In either part of the border is a cypher within a shield cut in wood, which, I suppose, is the printer's name.

The last leaf of this third part, which ends with Malachi, is numbered ccxxxiv; after which follows the New Testament, the Apocrypha being omitted.

(*r*) Ibid. p. 38. (*s*) Penes J. Jarvis of Margate.

The title of this is,

The New Testament in Englishe, translated after the Greke, contaynyngé these bokes;

Mathewe, Luke, The Acts of the Apostles,
Marke, Jhon, The Epistles of Sayncte Paul.
To the Romaynes, &c.

Round this title is a border cut in wood, at the top of which is represented Christ's eating his last supper with his twelve disciples, and at the bottom his being betrayed by Judas. The last leaf save one is numbered fol. c. and in the outer column of the next leaf is, *A Table to fynd the Epistles, &c.* as hinted before.

The (*t*) New Testament alone of Tyndal's translation was printed in 8vo. some time after 1537, when the Bible called Thomas Matthews's was published, for this copy has no date, only at the end it is said to be

Imprinted at London by William Seres, dwelling at the West-end of Paule's Church, at the signe of the Hedge-hogge.

Cum privilegio ad imprimendum solum.

To it the printer has prefixed the following advertisement to the reader:

'Thou shalt understande, gentle reader, that 'whereas the Testamente which goeth under the 'name of Thomas Matthewe hath certayne learned 'and godly annotacyons in the margine for the 'better understanding of the texte; I have for 'thy commoditye caused the same with manie moe 'boeth godly and catholyke to be set after the 'chapters wherein the thinges be noted. And 'that thou mayest the better fynde the thinges 'noted, I have set these letters, a, b, c, &c. before 'the beginninge of every note, and in the texte al'so at the beginninge of everye sentence that is no'ted. In the Revelations also thou shalt find cer-

(*t*) E. Coll. Rev. W. Jacomb

'taine notes, not so large as the matter requireth '(for the volume would not bere it) but sufficient 'to leade the diligent reader to the understandlynge 'of the whole Revelations. In the beginning also 'thou hast a Kalendar, wherein is noted the epistle 'and gospel of every holy-day, or feast of the saints, 'immediately after the same feast, first the epistle 'and then the gospel. And continually with the 'same Kalendar renneth the table of the epistles 'and gospels of the Sundays, Wensdayes, Fridayes, 'and other feast-dayes which tary not upon one 'letter, beginning at new-yeare's day and so hold-'inge on to Christmas-daye followynge, after the 'order of the accustomed tables. The Spirit of 'God be thy leader in the reading of thys Godde's 'holy testament. Farewell.'

Before the Kalendar here mentioned is an Almanack for xxxix years, which contains the Leap-Year, the Sunday Letter, the Golden Number, Easter, and the Year of our Lord, in distinct columns. It begins with the year 1549 and ends 1577, which looks as if this Testament was printed 1549. After the Kalendar is printed Tyndal's Preface to the second edition of his new Testament, and at the end are *The Epistles taken out of the Olde Testament, which are read in the Churche after the use of Salisbury upon certaine dayes of the Yeare,* beginning with the first Fridaye in Advente. Then follow *The Epistles of the Sainctes, which are also taken out of the Olde Testament,* viz. Saynte Nicholas daye, On the Conception of our Lady, On Candlemas daye, On the Annunciation of oure Ladye, On St. Philip and Jacob's day, On the Nativite of St. John Baptist's day, On the Visitacion of oure Ladye, On Mary Magdalen's day, On the Nativitie of our Ladye, On St. Matthews's day, and on St Luke's day.

These are all the most remarkable editions of the Bible and New Testament alone of this translation and revision that I have either seen or heard of.

It commonly passes for current that the Old and New Testament were translated by Tyndal and Coverdale, and the Apocrypha by John Rogers. But, as has been already observed, it is plain, that the Apocrypha in Matthews's Bible is of the same translation with that in Coverdale's, and that Coverdale gives not the least hint of any one's assisting him in this translation, but always speaks of it as entirely his own.

(*u*) John Rogers was educated at Cambridge, where he took the degree of Bachelor of Arts, 1525. From thence he was chosen the same year to the Cardinal's College at Oxford, of which he was made a junior canon. But soon after going into holy orders, and being appointed chaplain to the English Factory at Antwerp, he there became acquainted with William Tyndal, and by him, it is said, was convinced of the errors of popery. After which he married, and removed to Wittenberg in Germany, where he became pastor of a congregation, and, as some say, was made a superintendent. Now it is not improbable, that when, after Tyndal's death, a new edition of the English Bible, with his prologues and notes, was intended, and which was accordingly finished, as we have seen, in 1537, application might be made to Rogers to prepare it for the press and correct it; and that, accordingly, he made some alterations in the translation. For instance, Psalm II. i. is, according to Coverdale's translation, Why do the heithen grudge?—which Rogers altered thus; Why do the heathen frowne?

Bishop Bale tells us, that 'Rogers, having followed Tyndal, very faithfully translated into the

(*u*) E. Coll. T. Baker, S. T. B.

'vulgar tongue the great work of the Bible from 'the beginning to the end, from the first of Gene-'sis to the last of the Revelations, having recourse 'to the Hebrew, Greek, Latin, German, and Eng-'lish copies: and that this laborious work, with 'the addition of very useful prefaces and anno-'tations from Martin Luther, he dedicated to King 'Henry the eighth, in an epistle prefixed, written 'in the name of Thomas Matthew.' But it is plain, that in this account there are the following mistakes. 1. The Bible called Matthews's is not a new translation, but made up of Tyndal's and Coverdale's, as has been said already, improved with some amendments. 2. The prefaces and notes are not Luther's, but Tyndal's. Bishop Bale adds, that 'Rogers composed *indexes* to the Bible;' by which he means, I suppose, *The Tables of principal matters contained in the Bible,* which are found in an (*x*) edition of the English Bible in folio, printed somewhere abroad, as appears by the letter, and *tank* being printed for *thank,* 1549. In Queen Mary's reign, after several hearings, he was condemned to be burnt by the name of Rogers alias Matthews, on account of his printing this Bible under that name.

It has been likewise affirmed, that 'the English 'Psalter in our Liturgy was first published, toge-'ther with the rest of the Bible, in the year of 'Christ 1535, and dedicated to Henry VIII. by Dr. 'Coverdale; that William Tyndal was one of the 'three concerned in translating it; and, that in 'the year 1539 there was another edition of it.' But, besides that it is said in the title of this Psalter first printed with the Liturgy, 1552, that it is *after the translation of the Great Bible,* not Matthews's, the title of the Great Bible informs us, that it was *truly translated after the veryte of the Hebrue and*

(*x*) Thoresby's Ducatus Leodiens.

Greke textes, by the dylygent studye of dyuerse excellent learned men expert in the forsayde tonges. It does not appear who these learned men were, they might be Tyndal, Coverdale, and Rogers; but it seems not improbable, that they were such as Archbishop Cranmer employed in revising Matthews's Bible, and making such little alterations in it as they found necessary. That this was done in this edition called the Great Bible, is very plain to any one who compares it with Matthews's. For instance, Gen. xxiv. *a.*

Matthews, 1537.	*Great Bible,* 1539.
And there fell a derthe in the lande passing the first derth that fel in the dayes of Abraham.	And there came a derthe in the lande passing the first derth that was in the dayes of Abraham.

The chapter ends with verse 33, as the chapters are divided in our translation; whereas in the Great Bible it ends as it does in our present Bibles. In the Psalter the variation is still greater. For instance, Psalm lxxi. 22, 23. is in Matthews's thus:

Therfore wyl I prayse thee and thy faythfulnesse, O God, playinge upon the lute, unto the wyl I syng upon the harpe, O thou holye one of Israel.

My lyppes woulde fayne syng prayses unto thee: and so woulde my soule whom thou hast delyuered.

But now by the translators or revisors of the Great Bible is *the lute* altered into *an instrument of musick,* and *my lyppes would* (*y*) *fayne synge* to *my lips will be fain when I sing.*

These revisors likewise inserted in the text, in a smaller letter, ' what abounds and is more in the ' common translation in Latyn than is founde either

(*y*) glad, cheerfully. *As foul is* fayne *when that the sun upriseth.* Chaucer. It is used adverbially by Coverdale, *would fain,* i. e. *would gladly.* So we still speak.

'in the Hebrew or in the Greeke.' Thus Exod. xxxvii. 6. And he made the mercy-seat: (z) *that is to saye,* GOD'S *answering place.* So Numeri. xx. 6. And Moses and Aaron went from the congregation unto the dore of the tabernacle of witness and fell upon theyr faces. (z) *And they creyede unto the Lorde and sayde,* O LORDE GOD, *heare the crye of thys people, and open them thy treasure, euen a fountayne of lyuynge water: that they may be satisfied, and that their murmurynge may cease.* And, to name no more of almost numberless instances of this nature, to Psal. xiv. are added the three verses 5, 6, 7.

By others it has been affirmed, That 'when the 'English Liturgy was compiled in the *second* year 'of King Edward VI, and again revised and altered 'in the 5th year of that reign, the Epistles, Gospels, 'Psalms and Hymns put into those Liturgies were '*all* according to the translation of the Great Bible, 'or *the Bible in the largest volume.*' But this is partly true and partly false. The Psalms, Gospels and Epistles were indeed according to that translation or edition, and so continued to be till the revision 1661, when the Epistles and Gospels were ordered to be according to the last translation: but then the sentences at the beginning of morning and evening service in the 5 Ed. VI. and the hymns Benedictus, Magnificat, and Nunc dimittis, and the places of Scripture at the end of the office of Matrimony, are plainly another translation. From whence the sentences were taken I know not, but imagine they were translated by the compilers themselves from the Latin vulgate. For thus Psalm L. 3.

(z) See the Latin vulgat.

Lat. Vulg.	*Liturgy*, 5 *Edw.* VI.
— iniquitatem meam cognosco, & peccatum meum contra me est semper.	(*a*) I doe knowe mine owne wickednesse, and my sinne is alway against me.

The three hymns are transcribed from King Henry VIII's Primer, 1546, the authors of which translated them from the Latin.

The places of scripture at the end of the matrimonial office are according to no English translation of the Bible or New Testament that I have seen. Neither Coverdale's, Matthews's Bibles, nor the Great Bible, are so translated, as any one will be convinced who will take the same pleasure that I have taken in comparing them. I guess, therefore, that these, as well as the sentences before mentioned, were likewise translated from the Latin by some of those who compiled this Liturgy.

The observation that follows is no more accurate, viz. That (*b*) to Mr. Tyndal's labour we chiefly owe the translation of the Psalms in the English Liturgy; since it appears, that when *he* was apprehended, he was not got so far.

Of this translation of the Bible by Tyndal and Coverdale, and its revisions by Archbishop Cranmer, &c. many complaints, we are told, were made by even those who favoured the English Bible as well as by those who opposed it. Bishop Sandys, then of Worcester, and afterwards Archbishop of York, wrote to Archbishop Parker, that (*c*) 'the setters forth of this our common translation followed 'Munster too much, who doubtless was a very

(*a*) In King Henry's Primer is this verse translated thus, *For I knowledge mine iniquitie, and my sinne is ever before myne eyes.* (*b*) Holy David and his old English Translators cleared, &c. 1706. (*c*) Strype's Life of Archbishop Parker, p. 208.

'negligent man in his doings, and often swerved 'very much from the Hebrew.' But this is a character of Munster that is very different from what other learned men give of him.

Sebastian Munster was a learned protestant, and particularly skilled in the Hebrew language and the Rabbins. So that he translated the Hebrew Bible into Latin, and printed both the Hebrew and Latin with annotations, in 2 vol. in fol. at Basil, 1534-5. The learned (*d*) Huetius gave this character of it, that he 'alwaies adapts his stile to the 'Hebrew, and at the same time is not neglectful of 'the Latin, though he be not over-attentive to the 'elegancies of it.' (*e*) F. Simon said of him, that 'of the modern translators, especially of the pro-'testants, no one seems better to have expressed the 'words and sense of the Hebrew context than 'Munster, who, in his opinion, is only faulty in 'this, that, neglecting the ancient interpreters of 'the Holy Scripture, he with too much anxiety 'follows the more modern jewish Rabbins.' And indeed in so high esteem was this translation of Munster's had here in Queen Elizabeth's reign, that it was used in our (*f*) Latin Common-Prayer Book, where the Psalms were of this version with that great supplement Psalm xiv. from the vulgar Latin, which is wanting in Munster's edition, inserted in distinct characters.

Dr. Gre. Martin, among other things, objected to the New Testament of this translation some years after, that it was done in haste, of which he gives the following proofs from the edition 1562, that saith, Mat. xxii. *With Herod's servants,* and translates idiotas *lay-men,* Mat. xxiv. kiboton *a shippe,* Mar. v. thorubon *wondring,* Mat. xxv.

(*d*) De claris interpretibus, &c. lib. II. § 14.
(*e*) Disquisit. criticæ de variis Biblior. editi. p. 187, 188.
(*f*) Edit. 1572, 1574, 8vo.

sbennutai *are gone out,* Eph. iii. exousian *his substance,* and *to know the excellent love of the knowledge of Christ,* for *the love of Christ that excelleth knowledge ;* and *of men that turne away the truth* for *that shun the truth and turn away from it ;* and *Mount Sina is Agar in Arabia* for *Agar is Mount Sina, &c.*

The *first* of these Dr. Field imputed to the translator's not knowing of what sect the Herodians should be. Eph. iii. he owns is corrected in the latter editions, though the words, he said, may bear that other translation also. And in Gal. iv. the transposition *Sina* before *Agar* seemeth, he said, to be the fault of the printer rather than of the translator. But it was either pure ignorance or perfect cavilling that let Martin find fault with its being translated, Mat. xxv. *their lamps were gone out, &c.*

(*g*) Laurence, a noted Grecian at this time, observed to Archbishop Parker, that in the New Testament of this translation of the Great Bible, there were some words not aptly translated; words and pieces of sentences omitted; words superfluous, and sentences changed, and errors in doctrine. The encouragers of the (*h*) Geneva translation represented this Bible as ill translated and falsely printed, and gave it the general name of *a corrupted Bible.*

Laurence instanced particularly in the following texts; though it is to be observed, his quotations do not always exactly agree with the translation of either Matthews's or the Great Bible.

Mat. xvii. 25. *Of whom dooe the kynges of the earth take tribute or* (*i*) *tolle, of their children or of straungers?* Here Laurence observed, it was otherwise in the Greek, and should have been rendered, *of their own children or of the strangers.*

(*g*) Life of Archbishop Parker. (*h*) Troubles of Frankfort, p. 166. (*i*) Polle money, *Gr. Bib.*

————27. Is in the Great Bible, *goo thou to the sea and* (*k*) *cast* [*an*] *angle;* but Laurence noted, that it should have been *cast an hook.* Whereas the word *angel* in the English-Saxon signifies an *hook.* Thus is this place rendered in that translation of the gospels; ȝanȝ to þæne ſæ, and þunp þinne anȝel up.

————xxi. 33. *Ther was a certain man an housholder which made a vineyard.* The word *made,* Laurence said, was too general; to *plant,* he observed, is as special a word in our tongue as *pheuteuein* in the Greek. And so it is rendered in the copies which I have seen of Matthews's and the Great Bible, viz. *which planted a vineyard.*

————38. *Come let us kyll hym, and let* (*l*) *us enjoye his inheritance.* It should have been, Laurence said, *Let us take possession or seisin upon his inheritance.* The Great Bible, ed. 1566, rendered it, *take his inheritance to our selves.*

————xxii. 7. *He was wroth and sent forth his men of war.* Laurence would have it, *when he had sent his armies.*

—xxv. 20. *I have gayned with them fyve talents moo.* Here Laurence noted, that *epi* signifies *over* and *besides.*

—xxvi. 38. *My soule is hevy even unto the death.* Here Laurence observed, that the Greek word here rendered *hevy* is *perilupos,* which signifies *exceeding heavie* or *very heavie.*

————42. *He went away* (*m*) *once agayn and prayed.* This, Laurence said, should have been rendered as it is in the Geneva translation, *He went away the second time.*

—xxviii. 14. *We wyll—save you harmeles.* It should, Laurence said, have been translated, *save you careless.*

Mark i. 24.————*he cryed saiyng;* (*n*) *Alas:*

(*k*) cast in thine angel, *Gr. Bib.* (*l*) Great Bible, 1539. (*m*) once more. (*n*) let be.

legone ea, that is, said Laurence, saying, *Let be*, or *Let us alone.*

————45. *He—began to tell many thinges; eerxato keerussein polla; he began openlie to declare* or *preache.* This, Laurence added, was not considered in the Geneva Bible.

————x. 19. *Thou shalt not commit adulterie, thou shalt not kyll, thou shalt not steale.* Laurence said, it ought to have been thus translated, *Do not commit adulterie, do not kill, do not steale.* The self-same error is, he said, in Luke xviii. 20. and that in both these places the Bible printed at Geneva hath the same fault. But in the copies that I have of Matthews's and the Great Bible, Mark x. 19. is read thus, *Breake not matrimonie, kyll not, steale not;* and Luke xviii. 20. *Thou shalt not commit advoutrie, &c.*

Mark xii. 15. *But he seynge their hypocrisie, seide unto them;* that is, said Laurence, *knowing their hypocrisie.* And so it is in the Great Bible, which renders this place, *he understood their* (*o*) *dissimulacion.*

Luke i. 3, 4. *I determyned also (assone as I had searched out diligently all thinges from the begynning) that then I woulde wryte unto thee.* This, Laurence says, should have been translated thus: *It seemed good to me, having perfect understandinge of all thinges from the beginning, to write to thee in order.*

—vi. 44.——*nor of bushes gather they grapes, ek betou*, that is, of *a bramble.*

As to words, &c. omitted in this translation, Laurence gave the following instances.

Matthew xv. 16. *Are ye also [yet] without understanding?* Here Laurence observed, *akmeen* is omited; and that it should have been translated, *are ye also* yet *without understanding?* And so it is in the Great Bible 1539: but Matthews's edition omits *also.*

(*o*) simulacion, Mat. and Tyndal, and Great Bible, 1539.

———xxii. 13. *Bynde him hand and foot and cast him into utter darkness.* Here, Laurence observed, *take him up,* is omitted. But both Matthews's and the Great Bible have it, *take and bynd him,* &c.

——xxvi. 13. *Preached in the world.* Here, Laurence said, is the word *all* or *whole* omitted. But Tyndal's translation runs thus: *shal be preached thorowe out all the worlde——in all the world,* Great Bible, 1539.

Mark xv. 3. The words *but he answered nothing* are omitted both here and in the Geneva Bible.

Luke viii. 23. *There came down a storm;* the word *anemou, wind,* is omitted. But both Matthews's and the Great Bible render it, *there arose a storm of wind.*

————x. 23. Are omitted these words, *and he turnynge to his disciples, saide.* But Matthews's and the Great Bible have it, *and he turned to his disciples and said secretly.*

——xxii. 12. *He shal shewe you an upper chambre.* Here, Laurence says, is the word *great* omitted. But the translation of Matthews's and the Great Bible is, *he shall shew you* a great parlour *paved.*

————xxiv. 27. *He interpreted unto theim in all Scriptures which wer written of him.* Here are omitted the words *those things.*

As to the *words superfluous* in this translation, Laurence gave the two following instances.

Mark xiii. 16. *Let hym that is in the fielde not turne backe agayn unto* the thynges *which he left behynde him.* Here *the thynges,* Laurence said, are words superfluous, *ta opiso* signifieth no more than *back,* and is so rendered John vi. 66.

Luke xii. 24. *Howe muche are ye better then fethered fowls?* Here *fethered* is superfluous. Matthews's edition runs thus, *How much are ye better then the fowles?*

Of the sentences changed and errors in doctrine, Laurence gave the *two* following proofs.

Luke ix. 45. *It was hid from them that they understode it not.* The manner of expression, Laurence said, intimates as if *it was hid from them of purpose,* to the end that they should not understand it. He would therefore have the words translated, *that they* should not *understand it.*

Colossians ii. 13. *And ye being dead to synne, and to the uncircumcision of your fleshe hath he quyckened with him.* This translation, Laurence observed, hath error in doctrine: for it is not true, that he quickened us, being dead *to* sin, but being dead *in* sin. This fault, he said, is amended in the Geneva Bible, where this place is translated thus: *and you which were dead in sins.* In Matthews's Bible they are rendered, *and ye whiche were dead* in *sin thorowe the uncircumcision of your flesh.* In the Great Bible thus: *And ye when ye were dead thorowe synne and thorowe the uncircumcision of your fleshe.*

This may serve to shew what sort of faults were found with this translation, of which, however, one may, I think, venture to say, there never was one more *entirely English.* As to the typographical errors, they have been accounted for before, by Tyndal's translation, having so many editions abroad, printed by foreigners who understood not a word of English. But to return:

It was before just hinted, that the Bible, translated into English by some refugees who fled to Geneva in the late reign, was finished in 1560, and there printed in quarto by Rowland Harle. This edition I have never seen, but it seems, some way or other it was so ordered, that it was not presently reprinted here in England. By what the author of the Discourse of the Troubles of Frankfort, which was printed 1575, (*p*) says, one would imagine, that it was not again printed before that Discourse

(*p*) P. 164.

was written. 'If, says he, that Bible be such as 'no enemy of God could justly find fault with, 'then may men marvell, that such a worke, be-'ing so profitable, should finde so small a favour as '*not to be printed againe.*' But why this complaint should be made when this Bible was printed again 1570, I cannot see, unless this Discourse was written before that year. However this be, the former impression being sold off, the proprietors of it, (who were English refugees at Geneva, among whom was one John Bodleigh) had it carefully reviewed and corrected in order for another edition. This review they had finished about the beginning of March, 1565, when Bodleigh applied himself to Mr. Secretary Cecyl for the Queen's privilege for the new printing of this Bible. This Mr. Strype calls *the renewing of his privilege with longer term of years than was at first granted to Bodleigh and his associates;* which seems to intimate, that the former was printed with the royal licence or privilege. Or perhaps the Queen might grant her letters to prohibit any other of her subjects printing or selling this Bible for such a term of years. Be that as it will, the Secretary, it seems, referred Bodleigh to the Archbishop of Canterbury and the Bishop of London, being unwilling to give any encouragement to this new edition without their advice, because of their intending themselves speedily to publish an English translation of their own providing. Upon this, the Archbishop wrote to the Secretary, That 'He and the Bishop of London thought so (*q*) well 'of the first impression of this Bible, and the re-'view of those who had since travelled therein, 'that they wish'd it would please him to be a

(*q*) Life of Archbishop Parker, p. 207. Had Dr. Dupin known this, he would not, perhaps, have said, that the Episcopal party did what in them lay to have this translation suppressed. Histo. of the Canon, vol. I. p. 221.

'means, that twelve years longer term might be 'by *special privilege* granted to Bodleigh, in con-'sideration of the charges sustained by *him* and his 'associates in the *first* impression and the review 'since: that though *another* special Bible *for the* '*churches* was intended by them to be set forth as 'convenient time and leisure should hereafter per-'mit, yet it should nothing hinder, but rather do 'much good to have diversitie of translations and 'readings: And that if the license hereafter to 'be made went simply forth without any proviso 'of *their* oversight, *they* would take such order with 'the party in writing, that no impression should 'pass but by their direction, consent, and advice.' How long after this it was before this Bible was reprinted, I cannot say. Mr. Strype names an edition of 1576, and a learned friend of mine one of 1570, and 1575. The first I have seen printed is in a large 4to, (*r*) 1576, of which I shall hereafter give an account.

PARKER'S, OR THE BISHOPS' BIBLE.

Archbishop Parker, as was just now intimated, designing a new (*s*) translation or edition of the Bible into English, for the use of the churches, resolved on the same method for accomplishing it, which some years before, his most reverend predecessor Archbishop Cranmer had attempted on the same occasion: He divided the whole Bible into several parts, which he distributed to divers of his learned fellow Bishops, and to some other learned men of his acquaintance.

The reason given by the (*t*) Archbishop for this proceeding of his was, that (*s*) the 'Copies of

(*r*) P. 67. (*t*) Preface to the Bible.

(*s*) Elsewhere his Grace gives the following account of the making this translation: 'Cumque sacrorum Bibliorum Angli-'cana editio quæ in singulis Ecclesiis ex statuto collocanda fuit

'the former translation were so wasted, that very 'many churches wanted Bibles, and that they 'were very faultily printed. This, he said, gave 'occasion to some well-disposed men to review it, to 'add some more light in the translation and order of 'the text, and to print it more correctly: in 'doing which, he added, they had followed the 'former translation more than any other, and va-'ried as little as possible from it, unless where they 'observed it was not so agreeable to the original 'text.'

The learned men employed by the Archbishop in doing this, were these that follow, who had the several tasks allotted to them annexed to their names.

Dr. William Alley, Bishop of Exeter. ———	The Pentateuch.
Dr. Richard Davis, Bishop of St. David's. —	Joshua. Judges. Ruth.
Dr. Edwin Sandys, Bishop of Worcester. —	1. 2. Book of Samuel. 1. 2. Book of Kings. 1. 2. Book of Chronic.
Dr. Andrew Peerson, Prebendary of Canterbury.	Ezra. Nehemiah. Esther. Job.
Thomas Beecon, Prebendary of Canterbury.	The Book of Psalms.
A. P. C. ——	The Book of Proverbs.

'jam prope deleta defecisset; novis typis magnitudine usitata, 'aut paulo grandiori, rursus cudi curavit. Sed pristinam illam 'Anglicam versionem prius totam pio judicio examinavit, adhi-'bitis sibi literatis suis Capellanis, quorum semper optimum de-'lectum ex Academiis ad se sumpsit; nec non fratrum suorum 'Episcoporum aliorum doctorum hominum adjumento, quibus-'cum cupide atque studiose egit, ut hunc tam divinum laborem 'secum communicarent.' *De Antiquitat. Eccles. Britan.*

Dr. Andrew Perne, Dean of Ely. ———	The Book of Ecclesi. The Ballet of Ballets of Solomon.
Dr. Robert Horne, Bishop of Winchester. —	Esay. Jeremiah, and Lamentations.
Thomas Cole, of Lincolnshire, one of the Geneva transl. ———	Ezekiel. Daniel.
Dr. Edmund Grindal, Bishop of London. —	All the lesser Prophets.
Dr. John Parkhurst, Bishop of Norwich. —	Apocrypha.
Dr. Richard Cox, Bishop of Ely. ———	The Four Gospels. The Acts of the Apos.
Dr. Edmund Guest, Bishop of Rochester.	The Epistle to the Romans.
Dr. Gabriel Goodman, Dean of Westminster. —	1. Epistle to the Corinthians.

These are supposed to have been some of those learned men to whom the Archbishop assigned these several parts of the Bible to be translated, from the capitals printed at the end of these portions, which are guessed to be the initial letters of the translators' names and titles. But as there are none of these printed after the remaining Epistles, &c. of the New Testament, we cannot so much as guess who had *them* allotted to them for their parts. Of these which are named the majority were Bishops, from whence this translation came to be called *The Bishops' Bible.* As for the Archbishop, his province was not so much to translate, as to order, direct, overlook, examine, and finish all.

Besides those above-mentioned, the Archbishop likewise employed Laurence, a man famous at that time for his critical knowledge in the Greek language Him, with other critics, the Archbishop

directed to peruse the old translation, and diligently to compare it with the original text. Accordingly Laurence drew up some notes of errors of the translation of the New Testament, as has been already shewn.

The late popish Hudibras ridicules this excellent design of the Archbishop to revise the former translation of the Bible and print it a-new, with feigning, that His Grace put it into the Queen's head, to have another version made, and that for that purpose her Majesty called a convocation, to whom the Archbishop is represented as making a very whimsical speech, and in particular recommending to them,

——To adapt a new Translation;
To this new Faith they taught the Nation.

But all this is a falsehood of this buffoon's own inventing, in order to make the English Reformation as ridiculous as his little wit and ill manners could make it. It seems his party, having done their utmost to argue and force protestants out of their religion, and not being able to gain their end, they are now for making use of the deist's tools, and trying if they cannot by jests and ridicule laugh them out of it. By what has been just now said, it appears, that this matter never came before the convocation, but was by the Archbishop committed to the care of such of the Bishops, and of the university and His Grace's own family, as he thought best qualified to be employed in this excellent and useful work. But this great and learned prelate had so baffled and exposed, by his searching the Antiquities of the British Church, the weak and vain pretences of the feigned Catholics to antiquity, that it is no wonder that even at this day His Grace is the

butt at which they shoot their poisoned arrows, even the most bitter words.

The same profligate writer remarks of these translators, that they were so much afraid of being *ruled*, that in St. Matt. ii. 6. they falsely turned the word *rule* into *feed*. Whereas any one who durst believe his own eyes, may there see it is translated as it was in the Great Bible, only with the change of *the captain* into *a captain, out of thee shall there come* a captaine *that shall* gouerne *my people* Israel. He adds, that in the Bible, 1599, St. John i. 12. is corruptly put *prerogative* instead of *power*. But this likewise is not true. In the Great Bible, the Bishops' Bible, and the Geneva translation, 8vo, 1599, it is, *gave he power*. Another of his censures of this translation or revision is, that it has *instructions* and *ordinances* instead of *traditions*. But any one who pleases may soon be convinced of the staring falsehood of this, by looking on St. Matt. xv. 2, 3, where he will find the word *tradition*. So it is in other places, as 1 Pet. i. 18. *which ye received by the* tradition *of your fathers*. But indeed, 2 Thess. ii. 15. and iii. 6. it is rendered *ordinances* and *institution*. The Great Bible uses the same words, and the Geneva *instructions*. I will only mention one more of this scorner's reflections on this translation, viz. that 'in that text of the prophet 'Malachi ii. 7. Queen Elizabeth's Bibles falsely turn 'the word *shall* into *should*, and King James's still 'retains the corruption: suggesting by it, that *the* '*priest's lips* should *keep knowledge and teach the* '*law, but* do not.' Whereas any one who can read may see, that in this translation it is, *The priestes lippes* shall *keep knowledge, and they* shall *seeke the lawe at his mouth*. But to return:

The Archbishop met with better success in this his excellent undertaking than his predecessor Cranmer had done. For with so much cheerfulness

and readiness did the several Bishops and others, to whom his Grace sent the several parcels of the Bible to review and his instructions, concur with him in this his good design, that some time before the year 1568 it was all finished and ready for the press: so that in this year it was printed and published in a very elegant and pompous manner in a large folio, and on royal paper, and a most beautiful English letter, and embellished with several cuts of the most remarkable things in the Old and New Testament and Apocrypha, and maps finely cut in wood, and other draughts engraven on copper. The title-page is as follows:

(*u*) Within, in a border, is the title printed thus, *The Holy Bible.* At the top of the border is the picture of Queen Elizabeth, engraved on copper, sitting in a royal pavillion. On each side of her are the emblems of religion and charity sitting. At the bottom is printed within an oblong border, supported by the supporters of the Queen's arms, the lion and the dragon, with this motto, *Non me pudet Evangelii Christi, Virtus enim est, &c.* Ro. 1. Then follows on another leaf:

1. The summe of the whole Scripture of the bookes of the Old and New Testament.

2. A Table setting out to the eye the genealogy of Adam: so passing by the Patriarchs, Judges, Kings, Prophets and Priests, and the Fathers of their time, continuing in a lineal descent to Christe our Saviour. *The running title of this is, Christ's Line, and it takes up five leaves and a half.* In the initial letter T are the Archbishop's paternal arms, empaled with those of Christ-Church, Canter-

(*u*) The Bible of this edition which I saw, is now the property of W. Rigden of Canterbury, and once belonged to Robert Boys of Islington, clerk of the Avere of the Queen's Stables, 1558, and son of Thomas Boys, the third son of John Boys, Esq: of Fredfield, in the parish of Nonington in Kent. A copy of it i likewise in the Public Library at Cambridge.

bury, with the initial letters of his name M. P. on each side, and the date of the year 1568 at the bottom, and underneath a cypher. Through the stem of the T is run the crosier-staff, the head of which appears above in the place of the crest, and round the arms, within a double circle, is the Archbishop's motto, MVNDVS TRANSIT ET CONCVPISCENTIA EIVS.

3. *A Table of the books of the Old Testament.* '¶ The whole Scripture of the Bible is divided into 'two Testaments, the olde testamente and the 'newe, which booke is of diuers natures, some le-'gall, some historicall, some sapientiall, and some 'propheticall: The olde teacheth by figures and 'ceremonies, the lawe was geven terribly in light-'nyng and thundryng, to induce the people to 'obseruaunce thereof by feare. The newe Testa-'ment came in more gloriously with the gentle 'name of the Gospel and good tydings, to induce 'men to observe it by love.'——

4. Proper Lessons to be read for the first Lessons, both at Morning and Evening Praier, on the Sundays throughout the Year, and for some also the second Lessons.

5. Lessons proper for Holidays.

6. Proper Psalms for certayne dayes.

7. The order how the rest of the holy Scripture, beside the Psalter, is appointed to be read.

8. A brief declaration when every term begins and ends.

9. An Almanack for xxix Years, beginning 1561.

10. To find Easter for ever.

11. What days to be observed for Holidays, and none other.

12. A Table of the Order of the Psalms, to be said at Morning and Evening Praier.

13. The Kalendar. In the inner margin of it are notes of the sun's rising and setting. At the bot-

tom of January is *An Admonition to the Reader*, as follows:

'Where in this Kalendar be appoynted almost to 'all the dayes of euery moneth names of saintes '(as they call them) this we have done, gentle 'reader, not for that we accompte them all for 'saintes, of whom we repute some not good, or 'yet for that eyther, howe holy soever they be, we 'iudge any divine worship or honour to be referred 'to them; but rather that they should be as notes 'and markes of some certayne matters, whose ap-'poynted tymes to knowe as it maye do much 'good: so to be ignoraunt of the same may do to 'men much hurt. And this is the reason of this 'fact and purpose. Farewell.'

14. A Preface into the Byble folowyng, made by the Archbishop, and printed in the Roman letter. In the initial letter of it, O, is the Archbishop's paternal coat of arms, with his motto round them, and the first letters of his name M. P. on each side. The crosier-staff goes through the arms, and the top of it appears instead of a crest. In this preface the Archbishop observes from these words of our Lord, (*x*) 'Search yee the 'Scriptures, for in them ye think to have eternal 'life, and those they bee which bear witness of me, 'that as to al belongeth it to be called unto eternal 'life, therefore to every man, woman, or child is 'this spoken proportionally to their degrees and 'ages: for that his will is that al men should be 'saved: that the gross Jews used to read the 'Scriptures, and were not of Christ rebuked or 'disproved, either for their searching, or for the 'opinion they had therin to find eternal life, how 'superstitiously or superficially soever some of 'them used to expend the Scriptures. How much 'more unadvisedly do such as boast themselfe

(*x*) John v.

'to be either Christ's vicars, or be of his garde to 'loth christen men from reading by their covert 'slanderous reproaches of the Scriptures, or in their 'authoritie by law or statute to contract this li-'berty of studying the word of eternal salvation! 'Antichrist, therefore, his Grace said, he must be 'that under whatsoever colour would give contrary 'precept or counsil to that which Christ did give 'unto us. The Archbishop next proceeds to an 'earnest exhortation to the reader to search the 'Holy Scripture, as God biddeth him, wherein he 'may find his salvation, and not to let the covert 'suspicious insinuations of the adversaries drive him 'from this search, either for the obscurity which 'they say is in them, or for the inscrutable hidden 'mysteries they talk to be comprized in them, or 'for the strangeness and homeliness of the phrases 'they would charge God's book with: but only 'to search it with an humble spirit, to ask in con-'tinual prayer, to seek with purity of life, to 'knock with perpetual perseverance, and cry to 'that good Spirit of Christ the comforter. His 'Grace next observes what care God hath had to 'prescribe these books unto us, and to maintain 'and defend them against the malignity of the 'devil and his ministers, who alway went about 'to destroy them: since they could never be put 'out of the way neither by the spite of any tyrant, 'nor the hatred of either any porphyrian philoso-'pher or rhetorician, neither by the envy of the 'Romanists and such hypocrites, who from time to 'time did ever bark against them, some of them 'not in open sort of condemnation, but more cun-'ningly under subtil pretences, for that, as they say, 'they are so hard to understand, and especially for that 'they affirm it to be a perilous matter to translate 'the text of the Holy Scripture, and therefore it 'cannot be wel translated. By which means they

'labour al they can to slaunder the translators, to 'find fault in some words of the translation, but 'themself wil never set pen to the book to set out 'any translation. They can, His Grace said, in 'their (y) constitutions provincial, under pain of 'excommunication, inhibite al other men to trans-'late them without the ordinaries of the provincial 'councils agree thereunto, but they wil be wel ware 'never to give counsail to set them out. Being in 'this their judgment far unlike the old fathers in the 'primitive church, who have exhorted indifferently 'al persons, as wel men as women, to exercise 'themselves in the Scriptures, which, by S. Hier-'ome's aucthoritie, be the Scriptures of the people. 'Yea, they be far unlike their old forefathers that 'have ruled in this realm, who in their times 'and in divers ages did their diligence to translate 'whole books of the Scriptures to the erudition of 'the laity, as yet at this day be to be seen divers 'books translated into the vulgar tongue, some by 'Kings of the realm, some by Bishops, some by 'Abbots, some by other devout godly fathers; 'though for the age of the speech and strangeness 'of the character of many of them, almost worn out 'of knowledge. In which books may be seen 'evidently how it was used among the Saxons to 'have in their churches read the four gospels, so 'distributed and picked out of the body of the 'evangelists books, that to every Sunday and 'festival day in the year they were sorted out to 'the common ministers of the church in their 'Common-Prayers to be read to their people. 'The Archbishop next shews what is done in the 'translation, and for what reasons it was under-'taken, as I have shewn before. He then reflects 'on Cardinal Hosius for altering the text of the 'Holy Scripture, to favour the popish doctrines of

(y) Tho. Arundel in concilio apud Oxon. An. 1407. Art. 7.

'satisfaction and praying to saints, and asks, 'What manner of translation may men look for 'at their hands, if they should translate the Scrip-'tures, to the comfort of God's elect, which they 'never did, nor be not like to purpose it, but rather 'studious onely to seek quarrels in other mens well-'doings, to pick faults where none are, and where 'any are escaped through humane negligence, 'there to cry out with their tragical exclamations, 'but in no wise to amend by the spirit of charity 'and lenity that which might be more aptly set. 'His Grace next adviseth the reader not to be 'offended with the diversitie of translators, nor 'with the ambiguity of translations. Since of 'congruence, no offence can justly be taken for 'this new labour, nothing prejudicing any other 'man's judgment by this doing; nor yet hereby 'professing this to be so absolute a translation as 'that hereafter might follow no other that might 'see that which as yet was not understood. In this 'point, the Archbishop added, it is convenient to 'consider the judgment of John [Fisher] once 'Bishop of Rochester was in, who thus wrote: '(z) It is not unknown, but that many things have 'been more diligently discussed, and more clearly 'understanded by the wits of these latter dayes, as 'wel concerning the Gospels, as other Scriptures, 'than in old time they were. The cause where-'of is, for that to the old men the ice was not 'broken, or for that their age was not sufficient 'exquisitely to expend the whole main sea of the 'Scriptures, or else for that in this large field of 'the Scriptures a man may gather some ears un-'touched after the harvest-men, how diligent so-'ever they were. For there be yet in the gospels 'very many dark places, which without all doubt 'to posterity shall be made much more open. For

(z) Articulo. xvii. contra Lutherum.

'why should we despair herein, seeing the gospel 'was delivered to this intent, that it might be ut-'terly understanded by us, yea to the very inch. 'Wherefore, forasmuch as Christ sheweth no less 'love to his church now than hitherto he has 'done, the authoritie wherof is as yet no whit 'diminished; and forasmuch as that Holy Spirit, 'the perpetual keeper and guardian of the same 'church, whose gifts and graces do flow as con-'tinually, and as abundantly as from the begin-'ning; who can doubt but that such things as 'remain yet unknown in the gospel shall be here-'after made open to the latter wits of our posterity 'to their clear understanding?'

The good Archbishop concludes this his preface with exhorting the readers 'oft to call upon the 'Holy Spirit of God, our Heavenly Father, by the 'mediation of our Lord and Saviour, with the 'words of the (*a*) octonary Psalm of David, who 'did so importunately crave of God to have the 'understanding of his laws and Testament; and 'humbly on their knees to pray to Almighty God 'with that wise King Solomon, in his very words, '*Sapient*, ix.'

15. Next to this preface follows A Prologue or Preface, in the English letter, made by Thomas Cranmer, late Archbishop of Canterbury. In the capital or initial letter C are included his arms, impaled with those of the see of Canterbury, and on the right hand of them in the back of the letter is placed the first letter of the Archbishop's name T.

16. A description of the yeeres from the creation of the world until this present yere 1568, drawen for the most part out of the holy Scripture, with declaration of certayne places wherinne is certayne diffrence of the yeres. In the inner margin are notes of the Archbishop's.

(*a*) Psal. cxix.

17. The order of the Books of the Old and Newe Testament. Then follows the firste booke of Moses, &c. divided into verses, as the Geneva translation, with contents before each chapter, and in the margin notes and scripture-references. Under the contents of the first chapter is a large wooden cut representing the history of the creation. The same method is observed in almost all the following books. After the second chapter is placed a little map of the kingdom of Eden, cut in wood. At the 8th verse of the 46th chapter is a hand pointing in the margin, and from thence to the end of verse 27 (*b*) inverted commas, as is done in several other places. Next the 27th chapter of Exodus follows a large representation of the Jews' tabernacle, sacrifices, &c. and the manner of their pitching their tents round about it. After verse 10. of the xviiith chapter of Leviticus are two tables thus entituled, i. *Degrees of kinrede which let matrimonie as it is set forth in the* xviii *of Leviticus.* ii. *Degrees of affinitie or alliance which let matrimonie as it is set forth, &c.*

After Deuteronomy follows, on a spare leaf,

The second Part of the Byble, conteyning these bookes,

The book of Joshua, &c. The booke of Job.

Underneath the names of the books is a copper-cut of the Earl of Leicester, of half length, in armour, holding a truncheon in his left hand. Underneath the picture is his motto, DROIT ET

(*b*) These were intended to distinguish those parts which were not to be read in churches. For it was now ordered by the Queen's *Admonition to all Ministers Ecclesiastical*, prefixed to the second tome of Homilies, that where it might so chance some one or other chapter of the olde Testament to fall in order to be read upon the Sundaies or Holyedayes, whiche were better to be changed with some other of the Newe Testament of more edification, the ministers should consider well of such chapters beforehand.

LOYAL, and on the right side of it is a tablet with
123
456 on it. Facing chap. xx. and xxi. of the book
789
of Joshua, is a small map of *the Division of the Lande of Canaan to the Children of Israel, that is to wyt by Moses unto two tribes and an halfe, &c.* The running-title of 1 Samuel, &c. is 1 Kinges on one page, and on the page over against it 1 Samuel, &c.

After Job follows,

The third Part of the Byble, contayning these bookes,

The Psalter, &c. Malachi.

Under these names of the books contained in this part is a wooden cut representing David playing upon his harp; and on the other side of the leaf is *A Prologue of St. Basil the great upon the Psalms,* in the initial letter of which, D, are Secretary Cecil's arms; and at the beginning of the first Psalm on the next leaf, in the place of the initial letter, is his picture engraven on a copper plate in his gown and furs, and holding in his left hand an Hebrew Psalter open, and having his right hand upon the letter B standing before him. On the chapiters of the pillars, betwixt which he stands, is his motto, COR VNVM, VIA VNA. At the end of the Psalter is a table entituled *Numerus secundum Hebræos,* or how the Psalms are numbered according to the Hebrews.

After the Prophecy of Malachias follows on a spare leaf,

The Volume of the bookes called Apocrypha, contayning these bookes following,

The thirde booke of Esdras, &c.

Underneath these names is a cut in wood representing the building of some fortress.

At the end of this volume is *A description of the holy Lande,* containinge the places mentioned in the

four Evangelists, with other places about the sea coastes: wherein may be seen the waies and iournies of Christe and his Apostles in Judea, Samaria, and Galilee, for into these three parts this land is divided. Under the map are the places specified in it, with their situation, by the observation of the degrees concerning their length and breadth.

On the next leaf is the frontispiece of the New Testament. Within a border cut in wood is the title of it thus;

¶ The

NEWE TESTAMENT

of our Saviour

Jesus Christe.

On the top of this border are the Queen's arms, with those of Ireland in a distinct shield on the right, and her crest quartered in another shield on the left. On each side are the emblems of religion and charity, and at the bottom, in an oblong tablet, supported by the supporters of the Queen's arms, a lion and a dragon are printed these words of the Apostle in English; *I am not ashamed of the Gospel of Christe, because it is the power of God unto salvation to al that believe,* Ro. i.

On the other side of the leaf is *A Preface into the Newe Testament,* written by the Archbishop, whose arms are placed in the initial letter T, as before the genealogical table before-mentioned, No. 2. Here the Archbishop observes, that 'in 'this booke of the Newe Testament is discoursed 'the whole misterie of our salvation and redemp-'tion, purchased by our Saviour Christe, here is 'his holy conception described, his nativitie, his 'circumcision, his whole life and conversation, 'his godly doctrine, his divine miracles, his death, 'his resurrection, his ascension, his sending of the

'Holy Spirit, his session in our fleshe on the right 'hand of his Father, making continual intercession 'to him for us. In this booke is contayned the 'fourme and order of his last judgment after the 'general resurrection of our bodies. These, saith 'his Grace, be the misteries of our faith, these be 'the groundes of our salvation; these be thus 'written that we should believe them, and by our 'belief should enjoy life everlasting.'

The Archbishop concludes this preface with once again admonishing the reader 'charitably to 'examine this translation of the newe Testament 'following; and not to be offended with diversitie 'of interpretation, tho' he find it not to agree with 'his wont text, or yet to disagree from the common 'translation: and exhorting the good English rea-'der not to be offended at seeing the holy scriptures 'in his own language as a matter newly seene: see-'ing that our own countryman, that venerable priest 'Bede, many years agone did translate St. John's 'Gospel into the vulgar tongue to the profite of the 'church, saith Cuthbert and Durham's story, who 'reporteth Bede's own saying, *I would not that my 'disciples should reade any lye, or spende their la-'bour after my departure without fruit.* Whiche 'thinge also the auncient lyfe of Bede doth testifie 'of him; *In these dayes of his sicknesse he did 'translate the Gospel of St. John into the Englishe 'tongue, saying with the Apostle;* I am detter to 'the learned and unlearned, I am made all to all. 'The rather he so did, saith William Malmesberi, '*Because this gospell, by the difficultie that is in it, 'doth so much exercise the wittes of the readers, 'therefore he did interpret it into the English 'tongue, and so did condescende to them which 'were not skilful in the Latin tongue.*'

After this *preface* follows *The Gospel by St. Matthewe,* to which, as to the other three gospels, is

prefixed a head-piece cut in wood, wherein is represented St. Matthew sitting with a book before him, supported by an angel, &c. So the Gospels by St. Mark, St. Luke, and St. John, and the Acts of the Apostles, have head-pieces before them, in which are represented their several authors.

Before St. Paul's Epistles is *A Cart or Cosmographie,* cut in wood, *of the peregrination or journey of St. Paul, with the destance of the myles;* and underneath, *The order of tymes.*

At the beginning of the Epistles to the Romans and Titus is a head-piece, wherein is represented St. Paul sitting with a letter in his hand, as if he was giving it to the person that stands before him.

In the book of the Revelation are figures, cut in wood, of the most remarkable things in that book, twenty in number.

After this book is printed FINIS, and then *A Table to finde the Epistles and Gospels read in the Churche of England on Sundays, and another of Epistles, &c. which are used to be read on divers Saints days in the yere.* After which is added,

Imprinted at London in Powle's Church-yarde, by Richard Jugge, Printer to the Queen's Majestie.

Cum privilegio Regiæ Majestatis.

Underneath is the following symbol cut in wood. Within an oval is a pelican standing in her nest, with her young ones at her breast drinking her blood, which she lets out with her bill. Round her, within two oval lines, PRO LEGE, REGE ET GREGE. Within two other oval lines, without these, LOVE KEPYTH THE LAWE, OBEYETH THE KYNG, AND IS GOOD TO THE COMMEN-WEALTH. On the right hand is the emblem of PRVDENCE, and on the

left that of IUSTICE. Underneath, these two Latin verses:

Matris ut hæc proprio stirps est satiata cruore
Pascis item proprio, Christe, cruore tuos.

In this Bible the several additions from the vulgar Latin, inserted in the Great Bible in a small letter, are all omitted; particularly the *three* verses which were added to Psalm xiv. and printed in a smaller letter. Verse 7. of 1 John v. which was before distinguished by its being printed in a different letter, is here printed without any distinction. The chapters, as I intimated before, are divided into verses, as in our present Bibles, and the initial letters of the several translators or reviewers' names and titles, printed at the end of the portions they revised, so far as the 1 Corinthians. In the margin are short notes and scripture-references. For a specimen of this translation:

1 Sam. vi. 4.	is rendered	*five golden emerods.*
Acts viii. 27.		*an eunuch.*
1 Tim. iv. 14.		*by the auctority of eldership.*
1 Peter ii. 13.		*as having the preeminence.*

In the Great Bible aforementioned Acts xxvii. 14. is translated thus: *But anone after there arose against their purpose a flawe of wynde oute of the northe-easte.* This is here altered thus: *But not long after there arose——————out of the north-east, which is called Euroclydon.* So the Great Bible had translated 2 Tim. iii. 16. *All Scripture, geven by inspiration of God, is profitable;* which in this revision is thus changed: *All Scripture is given by inspiration of God and is profitable.* And yet the

Archbishop himself, in his preface to the Old Testament, thus Englishes it: *All the whole Scripture inspired from* GOD *above is profitable to teach.* What is objected to this translation is, that (c) 'it is not so exact as it should be, since in the Old 'Testament it does not always strictly follow the 'Hebrew verity, and in some places is on purpose 'accommodated to the Greek; and on that ac-'count is disfigured with diverse errors.' But to any one who peruses it with care, will this censure appear to be not very well grounded. For instance, Exod. vi. 1. is here thus rendered: *Now thou shalt see what I will do unto Pharao: for* in a mighty hand *shall he let them go, and* in a mighty hand *shall he drive them out of his land.* In the Hebrew what is here translated *in a mighty hand* is the very same in both places. Accordingly Ainsworth renders it *by a strong hand.* But now the LXX in the *first* place translate the words *in a strong hand,* and in the *second, a lofty arm.* In this perhaps these translators may be thought to follow the LXX too closely, in that they translate the words *in* a strong hand, and not *by* or *with,* which is better English. So again in Exodus xv. 1. in the Hebrew it is, *the horse and his rider hath he* thrown into *the sea.* So it is in the LXX. But these translators render it, *overthrown in the sea,* as if they here followed the Great Bible, where it is so translated. But I do not intend here to criticise on this translation any further, than to shew the nature of it in general. Only I would observe, that it seems to have fared somewhat the worse through the intemperate zeal of the sticklers for the Geneva translation, and Broughton's ambition of being employed in making a new one.

The next year, 1569, was published a (d) se-

(c) Arnold Bootius, Kemp. (d) Penes John Kennet of Margate.

cond edition of this Bible, in a thick 4to, by Richard Jugge, the Queen's printer, in a small black letter, in two columns, and the number of the verses intermixed. On the upper part of the title-page is engraved the picture of Queen Elizabeth sitting on a throne, with the emblems of *justice* on one side, and *mercy* on the other, holding her crown on her head. A little lower are the emblems of *fortitude* and *prudence* reaching out their hands to uphold her throne; between whom is an oblong blank, in which is printed *The holi bible.* At the bottom is represented a (*e*) minister bare-headed, and habited in a sort of chimere, preaching to a small audience of men and women, sitting for the most part on benches with their bonnets on, and Bibles in their laps. On the right hand of the pulpit, just under it, sits one by himself, in his gown and furs, and holding his Bible in his hand on his left knee, and underneath all, GOD SAVE THE QUEEN.

After this title-page follows an Almanack and Morning and Evening Prayer: with the Creed commonly called Athanasius's, and the Prayers for raine, &c. Next a Preface, the same with that before the edition 1568, and an Analysis of the Bible. Over the first chapter of Genesis is a head-piece, in which is represented the creation of the world. The initial letter of this chapter is set within Archbishop Parker's arms, impaled with those of the see of Canterbury. In chap. II. where Paradise is described, is a cut of it, with this title, *This figure is spoken of in the tenth verse of this chapter before, and represents the situation of God's garden,* with

(*e*) In the same cut in Archbishop Parker's Antiquities, &c. it is the Archbishop himself who is represented preaching, dressed in his episcopal habit, and with his square cap on his head. See Strype's Annals of the Reformation under Queen Elizabeth, vol. II. p. 460.

an encomium and explanation of it underneath. In Leviticus, at chap. xviii. are placed *two* tables, the one entitled, *Degrees of kindred which let Matrimony as it is set forth* Levit. xviii; the other, *Degrees of Affinity or aliaunce which let Matrimony as it is set forth* Levit. xviii. At Numb. xxxiii. is a chart, shewing the way that the people of Israel passed, the space of XL years, from Egypt through the deserts of Arabia, till they entered into the Land of Canaan, &c. Before the Book of Joshua stands the picture of a pelican feeding her young ones with her blood, and on each side *prudence* and *justice*, and underneath this Latin distich, as in the edition 1568.

Matris ut hæc proprio stirps est satiata cruore
Pascis item proprio, Christe, cruore tuos.

In the initial letter A are the arms of the Earl of Leicester, with his motto, DROIT ET LOYAL. At the end of chap. xv. is a map of the division of the land of Canaan to the children of Israel. After the Books of Chronicles is a piece entitled, *A very profitable declaration for the understanding of the Histories of Esdras, Nehemiah, Esther, Daniel, &c.* It stands in three columns thus:

That which happened to the People of Israel, during these Monarchies.	*The Monarchy of Babylon.*	*Of the Years that the Monarchs of Persia reigned, &c.*

Before the Book of Psalms, which begins the third part of the Bible, is a prologue of St. Basil the Great, a sentence or two of St. Augustine's, and an advertisement to the reader, not to be offended though he findeth the Psalms of this trans-

lation following not so to sound agreeably to his wonted words and phrases as he is accustomed with: after which follow general notes concerning all the Psalms. In the margin are placed the distinctions of Morning and Evening Prayer. In the initial letter B of the first Psalm are the arms of Sir William Cecil, with his motto, *Cor unum, Via una.*

Next the Old Testament follows the volume of the books called Apocrypha. Before the first Book of Machabees is A necessarie Table for the knowledge of the State of Juda, &c.

The title before the New Testament is, within a border cut in wood,

The New Testament of our Lord and Saviour Jesus Christ, 1569.

Cum privilegio.

Next to it is, *A Description of the Holy Land,* &c. and on the other side of the leaf, *A Table to make plain the difficulty that is found in St. Matthew and St. Luke touching the generation of Jesus Christ, &c.* At the xxvi chapter of St. Matthew is another table for the better understanding of the Relations of our Saviour's passion by the several Evangelists. At the end of the Acts is a map entitled, *The Cart Cosmographie of the Peregrination or Journey of St. Paul, &c.* and the Order of Times. After the end of the New Testament are *Two Tables to fynde the Epistles and Gospels read in the Church of England on Sundays and Holidays.* At the end of which is,

Imprinted at London in Powles Church-yard by Richard Jugg, Printer to the Queen's Majestie.

Cum privilegio Regiæ Majestatis.

On the next leaf are noted the *faultes escaped in printing,* which are but twelve in all.

Then follow the Psalms in Metre, *Imprinted at London, by John Day, over Aldersgate.* At the

end of which, are added divers good prayers. 1569.

This translation or revision being thus finished and printed, the Archbishop's next care was to get it introduced into the several churches of the kingdom, to be used there. In the (*f*) *Articles therefore to be enquired of within the Diocese of Canterbury, in the ordinary Visitation of the Most Reverend Father in God, Matthew, by the Providence of God, Archebyshop of Canterbury, &c. in the Yeare of oure Lord* 1569, Enquiry was made of the churchwardens, *Whether they had in their parish-churches———the Bible in the largest volume.* The design of this seems to have been, to know what churches were yet unprovided of the English Bible. Accordingly in the convocation of the province of Canterbury, which met April 3, 1571, a canon was made, that (*g*) 'the churchwardens 'should see, that the Holy Bible be in every 'church in the largest volume (if it might con-'veniently be) such as were lately imprinted at 'London.' It was likewise ordered, that 'every 'Archbishop and Bishop, every Deane and chiefe 'Residentiary, and every Archdeacon, should 'have one of these Bibles in their cathedrals and 'families.'

Accordingly the next year, 1572, was published a (*h*) second edition, in folio, of this Bible, on the same fine paper and letter with the former, but with some few alterations and additions.

1. In the inner margin of the Kalendar are printed in circles, the representations of the xii signs of the zodiac.

2. Facing the xx. and xxi. of Joshua is a fair

(*f*) Imprinted at London, by Reginald Wolfe.

(*g*) Liber disciplinæ ecclesiæ Anglicanæ Anno 1571. tit. Æditui ecclesiarum et alii selecti viri.

(*h*) Penes D. J. Gray, M. D. apud Cantuarienses.

map of the land of Canaan, with Secretary Cecil's coat of arms engraven on it.

3. There is an Almanack for 38 years, beginning 1572, and ending 1610.

4. To the first book of Esdras, or Ezra, is prefixed, 'A very profitable declaration for the understanding of the Histories of Esdras, Nehemias, Esther, Daniel, and divers other places of Scripture very darke by reason of the discorde that is among Historiographers, and among the expositours of the Holy Scriptures, touching the successive order of the Kynges or Monarchies of Babilon and of Persia: of the yeeres that the said Monarchies lasted from the transmigration of the Jews under Nebuchodonosor until the Monarchie of the Greekes: and of the confusion that is in the names of the Kinges of Persia.'

5. The Psalter is printed in two columns. In that on the right hand is printed this new translation in the Roman letter, with the words that are not in the Hebrew, printed in the English letter. In the other column is the translation of the Great Bible in the English letter. The reason of this seems to have been, that at this time, the Psalter was not printed with the Book of Common-Prayer, &c. as it is now, but was read out of the Bible.

6. Under the names of the books in this part, printed in the title-page before the Psalter, is Secretary Cecil's picture, as described before; and on the other side of the leaf, his arms in the initial letter D.

7. In the initial letter of the Prophecy of Jeremiah is Lord Leicester's coat of arms within the garter.

8. After the Prayer of Manasses King of Judah, follows, 'A necessary Table for the knowledge of the state of Judah from the beginning of the Mo-

'narchy of the Greekis (where the Table that is set 'forth upon Esdras endeth) until the death and pas-'sion of Jesus Christ.'

9. Next, the description of the Holy Land; at the end of the Apocrypha, is, 'A Table to make 'plain the difficultie that is found in St. Matthewe 'and St. Luke, touching the generacyon of Jesus 'Christe the sonne of David, and his right succes-'sor in the kingdom: which description beginneth 'at David and no higher, because the difficultie is 'only in his posteritie.'

10. Before the Epistles of St. James and St. Peter are their pictures cut in wood.

11. To the Book of the Revelations is prefixed a leaf, in which are placed altogether the several figures which in the former edition are in their proper places in the book.

After the two tables of the Epistles, &c.

Imprinted at London in Powles Churche-yard, by Richard Jugge, Printer to the Queene's Majestie.

1572.

Cum privilegio Regiæ Majestatis.

But notwithstanding this care of the Archbishop's to provide the several churches, &c. with the Bible in English, and that he was backed with the authority of the Queen, who ratified the canons passed by the convocation, and privileged the impression, there were yet, it seems, many churches, even in the Archbishop's own small diocese of Canterbury, which were some years after this without any Bible. Thus I find it entered in the fore-mentioned book of accounts of the church-wardens of Crundal, in 1585,

Paid for lack of a Bible at Canterbury, 1*s.* 3*d.*

In 1570 and 1573, was this Bible again printed in 4to by Jugge.

In 1574, it was reprinted in folio. In it was printed *the summe of the whole Scripture: The division of the Bible into two Testaments;* at the end of which is this note, that *suche parts and chapters whiche be marked and noted with semi-circles* c *at the head of the verse or lyne, with such other Textes, may be leaft unread in the publick reading to the people, that thereby other chapters and places of the Scripture making more to their edification and capacitie may come in their roomes, &c.*

In 1575, it was again printed in quarto, without the Apocrypha, and with fewer marginal references.

In 1584, and 1595, were printed other editions of this Bible, in a large folio, and the black letter, with the following title:

The Holy Bible: conteyning the Old Testament and the New. Authorised and appointed to be read in churches.

All the wordes of my mouth are righteous, there is no frowardnesse nor falshoode in them.

They are all plaine to such as wil understand, and right to them that find knowledge. Prov. viii. 8, 9.

Imprinted at London by the deputies of Christopher Barker, Printer to the Queene's Majestie.

Anno ———

After the title-page follows:

A Prologue or Preface made by Thomas Cranmer, sometime Archbishop of Canterbury, beginning thus:

The whole Scripture of the Bible is divided into two Testaments, the Olde Testament and the New; which book is of divers natures, some legall, some historicall, some sapientiall, and some prophetical. The olde teacheth by figures and ceremonies, that the lawe was given terribly in lightning and thundering, to induce the people to the observance thereof by feare. The new Testament came in

more gloriously with the gentle name of the Gospel and good tidings, to induce men to observe it by love. ————*After which follows an Analysis of the Old and New Testament.*

An Almanacke, beginning 1580, and ending 1611.

Of the Golden Number. The use of the Epact.
The Epact. Kalendar.

After the second Book of Chronicles, is *A verie profitable declaration for the understanding of the histories of Esdras, Nehemias, Esther, Daniel, and divers other places of Scripture very darke by reason of the discord that is among Historiographers, and among the expositors of the holy Scriptures touching the successive order of the Kings or Monarchies of Babylon and of Persia: of the yeeres that the sayde Monarchies lasted from the transmigration of the Jewes under Nabuchodonosor, untill the Monarchie of the Greekes, and of the confusion that is in the names of the Kings of Persia.*

The Book of Psalms is according to the translation of the GREAT BIBLE only, that of the Bishops' translation being now quite omitted, to save expense, I suppose, though when this saving humour begun, I do not find.

The title of the New Testament is:

The Newe Testament of our Saviour Jesus Christ.

Rom. 1. *I am not ashamed of the Gospell of Christ, because it is the power of* GOD *unto salvation to all that believe.*

Imprinted at London, by the Deputies of Christopher Barker, Printer to the Queen's Majestie.

Anno 1595.

Next this leaf is, *The description of the holy Land, containing the places mentioned in the foure Evangelists, with other places about the sea-coasts; Wherein may be seene the wayes and iourneys of Christ and his Apostles in Judea, Samaria, and*

Galilee; for into these three parts this land is divided. Under which is a small map cut in wood.

On the other side of the leaf is, *A Table to make plaine the difficultie that is found in S. Matthew, and S. Luke, touching the generation of Jesus Christ the sonne of David, and his right sucessour in the Kingdome: which description beginneth at David and no higher, because the difficultie is only in his posteritie.*

At the end of St. Matthew's Gospel is *A Table for the better understanding of the* xxvi *chapter of S. Matthew, the* xiii *of S. Marke, the* xxii *of S. Luke, and the* xix *of S. John.*

At the end of the Acts of the Apostles is *The Chart Cosmographie of the Peregrination or Journey of S. Paul, with the distance of the miles,* cut in wood: and on the next page is *The order of times.*

Another edition of this Bible was printed 1602, in folio, by Robert Barker, the Queen's printer, with a frontispiece and title different from the editions 1568 and 1572. At the top of the border is the word *Jehovah,* in Hebrew letters, within a glory bounded with a cloud, out of which goes a right hand, on the fore-finger of which hangs, in a ring, a book clasped, with this inscription, VERBUM DEI MANET IN ÆTERNUM. On the two sides of the title, about the middle, are the letters E. R. with a rose and crown over them. At the bottom is a table supported by two cherubims, within which are these sentences of Scripture.

Prov. viii. 8. *All the wordis of my mouth are righteous, there is no frowardness nor falshoode in them.*

9. *They are all plaine to such as will understande, and right to them that finde knowledge.*

Within this border is this title; *The Holy Bible;* conteyning the Old Testament and the New. *Authorised and appointed to be read in Churches.*

In all these later editions the Psalter is according to the translation of the Great Bible, and the Psalms are pointed as they are to be said or sung in churches, with the days of the month, and the distinction of morning and evening prayer, as in our Common-Prayer Books. Of this Bible I observe, that the editions of it are mostly in folio and in quarto. I never heard of but one in 8vo. viz. 1569, in a small black letter, and the New Testament alone in 8vo. 1613. The reason of this I suppose, was, that this Bible was principally designed for the use of churches; and that the Geneva translation was commonly used in families, &c.

In 1571, was published by Arthur Golding, an Essex gentleman, the (*i*) Psalter in English, with a translation of Mr. Calvin's Commentaries upon it. To every Psalm are prefixed large contents; the following Psalm is a specimen of the translation.

Psalm 1.

1. Blissed is the man that walketh not in the counsell of the ungodly, and standeth not in the way of the wicked, and sitteth not in the seat of the scorners.

2. But delighteth in the law of the Lord, and occupieth himselfe in his law day and night.

3. And he shal be like a tree planted by the river's syde, which shall yelde his frute in dew season, and whose leafe shall never fall awaye: and whatsoever he doeth, it shall prosper.

4. So are not the ungodly, but as the chaffe which the wynde scattereth.

(*i*) Imprinted at London by Thomas East and Henry Middleton, for Lucas Harrison and George Byshop, Anno Domini, M.D.LXXI. 4to.

5. Therfore shall not the ungodly stand in judgment, nor the wicked in the congregation of the rightuouse.

6. For the Lord knoweth the waye of the rightuouse, and the way of the ungodly shal perishe.

I next proceed to give an account of the most remarkable editions of the Bible, &c. which I have before said was translated and printed by some English refugees at Geneva, in the years 1557 and 1560, in 12mo. and 4to. *Eight* years after it was again printed in 2 vol. folio, and again at Geneva 1570, fol. and again at London, fol. and 4to. 1572, and in 4to. 1575, 1576.

Of this last I have seen a copy in a large 4to. with this title:

The Bible: that is the Holy Scriptures conteined in the Olde and Newe Testament. Translated according to the Ebrewe and Greke, and conferred with the best translations in divers languages, with most profitable annotations upon all the harde places, and other thinges of great importance, as may appeare in the Epistle to the Reader.

Feare ye not, stand still and behold the salvation of the Lord which he will shew to you this day. Exod. xiv. 13.

Great are the troubles of the righteous: but the Lord delivereth him out of them all. Psal. xxxiv. 19.

The Lord shall fight for you, therefore hold you your peace. Exod. xiv.

Imprinted at London by Christopher Barkar, dwelling in Powles Churche-yard, at the signe of the Tigres head. 1576.

Cum privilegio.

Then follow:

1. The Dedication, To the most vertuous and noble Queene Elizabeth, Queene of England, France, and Ireland, &c. Grace and Peace from God the Father through Christ Jesus our Lorde.

2. A Preface, To our beloved in the LORD the Brethren of England, Scotland, Ireland, &c. Grace, Mercie and Peace through Christ Jesus.

3. The order of the yeres from Paul's Conversion, shewing the time of his peregrination, and of his Epistles written to the Churches.

4. A Table conteining the Cycle of the Sunne, Dominical Letter, Leape-yere, Easter, Rogation Sunday, Golden Number, Indiction, and Epact, serving for 28 yeres. It begins 1576, and ends 1603.

5. Of the Cycle of the Sunne, why it was ordeined, a perpetual rule to finde it out, with the Sunday Letter, and Leape Yeres.

6. A Rule to finde out Easter for ever.

7. Of the Golden Number.

8. How to find the Indiction Romane.

9. Of the Epacte, and thereby to know the change of the Moone.

10. A supputation of the Yeres of the World, from the Creation thereof unto this present Yere 1576, according as it is counted by D. M. Luther.

11. The Kalendar; in which in a large column are noted several historical notes of what happened on such days of the months, and some of the festivals. Thus against March iii. is placed this note: The Temple of Jerusalem buylt, finished and holied 515 yeeres before Christ, Esd. 6. Against August 27. Religion reformed according to GOD'S expresse truth in the most renowned citie of Geneva 1535. The Festivals noted are Circumcision of Christ, Conversion of St. Paul, which is placed against January 28. Purification of the Virgin Mary, Nativitie of John Baptist.

12. The Names and Order of all the Bookes of the Old and Newe Testament; with the nomber of their Chapters, and the Leafe where they beginne.

Then follows the Old Testament and Apocrypha.

At Leviticus xviii. are two tables: I. *Of Consanguinity hindring Marriage.* II. *Of Affinity hindring Marriage.*

The Newe Testament of our Lord Jesus Christ, conferred diligently with the Greeke and best approved translations in divers languages.

Feare ye not, stand still and beholde the salvation of the Lord which he wil shewe to you this day, Exod. xiv. verse 13.

Great are the troubles of the righteous, but the Lord delivereth him out of them all; Psalm xxxiv. 19.

A wooden cut, representing the Israelites passing through the Red Sea, and the Egyptians following them.

Exod. 14. ver. 14. *The Lord shal fight for you; therefore holde you your peace.*

Imprinted at London by Christopher Barkar, dwelling at Powles Church-yard at the signe of the Tygre's head.

1576.

Cum privilegio.

Next follows, The description of the Holie Land, conteining the places mentioned in the foure Evangelists, with other places about the sea-coasts, wherein may be seene the waies and journeys of Christ and His Apostles in Judea, Samaria, and Galile, for into these three partes this land is devided. Underneath is a small map cut in wood, and beneath it,

The places specified in this Mappe, with their situation, by the Observation of the degrees concerning their length and breadth.

Betwixt the xxviith and xxviiith chapters of the *Actes of the Apostles* is pasted in a map cut in wood, which is entitled, *The description of the Countries and Places mentioned in the Actes of the*

Apostles, from Italie on the West part unto the Medes and Persians towards the East, conteining about 2200 mile in length. The which description serveth for the peregrination of St. Paul and other of the Apostles, and for the understanding of manie things conteined in this booke; viz. The Acts of the Apostles.

At the bottom of the map are,

The Names of the Ysles and Countries mencioned in this mappe.

The Townes specifyed in this mappe, and their situation, with the observation of the length and breadth.

At the end of the New Testament,

The Order of the Yeres from Paul's Conversion, shewing the Time of his Peregrination and of his Epistles written to the Churches.

A briefe Table of the Interpretation of the proper Names which are chiefly founde in the Olde Testament, &c.

A Table of the principall things that are conteyned in the Bible, after the order of the Alphabet, &c.

A perfite supputation of the Yeres and Times from Adam unto Christ, prooved by the Scriptures after the collection of divers Authors.

FINIS.

Joshua, chap. I. ver. 1.

Let not this Booke of the Lawe depart out of thy mouth, but meditate therein day and night, that thou mayest observe and do according to al that is written therein: for then shalt thou make thy way prosperous, and then shalt thou have good successe.

To every book is prefixed what is called The Argument, or an account of the book; and to the several chapters their contents. In the margins are

scripture-references, and short notes either explaining the text or containing some useful remark. For example: Matt. xviii. 24.————*which ought him* io *thousand talents.* The marginal note here is, *A common talent was valued at threescore pound: some also were greater, and some lesse.* Romans xiii. 2. they that resist shall receive to *themselves iudgement.* The note in the margin is, *Not only the punishment of the iudges, but also the vengeaunce of* GOD. So ver. 5.——*but also for conscience sake.* The note is, *For no private man can contemne that government which* GOD *hath appointed, without the breach of his conscience.* So in the Old Testament, Exod. i. 19. the note is, *their,* the midwives, *disobedience* to the King of Egypt, in preserving alive the men children, *was lawful, but their dissembling evil.* 2 Chron. xv. 16. *And king Asa deposed Maachah his mother.* The note is, *Or grandmother: and herein he shewed, that he lacked zeale: for she ought to have died both by the covenant and by the Lawe of* GOD: *but he* [*Asa*] *gave place to foolish pitie, and would also seme after a sort to satisfie the Law.*

In the Old Testament are wooden cuts in their proper places, representing,

1. The situation of the Garden of Eden.
2. The Form of the Ark.
3. The Egyptians pursuing the Israelites.
4. The Mercy Seat.
5. The Tables of the Shew-bread.
6. The Candlestick.
7. The first covering of the Tabernacle.
8. The Curtaines of Goates Heare.
9. The Tabernacle.
10. The Altar of Burnt-Offering.
11. The Garments of the High-Priest.
12. The Altar of Sweete Perfume.
13. The Laver of Brasse.

14. The Tabernacle erected, and the Tents pitched round about it.

15. A Mappe, declaring the way which the Israelites went for the space of 40 Yeeres from Egypt through the Wildernesse of Arabia, until they entered into the Land of Canaan, as it is mentioned in Exod. Nomb. and Deut. It conteyneth also the 42 Places where they pitched their Tentes, which is mentioned Nomb. xxxiii. with the observation of the Degrees concerning the length and the breadth, and the Places of their Abode set out by Nombers.

16. A Mappe of the Land of Canaan, Josh. xiv.

17. The Temple uncovered, 1 Kings vi.

18. The Temple covered.

19. The first Figure of the King's House in the Wood of Lebanon.

20. The second Figure of the same House.

21. The Forme of the Piller, 1 Kings vii. 16.

22. The Sea or Great Caldron.

23. The Forme of the Caldrons.

24. The Royal Throne of Salomon, 1 Kings x.

25. The Vision of Ezekiel, Chap. 1.

26. The Description of the Figure which begineth Ezekiel xl. 5.

27. The Figure of the Temple.

28. The Figure of the Altar, Chap. xliii.

29. The Forme of the Temple and Citie restored at the end of Ezekiel.

In the epistle to the reader, to which the title-page refers, the translators tell us, that 'they thought 'they could bestowe their labours and study in no-'thing which could be more acceptable to God 'and comfortable to his church than in the trans-'lating of the holy scriptures into our native tongue: 'that albeit divers heretofore have endeavoured to 'atchieve this, yet considering the infancie of those 'times and imperfect knowledge of their tongues, in

'respect of the ripe age and clere light which God 'had then revealed, the translations required great-'ly to be perused and reformed: that therefore they 'had been for the space of *two* years and more 'day and night occupied in making this transla-'tion; and that they had been encouraged to take 'so much pains by the ready wills of such, whose 'hearts God likewise touched not to spare any 'charges for the furtherance of such a work; the 'great opportunitie and occasions by reason of so 'many godly and learned men, and such diversities 'of translations in divers tongues: and according-'ly had by all meanes indeavoured to set forth 'the puritie of the word, and right sense of the 'Holy Ghost, for the edifying of the brethren in 'faith and charitie. And as they chiefly observed 'the *sense*, and laboured alwaies to restore *it* to all 'integrity, so they had, they said, most reverently 'kept the proprietie of the wordes, and had in ma-'ny places reserved the Hebrew phrases. Yet lest 'either the simple should be discouraged, or the 'malicious have any occasión of iust cavil, seeing 'some translations reade after one sort, and some 'after another, they had in the margent noted that 'diversitie of speech or reading; and where the 'Ebrew tongue seemed hardly to agree with ours, 'there they noted it in the margin, and used that 'which was more intelligible. They likewise al-'tered the Ebrewe names from the olde text, and 'restored them to the true writing and first original. 'And whereas the necessitie of the sentence requir-'ed any thing to be added, as such was the grace 'and proprietie of the Ebrewe and Greeke tongues, 'that it cannot be understoode of them that are not 'wel practised therein, but either by circumlocu-'tion or by adding the verb or some word, they 'had put what was so added in the text with ano-

'ther kind of letter, that it might easily be distin-
'guished. As touching the division of the verses,
'they had followed, they said, the Ebrewe exam-
'ples, which had so distinguished them even from
'the beginning. They likewise noted and distin-
'guished, by a particular mark, the principal mat-
'ters; and added arguments, both for the booke
'and the chapters, and numbers of the verses, and
'set over every page some notable worde or sen-
'tence, for the helpe of the memorie, and direct-
'ing to the chiefe point there mentioned: they al-
'so endeavoured, by the diligent reading of the
'best commentaries, and by conference with the
'godly and learned brethren, to gather briefe an-
'notations upon all the hard places: and wheras
'certaine places in the bookes of Moses, of the
'Kinges, and of Ezekiel, seemed so darke, that by
'no description they could be made easie to the
'simple reader, they had so set them forth with
'figures and notes, that by the perspective, and as
'it were by the eye, they might sufficiently knowe
'the true meaninge of all such places. They also
'added certaine maps of cosmographie for the per-
'fect understanding of the places and countries
'partly described, and partly occasionally mention-
'ed in the Old and New Testament. Last of all
'they adjoined two most profitable tables, as has
'been already more particularly shewn; so that no-
'thing, as they trusted, that any could justly desire
'was omitted.'

The next year, 1577, was there another edition of this Bible in 4to, and the year following, 1578, it was printed in a middling folio, with the following title:

The Bible, translated according to the Ebrew and Greeke, and conferred with the best Translations in divers Languages.

With most profitable annotations upon all the hard places, and other things of great importance, as may appeare in the Epistle to the Reader.

Whereunto is added the Psalter of the common Translation agreeing with the Booke of Common-prayer.

Josh. i. 8. *Let not this Booke of the Law, &c.*

Imprinted at London by Christopher Barker, Printer to the Queen's Majestie.

Cum Gratia & privilegio Regiæ Majestatis.

Next to this title is,

1. The Dedication to the Queen and Preface to the Reader, as in the edition 1576.

2. Archbishop Cranmer's Prologue.

3. A Table of the Genealogy of Adam down to Christ.

4. Proper first Lessons for Sundays throughout the year, and some second Lessons.

5. Lessons proper for Holy-days.

6. The Order how the rest of the holy Scripture, beside the Psalter, is read.

7. A brief declaration of the Terms beginning and ending.

8. A Table for the Order of the Psalmes.

9. What Holy-dayes to be observed, and none other.

10. An Almanack, beginning 1578, ending 1610.

11. The Kalendar. At the bottom of every month are historical notes of what happened on such and such days of the month. For instance, under January, N. 1. firste day, Noah, after he had been in the Ark 150 dayes, began to see the Toppes of the high mountaines, Gen. vii. 24.

N. 22. The Duke of Somerset, as upon this day, was beheaded, 1552.

Under August, N. 27. Religion, as on this day, was reformed, &c. as in edit. 1576. The same historical notes are in the folio edition, 1583.

12. The Booke of Common-Prayer, &c.

Then follows the Old Testament, in which the Psalter is printed in a double column, as in the edition of the Bishops' Bible 1568. The outer column in the white letter is the Geneva translation, the inner one in the black letter is the common one in the Liturgy; but in a folio edition, 1583, is the common Psalter only. Before the New Testament is a little map of the Holy Land, as in Christ's time, with an index, at the bottom, of the places therein specified.

At the end is, *The summe of the whole Scripture of the Bookes of the Olde and New Testament.*

Imprinted at London by Christopher Barker, Printer to the Queen's Majestie, 1578.

Cum privilegio Regiæ Majestatis.

A brief Table of the interpretation of proper names, and another of the principal things conteyned in the Bible, as in the edition 1576.

A perfite supputation of the Yeeres and Times from the Creation of the World unto this present yeere of our Lord GOD 1578, *proved by the Scriptures after the Collection of divers authours.*

FINIS.

In (*k*) 1576 was published, in 8vo, by Laurence Tomson, an Under-Secretary to Sir Francis Walsingham, one of her Majesty's Principal Secretaries of State, the New Testament of this translation, with some variations in the text, and a translation of *Beza's Briefe Summaries of doctrine upon the Evangelists and Acts of the Apostles, and the Methode of the Epistles of the Apostles*; to which he added in the margin, short expositions on the phrases and hard places taken out of Beza's large Annotations,

(*k*) Imprinted at London by Christopher Barker, dwelling in Poule's Church-yard, at the Sign of the Tigre's Head, 1576.
Cum privilegio. Sion Coll. Library.

and Joachim Camerarius, and P. Loselerius Villerius. And these, together with the Annotations of Francis Junius on the Revelation, were afterwards in some editions of this Bible printed with the New Testament, which has the following title:

The New Testament of our Lord Jesus Christ, translated out of Greek by Theod. Beza.

With briefe summaries and expositions upon the hard places by the said Authour, Joac. Camer. and P. Loseler. Villerius. Englished by L. Tomson.

Together with the Annotations of Fr. Junius upon the Revelation of St. John.

Imprinted at London by the Deputies of Christopher Barker, Printer to the Queene's most excellent Majestie.

(*l*) 1599.

This edition of Tomson's is dedicated by him To the right honourable M. Francis Walsingham, Esquier, one of the principall Secretaries to hyr excellent Majestie, and of hir Highnesse privie Councell, and to the right worshipfull M. Francis Hastings.

The New Testament being thus printed with the afore-mentioned title, gave occasion to the Rhemists to conclude it was a translation of Beza's Latin Testament.

Two years (*m*) after were published by one R. Fitz-Herrey, as collected by him, *Two right profitable and fruitfull Concordances, or large and ample Tables Alphabeticall.* The first containing the interpretation of the Hebrew, Caldean, Greek, and Latin words and names, scatteringly dispersed throughout the whole Bible, with their common places following every of them: The second comprehending all such other principal words and mat-

(*l*) This same year was published in 8vo an edition of this Bible, printed by the Queen's printers, *cum privilegio*, in which all the notes are omitted, but the arguments of the several books are continued, and the Apocrypha added. *Penes me.*

(*m*) 1578.

ters as concern the sense and meaning of the Scriptures, or direct unto any necessary and good instruction. These two Tables, the title informs us, *would serve as well for the translation called Geneva, as for the other authorized to be read in churches.* Accordingly they were printed with the Geneva Bible in several editions of it, and with the new translation of King James's; but I have not met with them in any edition of the Bible of the Bishops' translation, which was now the translation authorized to be read in churches.

In the year 1583 was published another edition of the (*n*) Bible of the Geneva translation, by the Queen's printer, Christopher Barker, in a very large folio. Next the title-page is,

1. A dedication to the most vertuous and noble Lady Elizabeth, Queene of England, France, and Ireland, &c.

2. To the deligent and Christian Reader.

3. A Prologue or Preface made by Thomas Cranmer, sometime Archbishop of Canterbury. At the bottom of this Prologue is the following note: *I have here, gentle reader, before this translation of the Bible, at the request of diuers learned, set downe this notable preface (conteyning both the necessarie and also the profitable use of the Scriptures) as well for the godly exhortations and louing admonitions therein given, as also for the reteyning among us the memorie of that excellent and worthy Martyr T. C. sometimes Archbishop of Canterbury.*

4. This Table setteth out to the eye the Genealogie of Adam, so passing by the Patriarchs, Judges, Kings, Prophets and Priests, and the Fathers of their time, continuing in lineal descent to Christ our Saviour.

5. An Almanack for 33 years, beginning 1578.

6. The Kalendar.

(*n*) Penes D. Courthop of Stodmersh.

7. The names and order of all the Bookes of the Olde and New Testament, with the number of their Chapters, and the Leafe where they begin.

8. Howe to take profite in reading of the Holy Scripture.

9. The summe of the whole Scripture of the Bookes of the Olde and Newe Testament.

10. (*o*) Certaine questions and answeres touching the doctrine of Predestination, the use of God's Worde, and Sacraments.

11. Of the incomparable Treasure of the Holy Scriptures, with a Prayer for the true use of the same.

Here is the springe where waters flowe to quench our heate of sinne, &c.

12. A large cut in wood of the Creation.

Then follow the Books of the Old Testament, the Apocrypha, and the New Testament: Next after the title of the New Testament is a Description of the Holy Land in a map cut on wood: And at the end of the New Testament is,

1. A briefe Table of the interpretation of proper names.

2. A Table of the principal things.

In the editions 1589, 1599, 1615, are added *A Preface,* and *Directions howe to take profite in readinge of the Holy Scriptures, by T. Grashop,* who was Master of Arts, of All-Souls College in Oxford, 1561. Of this translation, which was mostly had and used in private families, there were above thirty editions in folio, quarto, and octavo, printed mostly by the Queen's and King's printers, viz. from the year 1560 to the year 1616, when it was printed in a small folio. Editions of it were likewise printed at Geneva, Edinburgh, and Amsterdam.

(*o*) These, I observe, were reprinted in the editions 4to, 1592, 1615.

The papists finding by the Bible's being printed so oft in English, that it was impossible to keep it out of the common people's hands, were now resolved to have an English translation of their own making. Accordingly in the year 1582 was printed at Rhemes the New Testament in 4to, in what they called English, with this title:

RHEMISH TESTAMENT.

The New Testament of Jesus Christ, translated faithfully into English out of the authentical Latin, according to the best corrected Copies of the same, diligently conferred with the Greeke and other editions in divers Languages: With Arguments of bookes and chapters, Annotations and other necessarie helpes for the better understanding of the Text, and specially for the discoverie of the Corruptions of divers late Translations, and for cleering the Controversies in Religion of these daies, in the English College of Rhemes.

Psal. 118.

Da mihi intellectum, & scrutabor legem tuam & custodiam illam in toto corde meo.

That is,

Give me understanding, and I wil searche thy law, and wil keepe it with my whole hart.

S. Aug. tract. 2. in Epist. Joan.

Omnia quæ leguntur in scripturis sanctis——

That is,

All things that are reade in holy Scriptures——

Printed at Rhemes
by John Fogny.
1582.
Cum privilegio.

Next the title-page, and The Censure and Approbation, follows, The Preface to the Reader, treating of these three points. 1. *Of the Translation of*

Holy Scriptures into the vulgar tongues, and namelye into English. 2. Of the causes why this New Testament is translated according to the auncient vulgar Latin text. 3. Of the manner of translating the same.

This preface is introduced with telling the reader, that 'the translators had long since the 'Holy Bible translated by them into English, and 'the Old Testament lying by them, for lack of 'good means to publish the whole in such sort as a 'work of so great charge and importance required: 'but that they had yet, through God's goodness, at 'length finished all the New Testament, which is 'the principal, most profitable, and comfortable piece 'of holy writte. This translation, they said, they 'did not, for all that, publish upon an erroneous 'opinion of its being necessary, that *the holy Scrip-* 'tures should always be in our mother-tongue, or 'that *they ought to be read indifferently of all,* or 'could be easily understood of every one that reads 'or hears them in a known language, or that they 'generally and absolutely judged it more convenient 'in it self, and more agreeable to God's word and 'honour, or the edification of the faithful, to have 'them turned into vulgar tongues, than to be 'kept and studied only in the ecclesiastical lan-'guages; but they translated this sacred book upon 'special consideration of the present time, state, and 'condition of their countrie, unto which divers 'things were either necessary or profitable, and me-'dicinable now, that otherwise in the peace of the 'church were neither much requisite, nor per-'chance wholly tolerable. The catholick church, 'they said, had neither of old nor of late ever 'wholy condemned all vulgar versions of Scripture, 'nor at any time generally forbidden to reade the 'same: only it had not by publick authoritie pre-'scribed, commanded, or authentically recommend-

'ed any such interpretation to be indifferently used 'of all men. Thus here in England, they ob-'served, the Scriptures were extant in English 'even (*p*) before the troubles that Wicleff and his 'followers raised in our church, as appeareth as 'well by some pieces yet remaining, as by Arch-'bishop Arundel's Provincial Constitution, but they 'were not ordinarily read of the vulgar, but used 'only or specially of some deuout, religious, and 'contemplative persons, in reverence, secrecie, and 'silence, for their spiritual comfort.

'Thus, they said, it was in the primitive church; 'wherein we must not imagine, that either every 'one that understood the learned languages where-'in the Scriptures were written, or other languages 'into which they were translated, might, without 'reprehension, read, reason, dispute, turne, and tosse 'the Scriptures: or that every scholemaster, 'scholer, or grammarian, that had a little Greeke 'or Latin, was suffered straight to take in hand the 'holy Testament: or that the translated Bibles in-'to the vulgar tongues were in the handes of every 'husbandman, artificer, prentice, boies, girles, 'mistresse, maid, and man: but that in those better 'times men were neither so ill, nor so curious of 'themselves so to abuse the blessed booke of Christ, 'nor were there any such easy means, before 'printing was invented, to disperse the copies into 'the hands of every man as now there is: but they 'were then in libraries, monasteries, colleges, 'churches, in Bishops, Priests, and some other de-'vout principal Laymens houses and hands. The 'poor plough-men, they said, could then in la-'bouring the ground sing the hymnes and psalmes 'either in known or *unknown* languages, as they 'heard them in the holy church, *though they could* '*neither read nor knew the sense, meaning*, and

(*p*) See the account of Wiclif's translation before.

'mysteries of the same.' Such was the romantic account which these translators gave of the translation of the Holy Scriptures into the vulgar tongue, as if the apostles' times were exactly like their own, and that then were libraries, monasteries, colleges, and churches, as there are now, &c. and that (in direct contradiction to the testimony of the great apostle of the Gentiles) they who were then (*q*) called were the wise after the flesh, the mighty and noble, and that God had not chosen the foolish, weak, and base things of the world, and things which were despised.

They then declaimed against the protestants, to whom they applied the apostle's words, *men walking in deceitfulness*, and represented them as so 'abusing the people, and many other in the world 'not unwise, that by their *false translations* they 'had, in steed of God's Law and Testament, and 'for Christ's written will and word, given them '*their own wicked writing and phantasies*, most 'shamefully, in all their versions, Latin, English, '&c. *corrupting both the letter and sense by false* '*translation*, adding, detracting, altering, transpo-'sing, pointing, and all other guileful means, espe-'cially where it served for the advantage of their 'private opinions. For the sake of *them*, they 'said, they were so bold as, 1. Partly to disautho-'rize quite, partly to make doubtful, divers whole 'books allowed for canonical Scripture by the uni-'versal church of God these thousand years and 'upwards. 2. To alter all the authentical and ec-'clesiastical words used ever since our Christianitie, 'into new profane novelties of speeches agreeable 'to their doctrine. 3. To change the titles of 'workes, to put out the names of the authors, &c. 'to say nothing of their intolerable liberty and 'licence to change the accustomed callings of God,

(*q*) 1 Cor. i. 26, 27, 28.

'angel, men, places, and things, used by the apos-
'tles and all antiquitie in Greek, Latin, and all other
'languages of Christian nations, into new names,
'sometimes falsely, and alwaies ridiculously, and for
'ostentation taken of the Hebrues.

'In pure compassion therfore to see their beloved
'countriemen, with extreme danger of their souls,
'to use onely such profane translations and errone-
'ous mens mere fancies, and being also much mo-
'ved thereto by the desires of many devout persons,
'they had, they said, set forth the New Testament,
'to begin withall, trusting, that it might *give occa-*
'*sion to them,* after diligent perusing of it, *to lay*
'*away, at least, such their impure versions as hi-*
'*therto they had been forced to use.* They had
'done their endeavour, they said, with praier, much
'feare, and trembling, lest they should dangerously
'erre in so sacred, high, and divine a work; and
'professed, that they had done it with all faith, di-
'ligence, and sinceritie; that they had used no par-
'tiality for the disadvantage of their adversaries,
'nor any more licence then is sufferable in transla-
'ting of the Holy Scriptures: continually keeping
'themselves as near as was possible to their text,
'and to the *very words and phrases which by long*
'*use were made venerable.* They had also, they
'said, set forth reasonable large *annotations,* there-
'by to shew the studious reader, in most places per-
'taining to the controversies of that time, both the
'heretical corruptions and false deductions, and also
'the apostolick tradition, the expositions of the ho-
'ly fathers, the decrees of the catholike church and
'most ancient councils.'

Next, they accounted for their making this translation from the old vulgar Latin text, and not from the common Greek one. 'The Latin, they
'said, was most ancient, it was corrected by St.
'Hierome, commended by St. Austin, and used and

'expounded by the fathers: the holy councel of 'Trent had declared it to be authentical; it was the 'gravest, sincerest, of greatest majestie, and the 'least partialitie: It was exact and precise accord-'ing to the Greek; preferred by Beza himself to 'all other translations, and was *truer than the vul-'gar Greek text it self.*'

Last of all they shewed the manner of their translating this Testament. 'Because they wish'd this 'their translation to be most sincere as becomes a 'catholike one, and had endeavoured so to make 'it, therfore, they said, they were very precise 'and religious in following their copie not only in '*sense*, but sometimes in the *verie wordes* also and '*phrases*, as considering *the importance of sacred 'words and speeches.* For example, they often 'translated thus; *Amen, Alleluia, Corbana, Paras-'ceue, Pasche, Azymes, Neopyte, Didragmes, Par-'aclete, Prepuce, Evangelize, Depositum, exinani-'ted, reflourished, exhaust, advent, imposing of 'hands, Penance, Chalice, Priest, Deacon, tradi-'tions, altar, host, &c.* which last, they said, they 'kept exactly as *catholick terms.* This they justi-'fied from the usage of the English translations '1577, 1580, which retained *Amen, Alleluja, Ho-'sanna, Raca, Belial,* untranslated. Moreover, 'they said, in hard places they presumed not to 'soften the speeches or phrases, but religiously kept 'them word for word, and point for point, for feare 'of missing or restraining the sense of the Holy 'Ghost. As Eph. vi. *against the spirituals of wick-'edness in the celestials.* John ii. *What to me and 'thee, woman.* John iii. they translated *The spirit 'breatheth where he will, &c.* leaving it indifferent 'to signifie either the Holy Ghost or wind; whereas 'the protestants translated it wind, and took away 'the other sense more common and usual in the fa-'thers. Luke viii. 23. they translated *they were*

'*filled*, not adding of their own *with water*, as the 'protestants did. Chap. xxii. they translated, *This* '*is the chalice, the new Testament*, &c. not *This* '*chalice* is *the new Testament*. Likewise Mark 'xiii. *Those daies shall be such tribulation*, &c. not 'as their adversaries, *In those daies*. So James iv. '6. *And giveth greater grace*, leaving it indifferent 'to the *Scripture* or to *the Holy Ghost*, both going 'before. Whereas, the adversaries, they said, too 'boldly and presumptuously added, saying *The* '*Scripture giveth*, &c. Likewise Heb. xii. 21. they 'translated, *so terrible was it which was seen, Moyses* '*said*, &c. Neither did Greek or Latin, they said, 'permit them to adde, *that Moyses said*, as the pro-'testants presumed to doe. So they said, *Men* '*brethren, A widow woman, A woman sister, James* '*of Alphæus*, and the like. Sometime also, they 'said, they followed of purpose the scripture phrase, 'as *The hel of fire*. So Luke iv. 36. *What word* '*is this*, &c. and Luke ii. *Let us passe over and see* '*the word that is done*. Where, say they, we might 'say *thing* by the Hebrew phrase, but there is '*a* '*certain majestie* and more signification in these 'speeches.'

'In the margent they sometime, they said, added 'the Greeke and Latin words, as, 1. when the 'sense was hard, that the learned reader might con-'sider of it; 2. to remove the ambiguitie of the 'Latin or English; 3. to satisfie the reader of the 'truth of the translation: 4. to shew the false trans-'lation of the hereticke (*r*) Beza; and, 5. when 'they could not fully expresse the Greek or Latin 'in English.

(*r*) The learned Theodore Beza of Geneva, who, A. D. 1556, published the New Testament in Greek with the vulgar Latin translation, and another Latin translation of his own with critical notes.

'This precise following of their Latin text was, 'they said, the cause why, in the title of the books 'in the first page, they said not, St. Matthew, St. 'Paul, because it is so neither in Greeke nor Latin; 'though in the tops of the leaves following, where 'they might be bolder, they added St. Matthew, '&c. to satisfie the reader. This, they said, was 'much unlike the protestants their adversaries, who 'made no scruple to leave out the name of Paul in 'the title of the Epistle to the Hebrews, though it be 'in every Greek book which they translate. And 'their most authorised English Bibles leave out *Ca-* '*tholicke* in the title of St. James' Epistle and the 'rest which were famously known in the primitive 'church by the name of *Catholicæ Epistolæ.*

'They likewise gave the reader, in places of some 'importance, another reading in the margin, speci- 'ally when the Greek was agreeable to the same. 'As John iv. *transiet de morte ad vitam.* Other 'Latin copies had *transijt,* they said, and so it was 'in the Greeke.

'They added, that they bound not themselves to 'the *points* of any one copie, print, or edition of 'the vulgar Latin in places of no controversie, but 'followed the *pointing* most agreeable to the Greeke 'and to the Fathers' commentaries. As Coll. i. 10. '*Ambulantes digne* DEO, *per omnia placentes;* '*Walking worthy of* GOD, *in all things pleasing.* 'Eph. i. 17. they pointed thus, DEUS *Domini nostri* '*Jesu Christi, Pater gloriæ,* as in the Greeke and 'St. Chryseostome and St. Hierome. Lastly, they 'said, they translated sometime the word that is in 'the Latin margent, and not that in the text, when 'by the Greek or the Fathers they saw it was a man- 'ifest fault of the writers heretofore, who mistook 'one word for another. As *in fine* not *in fide,* '1 Pet. iii. 8. *presentiam* not *præscientiam,* 2 Pet. 'v. 16. *latuerunt* not *placuerunt,* Heb. xiii.'

After this preface follows the signification of the *numbers* and *marks* used in this New Testament. Then the books of the New Testament themselves, according to the counte of the catholike church, which are here distinguished into four Gospels, St. Paul's Epist. 14. the seven Cathol. Epistles, and underneath are the testimonies of St. Austin and St. Hierome of the infallible authoritie and excellencie of these books above all other writings, and that the discerning of canonical from not canonical, and of their infallible truth and sense, cometh unto us only by the credit we give unto the *catholick church*, through whose commendation, it is here said, we believe both the *Gospel* and *Christ* himself: Whereas the sectaries measure the matter by their fancies and opinion.

Next to this is, The summe of the New Testament, The summe of the 4 Gospels, and The argument of St. Matthew's Gospel.

At the end of all, is A Table of the Epistles and Gospels after the Romane use upon Sundaies, Holidaies and other principal daies of the yere, for such as are desirous to know and read them according to this translation.

An ample and particular Table directing the Reader to all Catholike truths, deduced out of the Holy Scriptures and impugned by the Adversaries.

The Explication of certaine wordes in this translation, not familiar to the vulgar reader, which might not conveniently be uttered otherwise.

The other part of this translation, viz. the Old Testament, was not published till above 27 years after this, when it was printed at Doway in *two* tomes 4to. the *first* in the year 1609, the other the year after, 1610, with the following title:

DOWAY BIBLE.

The Holie Bible, faithfully translated into English out of the authentical Latin, diligently conferred with the Hebrew, Greeke, and other editions in divers languages, with Arguments of the Books and Chapters: Annotations: Tables: and other helpes, for better understanding of the text: for discoverie of Corruptions in some late translations: and for clearing Controversies in Religion.

By the English College of Doway.

Haurietis aquas in gaudio de fontibus salvatoris. Isaiæ 12.

You shall draw waters in ioy out of the saviour's fountaines.

Printed at Doway, by Laurence Kellam, at the signe of the holie Lamb.

M.DC.IX.

It is prefaced *To the right well-beloved English Reader,* whom the editors thus bespeak: 'At last, 'through God's goodness, we send you here the 'greater part of the *Old Testament,* as long since 'you received the *New,* faithfully translated into 'English. The residue is in hand to be finished. 'As for the impediments which hitherto have hin-'dered this worke, they all proceeded of one gene-'ral cause, our poore estate in banishment. Then 'they proceed to tell him why it is now allowed to 'have the holie Scriptures in vulgar tongues, which, 'generally is not permitted but in the three sacred 'only: and why they translated the Latin text 'rather than the Hebrewe or Greke, which Protes-'tants preferred as the fountaine tongues wherein 'Holy Scriptures were first written. Next they 'shewed what was done in this edition. Those,

'they said, who translated it about 30 years since, 'were well known to the world to have been ex-'cellent in the tongues, sincere men, and great di-'vines. Only one thing the present editors had 'done touching the text whereof they were especi-'ally to give notice; That whereas heretofore, in 'the best Latin editions, there remained manie 'places differing in wordes, some also in sense, as 'in long processe of time the writers erred in their 'copies; now lately by the care and diligence of 'the church, those diuers readings were maturely 'and judiciously examined and conferred with sun-'drie the best written and printed bookes, and so 'resolved upon, that all which before were left in 'the margent are either restored into the text, or 'else omitted; so that now none such remain in the 'margent. For which cause they had *again con-'ferred this English translation,* and conformed it 'to the *most perfect Latin edition.*'

Pope Sixtus V. undertaking in earnest the restoring the Latin Bibles to their former integrity, having made choice of and assembled those who should assist him in that affair, who were men of learning and skilful in the tongues, he finished it at the press, in the year 1589, seven years after the printing the New Testament of this translation of the Rhemists, and prefixed to it his bull, whereby he decreed and declared, that this edition of his ought, without any doubt or controversy, to be deemed that which is received by the council of Trent for authentic, and is to be held for true, lawful, authentic, and undoubted. But Pope Sixtus dying soon after, this edition of his was by the succeeding Popes suppressed as much as possible, as *less accurate* and *perfect.* A new edition therefore was attempted by Pope Gregory XIV. which was finished and published by Pope Clement VIII. A. D. 1592, and not only in many places *differed* from Pope Six-

tus's edition, but was plainly (*s*) *contrary* to it. A copy of this edition of Sixtus's, which is exceeding rare, is in the Bodleian Library, and another in the Royal Library at Cambridge. The learned Dr. Thomas James, who was keeper of the Bodleian Library, with great care and diligence compared these two editions of Sixtus's and Clement's, and in a book which from *their* opposition he called (*t*) *The Papal War*, published by him A. D. 1600, he exposed their various readings, and thereby shewed the craft and insincerity of the governors of the Roman Church, who by a forged title and other arts, would fain persuade the ignorant, that these *two* editions are but *one*, viz. that of Pope Sixtus.

Next, the editors of this translation of the Old Testament 'vouch for the strictness they had observed in translating some words, and their sincerity in the whole translation, of the want of which 'in the English protestants, they said, they could

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(*s*) Some of these differences and contradictions are as follows:

	Ed. Sixtus V.	*Ed. Clement* VIII.
Exod. xvi. 3.	induxistis.	eduxistis.
Deut. xxvi. 6.	apposuit.	opposuit.
1 Kings vii. 8.	intrinsecus.	extrinsecus.
2 Ezra iii. 28.	ad portam.	a porta.
Judith i. 1. 2.	altitudinem.	latitudinem.
Ecclus. xxi. 15.	insipientia.	sapientia.
Hab. i. 13.	non respicis.	respicis.
John vi. 65.	credentes.	non credentes.
Heb. v. 11.	interpretabilis.	in interpretabilis.
2 Pet. i. 16.	doctas.	indoctas.

Yet are both these to be received by the infallible authority of pope and council, though they thus contradict each other. And we shall still be at the pleasure of a pope to give us another authentic copy. Bishop Kidder's Preface to his Reflections on a French Testament printed at Bordeaux, A. D. 1686.

(*t*) An Apology or Defence of this Book, written by the author, was published 1688.

'not but complain; and accordingly they chal-
'lenged them for corrupting the text contrarie to
'the Hebrew and Greke, which they professed to
'translate, as, they said, was proved in the *disco-*
'*verie of manifold corruptions, &c.*' Of this heavy
charge they gave an instance or two.

'Gen. iv. 7. Whereas God speaking to Cain, the
'Hebrew wordes in grammatical construction might,
'they said, be translated either thus, *Unto thee*
'*also perteyneth the lust* thereof, *and thou shalt*
'*have dominion over* it; or thus, *Also unto thee*
'his *desire shall be subject, and thou shalt rule*
'*over* him. Though the coherence of the text re-
'quireth the former, and in the Bibles printed 1552
'and 1577 protestants did so translate it; yet in the
'yeares 1579 and 1603 they translated it the other
'way, saying, that Abel was subject to Cain, &c.

'Gen. xiv. 18. The Hebrew particle *Vau,* which
'St. Jerom and all antiquitie translate *For,* protes-
'tants will by no means admit it, because they, the
'papists, prove thereby Melchisedech's sacrifice,
'and yet themselves translate the same, Gen. xx. 3.
'for *she is a man's wife.*

'Gen. xxxi. 19. The English Bibles 1552 and
'1577 translate *theraphim, images,* which the edi-
'tion of 1603 correcting, translateth *idoles.*' This
preface is dated from the English College at Doway,
the octaves of Al Sainctes, 1609.

Next after this Preface follows, *The summe and partition of the Holie Bible, with a briefe note of the Canonical and Apochryphal Bookes.* Then, *The summe of the Old Testament, as it is distinguished from the New.* And *Of Moyses, the author of the five first bookes.* Then, *The Argument of the Booke of Genesis.*

At the end is, *A Table of the Epistles taken forth of the Old Testament upon certayne festival dayes.*

An Historical Table of the Times, special per-

sons, most notable things, and canonical bookes of the Old Testament.

A particular Table of the most principal thinges conteyned as wel in the holie Text as in the Annotations of both the Tomes of the Old Testament.

Censura trium Theologorum Anglorum extra Collegium commorantium.

In the notes or annotations, which accompany this translation, we often find notice taken of the English versions of the Bible, and particularly of the several editions of it 1552, 1562, 1577, 1579, 1580, 1602, 1603. For instance, they are reflected on for translating 1 Cor. v. 10, 11.——vi. 10. idolators, worshippers of images. 1 Cor. ix. 13. altar, temple (*u*). In the first English Bibles, it is said in these notes, there is not once the name of *church*, but instead thereof *congregation*. The hereticks, it is said in another note, purposely refrain in their translations from the ecclesiastical and most usual word *tradition*, and translate it *instructions, constitutions, ordinances*. So again, it is noted, that it is a known treachery of hereticks to translate *idola*, images: They put *idols* in the text and *images* in the margin: In 1 Thess. i. 9. and the like places, they maliciously and most falsely translate, construe, and apply all things meant of the heathen idols to the memories and images of Christ and his saints, namely, the English Bibles of the years 1562, 1577. I will mention but one more of these reflections, which is this: The former English editions, (1552, 1577,) say they, otherwise corrupt in many places, have *Cainan* in the text of St. Luke's Gospel, but the latter translators are in this point pure Bezites; because Theodore Beza in his Latin translation of Luke iii. 36. omitted *Cainan*.

The authors of this translation were, it is (*x*) said,

(*u*) Rhemish New Testament, p. 522.
(*x*) Le Long Bibliotheca Sacra.

1. William Allyn, who in Queen Mary's reign was Principal of St. Mary's Hall in Oxford, and Canon of York; but on Queen Elizabeth's accession to the crown fled beyond sea, and retired to Lovaine, and afterwards was made Canon of Rhemes, and by Pope Sixtus V. promoted to the Cardinalate, and consecrated Archbishop of Mechlin.

2. Gregory Martin, of St. John's College in Oxford, who there took his degree of Master of Arts 1564. But after having for some time concealed his being a papist, he went beyond sea to Doway, where he openly renounced the protestant religion. Not long after he went to Rhemes, where he became the divinity reader of that seminary, and died 1582.

3. Richard Bristol, of Christ Church in Oxford, where he commenced Master of Arts 1562. He was afterwards Fellow of Exeter College, and in 1569 left the college and the kingdom, and went to Lovaine, where he abjured the protestant religion, and became acquainted with the abovesaid Dr. William Allyn, who made him reader of divinity at Doway, and afterwards committed to his care his new seminary at Rhemes, where he lived about two years, and then, coming into England for his health, died 1582.

The annotations are said to have been made by Thomas Worthington, who, after having taken the degree of Bachelor of Arts at Oxford, about 1570, went to the college of Doway, and some years after was translated from thence to Rhemes: but it was not long before he returned to Doway, where he reviewed and published the English translation of the Old Testament before-mentioned, which had been made at Rhemes many years before.

To recommend this new translation of the New Testament was published the same year by Gre. Martin, one of the translators, a book entituled,

A Discovery of the manifold corruptions of the holie Scriptures by the Heretikes of our daies, specialle the English Sectaries, and of their foule dealing herein by partial and false translations, to the advantage of their Heresies, in their English Bibles used and authorised since the time of Schism.

By Gregory Martin, one of the Readers of Divinity in the English College of Rhemes, &c.

Printed at Rhemes by John Foigny, 1582.

In this book the author professes to deal principally with the English translations of his time, which, he said, were in every man's hands here in England, and the corruptions whereof had been already partly touched here and there in the Annotations upon the late new English Testament catholickly translated and printed at Rhemes. Of these, he said, he especially made use of the editions printed in these years, 1562, 1577, 1579. By which, it is supposed, he meant the several translations of the Great Bible, the Geneva, and the Bishops', published in those years. He would not, he said, however, charge our translators with falsifying the vulgar Latin Bible, but only with their wilfully forsaking it in favour of their heresies. Of this he gives the two following instances. 1 Cor. ix. 5. *Nunquid non habemus potestatem* mulierum sororem *circunducendi?* This, he said, Luther read, *A woman, A sister;* but after he had taken a wife, he began to read thus, *Have not we power to lead about* a sister, a wife? So 2 Peter i. 10. *Fratres magis satagite, ut per* bona opera *certam vestram vocationem & electionem faciatis;* he rendered, *Labour, that by* good workes *you may make sure, &c.* But after he had preached, that faith only justifieth, and that (*y*) good works are *not necessary* to salvation, he, the Calvinists abroad, and our English pro-

(*y*) This is a calumny of the popish writers that they are always urging against the protestants.

testants at home, read and translated, *Labour, that you may make sure your vocation and election*, leaving out the other words, *and by good works.*

After such an introduction, so false and uncharitable, one need not wonder at any thing that follows in this book, which had a substantial (*z*) answer made to it by Dr. William Fulke, Master of Pembroke-Hall in Cambridge. He very truly observed, that these translations were not to serve so base a purpose as the countenancing heretical opinions: that their own translation of 1 Tim. iii. and Tit. i. warrants the marriage of the clergy; and that the note of Thomas Matthew, in the edition of the English Bible under that name, 1551, on 2 Pet. i. 10. is, *Althoughe the calling of God be stable and sure, neuerthelesse the Apostles wyll, that* our workes *should declare unto men that we are called.*

As a further proof of *wilful corruption*, Martin urges our translators rendering places of controversy, in which, he says, they fly from the Hebrew and the Greek. To prove this, he instances in the Greek words *idololatria* and *idololatra*, which, he observes, are translated in the English Bibles not *idolatry* and *idolater*, but *worshipping* and *worshipper of images*. But of this, very probably, we should not have had a word said, had not the papists been *worshippers of images*. Bishop (*a*) Bonner complained, that 'the preachers, or rather praters, as he 'called them, taking *sculptile* and *idolum* for an 'image, and confounding the one with the other, 'had greatly abused and deceyved the people. Be'tween an *image*, which was a name of reverence, 'and an (*b*) *idol*, which alwaies with the good is ab'hominable, there is, he observed, a very notable 'and great difference: and the difference, he said,

(*z*) London, 1583. (*a*) A profitable and necessary Doctrine, &c. 1555. (*b*) Idola intelligimus Imagines mortuorum. Hier. comment in Isai. c. 37.

'was this; The *originals, first forms,* and *patterns of idoles* to represent by, are *very untrue* and 'cleerly *false;* for having the inscription of gods, 'as god Jupiter, &c. they are indeed the pictures 'of devils and not of gods.———But the *originals,* '&c. of the *images* to represent the very thing signified by them are faithful and true.' But this chicanery was utterly unknown to the primitive and more sincere Christians. They, as has been already intimated, understood by *idols* the *images* of persons who were dead. Accordingly the next year all these calumnies were very learnedly and particularly refuted by Dr. William Fulke, in a tract which bore this title:

A Defence of the sincere and true translation of the holie Scriptures into the English tong, againste the manifold cavils, friuolous quarrels, and impudent slanders of Gregorie Martin, one of the readers of popish Divinitie in the traiterous Seminarie of Rhemes.

By W. Fulke, D. D. and Master of Pembroke-Hall in Cambridge.

At London, Imprinted by Henrie Bynneman, Anno 1583.

Cum gratia & privilegio.

The same learned man six years after, in order to a confutation of it, re-published this translation of the New Testament, together with that of the Bishops', in two columns, over which is placed at the beginning, to distinguish them,

¶ *The Translation of Rhemes.*	¶ *The Translation of the Church of England.*

To these translations the doctor added, (c) *A Confutation of all such arguments, glosses, and annotations as conteine manifest impietie or heresie, treason, and slander against the catholick Church*

(c) Imprinted at London by the Deputies of Chr. Barker, printer to the Queen's most excellent Majestie, Anno 1589.

of God and the true teachers thereof, or the translations used in the Church of England. This is dedicated to Queen Elizabeth, and was published A. D. 1589.

The year before was published an answer to the marginal notes of the Rhemists by George Withers, with the following title; *A View of the marginal Notes of the Popish Testament, translated into English by the English Fugitive Papists resiant at Rhemes in France, by Geo. Wither. Printed at London by Edm. Bollifant for Tho. Woodcocke,* 1588. It is dedicated to the Archbishop of Canterbury, and dated from Dunburie, April 12.

Some years after, 1618, was this Rhemish translation of the New Testament again printed, by some friends to the memory of the learned Thomas Cartwright, the author of the *Admonition to the Parliament,* 8vo, by which he rendered himself very obnoxious, with his confutation of the translation, glosses, and annotations, so far as they contained manifest impieties, heresies, idolatries, superstitions, profaneness, treasons, slanders, absurdities, falsehoods, and other evils. This, it seems, Cartwright had finished no further then Revelat. xv. so that the rest is supplied from Dr. Fulke's notes. To it is prefixed the publisher's account of this edition, and a copy of a letter written in Latin by sundry learned men, among whom is Dr. Fulke, to Mr. Cartwright, to provoke and encourage him to the answering of the Rhemists. At the end is a large table, directing the reader to all controversies handled in this work, following the Rhemists table.

Besides these editions of the New Testament of this translation, I find it printed at Antwerp by Daniel Veruliet, A. D. 1600, and in 12mo, at the same place, by James Seldenslach, A. D. 1630, and at Paris in 4to, 1633, by John Cousturier.

The character given of this translation by the learned Dr. Fulke seems very just, viz. that 'the 'text is not truly translated; that a desire of ob-'scuritie has made the translators to thrust in a 'great number of words, not only Hebrew or 'Syriac, which are found in the Greek text, but also 'Greek and Latin words, leaving the English words 'of the same which by long use are well known 'and familiar in the English tongue; and that by 'all means they labour to suppress the light of 'truth under one pretence or another.'

In 1582 was printed at London the first 21 Psalms, translated into English by Richard Robinson, from the Latin translation of Victor Strigelius, who printed at Leipsic, 1563, 8vo, *Hupomneumata in Psalmos Davidis cum comm. grammaticalibus.*

About *six* years after was published at Edinburgh a translation of four verses of Rev. xx. with a comment on them in two sheets 4to, with this title:

(*d*) *Ane fruitful meditation conteining ane plaine and facill expositioun of the* 7, 8, 9, *and* 10 *verses of the* xx *Chap. of the Revelatioun, in forme of ane Sermone. Set doun be the maist christaine King and syncier professour and cheif defender of the faith James the 6th King of Scottis.*

2 Thess. i. 6, 7, 8. *For it is ane righteous thing with* God.

Impremit at Edinburgh be Henrie Charteris. M. D. LXXXVIII.

Cum privilegio Regali.

Lord Napier likewise, of the same country, printed in 8vo a book entituled, (*e*) *A plain discovery of the whole Revelation of S. John, set down in two treatises: the one searching and proving the*

(*d*) Ducatus Leodiensis.
(*e*) Publick Library, Cambridge. D. 12. 33.

true interpretation thereof: the other applying the same paraphrastically and historically to the Text.

Set forth by John Napier, L. of Marchistoun, younger.

Whereunto are annexed certeine Oracles of Sybilla agreeing with the Revelation and other places of Scripture.

Edinburgh,

Printed by Robert Waldegrave, Printer to the King's Majestie, 1593.

Cum privilegio Regali.

In this book the text is according to the translation of the Geneva Bible.

I have only to add to this account of the English Bibles, &c. printed in this long reign, that the Bibles called the Bishops', and the Geneva Bibles, were printed a great many times in folio and quarto: and that as the editions increased they were made less pompous and ornamental, that so the books might be sold the cheaper.

Hugh Broughton, some time Fellow of Christ's College in (*f*) Cambridge, who, by his long studying the Hebrew and Greek languages, had attained to great perfection in them, but was so excessively conceited and arrogant, and treated even his superiors with so much contempt as very much to set them against him, found great fault with this translation, and very much insisted on the necessity of a new one more exactly agreeable to the original text of the Hebrew. This he declared he was himself preparing, and he hoped in God, he said, he should afford one that should content all of all sides who used learning and conscience, if many helped to bear the expense of so great an undertaking, as some had begun to do. This, he said, he had been encouraged by several to attempt; that sundry Lords, and among them some Bishops, and others

(*f*) Life of Archbishop Whitgift, p. 431, 433, &c.

inferior of all sorts; the ministers of the French church, &c. had told him, that there was not yet a translation from the Hebrew, and therefore desired him to bestow his long studies in the Hebrew and Greek writers upon some clearing of the Bible's translation. For this purpose he (g) proposed to the Lord Treasurer, that 'there should be main-'tained some *six* of the longest students in the 'tongues to join together in this work; that 'nothing should be altered which might stand 'still, as in Moses and all the stories where much 'needed amendment; and on the other side, that 'nothing should be omitted that carried open un-'truth against history and religion, or darkness 'disannulling the writers, in which kind Job and 'the prophets might be brought to speak far better 'unto us: And lastly, that all might have short 'notes, or large, as need should require, with 'maps of geography, and tables of chronicles.' But this design came to nothing. Broughton had expressed so great a contempt of the late translation by Archbishop Parker, &c. that the Archbishop of Canterbury was afraid to trust him, and seems to have been jealous of every thing that came from Broughton; so that being discontented and in despair of doing any thing at home, he resolved to (h) go abroad: having only finished a translation of Daniel, Ecclesiastes, Lamentations, and Job, which was printed at London 1596, 1605, and 1606.

That of Daniel is thus entitled:

Daniel his Chaldie Visions and his Ebrew: Both translated after the Original, and expounded both by reduction of heathen most famous stories unto the exact propriety of his wordes (which is the surest certaintie what he must meane) and by ioining all the Bible and learned tongues to the frame of his work.

(g) June 21, 1595. (h) A. D. 1597.

Let him that readeth (Daniel) understand. Mat. xxiv.

The wise will understand. Dan. xii.

At London: Printed by Richard Field for William Young, dwelling near the great North doore of Paules, where the other works of the same Author are to be sold. 1596.

This translation is dedicated to the Right Honourable the Lords of Her Majestie's most Honourable Privie Counsel, and is divided into chapters and verses. Before every chapter are contents of Broughton's own, and in the margin are the years of the world set against the particular events, with critical notes of every kind, historical, philological, &c. What Daniel wrote in Hebrew is here distinguished by the Roman letter, what in Chaldee by the English or black letter. At chapter II. is a copper cut of the great image which the King saw in his dream: At chap. IV. is another of the great tree of which Nebuchadnezzar dreamt. At chapter VII. is a copper cut of the four beasts, and another of the ram and he-goat, with explanatory notes to all of them. Proper names of persons and places are commonly, though not always, in an italic character; but few others are so printed. Some words are printed in capitals.

In 1605 Broughton published his translation of the Book of Ecclesiastes, with the following title:

A Comment upon Coheleth or Ecclesiastes, Framed for the instruction of Prince Henry our Hope, to whom it is dedicated.

In this translation, chap. IX. 4, 5, 6, 7, 8, 9, 10, is printed in a smaller letter, the reason of which Broughton tells his reader is, that what is in these verses being spoken in the person of the wicked, it ought to be pronounced in imitation of them.

Here are no contents to the chapters, and but a few marginal notes. At the end are annexed to the

original, four Massorite notes, or rare sentences, with Broughton's remarks upon them, thus premised:

Four rare Sentences in the heavenly Ebrew are repeated at the end of the book, that men should evermore think upon them.

The next year, 1606, Broughton published a translation of the Book of Lamentations, to which he prefixed the following title:

The Lamentations of Jeremy, translated with great care of his Hebrew elegencie and oratorious speaches: wherein his six-fold Alphabet stirreth all to attention of God's ordered providence in Kingdome's confusion. With explanationes from other Scriptures touching his story and phrases.

It is dedicated To the most noble Henry Prince of Great Britany.

In the translation the Hebrew alphabet is set down in the margin, and a few critical expository notes are added. It is concluded with the four texts before-mentioned taken out of the Masoreth Bible.

The same learned man published a translation of the Book of Job. A specimen of this translation is what follows.

Job I.

1. There was a man in the land of Uz named Job, and that man was perfect and upright and feared God and eschewed evil.

2. And there were born to him seven sons and three daughters.

3. His cattle also was seven thousand sheep and three thousand camels, and five hundred yoke of oxen, and five hundred asses, with a very great family: and that man was the greatest of all the sons of the east.

4. And his sons went and made a banquet in the house of each one his day: and they sent and called for their three sisters to eat and to drink with them.

5. And when the dayes of their banquetting were gone about, Job sent and sanctified them, and gate up early in the morning and offered for every one of them a burnt offering: for Job said, it may be my children have sinned and little blessed God in their heart. So did Job all the days.

Koheleth or *Ecclesiastes*. Chap. 1.

1. The words of Koheleth the son of David King in Hierusalem.

2. Vanity of vanities (saith Koheleth) vanitie of vanities, all (is) vanity.

3. What permanent good hath man in all his labour which he taketh under the sunne?

4. An age passeth, and an age cometh, though the truth abideth still.

5. Both the sun ariseth, and the sun goeth down, and to his place doth he breath, there he ariseth.

6. He walketh unto the south, and compasseth unto the north: The wind whirleth, whirleth, walketh, and into his circuits returneth the wind.

The *Lamentations, &c.* Chap. 1.

Aleph. 1. How is the citie dwelt solitary which was full of people? She is become a very widow. The great among nations, the Prince among countreys is become tributary.

Beth. 2. She weepeth sore all the night, her teares trickle upon her cheeks. She hath no comforter of all her lovers: all her friends deal unfaithfully with her; they are become her enemies.

Gimel. 3. Judah leaveth countrey after affliction and much bondage. She dwelleth among the heathen, she findeth no rest, all that pursue her overtake her in the straits.

Daleth. 4. The ways of Sion mourn, because none come to the feasts, all her gates be desolate, her sacrificers sigh, her virgins sorrow and she feeleth bitternesse.

He. 5. Her adversaries are the chief, her enemies prosper, because the Eternall hath made her sorrowful for her great trespasses. Her infants go to captivity before the adversary.

Dan. III.

1. Nebuchadnezar the king made an image of gold whose height was sixty cubits, his breadth six cubites. He set it up in the plain of Dura in the province of Babel.

2. And Nebuchadnezar the king sent to assemble the Princes, Dukes and Lords, Judges, Receivers, Counsellers, Sheriffs, and all the Officers of the Province to come to the dedication of the image which Nebuchadnezar the king set up.

3. Then assembled the Princes, Dukes, Lords, Judges, Receivers, Counsellours, Sheriffs, and all the Officers of the Province unto the dedication of the image which Nebuchadnezar the king set up: and they stood before the image which Nebuchadnezar set up.

4. And an heralde cryed aloud: To you it is spoken, O people, nations, and tongues.

5. At what time ye hear the sound of the cornet, trumpet, harpe, sackbut, psaltery, dulcimer, and all instruments of musick, fall down and worship the image of gold that Nebuchadnezar the king set up.

6. And whosoever falleth not down and worshippeth, the same hour he shall be cast into the mids of a furnace of burning fire.

This is a specimen of that translation which the author boasted, if he had encouragement to finish it, would make a book that would match whole libraries for all books, except the original Bible. However, the translators of the Bible in the next reign seem not wholly to have neglected it, as appears by their rendering the names of the musical instruments above-mentioned.

The same learned author published, 1597, being then abroad, *An Epistle to the learned Nobilitie of England touching translating the* BIBLE *from the Original, with ancient warrant for every worde, unto the full satisfaction of any that be of heart.*

John 1. The light shineth in darkness, though darkness doeth not comprehend it.

Printed at Middleburgh by Richard Schilders, Printer to the States of Zealande. 1597.

In this letter he shews, that in an English translation, 1. The holy text must be honoured as sound, holy, and pure. 2. The translator must avoid all lyes. 3. Prophecies, spoken in doubtful terms for sad present occasions, must be cleared by sad study, and stayed safety of ancient warrant. 4. Termes of equivocation, witty in the speaker for familiar and easy matters, must be looked unto that they be not drawn into foolish and ridiculous senses. 5. The same terms must be translated the same way. 6. Facility of phrase, defended by the New Testament, the LXX, and old writers, must be had. 7. The Greek terms of the LXX or of the apostles are to be marked in the margin. And, lastly, Translators are to comment by Scripture or parallel places.

Under the second of these heads, he blames the Bishops' translation, 1. For making Japheth younger than Sem, Gen. x. 21. 2. For not making the plain and exact propriety of the Hebrew touching Joseph's cup, Gen. xliv. 5. which, he says, should be translated, *and for which he would search throly;* and so again ver. 15. *can search throughly.* 3. For translating Exod. xii. 40. *the dwelling of the children of Israel, which they dwelled in Egypt, was* 430 *years;* whereas it should be, *the peregrination of the children of Israel which sojourned in Egypt was* 430 *years, &c.*

The Earl of Huntingdon, he said, with one of the Lords of Her Majesty's council, put him upon this study. And Bishop Elmer, of London, whom he stiles the best Hebrician of all the Bishops, was very earnest with him to take in hand a new translation of the Bible; nay, Her Majesty sent word to Sir Fran. Walsingham, that she would have him to consider of furthering this matter.

To this letter, which is dated from Middleburgh, May 29, 1597, is annexed a request to the Archbishop of Canterbury to call in a corruption of his late English comment on Daniel, wherein the printer, he said, had done him a great injury, especially in the Hebrew verses of Rabbi Saadias, shewing how oft each Hebrew letter is used in the Bible and in the Hebrew text. These verses, he said, were of such importance, that a Cambridge professor offered an angel for a written copy of them: and were so rare, that Scaliger and Fr. Raphilingius, the printer at Leiden, had never seen them till he sent them to Leiden: but that they were now spoiled for want of their being put in fairer and more distinct letters. He concluded this letter with complaints of his being misrepresented to the Queen, being forsaken by those who had been his friends; and, that 200,000 pounds per annum was spent by the church on such as could not read a line of the Bible, in the original Hebrew, as I suppose he meant. But he observes, that he could not live in England without being solicited to preach; and that he was commended by the Queen, who had said to the Countess of Warwick, that she would not for all the preferments in the realm, that he should go out of it. Lastly, he commends the Archbishop for his great humanity, in assuring a friend of his, that what he could do for him he would.

When in the next reign a new translation of the Bible was actually set about by the King's order,

this learned man made a tender of his service, and presumed, in a letter to the King, to direct his Majesty how he should act in this great and royal work. He proposed, that (*i*) 'many should translate a part; that 72 persons should be employed, 'and after all one qualified for difficulties [meaning, as it was supposed, himself,] should run 'through the whole work, and read upon the 'places of difficulty in Gresham College, to be 'judged of all men, and after all should print from 'Hebrew and Greek notes of his strength.' He added, that 'it was very needful, that others 'should be employed in this work; that, for instance, embroiderers should help for terms about 'Aaron's ephod, geometricians, carpenters, masons about the temple of Solomon and Ezekiel, 'and gardeners for all the boughs and branches 'of Ezekiel's tree, to match the variety of the 'Hebrew terms.'

But notwithstanding this, he was taken no other notice of than having a copy of this letter, or his former one to the nobility, sent by the Bishop of London to the translators. The Bishop of London, Bancroft, who had the chief care and management of this business in the vacancy of the Archbishoprick by the death of the Archbishop, Feb. 29, 1603, seems to have taken the same offence at Broughton's ill treatment of the translation now in use, and his so rudely reflecting on the Bishops and others concerned in it, as the late Archbishop had done; and therefore advised the King, who was not a stranger to his great skill in the oriental tongues, not to nominate him for one of the translators, and to provide, that there should be no slur cast upon the present translation; which accordingly was done, by its being ordered, that it should be followed in this new translation, and as little altered as the original would permit.

(*i*) Strype's Life of Archbishop Whitgift.

CHAP. V.

Of the Translation of the Bible into English in King James the First's Reign, and since.

QUEEN Elizabeth dying March 24, 1602, was succeeded by James VI. King of Scotland, as next heir to the crown, and of the Queen's nomination. The puritans, who had been very troublesome in the former reign, and indulged their passions more than became people who suffered for conscience sake, conceived great hopes, that this would be a reign more favourable to them, on account of the King's education in Scotland, where the order of Bishops, the Liturgy, and ceremonies, were all laid aside. Accordingly, no sooner was the new King come up to London to take possession of the crown, but *An humble Petition of the Ministers of the Church of England,* as they stiled themselves, was presented to his Majesty, *desiring reformation of certain ceremonies and abuses of the Church.* Not content with this, they soon after sent forth into all quarters of the realm printed copies of this petition, accompanied with insinuations, that it was very graciously received by the King, and that in all this they had done nothing without the encouragement of some of special credit and in great favour with his Majesty. In the preamble to this petition, they told his Majesty, 'that they, to the number of more than 1000 of 'his Majesties subjectes and ministers, all groaning 'as under a common burden of rites and ceremo-'nies, did with one joint consent humble them-

'selves at his Majesties feet to be eased and re-
'lieved in this behalf: and that their humble suit
'to his Majestie was, that the offences following,
'some might be removed, some amended, and some
'qualified. These offences were, 1. In the
'Church Service. 2. Church Ministers. 3. Church
'Livings and Maintenance. 4. Church Discipline.
'In all which they complained of many abuses
'and corruptions.' To all these complaints the Vice-Chancellor, Doctors, &c. of the university of Oxford drew up an answer, which they dedicated and presented to the King, and printed at Oxford 1603.

The King, who was resolved to follow the example of other Christian Princes, who in the commencement of their reigns usually took the first course for the establishing of the church both for doctrine and polity, issued out his proclamation, whereby he appointed several of the Bishops and Deans, together with the principal of those who had presented this petition to the King, to attend on him at his palace of Hampton-Court, on January 12, 1603, there to confer with his Majesty about these abuses and corruptions, of which he had received such complaints. On the (*k*) *second* day of this conference Dr. Reynoldes, who was the foreman and speaker of the puritans, moved his Majesty, that there might be a *new translation of the Bible*, because, as he said, those which were allowed in the reigns of Henry VIII. and Edward VI. were corrupt, and not answerable to the truth of the original. He instanced in the translation of Psalm cv. 28. *they were not obedient*, the orginal being, he said, *they were not disobedient*.

Psalm cvi. 30. *Then stood up Phinees and* (*l*)

(*k*) Summe and Substance of the Hampton-Court Conference, by Dr. William Barlow, p. 45.

(*l*) Coverdale's translation has, *executed justice*.

prayed, the Hebrew, he said, hath, *executed judgment*.

Galatians iv. 25. The Greek word *sustoikei*, he observed, is not well translated (*m*) *bordreth*.

These objections being trifling and old, and already in print, and often answered, no body, it seems, opposed this motion. Whereupon the King said, that 'he had never yet seen a Bible well translated in English, though he thought the Geneva 'the worst, and therefore wished, that some special 'pains should be taken in this matter for one uniform translation, and this to be done by the best 'learned in both the universities; after them to be 'reviewed by the Bishops and the chief learned of 'the church: from them to be presented to the 'privy-council; and last of all to be ratified by 'his royal authority, and so this whole church 'to be bound to this translation, and not to use 'any other.' His Majesty added, on a hint given by the Bishop of London, that 'no marginal notes 'should be added, he having found in those annexed to the Geneva translation some notes very partial, untrue, seditious, and savouring too much of 'dangerous and traiterous conceits.' For proof of which heavy charge the notes before-mentioned on Exod. i. 19. and 2 Chron. xv. 16. are said to have been produced: To which have since been added two other instances, but very unfairly represented. Thus it is observed, that on Mat. ii. 12. the annotators tell their readers, that *Promise ought not to be kept where God's honour and preaching of his truth is hindred: or else it ought not to be broken.* Whereas in the editions of this Bible fol. 1616, and 4to, 1599, there is no such comment on this place. But by this note, I suppose, the annotator meant no more than what is allowed by all, that a promise, or even an oath that is unlawful, is not

(*m*) The Geneva Bible renders it *answered*.

obligatory, but ought to be repented of. Another note objected to, is that on Revel. ix. 3. which is thus represented, or rather misreported; as a strong composition of ignorance and ill-will, and broad innuendos upon the English clergy, and all those distinguished with degrees in the universities. But besides, that this note is not to be found in *all* the editions of this Bible, as particularly in that in fol. 1616, and those which have Junius's annotations on the Revelations, the reporter has not done justice to this annotator: since he has omitted the words *which forsake Christ to maintain false doctrine.* Unless therefore the English clergy and universities *forsake Christ,* &c. here can be no innuendos upon *them.* Besides, the annotator has taken care to let his readers know, that he means only the Pope's clergie, *Monks, Friars, Cardinals,* who have crowns and strange apparel.

Soon after this the parliament met, and with it the convocation of the province of Canterbury, which assembled March 20, 1603. It continued to sit till the 9th of July following, during which time they collected in a body the several canons, injunctions, &c. which had been formerly made, and added some new ones to them. Of the former of these is the 80th canon, which is a reinforcement of that made in the convocation 1571, relating to the Bishops' Bible, expressed in the following words: *If any parishes be yet unfurnished of the* Bible of the largest volume———*the said churchwardens shall within convenient time provide the same at the charge of the parish.* By the convocation's renewal of this canon, and the King's ratifying and establishing it by his letters patent, one would have thought that the resolution, just now mentioned, of having a new translation of the Bible, had been dropped and wholly laid aside. But it seems it was not.

For (*n*) almost presently after, the King commissioned several learned persons of both the universities, and other places, to meet, confer, and consult together, at such places as were appointed them, so as that nothing should pass without a general consent, in order to make a new and more correct translation of the Bible.

These were distributed into *six* classes, and were to meet at Westminster, Cambridge, and Oxford, according to the following (*o*) *order agreed upon for the translating the Bible.*

Westminster.	Mr. (*p*) Dean of Westminster. Mr. (*q*) Dean of Paules. Mr. (*r*) Dr. Saravia. Mr. (*s*) Dr. Clarke, Cantuar. Mr. (*t*) Dr. Layfield. Mr. (*u*) Dr. Leigh. Mr. Burleigh Stretford. Mr. Kinge Sussex. Mr. Thomson Clare. Mr. Bedwell.	Pentateuch. The Storie from Josua to the first Book of the Chronicles, exclusive.

(*n*) 1604. (*o*) This I have compared with a copy some time belonging to Dr. Jegon, Bishop of Norwich. *T. Baker.*

(*p*) Dr. Lancelot Andrews, made Bishop of Chichester 1605.

(*q*) John Overal, S. T. P., made Bishop of Litchfield 1614.

(*r*) Adrian de Saravia, Prebendary of Canterbury.

(*s*) Richard Clarke, S. T. P., Vicar of Mynstre and Monkton in Tenet, and one of the six preachers, Canterbury.

(*t*) John Layfield, S. T. P., Rector of St. Clement Danes, Westminster.

(*u*) Dr. Leigh, Rector of All-hallows, Barking.

Cambridge.	Mr. Livelye. Dr. Richardson. Mr. Chaderton. Mr. Dillingham. Mr. Harrison. Mr. Andrews. Mr. Spaldinge. Mr. Binge.	The Places and Persons agreed upon for the Hebrew, with the particular Books by them undertaken.	From the first of Chronicles, with the rest of the Story, and the Hagiographa, viz. Job, Psalmes, Proverbs, Cantica, Ecclesiastes.
Oxford.	Dr. Hardinge. Dr. Reinolds. Dr. Holland. Dr. Kilby. Mr. Smith Hereford. Mr. Brett. Mr. Fareclowe.	The fower greater Prophets, with the Lamentation, and the twelve lesser Prophets.	
Westminster.	Mr. (*x*) Dean of Chester. Dr. Hutchinson. Dr. Spencer. Mr. Fenton. Mr. Rabbett. Mr. Sanderson. Mr. Dakins.	The Epistles of St. Paule, and the Canonical Epistles.	
Oxford.	Mr. (*y*) Dean of Christ Church. Mr. (*z*) Dean of Winchester. Mr. (*a*) Dean of Worcester. Mr. (*b*) Dean of Windsor. Mr. Savile. Dr. Perin. Dr. Ravens. Mr. Harmer.	The four Gospells, Acts of the Apostles, Apocalips.	

(*x*) William Barlow, S. T. P., Bishop of Rochester, 1605.
(*y*) Thomas Ravis, S. T. P., Bishop of Gloucester, 1604.
(*z*) George Abbot, S. T. P., Bishop of Litchfield, 1609.
(*a*) James Montague, S. T. P., Bishop of Bath & Wells, 1608.
(*b*) Giles Thompson, S. T. P., Bishop of Gloucester, 1611.

Cambridge.	Dr. Duport. Dr. Branthwaite. Dr. Radcliffe. Mr. Ward, Eman. Mr. Downes. Mr. Boyse. Mr. Warde, Reg.	The Prayer of Manasses, and the rest of the Apocrypha.

Several of these learned men were, it seems, not at all or but meanly provided for in the church, and therefore for their encouragement to undertake this great work, which was a work of expense as well as labour, the King wrote to the Archbishops of Canterbury and York, and to the rest of the Bishops, as follows: that 'Whereas he had appointed 'certain learned men, to the number of *four and* '*fifty*, for the translation of the Bible, and that 'in this number, divers of them had either no ec-'clesiastical preferment at all, or else so very small 'as was no wise suitable to their merits; he there-'fore required him to write in his name to the 'Archbishop of York, and the rest of the Bishops of 'Canterbury, and signify to them, that his Majestie 'did streightly charge every one of them, and the 'Bishops of the province of York, that, all excuses 'set apart, when any prebend or parsonage, rated 'or valued in the King's book at 20 pounds a 'year or upwards, should next upon any occasion 'happen to be void, either of their own patronage, 'or the patronage of any person whatsoever, they 'should make stay thereof, and admit none unto 'it until certifying his Majestie of the avoydance 'of it, and of the name of the patron, if it be not 'of their own gift, that he might commend for the 'same such of the learned men whom he had em-'ployed about making this new translation as he 'should think fit to be preferred: and that his 'Majestie had taken the same order for such pre-'bends and benefices as should be void in his own

'gift. Lastly, that what he wrote to them, the 'two Archbishops, of others, they should apply to 'themselves, and also not forget to move the Deans 'and Chapters of both provinces, as towching the 'other pointe to be imparted otherwise by them 'unto the said Deans.' The King added, that 'he required his Grace to move all the Bishops to 'inform themselves of all such learned men in the 'several dioceses as, having especial skill in the 'Hebrew and Greek tongues, had taken pains in 'their private studies of the scriptures for the 'clearing of any obscurities either in the Hebrew 'or in the Greek, or touching any difficulties or 'mistakes in the former English translation, which 'was now to be thoroughly viewed and amended, 'and thereupon to write unto them, earnestly 'charging them and signifying the King's pleasure 'therein, that they send such their observations ei-'ther to Mr. Lively, the King's reader of Hebrew 'at Cambridge; Dr. Harding, the King's reader of 'Hebrew at Oxford; or Dr. Andrews, Dean of 'Westminster, to be imparted to the rest of their 'several companies, that so this intended translation 'might have the help and furtherance of all the 'principal learned men in the kingdom.' This letter was dated July 22, 1604.

At the same time the Chancellor, Ro. Cecil, Earl of Salisbury, wrote to the Vice-Chancellor and Heads of the university of Cambridge, as follows:

(c) 'After my very hartie commendations: 'Whereas his Majestie hath appointed certeyne 'learned men in and of your universitie to take 'paynes in translatinge some portions of the Scrip-'tures, according to an order in that behalfe 'sette downe (the copie whereof remayneth with 'Mr. Lively, your Hebrew lecturer) his pleasure 'and commandment is, that you should take such

(c) Ex originali sub sigillo inter archiva Acad. Cantab.

'care of that worke as that if you can remember 'any fitt men to joine with the rest therein, yow 'shoulde in his name assigne them thereunto; and 'that such as are to be called out of the countrie 'may be intertayned in such colleges as they shall 'make choice of, without any charge unto them 'either for their entrance, their chamber, or their 'commons, except it happen, that any doe make 'choice to remayne in any of the poorer colleges 'that are not well able to beare that charge: and 'then such order will be taken by the Lord Bishop 'of London as that the same shall be defrayed. His 'Majestie expecteth, that you should further the 'busynes as much as you can, as well by kinde usage 'of the parties that take paynes therein, as by any 'other meanes that you can best devise, taking such 'order, that they may be freed in the mean while 'from all lectures and exercises to be supplied 'for them by your grave directions: and assuringe 'them, that he will hereafter have such princelie 'care, as well by himselfe as by his Bishops at his 'commandment, for the preferring of every one of 'them, as their diligence and due respect to his Ma-'jestie's desire in this so worthy an imployment shall '(he doubteth not) very well deserve. And so I 'commit yow to God. Att the court, the 22th of 'July, 1604.

'Your loving frend,
'Ro. Cecyll.'

A copy of this letter of the King's was sent by the Bishop of London to Dr. Duporte, Dr. Richardson, Dr. Radcliffe, Dr. Branthwayt, Mr. Chadderton, Mr. Lively, Mr. Downes, Mr. Ward, Eman. Mr. Ward, Regis, Mr. Boys, Mr. Dillingham, Mr. Harrison, Mr. Andrewes, Mr. Spaldinge, and Mr. Bing, at Cambridge. With it his Lordship wrote to them to this effect: That 'His Majestie being made

'acquainted with the choice of all them to be em-
'ployed in the translatinge of the Bible in such
'sort as Mr. Lively could inform them, did greatly
'approve of the said choice. And forasmuch as
'his Highnes was very desirous, that the same so
'religious a worke should admit no delay, he had
'commanded him to signify unto them in his name,
'that his pleasure was, they should with all possible
'spede meet togeather in their universitie and be-
'ginne the same: that his Majestie's care for their
'better continuance togeather, they might perceave
'by their Right Honourable Chancellor his letter
'to the Vice-Chancellour and Heads, but more
'especially by the copy of a letter written to him-
'self for order to be taken with all the Bishops of
'this realme in their behalfe, which copy he had
'herewith sent them: that he had desired Mr.
'Vice-Chancellour to send to such of them as were
'not now present in Cambridge, to will them in his
'Majestie's name, that, all other occasions and
'business set aside, they made their present repaire
'unto them that were at Cambridge. Upon
'whose comynge, and after they had prepared
'themselves for this business, his Lordship prayed
'they would write presently unto him, that he
'might informe his Majestie thereof, who could
'not be satisfied till it was in hand. Since he was
'persuaded his royal minde rejoyced more in the
'good hope which he had for the happy successe
'of that worke, than of his peace concluded with
'Spayne. Att Fulham, the last of June, 1604.'

His Lordship's letter to the Vice-Chancellor and Heads of the university of Cambridge mentioned above, was as follows:

(*d*) 'After my very harty commendations:
'Being acquainted with a letter lately written un-
'to you in his Majestie's name by your right ho-

(*d*) An original.

'nourable Chancellour, and having myself received 'sundry directions from his Highness for the bet-'ter settynge forwarde of his most royal designe-'ment for translating of the Bible, I doe accordingly 'move you, in his Majestie's name, that, agreeably 'to the charge and trust committed unto you, no 'tyme may be overslipped by yowe for the better 'furtherance of this holy worke. The parties 'names who are appointed to be imploied therein 'Mr. Lively can shew you, of which number I de-'sire yow by him to take notice, and to write to 'such of them as are abroad in his Majestie's name '(for so far my commission extendeth) that, all 'excuses sett aside, they doe presently come to 'Cambridge, there to address themselves forthwith 'to this business. I am bolde to trouble yow here-'with, because yow know better who are absent, 'where they are, and how to send unto them then 'I doe. And were it only, I suppose, to ease me 'of that paynes, beinge myself not idle in the 'mean time, I am persuaded I might obtayne at 'your handes as great a favour. Yow will scarcely 'conceive how earnest his Majestie is to have this 'worke begonne, and therefore I dowbt not but 'that yow will for your parts, in any thinge that 'is within your compass, as well in this moved 'now unto yow as for their intertaynment when 'they come, and better encouragement sett for-'warde the same. And so being alwaies readie to 'assist yow, if any difficulties doe arise in the pro-'gresse of this busynes, I committ yow unto the 'tuition of Allmightie God. Att Fulham, the last 'of July, 1604.

'Your loving frend,
'Ric. London.'

Letters of the same tenor were, I suppose, sent to the Vice-Chancellor and Heads of the university

of Oxford. With these letters were likewise sent copies of his Majesty's instructions to the translators, as follows:

(*e*) For the better ordering of the proceedings of the translators, his Majesty recommended the following rules to them to be very carefully observed.

1. The ordinary Bible read in the church, commonly called the Bishops' Bible, to be followed, and as little altered as the original will permit.

2. The names of the prophets and the holy writers, with the other names in the text, to be retained, as near as may be, accordingly as they are vulgarly used.

3. The old ecclesiastical words to be kept, as the word *church* not to be translated *congregation.*

4. When any word hath divers significations, *that* to be kept which hath been most commonly used by the most eminent fathers, being agreeable to the propriety of the place, and the analogie of faith.

5. The division of the chapters to be altered either not at all, or as little as may be, if necessity so require.

6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text.

7. Such quotations of places to be marginally set down, as shall serve for the fit references of one Scripture to another.

8. Every particular man of each company to take the same chapter or chapters; and, having translated or amended them severally by himself where he thinks good, all to meet together, to conferre what they have done, and agree for their part what shall stand.

(*e*) Fuller's Church-History, book x. p. 46, 47.

9. As any one company hath dispatched any one book in this manner, they shall send it to the rest, to be considered of seriously and judiciously; for his Majesty is very careful in this point.

10. If any company, upon the review of the book so sent, shall doubt or differ upon any places, to send them word thereof, to note the places, and therewithall to send their reasons; to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of the work.

11. When any place of special obscurity is doubted of, letters to be directed by authority to send to any learned in the land for his judgment in such a place.

12. Letters to be sent from every Bishop to the rest of his clergie, admonishing them of this translation in hand, and to move and charge as many as, being skilful in the tongues, have taken pains in that kind, to send their particular observations to the company either at Westminster, Cambridge, or Oxford, according as it was directed before in the King's letter to the Archbishop.

13. The directors in each company to be the Deans of Westminster and Chester, for Westminster, and the King's professors in Hebrew and Greek in the two universities.

14. These translations to be used when they agree better with the text than the Bishops' Bible. } Tyndal's, Coverdale's, Matthews's, (*f*) Whitchurch's, Geneva.

A copy of these orders or instructions being sent, as has been said, to Mr. Lively at Cambridge, and, I suppose, other copies of them to Dr. Harding,

(*f*) This seems to intend the great Bible printed 1539 and 40, by Edward Whitchurch, one of King Henry VIII's printers, and Grafton.

the King's reader of Hebrew at Oxford, and Dr. Andrews, Dean of Westminster; it seems as if, some other doubts arising concerning them, application was made by the Vice-Chancellor to the Bishop of London for the resolution of them. To which his Lordship replied, that 'to be suer, if he 'had not signified so much unto them already, it 'was his Majestie's pleasure, that, besides the 'learned persons imployed with them for the He-'brewe and Greeke, there should be (g) *three or* '*fower* of the most eminent and grave divines of 'their university, assigned by the Vice-Chancellour 'uppon conference with the rest of the heads, to 'be overseers of the translations, as well Hebrew 'as Greek, for the better observation of the rules 'appointed by his Highness, and especially con-'cerning the *third* and *fourth* rule: and that when 'they had agreed uppon the persons for this pur-'pose, he prayed them to send him word thereof.'

This letter is inscribed *To the right worshipfull Dr. Cowell, Vice-Chancellor*, and dated at Fulham, the 30th of August, 1604, and to it is added by way of postscript, that 'att the verie writinge thereof 'a learned epistle was delivered unto him of 'Mr. Broughton's, which, though it was of an old 'date, yet he thought good to send it unto them, 'that Mr. Lively and the rest might have the per-'usal of it, if before they had not seen it.' This letter seems to be that before-mentioned to the learned nobility of England touching translating the Bible, or else that to King James, written on occasion of this translation being ordered by him, as is before mentioned.

The Bishop of London, at the same time that he

(g) If one university chose four and the other three, these seven being added to forty-seven, makes the whole number fifty-four, the number of learned men which his Majesty said he had appointed for this work.

wrote to the Vice-Chancellor, &c. at Cambridge, sent letters to the several Bishops, with copies of the King's letter before mentioned. A copy of one of these to the Bishop of Norwich, which immediately follows the King's letter, runs thus:

'Your Lordship maie see how carefull his Majestie is for the provideinge of lyvings for theis learned men. I doubt not therefore but your Lordship will have that due regarde of his Majestie's request heerin, as is fitt and meete, and that yow will take sutche order with your Chancellor, Register, and sutch your Lordship's Officers who shall have intelligence of the premisses, as also with the Dean and Chapter of your cathedrall church, whom his Majesty likewise requireth to be putt in mynde of his pleasure therein, not forgettinge the latter part of his Majestie's letter towchinge the informinge of your self of the fittest linguists within your dioces for to performe and speedily to returne that which his Majestie is so carefull to have faithfully performed. I could wish your Lordship would for my dischardge returne me in some few lynes the tyme of the receipte of theis letters, that I may dischardge that dutie which his Majestie by theis his letters hath layed uppon me. And soe I bidd your Lordship right hartely farewell. From Fulham, this 31 of July, 1604.

'Your Lordship's loving freind and brother,
'Ric. London.

'Delibat apud (*h*) Ludham,
'16 Augusti, 1604.

'His Majestie's meaning is, that twoe lyvings shoulde be stayed, one of youre owne, and one of a laye patron's. R. L.'

In his Majesty's letter was a clause, that the Archbishops of both provinces should not forget to

(*h*) Ludham Hall, in Norfolk, a seat of the Bishop of Norwich's.

move the Deans and Chapters as *towching the other pointe to be imparted otherwise by them unto the said Deans, &c.* This in another letter to the Bishop of Norwich, wrote at the same time with the other, his Lordship tells him is *referred to his relation.* And this, he said, it was. 'There are many, 'as your Lordship perceyvethe, who are to be im-'ployed in this translatinge of the Bible, and sun-'dry of them must, of necessite, have their chardges 'borne, which his Majestie was very ready of his 'most princely disposition to have borne, but some 'of my Lords, as thinges now goe, did howlde it 'inconvenient. Whereuppon it was left to me to 'move all my brethren the Bishopps, and likewise 'every several Deane and Chapter to contribute 'toward this worke. According therefore to my 'dutie, I hartely pray your Lordship not onely to 'thinke your selfe what is meete for yow to give 'for this purpose, but likewise to acquainte your 'Deane and Chapter not only with the said clause 'of his Majestie's letter, but likewise with the 'meaninge of it, that they may agree upon sutche 'a somme as they meane to contribute. I doe not 'thinke, that a (*i*) thousand marks will finishe the 'worke to be imployed as is aforesayd. Whearof 'your Lordship with your Deane and Chapter 'havinge due consideracion, I must requier yow, 'in his Majesty's name, accordinge to his good 'pleasure in that behalfe, that, as soon as possibly 'yow can, yow send me word what shall be ex-'pected from you and your said Deane and Chap-'ter. For I am to acquainte his Majestie with 'every man's liberality towards this most godly 'worke. And thus not doubtinge of youre espe-

(*i*) Genebrard, we are told, thought 200,000 crowns, or 6250 marks, were absolutely necessary. But then he supposed that thirty men should be employed in it thirty years, whereas here were about sixty employed not four years.

'ciall care for the accomplishment of the premises, 'and desyringe your Lordship to note the date to 'me of your receipt of this letter, I commit your 'Lordship unto the tuicion of Almightie God. 'From Fulham, this 31th of July, 1604.'

'Delibat apud Ludham,

'16 Augusti, 1604.'

What success these last letters met with I do not find, it seems as if they had but a very cold reception. The two universities, we have seen, were before ordered to entertain in their colleges such as came out of the country thither on this occasion, without any charge unto them, &c. Accordingly the writer of John Bois's (*k*) Life in MS. who was rector of Boxworth near Cambridge, tells us, that 'part of the Apocrypha was allotted to him, and 'that all the time he was about his own part his 'diet was given him at St. John's, where he abode 'all the week till Saturday night, and then went 'home to discharge his cure, and returned thence 'on Monday morning: and that when he had 'finished his own part, at the earnest request of him 'to whom it was assigned, he undertook a second, 'and then was in commons at another college.' As for those who were appointed to meet at Westminster, they seem, for the most part, to be very well provided for. What then was to be done with the 1000 marks which were to be raised, by way of contribution, on the Bishops and Deans and Chapters?

However this be, almost (*l*) *three* years, it seems, were spent in this service, the entering on which was, perhaps, somewhat delayed by Mr. Edward Lively's

(*k*) Penes Tho. Baker, B. D. of St. John's College in Cambridge. This Mr. Bois was a great man, as appears by his notes upon St. Chrysostome, edit. Savil, which are retained in the late Benedictine edition, where Mr. Downs's, the Greek professor, are omitted. T. B.

(*l*) Life of John Bois, MS. says *four*.

death. (*m*) 'At the end thereof, the writer of 'Mr. Bois's Life tells us, (the whole work being 'finished, and *three* copies of the whole Bible sent 'to London, viz. *one* from Cambridge, a *second* from 'Oxford, and a *third* from Westminster) a new 'choice was to be made of *two* out of each company, '*six* in all, to review the whole work and polish it, 'and extract *one* out of all the three copies, to be 'committed to the press. For the dispatch of this 'business, Mr. Andrew Downs, Fellow of St. John's 'College, and the King's Greek Professor at Cam-'bridge, and the above-said Mr. John Bois, were 'sent for up to London, out of the Cambridge com-'pany; where, meeting their *four* fellow-labourers, 'they went daily to Stationers-Hall, and in three 'quarters of a year fulfilled their tasque. All 'which time they received thirty pounds each of 'them by the week from the company of Stationers, 'though *before they had nothing*;' which seems a confirmation of what was before observed, that the proposal of raising 1000 marks on the Bishops, &c. was rejected by them. 'Last of all, Bilson, 'Bishop of Winchester, and Dr. Myles Smith, who 'from the very beginning had been very active in 'this affair, again reviewed the whole work, and 'prefixed arguments to the several Books; and Dr. 'Smith, who, for his indefatigable pains taken in 'this work, was soon after the printing of it de-'servedly made Bishop of Gloucester, was ordered 'to write a preface to it, the same which is now 'printed in the folio editions of this Bible,' the first of which was, I think, at (*n*) London, A. D.

(*m*) Idem. (*n*) The Holy Bible, containing the Old Testament and the New, newly translated out of the original Tongues, and with the former translations diligently compared and revised.

By His Majestie's special Command.

Appointed to be read in churches.

1611, with the title mentioned below in the margin. Much the same account of the manner of making and finishing this translation was given afterwards by the English divines at Dort, in a (*o*) paper which they delivered to the synod, November 20, 1618; only with this difference, that in this paper the translators are said to be divided into *six* companies, consisting of seven or eight each, or about forty-eight in all, and that out of these, twelve select men met together to review and correct the whole work.

This translation being thus finished, the translators dedicated it to the King, in which address they tell his Majesty, that 'of infinite arguments of a 'right Christian and religious affection in his Majes-'ty, none was more forcible to declare it to others 'than the vehement and perpetuated desire of the 'accomplishing and publishing of this work, which 'they now with all humility presented to his Ma-'jesty. For when his Highnesse had once, out 'of deep judgment, apprehended how convenient 'it was, that out of the original sacred tongues; 'together with comparing of the labours, both in 'our own and other foreign languages, of many 'worthy men who went before them, there should 'be one more exact translation of the Holy Scrip-'tures into the English tongue, his Majesty did 'never desist to urge and to excite those to whom 'it was commended, that the work might be hast-'ned, and that the business might be expedited in 'so decent a manner as a matter of such importance 'might justly require.'

Next follows a preface to the reader, which is pretty long. In it the translators tell him, that 'they had spent about this work (*p*) *twice seven*

(*o*) Acta Synodi Nationalis, &c. Dordrechti habita, Anno 1618. Dordrechti, 1620. (*p*) According to this they did not begin it till about 1607. Fuller intimates, that they were retarded by Mr. Lively's death about 1605.

'*seventy-two days and more,*' that is, about *three* years. They likewise observe, that 'the best 'things have been calumniated, and that his Ma-'jestie knew full well, that whosoever attempteth 'any thing for the publick, especially if it per-'taineth to religion, and to the opening and 'clearing of the word of God, the same setteth 'himself upon a stage to be glouted upon by 'every evil eye; yea he casteth himself headlong 'upon pikes, to be gored by every sharp tongue.' This they applied to the King's resolution to have the Bible new translated, 'which, said they, he 'would not suffer to be broken off for whatsoever 'speeches or practices. Next they took notice of 'the several translations of the Old Testament into 'Greek and Latin, and of the whole Bible into 'Saxon, Dutch, French, and English, and conclu-'ded, that to have the Scriptures in the mother-'tongue is not a quaint conceit lately taken up by 'the Lord Cromwell in England, &c. but hath been 'thought upon and put in practice of old, even '*from the first times of the conversion of any na-'tion.* Next they took notice of the unwillingness 'of the church of Rome, that the Scriptures should 'be divulged in the mother-tongue, and of the 'speeches of the puritans against this work of theirs. 'Then they shewed what they proposed to them-'selves, and what course they held in this their pe-'rusal and survey of the Bible. On which occasion, 'they said, they never thought from the beginning, 'that they should need to make a new translation, 'nor yet to make of a bad one a good one; but 'their endeavour and mark was to make a good 'one better, or out of many good ones one princi-'pal good one, not justly to be expected against: 'and that to that purpose there were many chosen 'that were greater in other mens eyes than in their 'own, and that sought the truth rather than

'their own praise. Then they gave their reasons 'which moved them to set diversities of senses in 'the margin, where there is great probability for 'each: and which induced them not to stand curi-'ously upon an identity of phrasing, or expressing 'the same notion in the same particular word, as 'translating the Hebrew or Greek word alwaies by '*purpose* and never by *intent*, &c. They had, they 'said, on the one side, avoided the scrupulosity of 'the puritanes, who left the old ecclesiastical words 'and betook them to other, as when they put '*washing* for *baptism*, and *congregation* for *church:* 'and, on the other hand, had shunned the obscuritie 'of the papists in their *azymes, tunike, rational,* '*holocausts, prepuce, pasche,* and a number of 'such like, whereof their late (*q*) translation was 'full, and that of purpose to darken the sense, that 'since they must needs translate the Bible, yet by 'the language thereof it might be kept from being 'understood. But they desired, they said, that the 'Scripture might speak like itself, and be under-'stood even of the very vulgar. They concluded 'with a serious exhortation to the readers, not to 'receive so great things, as the Holy Scriptures are, 'in vain: and not to despise so great salvation, but 'to remember the advice of Nazianzen: *It is a* '*grievous thing to neglect a great fair, and to seek* '*to make markets afterwards.*'

After this preface follows *A Kalendar;* then *An Almanack for* xxxix *years,* beginning 1603. *Of the Golden Number, The Epact, The use of the Epact, To finde Easter for ever. The Table and Kalendar, expressing the order of the Psalmes and Lessons to be said at Morning and Evening Prayer throughout the Yeere, except certeine proper Feasts, as the rules following more plainly declare.*

(*q*) At Doway and Rhemes.

¶ The order how the Psalter is appointed to be read.

¶ The order how the rest of the holy Scripture (beside the Psalter) is appointed to be read.

Proper Lessons to be read for the first Lessons, both at Morning and Evening Prayer, on the Sundays throughout the Yeere, and for some also the second Lesson.

Lessons proper for Holy-daies.

Proper Psalmes on certaine daies.

The Table for the order of the Psalmes to be said at Morning and Evening Prayer.

These to be observed for Holy-daies, and none other.

The names and order of all the Bookes of the Olde and Newe Testament, with the number of their Chapters.

The Genealogies recorded in the sacred Scriptures according to every Familie and Tribe. With the Line of our Saviour Jesus Christ observed from Adam to the Blessed Virgin Marie. By (*r*) J. S.

Cum privilegio.

This consists of eighteen leaves, and is interspersed with several cuts in wood, and was first printed 1592. The title of the New Testament is as follows:

The New Testament of our Lord and Saviour Jesus Christ.

¶ Newly translated out of the original Greeke, and with the former translations diligently compared and revised. By His Majestie's special Commandment.

Appointed to be read in Churches.

(*r*) John Speed, the historian. See Maunsell's Catalogue. His epitaph stiles him Terrarum nostrarum Geographus accuratus, fidus Antiquitatis Britannicæ Historiographus et *genealogiæ sacræ elegantissimus delineator.* He died July 28, 1629, ætatis suæ supra 77.

Imprinted at London by Robert Barker, Printer to the King's most excellent Majestie.

Anno Dom. 1613.

This title is within a large border cut in wood, wherein is represented on the top Jehovah, in Hebrew letters within a glory: on the right hand is the sun, and on the left the moon and stars. Underneath is the Holy Lamb, and a little below the dove. On the right side of these sits St. Matthew, and on the left St. Mark, writing, with their proper emblems, an angel and a lion, behind them. Towards the bottom is a lamb with his legs tied and bleeding, laid on his back on an altar, and below, the other two evangelists, St. Luke, and St. John, with an eagle behind him. On the right hand towards the out side are the symbols of the xii tribes, and on the left the pictures of the xii apostles. In the margin are placed the idiotisms of the Hebrew and Greek, and the divers readings.

Several other editions there were of this Bible in 4to and 8vo, as particularly this year, 1613, to which were prefixed the genealogies above-mentioned, and at the end of them were added Fitz-Herry's two tables, &c.

Against this translation it was objected by the (*s*) Romanists, that it was needless: Was their, the protestants, translation, said they, good before, why doe they now mende it? Was it not good—why was it obtruded on the people? But in making this reflection they only condemned themselves, and the learned fathers of the church, especially S. Jerome, who, not content with the former Latin translations, did himself make a new one. Of their own vulgar Latin translation which they boast of as more authentic than the original, it is well known there are many and different editions. Isidore Clarius observed and amended in it, as he said,

(*s*) Fuller's Church-History, &c.

8000 faults, and John Benedict, 1541, that he had purged it of faults innumerable. The Paris editions differ from the Lovaine, Hentenius's from both of them. How infinite are the differences or variations (many of them weighty and material) of that which P. Clement VIII. published, from the edition of P. Sextus V. They further objected to this new translation, that the translators had placed in the margin the various senses of some words, or the literal rendering of the Hebrew and Greek, which, they said, was shaking the certainty of the Scriptures. Accordingly P. Sextus V. expressly forbade the putting in the margin of his edition of the vulgar Latin any various readings which had been allowed of in former editions: though the Paris edition in 8vo. 1543, has a great number of them, as has J. Benedict's, printed at the same place, in folio, 1549. But it has been observed, that our English translators thus putting in the margin the literal meaning of the Hebrew and Greek words, is very much for their commendation, as it is a proof of their strict fidelity, their modesty, and humility, and care not to misguide the readers.

Some of the brethren who were called puritans, were likewise no more pleased with this new translation than they were before with that set forth by Archbishop Parker: and for the same reason, as suspecting it would lessen the reputation of that of Geneva, and the annotations printed with it, and in time, as it has done, cause it to be quite disused.

Others have observed of this translation, that it often swerves from the original Hebrew to follow the Septuagint, if not the German version, particularly in names and terms, as *Jehovah* for *Jah* or *Jao; Aram* is rendered *Syria; Khashdim, Chaldæa; Misraim, Egypt; Cush, Ethiopia;* and the like. In the Mosaical description of Eden are no less than six of these variations. The same learned

persons have observed further, that these translators have introduced a corrupt pronunciation, either by following the German orthography instead of the English, or continuing that of the vulgar which prevailed before the reformation. Thus they have constantly made use of the J consonant instead of the Y. *Jacob* and *Joseph*, these remarkers say, should be written *Yacob* and *Yoseph*, or rather *Yosef; Benjamin, Benyamin*, or *Benyammin*. But this seems too nice, and is not exactly true. By others have they been reflected on as keeping too close to the Hebrew and Greek idiom, so that in many places the translation is quite unintelligible to an English reader.

It has been further observed of this translation, that the makers of it were a little too complaisant to the King in favoring his notions of predestination, election, perseverance, &c. and particularly (*t*) of witchcraft and familiar spirits, in defence of which that Prince had but a little before written a book entitled Dæmonologia, printed at London, 1603, 4to. But it may well enough be questioned whether all these were not the opinions of the translators as really as they were the King's.

Great exceptions have been taken at the contents of Psalm cxlix in this translation, which runs thus; 1. *The prophet exhorteth to praise* GOD *for his love to the church.* 5. *And for that power which he hath given to the church to rule the consciences of men.* It has been remarked (*u*), 'that any one 'abroad that lights upon such passages as *this*, and 'that in the XXth Article of Religion, *The* (*x*) '*church has authority in controversies of faith*, 'would be tempted to conclude, that our English

(*t*) Bishop Hutchinson of Witchcraft, ch. 14.

(*u*) A Review of the Case of Liturgies, &c. by Benj. Robinson, Pref. (*x*) The national church; which has accordingly used this authority, in enacting the XXXIX Articles of Religion. See Bishop Gibson's Codex, &c.

'clergy have as *absolute power* in their hands as 'any court of inquisition in the world.' And therefore this warm and injudicious writer rashly concludes these contents to be 'a forgery of an 'ambitious restless faction,' and wishes, that 'some 'hand that has leisure for it would with care trace 'its original, that, if possible, it may be known '*how* and *by whom* it first crept into the Bible.' But by *ruling the consciences of men* seems to be meant no more than subjecting them to their acknowledging the truth or manifestation of it to them, in the apostle's words, (*y*) *confounding the wise* and *the mighty things: casting down imaginations* or reasonings, *and every high thing that exalteth it self against the knowledge of* God, *and bringing into captivity every thought to the obedience of Christ.* This is the power which God has given to the church to rule the consciences of men. The weapons of her warfare are thus mighty through God.

The words of the Psalmist, to which these contents refer, are————*a two-edged sword in their* (the Saints) *hand; to execute vengeance upon the heathen and punishments upon the people, &c.* which certainly were spoken of those victories which God gave the Jews over the Canaanites. But the translators, possibly, understood them likewise in a mystical or spiritual sense, that the Psalmist here exhorteth to praise God for that power or conquest which he hath given to his saints over the minds or consciences of the heathen, so as to cause the kingdoms of this world to become the kingdoms of our Lord and of his Christ. However, in some of the octavo editions of this Bible these contents are thus altered. 1. *The Psalmist voweth perpetual praises to* God. 3. *He exhorteth not to trust in man.* 5. God, *for his power, justice, mercy, and*

(*y*) 1 Cor. i. 27. 2 Cor. x. 4, 5.

kingdom, is onely worthy to be trusted; and in others thus: 1. *The prophet exhorteth to praise* GOD *for his love to the church.* 5. *And for that power which he hath given to the church.* Though time has been when it was not thought, by even those who now inveigh so warmly against these contents being thus expressed, that it was a doctrine of the inquisition to assert, that (z) *for* controversial points of faith (which we call cases of conscience) *which people understand not so well themselves, their ministers have power to* determine, *and have* a compulsive *as well as* a directive power.

Of this translation the learned Mr. Matthew Poole has given the following character: (a) 'In 'this royal version, says he, occur a good many 'specimens of great learning and skill in the origi-'nal tongues, and of an acumen and judgment more 'than common.'

By others it has been censured as too literal, or following the original Hebrew and Greek too closely and exactly, and leaving too many of the words in the original untranslated, which makes it not so intelligible to a mere English reader. This last was perhaps in some measure owing to the King's instructions, the third of which was, that *the old ecclesiastical words should be kept.* However it be, we see many of the words in the original retained, as *Hosanna, Hallelujah, Amen, Raka, Mammon, Manna, Maranatha, Phylacterie, &c.* for which no (b) reason can be given but that they are left untranslated in the vulgar Latin.

Dr. Gell, who had been chaplain to Arch-

(z) See a Sermon entitled, *Ministers' Dues and People's Duties, &c.* by Samuel Clark, M. A. Minister of Grendon, Bucks, 1660, with a recommendatory Preface by Mr. Baxter, p. 22, 23.

(a) Synopsis Criticorum. (b) Dr. Gell supposes, that the LXX and the vulgar Latin, leaving these and other words without translation in their own native language, was according to the dictate of the Holy Spirit. *Essay towards the Amendment of the last English Translation, &c.*

bishop Abbot, and was now rector of St. Mary, Aldermary, in London, (*c*) reflected on this new translation as wrested and partial, and speaking the language of and giving authority to one (*d*) sect. But this he imputes not to the translators, some of whom, he says, much complained of the restraints they were laid under in this work; but to those who employed them, who, by *reason of state,* limited them, lest they might be thought not to set forth a *new translation,* but rather a *new Bible.* He observes therefore of it in general, that in it the Hagiographa is more faulty than the Historical Scripture, and the Prophets more than the Hagiographa, and the Apocrypha most of all, and generally the New more than the Old Testament. The particular objections which this learned trifler made to this translation were these: 1. That the translators had not always taken due care to preserve the letter of the Scripture entire. He instanced in 2 Kings xiii. 21. where it is said in this translation, *when the man was let down,* the Doctor says we shall find no such matter either in the Hebrew, or Greek, or Chaldee, or Latin translation, and that the words are thus to be rendered, *and the man went*——. 2. Using one metaphor for another, as Gen. vii. 4. where the Hebrew word which signifies, he says, *to blot out,* as having reference to an *image* or *picture,* or to a *writing,* is rendered to *destroy,* which is taken from *building.* 3. Perverting the sense of Scripture by improper *supplements,* as Mat. xx. 23. *it shall be given to them;* by which our Lord is made, he says, to deny absolutely, that he hath any power to give the honour of sitting at his right hand and left. Whereas the text, without this supplement, runs

(*c*) An Essay towards the Amendment of the last English Translation of the Bible, &c. The first part on the Pentateuch. By Robert Gell, D. D. Minister of the Parish of St. Mary, Aldermary, London. Printed, &c. 1659. (*d*) The Calvinists.

thus: *To sit on my right hand and on my left* (*e*) *is not mine to give, but*, or *unless, to those for whom it is prepared of my Father.* 4. Adding or taking away, or inverting and changing the order of the words; as 1 John iii. 18, 19, 20. In the 20th verse of this paragraph the word *hoti* is twice found in the Greek text, the *former* of which, the Doctor says, the translators turn amiss, the *latter* they quite leave out. An example of *inversion* of the words is, the Doctor said, Heb. x. 34. where the words, *knowing in your selves, that ye have in heaven a better and enduring substance*, should be read thus, *knowing that* (*f*) *you have in your selves, &c.* 5. As there are many words in the Hebrew and Greek, which are some of divers, and others of contrary significations, the translators very frequently put *quid pro quo*, and wave what makes against their *private interpretation*, and choose that for the context which suits best with their own opinion, and put most-what the better and truer in the margin. For, the Doctor observes, *when truth is tried by most voices, it is commonly out-voted.* Thus whereas *energoumenos* imports either *actively*, and in the middle voice *effectual* or *working*, as Gal. v. 6. *Faith is* operative *by love;* or *passively*, and so signifies (*g*) *wrought;* this latter signification must be voted into the margin, lest it should tell us, the Doctor says, that the man, by conformity unto Christ's sufferings, should have any hand in working out his own salvation, as St. Paul implies he hath, 2 Cor. i. 5. 6.

The Doctor added, that whereas many mis-trans-

(*e*) — is not myne to geve you, but to such as it is prepared for of my father. *Coverdale*, 1538.———is not myne to geve, but to them for whom it is prepared of my father. *Tyndal*, 1537. (*f*) Which order of words is wholly neglected in the printed English translations. *Gell.* (*g*) This marginal reading is omitted in the later editions of the Bible, if it ever was in any.

lated words and phrases, *by plurality of voices,* were carried into the *context,* and the better translation most-what was cast into the *margin,* those *marginal notes* have been left out, together with the Apocrypha, to make the Bible portable, and fit for the pocket. Yea, that such is the ignorance and boldness of some, that they have left out of their impressions the *Apocryphal Scriptures;* whereby they have gotten this whereof to glory, that they have done *that which no wise or honest man had ever done before them,* so far as he had yet known, or, he hoped, would adventure to do after them. He concluded, that though he thought our last translation *good,* far better than that new one of the low Dutch so highly extolled, yet he doubted not but *ours* might be made *much better* than it is. But this censure of the Doctor's seems in some measure to have been occasioned by *his* being of different sentiments from the translators in the points of predestination, &c. and being reckoned heterodox.

Against this translation have the Roman Catholick party shewn the same prejudice as against the others. For (*h*) 'having asserted their corrupt 'vulgar translation in Latin (so bandied and 'counter-condemned by Clement VIII.) for au-'thoritie above the original, they are resolved 'to be judged by their own *rule* as well as *judge,* 'and imprint in their poor seduced Laicks an opi-'nion, that *our translation,* (forsooth, because in 'English, and our weapon against them) is heret-'icall, although their learned men never yet 'evinced us of any errour (through our pravity 'or ignorance) therein.' Accordingly in that horrid rebellion which the Irish Roman Catholicks raised in that kingdom, A. D. 1641, among

(*h*) See a second Remonstrance prepared by the Commissioners appointed under the Broad Seal of Ireland to enquire into this Rebellion, an original in MS. Penes Henr. Pearson, Vicarium de Chistlet apud Cantianos.

other instances of their hatred of the protestant religion, which they then gave, this was one, their tearing, burning, wallowing in the mire, and cursing the English Bibles, of which they burnt no fewer than one hundred and forty at one time, saying, when they were in the fire, that it was Hell-fire that burned.

The late popish jester, so often mentioned, not only laughs at and ridicules this translation, but makes the following reflections on it in order to expose it, viz. 1. That 'it still retains the word 'elder instead of *priest;* because, under the name 'of *priest,* he says, they knew people generally 'understood a catholick [popish] priest.' But when the translators stile Jesus Christ the High-*priest* of our profession, and represent him as having made us *priests* unto God and his Father, Heb. iii. 1. Rev. i. 6. does this man think, that they meant to teach the people, that Christ was a Roman catholick priest? It is as false what he adds, that the English ministers to this day cannot get themselves stiled *priests;* when it is well known, that generally the common people, in some parts of England, oftener call them so, than by any other name. 2. He says, that in 1 Tim. iv. 14. and 2 Tim. i. 6. King James's Bible still follows the old corruption, *gift* instead of *grace.* But the original word is *charisma* not *charis,* though the vulgar Latin do render it *gratia.* 3. 'Because their gifted 'elders, he says, cannot be without *wives,* King 'James's translators resolve their Bibles shall allow 'them, tho' they make them of their *sisters.* As '1 Cor. ix. 5. where St. Paul says, *Have not we 'power to lead about a woman, a sister?* They 'falsely turn the word *woman* into *wife.* Queen 'Elizabeth's Bibles of 1598, 1599, say, *Have not 'we power to lead about a wife, being a sister?* 'The King's Bible has it, *a sister, a wife.*' But

in the first place, Queen Elizabeth's Bibles, if he mean by them those of the Bishops' translation, do not render St. Paul's words *a wife, being a sister;* but *a sister, a woman,* as the Great Bible has it, *a woman, a sister:* It is the Geneva that translates the words, *a wife, being a sister.* Next, the original word *gunaika* is commonly used by the LXX for a wife. For instance, Gen. ii. 24, 25.—iv. 1. and in numberless other places. St. Peter, it is plain, was a married man. St. Paul expressly says, a *Bishop* and *Deacon,* consequently a *Priest,* must be *the husband of one wife* (*i*). 4. This buffoon alledges, that 'the King's Bibles kept still that *impious* and *spiteful corruption* against our blessed 'Lady, St. Luke 1. *Hail, thou that art highly favoured,* which should be, he says, *Hail, full of 'grace.'* The original is *chaire checharitomenee.* Now in the LXX, in the wisdom of Sirach or Ecclesiasti xviii. 17. we read *andri checharitomeno,* which the vulgar Latin poorly renders *cum homine justificato;* though it seems very plain, that the word is there used to signify the same with *eumorpho,* ix. 8. *beautiful,* which accordingly by Clement of Alexandria is read *checharitomenees.* Our anglo-Saxonic translation renders the angel's words thus, *þal þeꝼ þu miþ ȝyꝼe ȝeꝼylleþ, Hail, be thou filled with gifts.* But, says this scorner, *this is invidiously done, as much as in them lies, to debase the Blessed Virgin to the level of their own highly-favoured* yoke-fellows, *as they translate* Phil. iv. 3. *which they should have rendered* companion: thoughthe original be *suzuge, conjux.*

(*i*) Here in England the clergy were married till A. D. 1076, when Archbishop Lanfranc, a foreigner, made a canon against it, on which occasion the vow of celibacy to be made by them at their ordination was first put into some Bishop's pontifical. See Archbishop Parker's Preface to his Testimony of Antiquitie, &c.

Lastly, he says, 'they have not corrected that 'malicious corruption in the xxth chapter of Exodus, 'ver. 4. *Thou shalt not make to thy self any graven 'image;* which, if truly translated according to the 'Hebrew, should be *graven thing* or *graven idol;*' though one would think, the authors of the Chaldee paraphrase, who render it *image,* should understand Hebrew as well as this man. But of this before.

In 1696 was published in French, at Rotterdam, by Mr. (*k*) Charles le Cene, a learned French refugee, a book entituled, *Projet d'une nouvelle version Francoise de la Bible,* in which the author shewed, by reasons and authorities, that the French versions then in use, particularly that of Geneva, made by Robert Peter Olivetare, with the assistance of John Calvin, 1535, do in many places not represent as they should the sense of the originals: and therefore proposed, that they should be corrected, as to the sense, in those places where it should be thought necessary; and not only so, but that the old and obsolete language should be amended, and the thread of the discourse restored, which had been broken by the wretched division or distinction of chapters and verses. This he proposed to have done in a new translation. He begins his discourse with observing, that there is need of great application to make a good translation of the Scripture, according to its true sense and meaning. After which he proceeds to point out in particular what he thinks to be blemishes and imperfections in the old French translations, and which ought to be altered and amended in a new one.

This book one Hugh Ross, a Scotchman and sea-chaplain, and who understood little of languages

(*k*) He was minister of the protestant church at Paris for some months before the great persecution broke out there, and was afterwards a refugee at London, where he died.

besides Latin and French, lighting upon, he thought fit, in part, to translate it into English, and to apply to our present English version, what le Cene had said of the old and antiquated French ones. To it he prefixed a (*l*) preface to the reader, in which he highly applauds the performance, and justifies the usefulness and necessity of it: though so far is he from being so ingenuous as to own from whom he had all his borrowed learning and criticism, that he writes as if he was in hopes the reader would believe it to be all his own, and never see le Cene's book, to detect the theft and ingratitude. But of such disingenuous plagiarism the reader may see some more instances in the life of that famous antiquary Mr. William Somner, of Canterbury, written by the late Right Reverend Bishop of Peterborough. The following character of le Cene's book seems, in some measure, to belong to it, viz. That '(*m*) in it many places of Scripture are rendered 'more truly and clearly than they have been formerly expressed by any version; that it discovers 'the sources and causes of the errors and mistakes 'which are to be found in all versions, and furnishes us with plain and easy rules, by which persons 'of ordinary capacities may observe the most material faults of all translations.' Though I will presume to add, le Cene's remarks seem many of them too nice, and his reflections on the French versions a little over-harsh and severe.

About the time of King James's resolving on this new translation of the Bible, another translation of it was finished by the learned Mr. Ambrose Usher, of the kingdom of Ireland, elder brother of the great and learned Primate of Armagh of that name. Though he died young, he had yet attained to great skill and perfection in the oriental tongues, par-

(*l*) An Essay for a new translation of the Bible, part 1, 1701; part 11, 1702. (*m*) Howel's History of the Bible.

ticularly the Hebrew and Arabic; the last of which it was very rare and uncommon, in those days and that country, for any one to have any knowledge of. This his knowledge he applied to the translation of the whole (*n*) Bible, both Old and New Testament, which he lived long enough to finish and to dedicate to King James I. before the translation made by his order was begun. It is still preserved in MS. in 3 tomes 4to. in the Library of Trinity College, near Dublin; to which, I suppose, it was given by Mr. Usher's nephew, Sir Theophilus Jones, in whose hands it was after the author's death. For a specimen of this translation the following verses may serve, Deut. ii. 1. 2. (which in our transtion are Deut. ii. 2, 3.)

2. Then the Lord spake unto me, saying,

3. You have compassed this mount inogh, turne you northward.

In some (*o*) editions of the Bible of this royal translation betwixt 1638 (when, so far as I can find, it first appeared,) and 1685, that text in the Acts of the Apostles, chap. vi. 3. *Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom* we *may appoint over this business,* is altered thus, *whom* ye *may appoint:* which favouring the *independent* scheme, made it suspected to have been done by the contrivance of some of that narrow-

(*n*) ——— did render much of the Old Testament from the original Hebrew into English. Dr. Parr's Life of Archbishop Usher.

(*o*) The editions printed with this *erratum* are as follows: that printed at Cambridge, 1638, as above said; that at Cambridge, in 8vo, by John Field, 1660; at London, in 24to, by the Assigns of J. Bill and Christopher Barker, 1674; in 8vo, by J. Bill, Tho. Newcomb, and Hen. Hills, 1679, 1680; in 8vo, by the Assigns of J. Bill and Tho. Newcomb, 1685; at Edinburgh, in 8vo, by Andrew Anderson, 1673 and 1675; and at Amsterdam, in Folio, 1679. Howel's History of the Holy Gospel.

spirited faction. But the (*p*) *first* Bible in which this was observed is that printed at Cambridge by —— Buck and —— Daniel, 1638, which makes it probable, however, that it was only an error of the press, without any ill meaning or design. Howel, in his History of the Holy Gospel, tells us, that in Baxter's Paraphrase [on the New Testament]——the Greek word *catasteesomen, we may appoint,* is rendered *ye may appoint.* And so it is, by an evident mistake of the printer, in the *first* edition of it in 4to, 1685, which is corrected in the after editions; for in the notes on this place it is observed, that *the chosen persons must be appointed or authorised and directed by the Apostles,* not by the electors.

In 1660 was there a very beautiful edition of this Bible, in folio, with chorographical cuts, finely engraved by John Ogilby, printed at Cambridge, by that celebrated printer John Field, then the university's printer.

An edition of this Bible of King James's was printed in 8vo, at Amsterdam, 1664, by (*q*) John Canne, a leader of the English Brownists there, whither he seems to have fled on the restoration: since in 1659 he had here in England the place of writing the Weekly News. This edition of the English Bible has the following title:

The Holy Bible, containing the Old Testament and the New. Newly translated out of the original Tongues, and with the former Translations diligently compared and revised.

With marginal Notes, shewing Scripture to be the best interpreter of Scripture.

Printed at Amsterdam, 1664.

This title is within a border, at the top of which is a representation of the giving of the law on Mount Sinai: on each side a pillar with a vine wreathed

(*p*) Wotton's Rights of the Clergy, &c.
(*q*) Wood's Athenæ Oxon. vol. I. col. 543.—II. col. 469.

round it, and at the bottom an eagle with its wings stretched out, in the body of which is represented, as I suppose, Joseph's meeting his father and brethren when they came into Egypt; alluding, I presume, to God's message by Moses to the children of Israel, Exodus xix. 4. *Ye have seen—how I bare you on eagles wings and brought you to myself.* On each side of the eagle's legs is

Printed anno 1664.

To it is prefixed *a Preface to the Reader* by John Canne; at the beginning of which he observes, that it is a truth acknowledged by all persuasions, viz. *The Scripture to be the best interpreter of Scripture.* To this, he says, he shall add a few things.

1. Such is the fulness and perfection of the holy Scripture, as it hath enough and sufficiency in itself for the explanation and opening the sense and meaning of it.

2. That this explanation and opening Scripture by Scripture, is attainable, and, by God's blessing, may be done, and with such fullness of matter and clearness to the truth of the sense, as there will be little need for other interpreters; much less for men to impose their *private interpretations* and bold glosses upon the text.

3. He did not know, he said, any way whereby the word of God, as to the majesty, authority, truth, perfection, &c. of it, can be more honoured and held forth, and the adversaries of it of all sorts so thorowly convinced and silenced, as to have *the Scripture to be its own interpreter.* This he was sure, he said, did men in their expositions on the Scriptures speak less themselves, and the Scripture more, the Scripture would have *more* honour and themselves *less.*

To have a *Scripture interpreter* of that sufficiency and fullness as there should be no need to seek far-

ther for the sense and meaning of the text, there are many things, he observed, first to be done.

1. That the *original text of Scripture be rightly translated, and, as much as possible, even word for word, without departing from the letter of Scripture in the least.* For it is necessary, he said, to *preserve the letter intire,* how inconvenient, yea how absurd soever and harsh it may seem to men's carnal reason. Because *the foolishness of* God *is wiser than men.* Of this absurd scheme Henry Ainsworth, a man excellently well skilled in the Hebrew language, and one of the same sect with Canne, had given some years before a specimen, as I shall shew more particularly by and bye.

2. Canne said, that Scripture metaphors should not be omitted, nor mistranslated one for another, but rightly opened.

3. That concerning the various readings, all care, study, and endeavour ought to be used, that nothing be taken but what is breathed by the Spirit of God in the text.

4. That the genuine and proper signification of the original words be truly opened and explained.

5. That the doubts and seeming differences be carefully heeded, and by parallel Scriptures reconciled.

6. That some words which are in the original tongues left untranslated be translated, and their signification opened. For howsoever such words to some may seem unfruitful, and afford not much matter in the letter, yet according to the manifold wisdom of God, and as the spiritual man judgeth, there is an excellent meaning of the Spirit in them.

As to those Scripture-references which are here collected, Canne said, they were few to those he could have produced. But he had made it a great part of his work to comprise much in a little room, and therefore he had viewed over all his larger

notes, and with his own hand, from the beginning to the end, verse after verse, had chosen the most principal and proper texts, so far as the margin could contain.

He intended, he said, to set forth an edition of the Bible in a large and fair character, with large annotations, wherein he purposed to set forth all that he had done concerning a Scripture-interpreter. It was, he said, ready and prepared for the press: so that if the LORD took him away before it was published, what remained of the copy unprinted, he should leave in such hands as would, he doubted not, be both carefull and faithfull in accomplishing his intentions.

By this it should seem as if this larger work was actually in the press, or intended very shortly to go thither. But I cannot find, that ever it was printed.

In this Bible, of which I have now given an account, the Apocrypha is omitted, and the contents of the chapters are shorter than those in the common editions of the Bible.

In 1653 was printed an edition of the New Testament of this translation, with a paraphrase and annotations on all the books of it, by Henry Hammond, D. D. late Canon of Christ-Church, Oxford, and Publick Orator of the University (*r*). In 1659 the same learned person published the Book of Psalms of this translation, with his paraphrase and annotations on it.

In 1678 was this Bible published at Cambridge by the university printer, J. Hayes, with the addition of many parallel texts, by Antho. Scatergood, D. D. Rector of Wilwick and Elverton in Northamptonshire.

(*r*) In 1675 the Doctor published a Review of this Paraphrase of his, under the title of Deuterai Phrontides, or Second Thoughts.

In 1685 was published, *A Paraphrase on the New Testament, with Notes doctrinal and practical, by Plainess and Brevity fitted to the use of Religious Families in their daily reading of the Scriptures, and of the younger and poorer sort of Scholars and Ministers, who want fuller Helps. With an Advertisement of Difficulties in the Revelation. By Richard Baxter.*

At the time of the publication of this, the nation being in a great ferment through party-strifes and contentions, Mr. Baxter was apprehended and put in prison for this paraphrase, which was pretended to be wrote to asperse and vilify the church of England; where he lay near two years, and had, as he said himself, continued there till death, had not the King taken off his fine, which was 500 marks.

In 1685 and 1688 were printed in two volumes in folio, *Annotations upon the Holy Bible, wherein the Sacred Text is inserted, and various Readings annexed together with the parallel Scriptures. The more difficult Terms in each Verse explained. Seeming Contradictions reconciled. Questions and Doubts resolved; and the whole text opened. By the late reverend and learned Divine, Mr. Matthew Poole, the ejected Minister of St. Michael Querne, London.*

These Annotations are said to have been collected out of the Latin Synopsis, and divers other learned interpreters, and accomodated to the use of vulgar capacities. Before every book is prefixed a large argument or prologue, and to the several chapters large contents. The learned author lived to go no farther in this good work than the lviiith chapter of Isaiah. The remainder was therefore undertaken and finished by the learned persons following

Isaiah lix. and lx.	By John Jackson, the ejected Minister of East and West Mouldsey in Surrey.
The rest of Isaiah, Jeremiah & Lamentations, and Four Gospels,	By John Collings, D. D. the ejected Minister of S.Stephen's, Norwich.
Ezekiel and Lesser Prophets,	By Henry Hurst, the ejected Minister of St. Matthews's, Friday-Street.
Daniel,	By William Cooper, the ejected Minister of St. Olave, Southwark.
The Acts,	Peter Vinke, the ejected Minister of St. Michael's, Cornhill.
The Romans,	Richard Mayo, the ejected Minister of Kingston in Surrey.
1 and 2 to the Corinthians,	Dr. Collings above-mentioned.
Ephesians,	Edward Veale.
Philippians & Colossians,	Richard Adams, the ejected Minister of St. Mildred's, Breadstreet.
1 and 2 Thessalonians,	——— Barker.
1 and 2 Timothy, Titus, and Philemon,	Dr. Collings.
Hebrews,	Obadiah Hughes.
James, 1 and 2 Peter, and Jude,	Edward Veale.
1, 2, 3 St. John,	John Howe, the ejected Minister of Great-Torrington in Devonshire.
Revelation,	Dr. Collings.

The whole was corrected and amended by Mr. Veale and Mr. Samuel Clark.

The last of these, Mr. Clark, had been ejected from the rectory of Grendon, in Bucks, by the Bartholomew Act, 1662. In 1690, being then minister of a dissenting congregation of the presbyterian persuasion at Upper-Wycomb, in Bucks, he published a very useful edition of this Bible in one volume in folio, of which I shall give an account presently.

Two years after, 1680, was this translation of the Bible again printed at Oxford, with the addition of Archbishop Usher's Chronology.

In 1690 was printed, as is above-said, Mr. Samuel Clark's edition of this Bible, with the following title:

The Holy Bible containing the Old Testament and the New, with Annotations and Parallel Scriptures.

To which is annexed, *The Harmony of the Gospels: as also the Reduction of the Jewish Weights, Coins and Measures, to our English Standards.*

And a Table of the Promises in Scripture.

By Samuel Clark.

In a Preface prefixed to it, the editor gives an account of the measures he had taken in this edition, and how he had governed himself in the performance, or writing the annotations. *Two* things, he said, he aimed at throughout, viz. *plainness* and *briefeness*, because he intended it for the use of the plainer sort of Christians, and consulted therein the reader's purse and pains.

He commonly, he said, acquiesced in our translation, yet sometimes he made use of the marginal reading, and in one place changed the *word of supply*, viz. 1 Cor. i. 26. He generally so contrived the notes as to fit and comply with the words of the text, so that the words of the text must be taken in to make up the sense complete: and here

and there sprinkled some observations, especially in historical places, which may afford matter of meditation to the pious reader. He took a great deal of pains in collecting parallel Scriptures, and that not only for words and phrases, but for sense and matter. For this purpose, besides places which he added from his own observation, he examined all those which are in Curcellæus's Greek Testament, which are also printed in the Oxford edition with the various readings, but with many *errata*. He likewise examined those in Canne's Bible.

To accomplish all this, he had, he said, made it his business for many years (and indeed in a manner ever since he was reduced to a state of silence as to the public exercise of his ministry) to peruse the choicest authors, both *expository* and *practical*, which might contribute to such a work; among which was Mr. Poole's English Annotations, whose expositions he found to be generally so solid and judicious, that he had seldom found reason to dissent and depart from them.

After this preface are added directions to the less intelligent, for their more easy understanding the notes.

To every book is prefixed a large argument. The Apocrypha is quite omitted, and at the end of the New Testament is *A Table of some principal Things in the Notes.* Next to which is *A Table of the Promises.* Then follows *A poetical Meditation, wherein the usefulness, excellency, and several perfections of the Holy Scriptures are briefly hinted, by J. C.* After this is, *The Harmony of the Gospels.* Then *A Table how to find any place of the Gospels in this Harmony. The reduction of the Jewish Weights, Coins, and Measures to our English Standards.* And last of all, *A Table of the Jewish Weights, Coins, and Measures.*

In King (*s*) James II's reign, when a sense of the danger the nation was in, by the encouragement given by that Prince to our mortal enemies the papists, had raised an uncommon spirit of piety and devotion in all ranks of people, a design was formed by some learned divines of this church to publish the Holy Bible of this translation, with some brief annotations on it, for the use of families. Dr. Richard Kidder, afterwards Bishop of Bath and Wells, had the Pentateuch allotted to him, which he finished and (*t*) published in two vols. 8vo. Dr. William Clagget chose the Gospel on St. John, but lived to finish only *eight* chapters of it, which were (*u*) printed after his death. Dr. Richard Cumberland, afterwards Bishop of Peterborough, undertook to state the Jewish measures, weights, and monies, which was printed 1685.

A very (*x*) fine edition of this Bible was published in a large folio, 1701, under the direction of that excellent prelate Dr. Thomas Tenison, at that time Archbishop of Canterbury, with the following improvements.

1. Dr. William Lloyd, then Bishop of Worcester, added chronological dates at the head of the several columns: and on the margin of the title of Genesis, the following characteristics.

Year before the common year of Christ	4004.
Jul. Period - - -	0710.
Cyc. Sun - - -	0010.
Dom. Letter - - -	B.
Cyc. Moon - - -	0007.
Indiction - - -	0005.
Creation from Tisri - -	0001.

2. In the margins of both Old and New Testament are marked the epistles and gospels: and the

(*s*) A. D. 1685. (*t*) A. D. 1694. (*u*) A. D. 1699. (*x*) It was likewise printed in quarto.

Bishop of Worcester's Collection of parallel Scriptures are added.

3. In the margin of the Book of Psalms is noted the day of the month, and morning and evening prayer according to the order of the English Liturgy. At the end was added,

4. An Index to the Holy Bible, or an Account of the most remarkable Passages in the Books of the Old and New Testament, pointing to the Time wherein they happened, and to the Places of Scripture wherein they are recorded. By the above-said Bishop of Worcester; being an Epitome of Archbishop Usher's Chronology.

5. Tables of Scripture-Measures, Weights, and Coins. With an Appendix, containing the Method of calculating its (*y*) Measures of Surface, hitherto wanting in Treatises on this Subject. By the R. R. Dr. Richard Cumberland, then Bishop of Peterborough.

It is a great deal of pity that so excellent a design, for want of a little care and pains, should be so ill executed. But the majority of the clergy of the Lower House of Convocation, which sat two years after, A. D. 1703, very justly took notice of the many typographical erratas in this edition, and had too much reason given them to complain in their (*z*) *humble representation* of several *gross errors* having been committed in some (*a*) late editions of the Holy Bible. But this careless printing this Holy Book grew at last to that height, that complaint

(*y*) This was a new discovery of Bishop Cumberland's.

(*z*) A representation made by the Lower House of Convocation to the Archbishop and Bishops, Anno 1703.

(*a*) These, the errata of the press, are not to be excused in a work of this nature. Those to whom this care belonged ought to have prevented these errata, or to have given the reader some notice of them; whereas they have done neither of them. Bishop Kidder's Reflec. on a French New Testament, printed at Bourdeaux, 1686.

being made to his late Majesty, that these Bibles were printed on bad paper and with bad letter; that also due care had not been used in correcting the press; and that when the books were printed they were sold at unreasonable prices: His Majesty, after having caused this complaint to be enquired into, was graciously pleased to order his patentees for printing these Books as follows.

I. That all Bibles printed by them hereafter shall be printed upon as good paper, at least, as the specimens they had exhibited.

II. That they forthwith deliver *four* copies of the said specimens to be deposited and kept in the two secretaries offices, and in the public registries of the Archbishop of Canterbury and the Bishop of London, to the end recourse may be had to them.

III. That they shall employ such correctors of the press, and allow them such salaries, as shall be approved from time to time by the Archbishop of Canterbury and Bishop of London for the time being.

IV. That the said patentees for printing Bibles, &c. do print in the title-page of each book the exact price at which such book is by them to be sold to the booksellers. This order was dated at Whitehall, 24 April, 1724.

In 1718 was printed the fourth edition of *A Paraphrase and Commentary on the New Testament* of this translation, *in two volumes, &c. By Daniel Whitby, D. D.*

Dr. Samuel Clarke, afterwards Rector of St. James's, Westminster, published *A Paraphrase on the Four Gospels.* The text according to this translation being placed in one column and the paraphrase in another, and here and there a note in the margin and at the bottom.

The whole New Testament of the same translation was printed by (*b*) Francis Fox, M. A. with the several references set under the text in words at length, so that the parallel texts may be seen at one view. To which are added the chronology, the marginal readings, and notes chiefly on the difficult and mistaken texts of Scripture. With many more references than in any edition of the English New Testament. In two volumes, 8vo, 1722.

To which I add Mr. Locke's Paraphrase and Notes on the Epistle of St. Paul to the

Galatians,	Romans,
1 and 2 Corinthians,	Ephesians.

And Mr. James Pierce's Paraphrase and Notes on the Epistles of St. Paul to the

Colossians,	And part of that to the
Philippians,	Hebrews, in 4to.

A Paraphrase and Annotations on St. Paul's Epistles. Printed in a large 8vo, at the Theatre in Oxford, 1675.

I have had occasion before to take notice of a whimsical conceit entertained by Canne, that the original text of Scripture in Hebrew and Greek should be translated, as much as is possible, even *word for word*, and that Ainsworth gave a specimen of such a translation. This he did in translating the Five Books of Moses, the Book of the Psalms, and the Song of Songs or Canticles, which in the year (*c*) 1639 were all collected together, and printed in one volume in folio. But it seems an odd way to convince an Englishman that *the Scripture is the best interpreter of itself*, to translate it

(*b*) Then vicar of Potterne in Wiltshire, and since deservedly promoted to the vicarage of St. Mary's in Reading.

(*c*) These were first printed separately thus; Genesis 1616. Exodus 1617. Leviticus 1618. Numbers and Deuteronomy 1619. Psalms 1612, and 1617.

into such English as he cannot understand. Of this therefore I will give the reader a sample. One cannot well choose amiss, but I have made choice of the xcvth Psalm, which is thus interpreted, or made English.

Come, let us shout joyfully to Jehovah, let us shout triumphantly to the Rocke of our Salvation. Let us prevent his Face with confession, with Psalmes let us shout triumphantly to him. For Jehovah is a great God, *and a great King above all gods. In whose hands are the deep places of the earth, and the strong heights of the mountains are his. Whose the sea is, for he made it, and the dry land his hands have formed. Come let us bow downe ourselves and bend: let us kneele before Jehovah our Maker. For he is our* God, *and we are the people of his pasture, and sheep of his hand, to day if ye will heare his voice: Harden not your heart, as in Meribah, as in the day of Massah in the wildernesse. Where your fathers tempted me, proved me, also saw my worke. Fortie yeeres I was irked with that generation, and said, they are a people erring in heart, and they know not my waies. So that I sware in mine anger, if they shall enter into my rest.*

Would any one now imagine that Ainsworth was an Englishman, and that he understood his own language? But such must be a mere verbal or literal translation of any language into another, without any regard to the proprieties of the several languages.

I shall close my account of *this* English translation of the Bible with the following observations made on it by the learned Mr. Selden, in his *Table-talk* (*d*). 'The English translation of the Bible is the 'best translation in the world, and renders the sense

(*d*) P. 5. ed. 1716.

'of the original best, taking in for the English translation the Bishops' Bible as well as K. James's. 'The translators in K. James's time took an excellent way. That part of the Bible was given 'to him who was most excellent in such a tongue, '(as the Apocrypha to Andrew Downs) and then 'they met together, and one read the translation, 'the rest holding in their hands some Bible, either 'of the learned tongues, or French, Spanish, Italian, &c. If they found any fault, they spoke; if 'not, he read on. But there is no book so translated as the Bible. For the purpose: If I translate a French book into English, I turn it into 'English phrase, not into French English; [*il fait 'froid*] I say, *it is cold,* not *it makes cold:* but the 'Bible is rather translated into English *words,* than 'into English *phrase.* The Hebraisms are kept, 'and the *phrase* of that language is kept.' The same learned man informs us, that, 'through the 'carelessness of the printers, here were a thousand 'Bibles printed in England with the text thus, '[*Thou shalt commit adultery*] the word [*not*] 'being left out.'

In 1652, (*e*) a little before the parliament, which had sat so long, was turned out of doors by the arbitrary power of General Cromwel, on April 20, 1653, they had made an order, that a bill (*f*) should be brought in for a new translation of the Bible out of the original tongues. But sitting so little a while after, as but about two months, they could make but a small progress, if any at all, in such a design. But the next years, 1654 and 5, were printed the two first tomes of the Polyglot Bible prepared by the learned Dr. Brian Walton, which were followed by the other *three* in the years 1656, 1657. This, perhaps, might occasion the

(*e*) Tuesday 11 Jan.

(*f*) Proceedings in Parliament, &c. printed for Robert Ibbetson, 1652. No. 172.

revival of this design. However it be, we are told (*g*), that by Cromwel's third parliament which sat 1656, an order was made, 'that it be referred to a committee to send for and advise with 'Dr. Walton, Mr. Hughes, Mr. Castle, Mr. Clerk, 'Mr. Poulk, Dr. Cudworth, and such as they 'should think fit, and to consider of the *translations* 'and *impressions* of the Bible, and to offer their 'opinions therein:' and, that accordingly, pursuant to this order, on the 6th of February this year, 1656, there was a great meeting of learned men at —— Whitlock's house at Chelsea. The names and characters of these learned divines, above-named, are all well known except that of —— Poulk, which I suspect a mistake; but what the result of this conference was, does not, at present, appear to me. This is certain, that either no new translation was then made, or if there was, that the restoration, *four* years after, prevented its being authorised and printed.

About the same time (*h*), the learned Mr. Henry Jessey, one well skilled in the Hebrew, Chaldee, Syriac, and Greek tongues, is said to have drawn up *An Essay towards an amendment of this last translation of the Bible.* By another writer (*i*) he is represented as *labouring in making a new and more correct translation,* and being assisted by Mr. John Row, Hebrew professor at Aberdeen. But all that ever appeared of this, so far as I can find, was an English Greek Lexicon; containing the derivations and various significations of all the words of the New Testament which was printed in 8vo, 1661.

In 1706 was printed in two tomes, in 12mo, without the name of either place or printer, but by the type it should seem somewhere in London, *Moral Reflections on the Four Gospels, translated*

(*g*) Life of Oliver Cromwel. (*h*) Calamy Continuat. p. 45.
(*i*) History of the Engl. Baptists.

from the French by T. W. By an *advertisement* on the backside of this title-page we are let know, that there is nothing here translated from the French, but the *Moral Reflections* on the verses of each chapter: that the text is translated from the *vulgate,* according to the version of Rhemes 1633, or rather according to an edition of that version then published.

In 1719 was published in the same manner, without the name of either place or printer, in 8vo, the New Testament in English, with the following title:

The New Testament of our Lord and Saviour Jesus Christ, newly translated out of the Latin Vulgate, and with the Original Greek, and divers Translations in vulgar Languages, diligently compared and revised.

Together with Annotations upon the most remarkable Passages in the Gospels, and marginal Notes upon other difficult Texts of the same, and upon the rest of the Books of the New Testament, for the better understanding of the literal Sense.

By (*k*) C. N. *C. F. P. D.*

Printed in the year 1719.

The preface seems partly an extract of that of F. Simon's before his French Testament, published A. D. 1702, though in some particulars Nary varies from that father's criticisms. For instance, F. Simon notes that the Latin words *forte* and *forsitan* are expletives in the Greek, or however do not constantly signify *perhaps,* and that particularly in Mat. xi. 23. and John iv. 10. if they were to be expressed at all, they should be rendered *without doubt:* But now Nary, in both these places, translates *fortè,* &c. *perhaps.* In this preface the translator tells the reader, that since the Latin-vulgate has been declared authentick by the council of

(*k*) Cornelius Nary Consultissimæ Facultatis Parisiensis Doctor.

Trent, and that the same has been by order of (*l*) Sixtus V. and Clement VIII. corrected and amended of the faults and imperfections crept into it in process of time, through the neglect of transcribers, as if the corrections of these two popes were the same, and their editions of the Latin Bible did not clash and vary, it was not to be expected he should translate the New Testament, which is designed for the use of the people, from the Greek, or from any other Latin copy than that of the said vulgate; because it is fit the people should understand the Scripture as it is read in the catholick church, and as they hear it in the publick service, and at their private devotions.

Next he observes the difficulty of such an undertaking, and his own insufficiency for it. Then he excuses his attempting it, on account of many other divines succeeding so well in it, as to get the publick applause and approbation of universities and learned men, and himself having attained to a competent knowledge of the oriental languages, and making this his chief study these many years past; and for that, on the one hand, his countrymen had great need of such a translation; and that, on the other hand, no fault or imperfection in any vulgar translation of the Scripture, ought in reason to prejudice the faith or manners of men of sense; because the Latin vulgate, the universal tradition of the catholick church, and the authority of the same, are the standard of our faith, and not any vulgar translation of the Scripture, which is but of private authority.

To shew the great need there is of this translation, the author observes, that we have no catholick (by which he means Roman catholick) translation of the Scriptures in the English tongue but

(*l*) See Dr. Tho. James's Account of the Variation and Contradiction of these two editions, and p. 288 of this History.

the Doway Bible and the Rhemish Testament, which have been done now more than an hundred years since; the language whereof is so old, the words in many places so obsolete, the orthography so bad, and the translation so very literal, that in a number of places it is unintelligible, and all over so grating to the ears of such as are accustomed to speak, in a manner, another language, that most people will not be at the pains of reading them. Besides, he said, they are so (*m*) bulky, that they cannot be conveniently carried about for publick devotion, and so scarce and dear, that the generality of the people neither have, nor can procure them for their private use.

To supply all these defects, Nary said, he had endeavoured to make this New Testament speak the English Tongue now used, as near as the many (*n*) Hebraisms wherewith it abounds, and which, in his opinion, he said, ought never to be altered where they can be rendered so as to be intelligible, would allow. For this reason he took all the care imaginable to keep as close to the letter as the English would permit; and where the Latin phrase would prove unintelligible in the English, and that a word or two or more must be added to make the sense clear, there he took this precaution: if the word or words to be added were evidently implied, though not expressed in the Latin according to the grammatical construction, he put the same in the text in italic characters: But where they were not so evidently and plainly implied, and yet seemed to be wanting to make the sentence full and plain, he put the word or words in the margin with a mark of reference, and the word *supple* or *supply* before them.

(*m*) Three volumes in 4to, but the New Testament was printed in 12mo. (*n*) F. Simon declared it his opinion, that *it is impossible to express the genius and character of the holy writings in French.*

Next, he observed, there were certain words in the Scripture which use and custom had in a manner consecrated, as *Sabbath, Rabbi, Baptize, Scandalize, Synagogue, &c.* which, he said, he had every where retained, though they were neither Latin nor English, but Hebrew and Greek, because they are as well understood, even by men of the meanest capacity, as if they had been English.

He was always of opinion, he said, that it was morally impossible to succeed in translating the New Testament into any vulgar language out of the Latin, without being read in the Hebrew and in the Greek: But he was now convinced by experience, that it is not enough to understand the Greek of prophane authors, but that one must be thoroughly acquainted with the Helenist, or the Greek of the synagogue, which has the very turn and genius of the Hebrew phrases and particles, so as very often to signify quite another thing than what they generally do in prophane or classick authors. Since in this stile it was, that the apostles wrote, who were Jews, and acquainted (*o*) only with this Greek of the Septuagint, and accordingly gave the same turn to the Greek in the New Testament as the Septuagint had given to it in the Old. Hence, he said, proceeded a great many ambiguities and obscurities in the phrases and particles of the Latin vulgate, which cannot be understood or determined, but by having recourse to the Greek of the synagogue. From all which he concluded, that it is absolutely necessary for a translator to be well read in this Greek.

Besides, he observed, there are several particles in the Greek that are expletive, and serve only for

(*o*) This seems not generally true. It is certain the apostle Paul, who quoted the classic Greek writers, is an exception. See *The Sacred Classicks defended and illustrated, by A. Blackwall.*

ornament and sound, but signify nothing in any vulgar language: and that the Latin vulgate has retained a great many of these, which, if literally translated, would rather spoil than mend the sense. He farther observed, that the Hebrew being written in a very concise laconick stile, expressing things by halves, and being very barren in particles and prepositions, the Septuagint followed the same method, and wrote in a like obscure stile, especially as to the rendering of the Hebrew particles and prepositions, where they were forced very often to render the same Hebrew particle by several particles which have different significations in the Greek, as they conceived the Hebrew particle ought to signify in such a place. So that when there is any obscurity, &c. on this account, one must have recourse to the Hebrew to see what the meaning of such particles must be in that or the like place, and render them accordingly in vulgar language, though they should happen to signify otherwise upon another occasion in the Greek or Latin. And this, he maintained, is not receding from a literal translation.

Of all these things, it would be requisite, he said, to give (*p*) some examples. He instances therefore,

1. In Mat. i. 20. which in the vulgate is *Quod enim in ea* natum *est.* This the Rhemists translated, *For that which is* born *in her.* But now the word *natum* in this place, he said, does not signify *born,* but *conceived.* And so it is rendered in our English translations, and in the French by L'Enfant, &c.

2. Luke xi. 41. is in the vulgate, *Quod superest date eleemosynam:* which the Rhemists translate,

(*p*) F. Simon, in his Preface to his Translation of the New Testament into French, gives several others, where, he says, the Latin of the Vulgate has led both French and English Translators into mistakes.

that that remaineth give alms. But if we look into the Greek, *ta enonta,* we shall find the ambiguity taken away, and the sense of the text to be, *Give alms of such things as you have,* or *as you are able.*

3. Romans ix. 3. is in the Latin vulgate, *Optabam enim ego ipse anathema esse a Christo pro fratribus meis:* which the Rhemists thus translate, *For I wished my self to be an anathema from Christ for my brethren;* and Wiclif, *For I my silf desirede to be departid fro crist for my brethren.* But, says Nary, the preposition *a* in this phrase was taken from the Greek *apo,* and that from the Hebrew *min,* which here signifies *for,* and not *from.* So that the words should be thus translated, *I could wish that I my self were accursed for Christ,* or the Faith of Christ, *for the sake of my brethren:* that I could wish I was an anathema, an accursed thing, or that I was hanged on a tree or gibbet for the faith of Christ, that my brethren may see my zeal for, and stedfastness in that faith, and by that means be moved to think well of it.

Nary concludes his preface with an account of the notes and annotations which he has added to this translation of his. His design, he said, was to make this work of as little bulk as possibly he could, that it might be easily carried about in the pocket for public and private devotion. For this end he left out the arguments of all the chapters, except those of the Four Gospels. As to his notes he had, he said, been pretty large on the Gospel of St. Matthew, but to make amends, he had not made any upon most of the chapters of St. Mark and St. Luke, nor upon any chapter of St. John's Gospel. His design in his annotations and marginal notes upon the Gospel, &c. was, he said, to reconcile some apparent contradictions in the Gospels, and to illustrate the literal sense of the

text. And forasmuch as the Greek, in some places, makes a clearer sense than the Latin, he had now and then put the rendering from the Greek text in the margin, with the letters *Gr.* before it, to denote, that the Greek reads so. As to moral or mystical reflections, he had, he said, industriously omitted to make any. In a word, his chief aim was to encourage his countrymen to read and to meditate upon the Will and Testament of their heavenly Lord and Master, by giving it to them in a stile and dress less obscure, and somewhat more engaging than it has been many years past. And that it might be the more useful to them, he had, he said, annexed a *Table* to the end of the work, by looking into which, they should find in what chapter and verse of the Scripture the beginning and end of every Gospel and Epistle, that is read in the mass every Sunday and great Holyday all the year over, are to be found, that they may read the same to themselves while the priest reads them at mass.

After this preface follows the approbation of the Doctors, viz. John Farely, Provisor of the College of the Irish at Paris; M. Fogarty, a Paris Doctor; Mich. More, formerly Vicar-General of Patrick Russell, Archbishop of Dublin; and Francis Walsh, of Dublin. From whence one would conclude, that Nary was an Irishman.

Next is placed, *The Order of all the Books of the New Testament, with their proper Names and Number of Chapters.* In the margin are put suppletory words, and the Gospels and Epistles are marked. And at the end of all is, *A Table of the Epistles and Gospels which are read at Mass throughout the whole Year, &c.*

This translation, though it be said to be made from the Latin vulgate, is not always strictly according to it. For instance, Galat. iv. 25. is in the Latin

(sina *enim*) *mons est in Arabia qui* conjunctus *est ei quæ nunc est Jerusalem.* Which the Rhemists render, *for Sina is a mountain in Arabia,* which hath affinitie *to that which now is Jerusalem.* But this version following the French one of Mons renders it, *which represents Jerusalem that is here below.* Phil. iii. 2. is in the Latin, *Videte concisionem.* But Nary translates it, *Beware of the circumcision.* Phil. ii. 17. is thus in the Latin, *Sed et si æmulor supra sacrificium et obsequium fidei;* which is thus turned here, *Yea and if I should spill my blood upon the victim and sacrifice of your faith;* which is according to the Mons translation. Coloss. ii. 18. Nary translates the Latin, *religione angelorum, in superstitious worship of angels,* after the Mons translation, to intimate, that there may be a worship of angels which is not superstitious. I will add only one more, it is 1 Cor. xvi. 9. where the vulgate has it, *ostium magnum et evidens;* which Nary renders, *a fair and manifest occasion.*

In 1730 and 1733 was printed, as is supposed, at Doway, in two vols. 8vo, *Annotations on the New Testament,*
by (*q*) RW. D. P. *with permission and approbation, Anno* 1730, *&c.* He observes of the Rhemists translators, 1582, that they followed a very correct Latin edition. In 1541, and 1549, John Bennet, a Paris divine, published an edition of the Latin Bible, which he tells us, in his title-page, was (*r*) *a mendis quibus innumeris scatebat* ——— *repurgata.* He next commends them for their endeavours to give us a true and *literal* translation, though he owns, they followed the Latin too scrupulously, even as to the placing of the words: on the other

(*q*) R. Wetham, Professor at Doway.

(*r*) a mendis quibus innumeris, partim scribarum incuria, partim sciolorum audacia scatebat, summa cura parique fide repurgata, atque ad priscorum probatissimorumque exemplariorum normam, adhibita interdum fontium autoritate, ——— restituta.

hand he blames Nary and the French translators as not being *literal* enough, but making a paraphrase rather than a literal translation. Next, he defends *his* translating from the Latin vulgate, or from a translation, rather than from the Greek fountain and original, and descends to use the English free-thinkers' cavils to depreciate and render insignificant the Greek Testament. This translation, he says, he does not pretend to make anew, but had done his endeavour to expound in his annotations the *literal* sense, besides insisting on the controversies occasioned by the English reformation, or rather by the papal corruption. But he advertises his readers, that he has not published them, that every one, though never so ignorant, might read and put his own constructions on the sense of these sacred writings, but, that they might be read with humility and an entire submission to the judgment of the church, and of the head of the church, the successor of St. Peter, to those Pastors and Bishops whom Christ left to govern the church. Before this translation is an *index* of the chief particulars in the annotations. In this, under the letter T, it is observed, that the protestant translation, even that put out by K. James I, though much more correct than the former translations, is false Mat. xix. 11. and wrong elsewhere. His reason is, that the verb χωρεσι is translated *cannot receive* for *do not receive.* But so Nary translated the word *Every one* cannot *receive this saying.* And so it seems to agree with what follows, *save they to whom it is given.* Accordingly in the *Moral Reflections on the Gospel of St. Matthew, by a French Roman Catholic,* printed 1706, it is thus observed on this text, *Continence is a peculiar gift of* God; *he to whom it is given* cannot preserve *it, but by humility, prayer, fasting, and mortification.*

These several translations of the Holy Scriptures into English, and the various editions of them,

seem all to have been made and published under a due sense of their sacred authority and usefulness, and the reverence and respect due to them as the oracles of God, and containing the pure will and mind of Christ. If there be any exception to be made, it seems to lie against the Rhemish and Doway translations, and those last mentioned by the Drs. Nary and Wetham. Since the Rhemists, &c. plainly contend against the common use of them, and Nary declares, that *a vulgar translation of Scripture is not the standard of Christians' faith, but of private authority, or like a book of devotions of human composition;* as if the originals, Hebrew and Greek, were not as capable of being as well and authentically translated into other languages as into Latin. But now, when profaneness and infidelity seem to be at their utmost height, was published a translation of the New Testament into English by some one or more, who seem to have set themselves down in the seat of the scorner, and to make it their business to render the authority of this Holy Book doubtful, and the Book itself as contemptible and ridiculous as they could to the English reader.

It is printed in two volumes in a large 8vo, in two columns, in one of which is a new Greek text without the accents, and in the other the English printed in an italic character, and without the distinction of verses, the numbers of them being printed in the several margins. To it is prefixed the following title:

(s) *The New Testament in Greek and English: Containing the Original Text, corrected from the Authority of the most authentic MSS. And a New Version form'd agreeably to the Illustrations of the*

(s) See A Critical Examination of the late New Text and Version of the New Testament, &c. by Leonard Twells, &c.

most learned Commentators and Critics: With Notes and various Readings, and a copious Alphabetical Index.

In Two Volumes.

If the Light that is in thee be Darkness, how great is that Darkness! Matthew.

London:

Printed for J. Roberts, near the Oxford-Arms in Warwick-Lane. M.DCC.XXIX.

Next follows a dark dedication *To the Right Honourable Peter Lord King, Baron of Ockham, &c.* At the beginning of which, the profane writer, to shew his profound contempt of the original text, tells his Lordship, that 'if the *original* and this '*English version* are weighed in the ballance, the 'translation will be found transcendently light; 'but should his Lordship condescend to throw '*some part of his erudition* into the margin, *it* '[this English version] would be of *equal weight* 'with the original.' A compliment, or rather a piece of profaneness, that, I dare say, his Lordship read with horror rather than pleasure. The vulgar and ludicrous expressions used in this translation, the ridiculous notes and observations of the various readings of the original, the boyish and weak reflections made on the canon of Scripture, &c. do all justify the general character I before gave of this doughty translation. A specimen of the first of these is as follows.

Mat. vi. 16. When ye fast, don't put on a dismal air as the Hypocrites do.

—— xi. 17. — if we play a merry tune you are not for dancing; if we act a mournful part you are not in the humour.

—— xii. 34. — 'tis the overflowing of the heart that the mouth dischargeth.

—— xx. 31. — the people reprimanded them to make them hold their tongue, but they bawl'd out the more, Have mercy on us.

—— xxii. 34. — the Pharisees hearing that he dumb-founded the Sadduces————

Mark x. 34. — they will treat him with ignominy, subject him to the lash————

—— xiv. 65. — and the domestics slapt him on the cheeks. *It would have been better English,* gave him a slap on the chaps.

Luke x. 37. He replied, the doctor who took pity on him.

—— xvii. 27. — eating and drinking, marriages and matches was the business.

John i. 23. I am, said he, the voice of one crying in the wilderness, Clear the way of the Lord.

1 *Corinth.* vii. 1. If any man thinks it would be a reflection upon his manhood to be a stale batchelor.

James ii. 3. If you should respectfully say to the suit of fine clothes, Sit you there, that's for quality.

But as low and vulgar as these and other expressions, used by this translator, are, to make the meanest reader think this divine book was written by men of no better capacities than themselves, at other times he makes use of terms as high, and much exceeding the capacity of common people. For instance:

Mark xiv. 24. — the effusion of my blood, the sanction of the new covenant.

———— 65. — divine who it is —— the domestics.

John i. 1. In the beginning was the logos.

——— 14. We contemplated his Glory, such Glory as the Monogenes derived from the Father.

——— 16. Of his plenitude have we all received.

— vi. 63. It is the action of the mind that vivifies.

1 *Thessalon.* v. 5. You inherit the advantages of meridian light: we are not involved in the obscurity of night.

——— 13. Don't form any brigues against them.

——— 14. Comfort the pusillanimous.

James iii. 5, 6. The tongue is but a small part of the body, yet how grand are its pretensions! A spark of fire! what quantities of timber will it blow into a flame! The tongue is a brand that sets the world in a combustion: it is but one of the numerous organs of the body, yet it can blast whole assemblies: tipp'd with infernal sulphur, it sets the whole train of life in a blaze.

Acts xxvii. Where we have an account of St. Paul's voyage toward Rome, and his being cast away on the Isle of Malta, this translator seems to have affected to translate in the proper sea-terms, but with what success, let any one judge by the following observations.

New Translation, 1729.	*Translation in proper Sea Terms.*
Acts xxvii. 3. The next day we touched at Sidon, where the Centurion, who was civil to Paul, gave him leave to go and refresh himself at his friends.	3. ——— where Julius ——— — to go ashore to his friends and refresh himself.
4. *Eupepleusamen* is here rendered *made our coast*, and ver. 7. *we bore away*.	4. ———
11. — the Centurion minded the pilot and the ship's owner.	11. ———the master and pilot of the ship.
12. For as that haven could not cover us from the storm.	12. As that port was not fit to winter in, or to lay up the ship in for the winter.

New Translation, 1729.	*Translation in proper Sea Terms.*
14. Soon after it blew a storm from north-east.	14.——we had a hard gale at north-east. Tyndal translated it, *there arose against their purpose* a flaw of wynd *out of the north-east.*
15. Which bore so upon the ship, we could not go upon the wind, but were forced to let her drive.	15. ———— that we could not bear up against the wind, but were forced to lye a-try, *i. e.* to drive under a rief main-sail.
17. This done, all hands aloft they frapped the ship——tought with her cables, and for fear of striking upon the sands.	17. Calling all hands on deck, they undergirt the ship————taught with her cables, and for fear of her running on the quick-sands.
20.——the tempest still bore hard————	20.——the storm still continuing————
28.——they (*t*) threw the line————	28.——they heave the lead————
29.——they dropt four anchors astern————	29.——they let go four anchors abaft————
30.——under pretext of dropping their anchors to moor————	30.——on pretence of carrying anchors out a-head————
32.——chopt the cable and set the boat adrift—	32.——cut the boat ropes, or the boat's painter, and turned the boat adrift————
38.——they threw the wheat overboard to ease the ship————	38.——they lightened the ship by throwing the wheat overboard——

(*t*) The sailors have no such term as *throwing the line*, or use no such language.

New Translation, 1729.	*Translation in proper Sea Terms.*
39.—— at day-break they made an unknown land————	39.——they saw or made the land, but did not know it————
40. Accordingly having heaved in their anchors, they drove with the sea, then loosed the helm, hois'd the main-sail to wind, and made to shore.	40. And when they had weighed, or purchased, their anchors, they committed themselves unto the sea, and cast off their rudder ropes, and set the main-sail, and made towards the shore.
41.——they ran the ship aground, where the fore-castle stuck fast and would not give, but her stern was shattered by the violence of the waves.	41.——they ran the ship aground where her head struck and would not give way, but her after-part was staved in pieces by the force of the sea.

It is with the like ignorant affectation that this new translator renders James iii. 4. *A ship too of the greatest burden, though the wind bears hard, by means of an inconsiderable helm, veers about as the hand of the pilot directs her;* where he mistakes the *helm* for the *rudder*. But I do not pretend to a critical examination of this uncommon version, and therefore will mention but one more particular of it, viz. Mat. x. 5, &c. where *aposteilen* is rendered *made missionaries*, and *koniorton, pagan*, or gentile *dust*, though by their instructions the twelve apostles were not to go any where among the *pagans* or *gentiles*.

As to the notes, it is noted on Acts xxvi, that a goad is a sharp stick with which they urge the oxen at the plough.

On ver. 28. o the same chapter is St. Chrysostome quoted to slur the apostle Paul, as if he was so ignorant of the Greek language as not to know the difference betwixt *en oligoe,* which, this translator says, signifies *with little reason,* and *ek oligou,* which he says is *in a little time.* Whereas it is well enough known, that *en oligoe* signifies, as the apostle here uses it, and that it is so understood by Plato. See Dr. Whitby on the place.

As to this translator's sentiments, for the sake of which this version seems to have been made, it is pretty plain they are very prophane, and no way consistent with the dignity of those Holy Books which he has undertaken to translate, or rather to travestie and make ridiculous. In his note on St. John i. 14. he is pleased to declare, that 'the 'word *only-begotton,* as there applied, conveys no 'idea to the mind: and consequently is only an 'empty insignificant sound.' In his notes at the end of his translation of the Epistle to the Hebrews, he represents Origen as saying, that 'the 'stile of this epistle has nothing of the home-spun 'language of an apostle,' and observes himself, that 'the author's reasoning on the nature of a 'Testament being founded upon a meer quibble, 'served rather to set off his *wit* than to recommend 'his *penetration.*' So again does this translator reflect, out of his abundance of civility and good manners, that 'the whole series of ecclesiastical 'writers——far from having any historical evi-'dence to support their bare conjectures, have, 'some of them, thought it necessary to *corrupt the* '*text* to help out their hypothesis. To such 'wretched shifts, he says, were the *poor fathers* 'reduced to palliate their *insincerity* or their *igno-*'*rance,*' their want of honesty, or their want of sense. A good deal more there is of this sort of

ware, but I am weary of transcribing such Billingsgate.

He likewise quite omits 1 John v. 7. and beginning of ver. 8. though it is certainly more easy to account for the (*u*) *omission* of these words in some MSS. than for the *addition* of them in any.

Messieurs de Beausobre and L'Enfant, ministers of the French church at Berlin, represented to the late King of Prussia, that the French translations of the Bible began to be neither so intelligible nor agreeable to read as they were at first, and that therefore to be edified by them, required, that either they should be revised, or a new translation made. On which that prince pitched on them for this purpose, and by his royal decree appointed them to make a new translation. This accordingly they finished of the New Testament, which was printed in two volumes, in 4to, at Amsterdam, 1718, and to it they prefixed a large general preface, serving as an introduction to the reading of this sacred book. The translation of this New Testament into English was attempted 1729, but, for want of encouragement, I suppose, no more was printed this year, 1730, than the general Preface, and the Gospel according to St. Matthew.

Father Simon, a learned Frenchman, well known by his Critical Histories of the Old and New Testament and their versions, published (*x*) 1702, a translation of the New Testament into French from the Latin vulgate. He himself said, that F. Denis Amelotte was the (*y*) first catholic writer, notwithstanding the many there had been before, who applied himself with care to translate the New Testament into French. But it seems he thought

(*u*) Christoph. Matth. Pfaffij Disserta. Critica de genuinis Librorum Novi Testamenti Lectionibus, p. 173, &c.

(*x*) Trevoltij, 4 vol. in 8vo.

(*y*) Critical History of the Versions, &c.

there was room for correction, and therefore he made this new translation, to which he added literal observations or critical remarks on the text. This version was, by the advice of the Honourable and Reverend Mr. Edward Finch, Prebendary of the two Metropolitical Churches of Canterbury and York, translated into English, by William Webster, Curate of St. Dunstan's in the West, London, and published by him in two volumes, 4to, 1730, with the following title:

The New Testament of our Saviour Jesus Christ according to the ancient Latin Edition; with critical remarks upon the literal meaning in difficult Places.

From the French of F. Simon.

The author of this French translation tells us, in his (z) preface, that 'this may be said for the 'commendation of it, that having had many ad-'vantages from the labour and industry of those 'who had formerly undertaken this work, he had 'studied to make this more accurate than those 'which were made before: though he ingenuously 'owned, that it was not yet arrived at that degree 'of perfection in which lucubrations of this na-'ture should be: That he proposed to himself the 'imitation of Origen, since to this edition he had 'added the various readings taken from the ori-'ginal text, and the oriental versions: That he 'had attempted to translate the Latin (a) version 'set forth by the commandment of Sixtus V. and 'Clement VIII. That it would be useless to en-'quire whether in some places the Greek context 'was to be preferred to the Latin edition, and

(z) Le Long Bibliotheca Sacra.

(a) F. Simon knew, that the editions of the Latin by these two Popes were far enough from being the same.

'therefore he did not think, that the Hebrew and 'Greek text should be removed from, or set aside, 'in a French translation: On the contrary, it 'seemed to him more prudent to place the varia-'tions and differences of them both in the margin, 'than to translate the whole sacred code from them. 'But, he said, because he never receded from the 'Latin vulgate, he did not therefore prefer that to 'the Greek context. Only since he intended to 'publish the New Testament in the French dialect, 'he was obliged to follow, or express the sense of, 'that edition which the Latin church had always 'used for so many ages past.'

At this version, it seems, some offence was taken by Cardinal de Noailles and the Bishop of Meaux, who disliked it, as having some things in it worthy of reprehension, and therefore forbad the use of it in their dioceses. On which the learned translator defended himself in a (*b*) Remonstrance against the Cardinal. The authors of the Acts of the Learned, published at Leipsic, 1704, give the following character of this translation, that 'it is not perfunctori-'ly written, but made with singular care according 'to the most correct copy of the vulgate edition: 'That sometimes also, where the translator might, 'he has departed from that edition and followed the 'Greek: That sometimes he more copiously, or at 'least cautiously, renders those passages which are 'scarce intelligible in the vulgate, and yet very often 'with design retains its faults: That to every book 'are prefixed by F. Simon prefaces, which are not 'vulgar or ordinary, but full of profound learning: 'That above all, the observations which the author 'has put under every page, deserve to be read, 'since in them he with great industry compares the 'most ancient MSS. and old translations, and adds

(*b*) Epist. Select. lib. 3. p. 260. See Le Long's Bibliotheca Sacra.

'the various readings of the fathers: so that this 'book may be instead of a little book of criticks of 'the New Testament.'

As to this English translation, the author of it assures Mr. Finch, that, 'it is as *literal* as possible; '*fidelity*, not *elegancy*, being the thing intended 'and required in this case.'

THIS is the account which I have been able to give of the several (*c*) translations of the Bible and New Testament into the ancient and modern English tongue, and of their most remarkable editions in print. From whence, I suppose, any one will infer the great honour and esteem that these Holy Books were always had in by our Christian ancestors; since they were so very desirous to have them, and to know and understand their contents, as to spare no costs or pains, but to run the hazard of even their lives and fortunes, and not to count them dear, so that they might but procure the free use of these books, and have the advantage of perusing them. The great number of the copies of them, however, of the New Testament, in manuscript or writing, before printing was invented, wrote with the utmost accuracy and exactness; and the many editions of them since printing came in use, is a demonstra-

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(*c*) The following ones mentioned by Le Long I could never hear of otherwise.

1. A new version of the Psalms from the Latin Vulgate 12mo. Paris, 1700.

2. A Specimen of a new English Version of the Bible, by a Minister of the Church of England, 8vo. London, 1703. Unless he meant by it, the Essay, or Project, towards a New Translation, by Le Cene, &c. and Rosse.

3. The New Testament translated into English by order of Parliament, 1640. Unless he intended the Assembly's Annotations.

tion of the great value put on them by the Christians here in England, and that every one, who could read, took care to purchase and have a Bible or Testament in the tongue wherein he was born. This, no doubt, will be thought a very great reproach to the professed Christians of the present age, and but too good an argument of their having lost their first love, and being no wise earnest for the faith delivered to the Saints or Christians in these holy Books; since, to our shame be it spoken, whatever reputation the Holy Bible *has* been had in, it is *now* treated with the utmost slight and neglect, and is scarce any where read but in our churches. So far are too many of our modern Christians here in England from reading this book, meditating on it, and letting the sense of it dwell richly or abundantly in them, that, every body knows, the writings of the most silly and trifling authors are often preferred, and read with greater pleasure and delight. What surer sign can be given, that we have a name that we live, and are dead? And consequently, that unless we remember from whence we are fallen, and repent, and do the first works, the great Author and Finisher of our faith will come unto us quickly, and will remove our candlestick out of his place! *Sed Deus avertat omen.*

I said, surely these are poor, *they are foolish: for* they *know not the way of the* LORD, *nor the judgment of their* GOD. *I will get me unto the* great men, *and will speak unto* them; *for they have known the way of the* LORD, *and the judgment of their* GOD: *but* these *have altogether broken the yoke, and burst the bonds.* Jeremiah v.

INDEX.

FINIS.

J. F. Dove, Printer, St. John's Square.

A

LIST

OF

VARIOUS EDITIONS

OF

THE BIBLE

AND

PARTS THEREOF,

IN ENGLISH,

From the Year 1526 *to* 1800.

EXTRACTED FROM

BISHOP NEWCOME'S HISTORICAL VIEW

OF

English Biblical Translations,

AND CONTINUED TO THE

BEGINNING OF THE NINETEENTH CENTURY.

A

LIST

OF

VARIOUS EDITIONS OF THE BIBLE.

				In the Possession of
N. T. translated by William Tindale	[Antwerp,]	about 1526	12°	Dr. Gifford.
N. T. ditto		about 1527	12°	
N. T. ditto		1528 or 29	12°	Emanuel College, Cambridge.
N. T. ditto		1530	12°	
Pentateuch, ditto	Malborow in the Land of Hesse, Hans Luft	1530	12°	Mr. Tutet, Dr. Gifford.
Isaye translated by Geo. Joye	Strazburg, Beckeneth, Balthassar.	1531	12°	Dr. Gifford.
N. T. translated by Tindale, and corrected by George Joye	Antwerp, Widow of Christophall of Endhoven	1434	12°	St. Paul's Library, Lord Pembroke, Dr. Gifford.
Pentateuch, translated by Tindale		1534	12°	Dr. Gifford.
Jeremy the Prophete, with the Song of Moses, translated by George Joye	In the monethe of May,	1534	8°	Publick Library, Cambridge, Mr. Herbert.
N. T. Tindale's		about 1534	4°	Dr. Gifford. Imperfect, the Date wanting.
N. T. Tindale's; his Second Edition, with a Preface against Joye	Antwerp, Martin Emperowre,	1534	12°	Dr. Gifford, British Museum, Mr. Herbert.
N. T. Tindale's; a repeated or surreptitious edition of the preceding			12°	British Museum, Dr. Gifford, Mr. Tutet, Mr. Herbert.

					In the Possession of
B. by Myles Coverdale			1535	fol.	All Souls Coll. Publ. Libr. Camb. Sion College, Dr. Gifford. British Museum.
N. T. Tindale's	his 3d and last edition,		1536	12°.	Dr. Gifford, Ed. Jacob, Esq.
N. T. Tindale's			1536	4°	Publ. Libr. Camb. Rob. Child, Esq. Dr. Gifford, British Museum, Mr. Tutet, Mr. Herbert.
B. by Thomas Matthewe. [Partly Tindale's and partly Coverdale's]	[Abroad]	At the expense of Rich. Grafton and Ed. Whitchurch,	1537	fol.	Lambeth Library, E. of Pembroke, Dr. Gifford, Mr. Tutet,* Bodleian Library, British Museum.
B. ditto	Southwark,	Jas. Nicolson,	1537	4°	
The Prophete Jonas			about 1538	8°	
N. T. Lat. and Eng. the Latin Erasmus's, the English Matthewe's	London,	Rbt. Redman,			
N. T. Lat. and Eng. the Latin after the Vulgate, the Eng. Coverdale's	Paris,	Fraunces Regnault for Rich. Grafton and E. Whitchurch,	1538	8°	Dr. Gifford.
N. T. ditto by Coverdale	London,		1538	8°	Mr. Herbert.
The Pystles and Gospels for every Sonday and Holy Daye in the Yere	Paris,		1538	8°	Mr. Herbert.
N. T. Lat. and Eng. after the Vulgate, by Johan Hollybushe, *i. e.* Coverdale.	Southwark,	Jas. Nicolson,	1538	4°	All Souls Coll. Trinity Coll. Cam. Robert Child, Esq.
N. T. Tindale's	Antwerp,	Mat. Cromer,	1538	12°	Dr. Gifford.
B. by Matthewe, reprinted from the edition of 1537, with some difference			about 1538	fol.	
Ditto	Ditto		1539	12°	Mr. Herbert.

* Mr. Tutet's copy is that mentioned by Lewis, p. 47, remarkable for the forgery in Romans i. 1, Paul an *Kneawe* of Jesus Christ.

				In the Possession of
B. Cranmer's or the Great Bible	Rich. Grafton London, and Ed. Whitchurch, April,	1539	fol.	All Souls Coll. St. John's Coll. Cambridge, Dr. Gifford, British Museum.
B. ditto	Ditto, Ed. Whitchurch,		fol.	Marquis of Rockingham.
B. by Richard Taverner; an edition of the Great B.	Ditto, John Bydell for Tho. Barthelett	1539	fol.	Publ. Libr. Camb. Dr. Gifford, British Museum.
B. ditto	Ditto, Ditto,	1539	4°	
B. ditto	Ditto, E. Whytchurche, N. B. Some copies have "Rich. Grafton," others are dated "Apryll, 1540," and again others, "May, 1541."	1540	fol.	Publ. Libr. Camb. Sion College, Dr. Gifford, Lambeth Library, Mr. Herbert.
The Epistles and Gospells, with Postilles or Homiles thereupon by divers learned men, recognized and augmented by Richard Taverner	London, Rd. Bankes,	1540	4°	Mr. Herbert.
Ditto		no date		Mr. Herbert.
N. T. translated from the Latin of Erasmus	Ditto, R. Grafton, and J. Whitchurche,	1540	4°	Mr. Herbert.
N. T. Unknown Translation			4°	See Ames, p. 499.
B. Cranmer's	Ditto, Thos. Petyt and R. Redman for Thos. Berthelet,	1540	fol.	British Museum, Emanuel College, Cambridge, Mr. Herbert,
B. Oversene by Cuthbert [Tonstall] Bishop of Duresm, and Nicholas [Heath] Bish. of Rochester	Ditto, Rich. Grafton,	1541	fol.	Bodleian Library.
B. another edition	Ditto, E. Whitchurche,	1541	fol.	J. Loveday, Esq.
B. of Kg. Hen. 8, two copies different. Black letter and imperfect			fol.	Lambeth Library.

					In the Possession of
Pentateuch	Lond.	J. Daye and W. Seres,	1544	12°	
N. T. according to the Great B.	Ditto,	Rich. Grafton,	1546	12°	Dr. Gifford.
N. T. Latin and English; the Latin Erasmus's	Ditto,	Wm. Powell,	1547	4°	Mr. Herbert.
N. T. Tindale's	Ditto,	Thomas Pettyt,	1548	4°	
N. T. ditto	Ditto,	T. Pettyt for T. Berthelet,	no date	16°	
N. T. Tindale's, with the Notes of Thomas Matthewe	Ditto,	John Day and W. Seres,	1548	16°	Eton College.
N. T. Tindale's	Ditto,	Richard Jugge,	1548	24°	
N. T.	Ditto,	J. Daye and W. Seres,	1548	4°	
N. T. with the Paraphrase of Erasmus; published by Nicholas Udall	Ditto,	E. Whitchurche, vol. i. vol. ii.	1548 1549	fol.	Dr. Gifford.
N. T. Latin and English, the Latin Erasmus's	Ditto,	Wm. Powell,	1549	4°	Edw. Jacob, Esq.
B. reprinted from the edition of 1541	Ditto,	E. Whitchurche, Other copies have "Rich. Grafton."	1549	fol.	Dr. Gifford. Bodleian Library.
The Fyve Bokes of Solomon, with the Story of Bel	Ditto,	Ditto,	Ditto,	12°	Ditto.
Ditto	Ditto,	Wyl. Bonham,	Ditto,	12°	Ditto.
B. by Matthewe, reprinted from the edition of 1537, with some Alterations, and published by Edmund Becke	Ditto,	Thos. Raynold and Wm. Hyll,	1549	fol.	Publ. Libr. Camb. Dr. Gifford, Mr. Herbert.
B. Taverner's	Ditto,	J. Day and W. Seres,	1549	fol.	All Souls Coll. Publ. Libr. Camb. Sion College, Mr. Herbert, Sir J. Hawkins.
N. T. Tindale's, with the Notes of Matthewe	Ditto,	John Day,	1549	16°	
N. T. Coverdale's	Ditto,	Wm. Tilly,	1549	4°	Dr. Gifford.
B. Tindale's	Ditto,	J. Day and W. Seres,	1549	12°	
Apocripha	Ditto,	Ditto,	1549	12°	British Museum.
N. T. Tindale's	Ditto,	W. Seres,	1549	8°	
N. T. ditto	Ditto,	W. Copland,	1549	12°	Dr. Gifford, Mr. Cracherode.

					In the Possession of
N. T.	Lond.	John Cawood,	1549	4°	
B.	Ditto,	Ditto,	1549	4°	
Ditto	Ditto,	Rich. Grafton,	1549	4°	Dr. Gifford.
The Canticles, or Balades of Solomon, in Englysh Metre, by William Baldwin	Ditto,	Wm. Baldwin,	1549	4°	Lambeth Library, Mr. Herbert.
N. T. Tyndale's	Ditto,	John Day and Wm. Seres,	1550	12°	Mr. Herbert.
N. T. Latin and English, Erasmus's	Ditto,	Tho. Gaultier, for I. C. *i. e.* Sir John Cheeke,	1550	8°	Lambeth Library, Dr. Gifford, Mr. Tutet, Mr. Herbert, British Museum.
N. T. Coverdale's	Ditto,	Reynolde Wolfe	1550	8°	Lambeth Library, John Thorpe, Esq.
B. Coverdale's	Ditto	no title,	1550	fol.	Lambeth Library,
B. Coverdale's	Ditto,	for And. Hester,	1550	4°	Edw. Jacob, Esq. British Museum, Mr. Herbert.
		In 1553 a new title was added with that date, and the name of Richard Jugge,			Bodleian Library, Dr. Gifford, All Souls Coll.
N. T. Coverdale's	No place,	No name,	1550	16°	British Museum.
N. T.	Worseter,	J. Oswan, 12 January,	1550	4°	
The Thyrde Bokes of the Machabees not found in the Hebrew Canon, but translated out of the Greke into Latin	Lond.	Gualter Lynne,	1550	4°	
Ditto	Ditto,	Ditto,	1550	12°	Mr. Herbert.
The Fyve Bokes of Salomon and of Jesus the Sonne of Syrach	Ditto,	Wm. Copland,	1550	12°	Mr. Herbert.
B. Matthewe's, with some variation	Ditto,	John Daye,	1551	fol.	British Museum, Mr. Herbert.
B. Matthewe's, with an addition of the 3d Book of the Maccabees by Edmond Becke	Ditto,	John Daye,	1551	fol.	Sir John Hawkins.
B. Matthewe's	Ditto,	Ditto,	1551	12°	

					In the Possession of
B. Matthewe's	London, Nic. Hyll for Rob. Toy, N. B. Different copies have the names of different printers or booksellers.		1551	fol.	Christ Ch. Cant. Dr. Gifford, Lambeth Library, All Souls Coll.
Pentateuch, Tyndale's	Ditto,	John Day,	1551	12°	British Museum.
N. T.	Ditto,	Richard Jugge,	1552	4°	Dr. Gifford, Lambeth Library, Mr. Herbert.
Certayne chapters of the Proverbs of Salomon, drawen into metre by Tho. Sterneholde,		John Case,	no date	12°	
B. the Great B.	Ditto,	E. Whitchurch,	1553	fol.	St. Paul's Library.
The 14 first chapters of the Actes of the Apostles, translated into Englyshe Metre by Chrystofer Tye, Doctor in Musyke, with Notes to synge and also to play upon the lute	Ditto,	Wm. Seres,	1553	12°	Presented by Sir John Hawkins to the Lambeth Library.
N. T.	Ditto,	Richard Jugge,	1553	4°	British Museum.
B. the Great B.	Ditto,	R. Grafton and E. Whitchurch. Other copies have the name of "Richard Grafton" only.	1553	4°	Sir J. Hawkins.
N. T.	[Geneva]	Con. Badius,	1557	16°	Dr. Gifford, Lambeth Library.
B. Coverdale's	Lond.	Christ. Barker,	1560	4°	
B.	Ditto,	Rowland Hall,	1560	4°	Mr. Herbert.
N. T.	Ditto,	No name,	1560	12°	Lambeth Library.
B. Geneva	No place, nor printer's name,		1561	fol.	Mr. Herbert.
N. T.	Lond.	Rich. Harrison,	1561	4°	
N. T.	Ditto,	Rich. Jugge,	no date but about 1561	4°	
B.	Ditto,	John Cawood,	1561	4°	British Museum, Mr. Herbert.
N. T.	Ditto,	Rich. Jugge,	1561	12°	Mr. Herbert.
B.	Ditto,	John Cawood,	1561	fol.	
B. the Great B.	Ditto,	Rich. Harrison,	1562	fol.	

					In the Possession of
N. T. Parker's	Lond.	Rd. Watkins, no date but about 1565		4°	Mr. Herbert.
B. the Great B.	Roan,	C. Hamilton at the cost and charges of Rd. Carmerden	1566	fol.	Dr. Gifford, British Museum, Mr. Herbert.
B.	Lond.	Rich. Grafton,	1566	8°	
N. T. Tindale's	Ditto,	Rich. Jugge,	1566	4°	Dr. Gifford, Mr. Herbert.
The Wailyngs of the prophet Hieremiah done into English verse by J. Drant	Ditto,	Thos. Marshe,	1566		Mr. T. Monkhouse.
B. Geneva			1568	fol.	
B. Parker's, or the Bishop's B.	Ditto,	Rich Jugge,	1568	fol.	Publ. Libr. Camb. British Museum.
B. the Great B.	Ditto,	Jugge and Cawood,	1568	4°	Trin. Coll. Camb. All Souls Coll.
B.	Ditto,	[Cawood's mark]	1569	4°	
B. Parker's	Ditto,	Rich. Jugge,	1569	4°	
B.	Geneva,	John Crispin,	1569	4°	Sir J. Hawkins.
O. T. Abridgment in verse, by Wm. Samuel	Lond.	Wm. Seres,	1569	8°	Mr. Herbert.
B.	Geneva,		1570	4°	Bodleian Library.
B.	Ditto,		1570	fol.	
B.	Lond.	Rich. Jugge,	1570	4°	
The Four Gospels, Sax. and Eng. the Saxon from the Latin Vulgate, the English after the Bishop's B.	Ditto,	John Daye,	1571	4°	All Souls Coll. Dr. Gifford, Mr. Herbert, Dr. Winchester.
B. Parker's	Ditto,	Rich. Jugge,	1572	fol.	British Museum.
B. the Great B.	Ditto,	Ditto, 5 vol.	1573	4°	Lambeth Library.
B. Parker's	Ditto,	Ditto,	1574	fol.	Dr. Gifford, Mr. Herbert.
B.	Ditto,	Wm. Norton,	1575	fol.	
B.	Ditto,	John Walley,	1575	fol.	
B. Parker's	Ditto,	John Judson,	1575	fol.	Mr. Herbert.
B.	Ditto,	Rich. Jugge,	1575	4°	Mr. R. Howsurd.
N. T. Genevan	Ditto,	T. Vantrollier for Christ. Barker	1575	8°	
B.	Ditto,	Christo. Barker,	1575	8°	
B.	Geneva,		1575	4°	Dr. Gifford, Mr. Herbert.
B. Genevan	Lond.	Ch. Barker,	1576	fol.	Dr. Owen.
B.	Edinb.	T. Bassendine,	1576	fol.	
B.	Lond.	Rich. Jugge,	1576	4°	

					In the Possession of
N. T. according to the translation of Beza, with Notes, translated by Laurence Tomson	Lond. 1st edit.	Ch. Barker,	1576	8°	Sion College.
B. Genevan	Ditto,	Ditto,	1576	4°	
B. Genevan	Ditto,	Ditto,	1577	fol.	
B. Bishop's	Ditto,	Rich. Jugge,	1577	4°	Mr. Herbert.
B. Genevan	Ditto,	Ditto,	1578	fol.	Dr. Gifford, Bodleian Library, All Souls Coll.
Genesis in metre, by Wm. Hunnis, with marginal Notes	Ditto,	Th. Marshe,	1578	8°	
Genesis, with the Commentary of Calvin, translated by Thos. Tymme	Ditto,	H. Middleton,	1578	4°	Mr. Herbert.
B. Genevan	Ditto,	Christ. Barker,	1579	4°	Mr. Herbert.
B. Bishop's	Edinb.	A. Arbuthnott,	1579	fol.	
N. T. Genevan	Lond.	Christ. Barker,	1579	16°	
B. Genevan	Ditto,	Ditto,	1580	fol.	
N. T. Beza's, with Notes, translated by Lau. Tomson	Ditto,	Ditto,	1580	8°	
B. Genevan	Ditto,	Ditto,	1581	fol. & 4°	
The Epistles to the Galatians and Colossians, with a Commentary by Calvin, translated by R. V.	Ditto,	Tho. Purfoote,	1581	4°	
N. T. Beza's by Laur. Tomson	Ditto,	Christ. Barker,	1581	12°	Mr. Herbert.
B. Genevan	Ditto,	Ditto,	1582	fol.	
N. T. by William Allyn, &c.	Rhemes,	John Fogny,	1582	4°	All Souls Coll. British Museum, Lambeth Library, Dr. Ducarel.
B. Genevan	Ditto,	Christ. Barker,	1583	fol.	Lambeth Library, Dr. Gifford.
N. T. Beza's, by Laur. Tomson	Ditto,	Ditto,	1583	4°	Mr. Herbert.
N. T.	Ditto,	H. Bynneman,	1583	4°	
N. T.	Ditto,	Christ. Barker,	1583	12°	Mr. Herbert.
B.	Ditto,	Ditto,	1584	fol.	
B.	Ditto,	Ditto,	1584	4°	
B. Parker's	Ditto,	Ditto,	1585	fol.	Lambeth Library.

					In the Possession of
B.	Rhemes,	Chr. Barker,	1585	4°	
N. T.	Ditto,	Ditto,	1586	12°	
B.	Ditto,	Ditto,	1587	4°	
B.	Ditto,	Ditto.	1588	4°	Mr. Herbert.
Revelations, ch. xx. ver. 7, 8, 9, and 10, with an Exposition by James VI. King of Scottis	Edinb.	Hen. Charteris,	1588	4°	
B. Genevan	Lond.	Deputies of Ch. Barker,	1589	4°	
N. T. Rhemists' and Parker's published by Wm. Fulke	Ditto,	Ditto,	1589	fol.	
N. T.	Ditto,	Ditto,	1589	12°	Lambeth Library.
N. T.	Cambr.	J. Legate, no date		24°	Mr. Tho. Bradley.
N. T.	Geneva,		1590	8°	
B.	Lond.	Deputies of Ch. Barker.	1591	fol.	Sion College, Mr. Herbert.
N. T.	Ditto,	Ditto,	1591	12°	
The Third Part of the B.	Ditto,	Ditto,	1591	16°	
B.	Ditto,	G. Bishop, Ralfe Newbury, and R. Parker,	1593	fol.	N. B. The existence of this edition is doubtful.
The Revelation of St. John [according to the Genevan translation]: with a Paraphrase, &c. by John Napier, L. of Marchistoun Younger	Edinb.	R. Waldegrave,	1593	8°	Publ. Libr. Camb.
B. Genevan	Lond.	Deputies of Ch. Barker,	1594	4°	Mr. Herbert.
B. Parker's, except the Psalms, which are according to the Great B.	Ditto,	Ditto,	1595	fol.	
B.	Ditto,	Ditto,	1595	fol.	Lambeth Library.
B.	Ditto,	Ditto,	1595	4°	
N. T. Beza's, translated by Laur. Tomson	Ditto,	Christ. Barker,	1596	4°	Mr. Herbert.
B.	Ditto,	Deputies of Ch. Barker,	1596	4°	

					In the Possession of
Daniel, his Chaldie Visions and his Ebrew, translated after the Original; [by Hu. Broughton]	Lond.	Rich. Field, for Wm. Young,	1596	4°	Mr. Herbert.
Ditto	Ditto,	Gab. Simson,	1597	4°	Mr. Herbert.
N. T. Beza's, by Laur. Tomson	Geneva,		1596	fol.	
Job, the 1st and 2d chapters; with an Exposition by Henry Holland	Lond.		1596	4°	
B.	Ditto,	Christ. Barker,	1597	fol.	All Souls Coll. British Museum.
B.	Ditto,	Rich. Field,	1597	fol.	
B. Parker's	Ditto,	Deputies of Ch. Barker,	1598	fol.	
N. T.	Ditto,	J. Windet for the Assigns of R. Day	1598	24°	Sir J. Hawkins.
N. T.	Ditto,	Deputies of Ch. Barker,	1598	4°	
B. Genevan	Ditto,	Ditto,	1598	8°	
B. Genevan, with Notes by Beza, &c. on the N. T.	Ditto,	Ditto,	1599	8°	
B. Genevan	Ditto,	Ditto,	1599	4°	Bodleian Library, Mr. R. Longden, Lambeth Library.
N. T. Genevan, different edition	Ditto,	Ditto,	1599	4°	Mr. Herbert.
N. T. Eng. and 11 other Languages	Nuremburg,		1599	4°	
The Four Gospels and Acts of the Apostles, in Eng. and 11 other languages, published by Elias Hutter	Ditto,		1599	fol.	Sion College.
N. T. Rhemish-Doway Coll.	Antwerp,	D. Vervliet,	1600	4°	Lambeth Library, Mr. Herbert.
N. T. Rhemish and Parker's, published by Will. Fulke	Lond.	Robt. Barker,	1601	fol.	Mr. Herbert.
B.	Ditto,	Ditto,	1602	fol.	Bodleian Library, Mr. Herbert.
N. T.	Ditto,	Deputies of Ch. Barker,	1602	4°	
B. Genevan	Ditto,	Robt. Barker,	1603	4°	Tho. Harris, Esq.

					In the Possession of
N. T.	Lond. Sim. Strafford,	1603	4°		
Ecclesiastes; translated by Hu. Broughton		1605	4°		Mr. Herbert.
B. Genevan	Ditto, Robt. Barker,	1607	4°		Dr. Ducarel.
B. Genevan	Ditto, Ditto,	1607	fol.		Sion College.
Daniel, with an Explanation by Hu. Broughton	Hanau, Dan. Aubri,	1607	4°		British Museum.
N. T. Parker's	Lond. Robt. Barker,	1608	8°		
The Lamentations of Jeremy, with an Explication by Hugh Broughton	No Place, No Name,	1608	4°		British Museum. Mr. Herbert.
O. T.	Doway, L. Kellam,	vol. i. vol. ii.	1609 1610	4°	All Souls Coll. Lambeth Library, Bodleian Library, British Museum, Mr. Herbert.
N. T. Genevan	Lond. R. Barker, but at the end		1609 1610	4°	Mr. Herbert.
B.	Edinb. Andr. Hart, and Hart's Successor,		1610	fol.	
B.	Lond. Robt. Barker,	1610	4°		
N. T. Genevan, by Lau. Tomson	Ditto, Ditto,	1610	8°		British Museum.
B. Genevan	Ditto, Ditto,	1610	fol.		
Job, with an Explication by Hu. Broughton	No Place, No Name,	1610	4°		British Museum.
B.	Lond. R. Barker, 2 vol.	1610	4°		All Souls Coll.
B. Genevan	Ditto, Ditto,	1611	fol.		Lambeth Library, Sion College, Bodleian Library.
* B. (Royal)	Ditto, Ditto,	1611	fol.		British Museum, Lambeth Library, Mr. Herbert, Dr. Ducarel.
B.	Ditto, Ditto,	1611	4°		Lambeth Library, All Souls Coll.
N. T.	Ditto, Ditto,	1612	4°		
B.	Ditto, Ditto,	1612	4°		Lambeth Library,

* N. B. This is the first edition of a New Translation by Royal Authority, King James's, as commonly called. No subsequent editions of this translation are here taken notice of, unless for some particularity of different editors; but, however, it may be proper just to mention, that in the edition printed at Cambridge by Buck and Daniel, 1638, in folio, Acts ch. vi. 3, is thus translated, "whom *ye* may appoint," instead of "*we*;" and this mistranslation, or rather error of the press, was continued in several other editions of the same version.

					In the Possession of
B. Genevan	Edin.	A. Hart's Successors,	1613	fol.	
N. T. Genevan	Lond.	Robt. Barker,	1613	4°	Mr. Herbert.
B. Genevan	Ditto,	Ditto,	1614	4°	Mr. Herbert.
O. T. Genevan	Ditto,	Ditto,	1615	4°	Mr. Herbert.
N. T. Beza's	Ditto,	Ditto,	1615	4°	Mr. Herbert.
N. T. Beza's, by Lau. Tomson	Ditto,	Ditto,	1616	8°	Mr. Herbert.
Genesis, translated by Henry Ainsworth	Ditto,		1616		
Exodus, ditto			1617		
N. T. Rhemish, by W. Fulke	Ditto,	Thos. Adams,	1617	fol.	Dr. Ducarel.
Leviticus, translated by Henry Ainsworth			1618		
N. T.	Rhemes,		1618	8°	
N. T. Rhemish	No Place,	No Name,	1618	fol.	Mr. Herbert.
Numbers and Deuteronomy translated by Henry Ainsworth			1619		
N. T. Rhemish	Antwerp,	James Seldenslach,	1621	12°	British Museum, Lambeth Library, Mr. Herbert.
The Second Epistle of St. Paul to the Thessalonians, with an Exposition by Timothy Jackson			1621	4°	
The First Nine Chapters of Zachary, with an Exposition by Wm. Pemble	London,		1629	4°	
N. T. Rhemish	Antwerp,	James Seldenslach,	1630	12°	
Ecclesiastes, with an Exposition by Wm. Pemble			1632	4°	
N. T. Rhemish	Paris,	J. Cousturier,	1633	4°	
N. T. Rhemish and Church of England Translations, published by W. Fulke	Lond.	Aug. Matthews,	1633	fol.	
B. Rhemish	Doway & Raten,	J. Cousturier,	1635	4°	Sion College, British Museum.

					In the Possession of
The O. T. translated by the College at Doway, and the N. T. by that at Rhemes					
The Five Books of Moses, the Psalms, and the Canticles translated by Henry Ainsworth	Lond.	M. Parsons, for John Bellamie,	1639	fol.	Sion College.
Job, with Exposition by Jos. Caryl	Lond.	H. Overton, &c. 1647--66, 10 vol.		4°	Mr. Herbert.
N. T. with a Paraphrase and Annotations by H. Hammond	Ditto,	J. Flesher,	1653 1659	fol. fol.	Mr. Herbert.
B.	Cambridge,	J. Field,	1657	8°	Lambeth Library,
B. with Notes; published by J. Canne	Amsterdam,		1664	8°	
Job, with an Exposition, &c. by Jos. Caryl	Lond.	S. Simmons, vol. i. vol. ii.	1676 1677	fol.	Sion College.
B. with Parallel Texts by Anth. Scatergood	Cambridge,	Jn. Hayes,	1678	fol.	
B. with Genevan Notes	Amsterd.	Step. Swart,	1679	fol.	
N. T. with Annotations by Sam. Clark	Lond.	Thos. Simons,	1683	4°	Sion College, Mr. Herbert.
N. T. with a Paraphrase by R. Baxter	Ditto,		1685	4°	
B. with Annotations by Matthew Poole and others	Ditto,	R. Roberts, vol. i. vol. ii.	1685 1688	fol.	Sion College.
The Canticles, in Verse, by T. Beverly	Ditto,		1687	4°	Sion College.
N. T. with Annotations by Sam. Clark	Ditto,	J. Heptinstall,	1690	fol.	Mr. Herbert.
O. T. with Annotations by Sam. Clark	Ditto,	J. Rawlins,	1690	fol.	Mr. Herbert.
The Pentateuch, with Annotations by Richard Kidder	Ditto,	Jn. Heptinstal, 2 vol.	1694	fol.	Mr. Herbert.

				In the Possession of
N. T. with a Paraphrase and Notes by R. Baxter	Lond.	1695	8°	
B. with Annotations by Matthew Poole, &c.	Ditto, for Sundries,	1696	fol.	Mr. Herbert.
B. with Notes, published by J. Canne	Ditto, Cha. Bill, and the Executrix of T. Newcomb,	1698	12°	Mr. Tutet.
The 8 first Chapters of the Gospel of St. John, with Annotations by Wm. Clagett*	Ditto,	1699		Mr. Herbert.
B. with Notes, published by J. Canne	Ditto, Ditto,	1700	4°	Lambeth Library.
B. commonly called Bishop Lloyd's	Ditto,	1701	fol.	Lambeth Library,
The Four Gospels, Rhemists' Version, with Moral Reflections, translated from the French by T. W.	No Place, No Name,	1706	12°	
B.†	Oxford,	1711	8°	Mr. Rich. Cecil.
N. T. Gr. and Eng. with a Paraphrase and Annotations by Edw. Wells	Ditto. 1711—1719		4°	Mr. Herbert.
N. T. translated by Cornel. Nary	No Place, No Name,	1719	8°	British Museum.
The Four Gospels, with Moral Reflections, translated from the French of Paschal Quesnel, by Rich. Russel	Lond. 4 vol. 1719 to 1725		8°	Mr. Herbert.

* Dr. Clagett published only the 6th chapter of the Gospel of St. John, and that in a tract against Popery; which 6th chapter was omitted in the posthumous edition of his Works, published by his brother, who printed chapters 1, 2, 3, 4, 5, 7, 8, only.

† Remarkable for this mistake in Isaiah, ch. lvii. ver. 12, "I will declare thy righteousness, and thy works, for they *shall* profit thee."

					In the Possession of
N.T. by Fra. Fox.	Lond.		1722	8°	
The Gospel of St. Matthew, translated according to the French Version of Beausobre and Lenfant	Ditto,	T. Batley, &c.	1727	4°	Mr. Herbert.
N. T. Gr. and Eng. [translated by Wm. Mace]	Ditto,	J. Roberts, 2 v.	1729	8°	Mr. Herbert.
N. T. according to the ancient Latin Edition, translated by Wm. Webster, with Remarks from the Fr. of Father Simon	Ditto,	J. Pemberton,	1730	4°	Mr. Herbert.
N. T. from the Latin Vulgate, by R. Wetham, with Annotations	[Doway]		vol. i. 1730 vol. ii. 1733	8°	Mr. Herbert.
N. T. translated by Wicliffe	Lond.	T. Page and W. Mount,	1731	fol.	All Souls Coll. Dr. Ducarel, Mr. Herbert.
Joel, translated with notes, by Dr. Sam. Chandler	Ditto,	J. Noon,	1735	4°	
N. T. Rhemish	Ditto,	Wm. Rayner,	1738	fol.	Mr. Herbert.
Genesis, translated by —— Lookup			1740	8°	
The Gospel of St. Matthew, translated by Daniel Scott	Ditto,	J. Noon,	1741	4°	Mr. Herbert.
N. T. (Whiston's Primitive)	London and Stamford	for the Author,	1745	8°	Mr. Herbert.
N. T. with a Paraphrase and Notes by P. Doddridge	Lond.	6 vol.	1745—1759	4°	Mr. Herbert.
Genesis, translated by J. Bland	Ditto,	for the Author,	1746	4°	Mr. Tutet.
The Epistle to the Romans, By Jn. Taylor. 2d. edi.	Ditto,	Waugh.	1747	4°	
N. T. by Fr. Fox	Ditto,	T. Basket,	1748	8°	

					In the Possession of
The last words of David, with notes. Translat- by R. Gray	Lond.	Bowyer,	1749	4°	
N. T. with an Interpretation by John Heylyn	Ditto,	2 vol. 1748 and	1761	4°	
N. T. Rhemish	No place,		1750	8°	
B. Remish, a new Translation	Lond.	4 vol.	1750	8°	Mr. Herbert.
*Solomon's Song. Translated. Anonymous.		Millar.	1751		
N. T. Rhemish	Ditto,		1752	8°	Mr. Herbert.
N. T. with notes, by John Wesley	Ditto,	W. Bowyer,	1755	4°	Mr. Herbert.
The Book of Job. Translated, with notes, by Thos. Heath	Ditto,	Millar,	1756	4°	
B. with notes, by Sam. Clarke	Ditto,	J. Tulle,	1760	fol.	Mr. Herbert.
Ecclesiastes. Translated, with notes, by A. V. Desvoeux	Ditto,	Hawkins,	1760	4°	
The prophecies of Jacob and Moses. Translated, with notes, by D. Durell	Oxford,	Clarendon Press.	1763	4°	
The 3 first chapters of Genesis. Translated, with notes, by Abr. Dawson	Lond.	Field.	1763	4°	
B. translated by AnthonyPurver. 2 vol.	Ditto,		1764	fol.	Lambeth Library, All Souls Coll.
N. T. translated by Ric. Wynne, A. M.	Ditto,	Dodsley, 2 vol.	1764	8°	
The Song of Solomon, newly translated (in Prose) from the original Hebrew with a Commentary and Annotations	Ditto,	R. Dodsley,	1764	8°	Tho. Astle, Esq.
N. T. translated by Phil. Doddridge	Ditto,	2 vol.	1765	8°	Lambeth Library, repeated Edition.

* Dr. Geddes's Letter to the Bishop of London, 4to. 1787. p. 82.

					In the Possession of
B. with notes, by Sam. Clarke	Glasgow,		1765	fol.	
N. T. Liberal Translation of, by E. Harwood, 2 vol.	Lond.		1768	8°	Lambeth Library.
B. with new marginal References	Oxford,		1769	fol.	
The New Testament, or New Covenant, of our Lord & Saviour Jesus Christ, translated from the Greek, according to the present idiom of the English tongue, by the late Mr. John Worsley, of Hertford	Lond.	Cadell. 2 vol.	1770	8°	
B. with Annotations	Birmingham,	Baskerville,	1772	fol.	
The fourth and fifth chapters of Genesis. Translated, with notes, by Abr. Dawson	Lond.	Cadell.	1772	4°	
*The Pentateuch, Joshua, Judges, four books of Kings. Translated by Julius Bates			1773		
Book of Job translated into English Verse, with notes, by Tho. Scott, 2d edit.	Ditto,	Buckland,	1773	8°	
B. Heb. and Eng. with notes, by Dr. Bailey	Ditto,	Cox & Biggs, 4 vol.	1774	8°	Rev. W. Tooke.
Tanslation of St. Paul's 1st Epistle to the Corinthians, by Bishop Pearce, 2 vol.	Ditto,	T. Cadell	1776	4°	

* Dr. Geddes's Prospectus, p. 96.

The fifty-second and fifty-third chapters of Isaiah. Translated, with notes, by Wm. Green	Cambridge, Archdeacon.	1776	4°
A Commentary, with notes, on the four Evangelists, together with a new Translation of St. Paul's First Epistle to the Corinthians, with a paraphrase and notes, &c. by Zachary Pearce, D. D.	Lond. T. Cadell, 2 vol.	1777	4°
Isaiah. Translated, with notes, by Bishop Lowth	London, Dodsley,	1779	4°
A harmony of the Evangelists, in English, by J. Priestley	Ditto, Johnson,	1780	4°
Poetical parts of the Old Testament. Translated, with notes, by Wm. Green	Cambridge, Dodsley,	1781	4°
Exodus. Translated, with notes, by W. Hopkins	London, Johnson,	1784	4°
Jeremiah. Translated, with notes, by Ben. Blayney	Oxford, Clarendon Press.	1784	4°
The Minor Prophets. Translated, with notes, by Bishop Newcome	Dublin, Wm. Jones, Lond. J. Johnson,	1785	4°
The Song of Solomon. Translated, with notes, by B. Hodgson	Oxford. Clarendon Press,	1786	4°
The sixth and eleven following chapters of Genesis. Translated, with notes, by Abr. Dawson	Norwich, Chase,	1786	4°

The first and second ep. to the Thess. Translated, with notes, by Dr. Macknight	London,	Robinson,	1787	4°
Remarks on select passages of the Old Test. Exodus xi. xv. Deut. xxxii. Numb. xxi. Judges v. 2 Sam. xxiii. by B. Kennicott	Oxford,	D. Prince,	1787	8°
Ezekiel. Translated, with notes, by Bishop Newcome	Dublin, London,	Wm. Jones, J. Johnson,	1788	4°
Specimen, &c. Gen. 1. Exod. xiii. xiv. Translated, with notes, by Al. Geddes	Ditto,	Faulder,	1788	4°
Proverbs. Translated, with notes, by B. Hodgson	Oxford,	Clarendon Press.	1788	4°
Acts of the Apostles. Translated, with notes, by John Willis	London,	Payne,	1789	8°
The four Gospels. Translated, with notes, by Dr. Campbell, 2 vol.	Ditto,	Cadell,	1789	4°
Ecclesiastes. Translated, with notes, by B. Hodgson	Oxford,	D. Prince,	1790	4°
A new Translation of Isaiah. By a Layman	London,	Johnson,	1790	8°
New Test. translated, with notes, by G. Wakefield, 3 vol.	Oxford,	Deighton,	1791	8°
Daniel. Translated, with notes, by Thos. Wintle	Ditto,	J. Cooke,	1792	4°
Deborah's Song. Translated, with notes. by Steph. Weston	Exeter,	Payne,	No date.	4°

Ecclesiastes. Translated, with notes. By Step. Greenaway	Leicester, Ireland,		No date.	8°
The Holy Bible, or the Books accounted Sacred by Jews and Christians, otherwise called the Books of the Old and New Covenants, faithfully translated from corrected texts of the originals, with various readings, explanatory notes, and critical remarks, by the Rev. Alexander Geddes, LL.D. [N.B. from Genesis to Ruth inclusive]	London.	Faulder,	2 v. vol.i. 1792 vol.ii. 1797	4°
A Translation of the New Testament, from the original Greek; humbly attempted with a view to assist the unlearned, by T. Haweis, LL. B.	Lond.	Chapman,	1795	8°
A new literal Translation from the original Greek, of all the Apostolic Epistles, with a Commentary and Notes, philosophical, critical, explanatory, and practical. To which is added, a History of the Life of the Apostle Paul, by James Macknight, D.D.	Lond.		4 vol. 1795.	4°

A Translation of the New Testament, from the original Greek, humbly attempted by Nathaniel Scarlett, assisted by men of piety and literature, with notes	Lond.	Rivingtons.	1798	12° and 8°
Solomon's Song, translated from the original Hebrew, with notes, &c. by Thomas Williams	Lond.	Williams,	1801	8°
The Book of the Prophet Isaiah, in Hebrew and English: the Hebrew text metrically arranged: the translation altered from that of Bishop Lowth, with notes, critical and explanatory, by Joseph Stock, D.D. Bishop of Killala	Bath,	Crutwell,	1803	4°
Song of Songs, or Sacred Idylls, translated from the original Hebrew, with notes, critical and explanatory, by John Mason Good	Lond.	Kearsley,	1803.	8°
Hosea, translated from the Hebrew, with notes, explanatory and critical, by Samuel [Horsley] Lord Bishop of Rochester, now of St. David's. Second edition, corrected, with additional notes	Lond.	Hatchard,	1804	4°

The Book of Job, translated from the Hebrew, by Elizabeth Smith, with Preface and Annotations, by Dr. F. Randolph	Bath,	Crutwell,	1810	8°
The Book of Job, literally translated from the original Hebrew, and restored to its natural arrangement, with notes, critical and illustrative, by John Mason Good	Lond.	Black and Co.	1812	8°
The Book of Psalms, tranlated from the Hebrew, with notes, explanatory and critical, By Samuel Horsley, Bishop of St. Asaph	Lond.	Rivingtons, 2 vol.	1815	8°

N. B. There are extant in many libraries various imperfect Copies of the Old and New Testament; which being carefully collated, some of them may be found of different Editions from any in this List.

MANUSCRIPTS.

* The gospel of St. Matthew; the two last verses wanting: and twenty verses of St. Mark. Translated by Sir John Cheke.	Library of Bennet College Cambridge.	About 1550
† All the Old Testament; and of the New, the four first chapters of St. John's gospel, Romans, 1 Cor. St. James, 1st. and 2d. epistles of St. Peter, 1st. 2d. and 3d. epistles of St. John, and Revelation. Translated by Ambr. Usher, elder Brother of Primate Usher. With these is bound a comment on Philemon by the same author.	Library of Trinity College, Dublin.	About 1603

* Lewis. Fol. 46. 8vo. 186.

† Lewis. Fol. 87. 8vo. 339. The particulars relating to the New Testament were obligingly communicated by the Rev. Dr. Barret, a Senior Fellow of Trinity College.

VARIOUS EDITIONS

OF

THE PSALMS,

IN ENGLISH,

From the Year 1505 *to* 1800.

					In the Possession of
The Fruytful Sayngs of Davyde, in the Seven Penitencial Psalms	London, by Pynson,	1505	4°		The late Mr. Ratcliffe.
Fysher's Seven Peniteneyal Psalms, &c.	Ditto, by J. Day,	1519	4°		Ditto.
Ditto	Ditto,	1529	4°		Ditto.
Psalter, translated fron the Latin Version of Feline, i.e. Martin Bucer	Argentine, Fr. Foye,	1530	12°		Publ. Libr. Camb.
Psalter, translated from the Latin by George Joye	Antwerp, Mart. Emperowre,	1534	12°		Publ. Libr. Camb. Mr. Herbert.
Psalter, Latin and English	London, R. Grafton,	1540	8°		Mr. Herbert.
Psalter	Ditto, Ed. Whitchurch,	1549	12°		Ames, p. 208.
Psalter	No place, Ditto,	no date.	12°		British Museum.
Psalter, according to the great B.	Lond. Hum. Powell for E. Whitchurch,	No date.	4°		
Psalter in Metre, said to be translated by John Keeper	Ditto, John Daye,		4°		Bodleian Library, Mr. Herbert.
Psalter, in Engglyshe Metre, translated by Rbt. Crowley	Ditto, Robt. Crowley,	1549	4°		

				In the Possession of
The seven Penitential Psalms, by Sir Tho. Wyat*	Lond. Rich. Tottell,	1549	12°	Emanuel College Library.
Psalter, according to the great B.	Canterb. Jn. Mychell,	1540	4°	
The Psalms in Metre, by T. Sternholde †	Lond. E. Whitchurch,	1552	12°	Sir J. Hawkins.
Certayne Psalmes select out of the Psalmes of Dauid, and drawen into Englyshe Metre, with Notes to every Psalme, in iiii Parts, to Synge, by F. S, (Francis Seagar)	William Seres,	1553	12°	Sir J. Hawkins.
The Psalter, in verse [by Abp. Parker.]		1567	4°	
Psalter, according to the great B.	Ditto, Wm. Seres,	1569		
Psalms, translated into Prose, from the Latin of Beza, by Anth. Gilbie	Lond. R. Yardley and P. Short, for the Assignes of W. Seres,	No date.	16°	Mr. Cecil of Lewes.
Psalms, black letter	Ditto, John Daye,	No date.	4°	Lambeth Library.
The first Parte of the Psalmes, collected into Englishe Metre by Thomas Sternholde and others, conferred with the Hebrew, with apte Notes to sing them withal ‡	Ditto, Ditto,	1564	12°	Sir J. Hawkins.
The Psalms in Metre, by Thos. Sternhold, &c.	Ditto, Ditto,	1564	12°	Dr. Percy.

* The Earl of Surrey also translated several Psalms.

† The Title of this Book is here briefly given, but is as follows in the printed Copy: "All suche Psalmes of Dauid as Thomas Sternholde, late Grome of the "Kynges Maiestyes Robes did in his Life-tyme drawe into Englyshe Metre."

‡ To this edition of the Psalms is prefixed the Catechism, as also an Introduction to Learn to Sing; of which see a particular account in Sir John Hawkins's History of Music, vol. iii. p. 508.

					In the Possession of
Psalms, by Arthur Golding, with Calvin's Commentaries	Lond.	Thos. East and H. Middleton, for L. Harrison and G. Bishop,	1571	4°	Mr. Herbert.
The Psalms in Metre by Tho. Sternhold, &c.	Ditto,	John Daye,	1572	4°	
Psalms, Geneva Version	Ditto,	H. Denham,	1578	16°	Mr. Herbert.
The whole Boke of Psalms, collected into English Metre, by Thos. Sternhold, Wm. Whittingham, J. Hopkins, and others, conferred with the Hebrue, with apt Notes to sing them withal	Ditto,	John Daye,	1579	4°	Sir J. Hawkins.
The Psalms in Metre, by T. Sternhold, &c.	Ditto,	Ditto,	1580	fol.	
The Psalmes truly opened by Paraphrases, from the Latin of Beza, by Anth. Gilbie, in Prose	Ditto,	H. Denham,	1581	12°	Dr. Percy.
The first twenty-one Psalms, translated by Robinson from the Latin Version of Victorinus Strigelius; *sub tit.* "Part of "the Harmony "of King Da-"vid's Harp."	Ditto		1582	4°	Ames, p. 390.
The whole Booke of Psalmes, collected into Englishe Metre, by T. Sternhold, J. Hopkins, Wm. Whittingham & others, conferred with the Hebrew, with apte Notes to sing them withall	Ditto,	John Daye,	1582	12°	Sir J. Hawkins.

					In the Possession of
Psalter, according to the Great Bible	Lond.	Hen. Denham,	1583	4°	Mr. Herbert.
The Psalms in Metre	Ditto,	John Daye,	1583	4°	
The whole Psalter translated into Eng. Verse, by Sir Phil. Sidney and the Countess of Pembroke	In MS. never printed.				
Psalms	Lond.	T. Vautraullier,	1587	12°	Lambeth Library.
Welsh Psalter	Ditto,		1588 / 1621	4°	Lambeth Library.
Psalms in Metre by T. Sternhold, &c.	Ditto,	Jn. Wolfe for the Assigns of Richard Day,	1591	4°	Mr. Herbert.
Psalms, Exposition of the, by Thos. Wilcocke, no Title			1591	4°	Lambeth Library.
Psalms, with their Tunes	Ditto,	Thos. Est,	1592	8°	Mr. Herbert.
Psalter	Ditto,	Deputies of Ch. Barker.	1594	fol.	British Museum.
Psalms in Metre, by Sternhold, &c.	Ditto,	John Windet, for the Assigns of Rich. Day,	1595	fol.	British Museum.
Ditto	Ditto,	Ditto,	1595	4° & 8°	Mr. Herbert.
Ditto	Ditto,	Ditto,	1597	fol.	British Museum.
Ditto	Ditto,	Ditto,	1598	4°	Sir J. Hawkins.
Psalms in Prose and Metre, with Tunes; the Prose according to the Geneva Translation; the Metre by T. Sternhold, &c.	Dort,	Abr. Canin,	1601	16°	Mr. Herbert.
Psalms for the Church of Scotland	Middleburgh,		1602	12°	Lambeth Library.
Psalter	Lond.	Robt. Barker,	1606	4°	British Museum.
Psalms in Metre, as allowed by the Kirk of Scotland	Edinb.	Heirs and Successors of And. Anderson.	1608	24°	Mr. Herbert.
Psalms in Prose and Metre	Ditto,		1611	8°	Bodleian Library.
Psalms with certain Songs and Canticles of Moses, Isaiah, Hezekiah, &c.	Ditto,		1611	8°	Lambeth Library.

					In the Possession of
The Psalms in Prose and Metre, by Hen. Ainsworth	Amsterd.	Giles Thorp,	1612	8°	Lambeth Library. Sir J. Hawkins. Mr. Herbert.
Psalms in Metre, by Sternhold, &c.	Ditto,	Company of Stationers,	1612	4°	British Museum.
The Psalms, by Hen. Ainsworth	Lond.		1612	4°	
Ditto	Amsterdam,	Ditto,	1613	8°	British Museum.
The Psalms in Metre, by Wm. Johnson	Ditto,		1613	8°	Vid. Le Long.
Fifty select Psalms paraphrastically turned into Eng. Verse [by Sir Edwin Sandys; *vid.* Wood's Ath.] and set by Rt. Tailour, &c.	Lond.	Tho. Snodham,	1615	4°	Dr. Percy.
Psalms, ditto			1617		Dr. Percy.
Psalms in Prose and Verse, with the Songs of Moses, Deborah, &c. translated by H. Dod			1620	8°	Bodleian Library.
Psalms by Thos. Ravenscroft	Ditto,		1621	8°	Lambeth Library.
The whole Booke of David's Psalmes, both in Prose and Metre, with apt Notes to sing them withall, by Sternhold, &c.	Ditto,	For the Comp. of Stationers.	1625 1626	24° 8°	Sir J. Hawkins. Lambeth Library,
Certaine Psalmes in English Verse, by Francis Lord Verulam Viscount St. Albans	Ditto,	For Street and Whitaker,	1625	4°	Dr. Percy.
Ditto	Ditto,	For Hanna Barrett and R. Whitaker,	1625	4°	Lambeth Library.
The Psalms in Prose, translated by Alex. Top, Esq.	Amsterd.	Jan. Fred. Stam.	1629	fol.	Sion College. Dr. Percy.
The Psalms translated by King James, in Metre, with the Prose as in his Bible	Oxford,	Wm. Turner,	1631	12°	Lambeth Library. Dr. Percy. Mr. Herbert.

					In the Possession of
The Psalms in Lyric Verse, by George Wither	Netherlands,	Van Breughel	1632	12°	Dr. Percy.
All the French Psalm Tunes, with English Words, according to the Verses and Tunes used in the Reformed Churches, &c.	Lond.	Tho. Harper,	1632	12°	Dr. Percy.
Psalms in Prose and Metre	Aberdeen,		1633	8°	Bodleian Library.
Psalms in Metre	Edinburgh,		1635	8°	Sion College.
Psalms in Prose and Metre	Ditto,	Heirs of And. Hart.	1635	8°	Bodleian Library. Lambeth Library.
Paraphrase on the Psalms translated by King James	London,		1636	fol.	
A Paraphrase upon the Hymns dispersed throughout the Old and New Testament by G. S. [Geo. Sandys]	Ditto,		1636	12°	Sir J. Hawkins. Dr. Percy.
The Psalms of David and other Holy Prophets, by B. K. Esq; [perhaps Burnaby]	Ditto,	For Fra. Constable,	1638	12°	Sion College. Dr. Percy.
The Psalms in Metre [no name of Translator.]	Rotterdam,	For H. Tutill,	1638	12°	Dr. Percy.
The five Books of Moses, the Psalms, and the Canticles, translated by H. Ainsworth	Lond.	M. Parsons, for Jon. Bellamie,	1639	fol.	Sion College.
Psalms in Prose and Metre, with Notes	Ditto,	R.C. for Comp. of Stationers,	1643	16°	Mr. Herbert.
The Psalms in four Languages, (*viz.* Greek, Latin, English, and Hebrew) by W. S. (William Statyer)	Ditto,	Thos. Harper,	1643	12°	Dr. Percy.

					In the Possession of
The Psalms in Metre, close and proper to the Hebrew [by W. Barton, afterwards much altered]	Lond. Matt. Simmons,	1644	12°		Dr. Percy. Sion College.
The Psalms in Eng. Prose and Metre, with Annotations by H. Ainsworth	Amsterd. Th. Stafford,	1644	8°		Dr. Percy.
Some of Milton's Psalms, printed amongh is Poems	Lond. Ruth. Raworth,	1645	8°		Dr. Percy.
The Psalms in Metre, by Fr. Rouse [N. B. From this was formed the Scottish Version]	Ditto,	1646	8°		Wood's Athenæ.
The Psalms in Metre, by Francis Roberts, printed with his Key to the Bible;	Edinburgh,	1649	8°		Vid. Le Long.
And again in other sizes		1656, &c.			
Psalms in Metre, by Henry King, Bishop of Chichester	London,	1651	8°		Bodleian Library.
The Psalms, with a Paraphrase	Ditto,	1653	fol.		
Psalms in Metre, by Wm. Barton, M. A.	Ditto, Roger Daniel,	1654	12°		Sion College. Dr. Percy.
The Psalms in Metre, by Henry King, Bishop of Chichester	Ditto,	1654			
Psalms, with a Paraphrase and Annotations, by Hen. Hammond		1659	fol.		
Psalms paraphrased	Ditto, T. Garthwaite,	1664	8°		Lambeth Library,
A Paraphrase on the Psalms, by Sam. Woodford	Ditto, R. White,	1667	4°		Sion College. Dr. Percy.
The Psalms paraphrased, by Miles Smyth	Ditto, For Tho. Garthwait,	1668	8°		Dr. Percy.

				In the Possession of
Many of the Psalms, paraphrased, in the Works of Abrm. Cowley.	Various Editions,		fol.	
Psalms in Metre, by Bishop King	London,	1671	8°	Lambeth Library.
A Paraphrase upon the Divine Poems; *viz.* Job, Ecclesiastes, the Song of Solomon, the Lamentations, the Songs in the Old and New Testament, and the Psalms, by Geo. Sandys	Ditto,	1676	8°	Sir J. Hawkins.
The Psalms in Metre, by S. Woodford	Ditto,	1678	4°	
A Century of select Psalms in Verse, by J. Patrick	Ditto,	1679		Bodleian Library
Psalms & Hymns in Metre, for the Use of the Saints, especially in New England. 5th edition.	Ditto, for R. Chiswell,	1680	12°	Dr. Percy.
The Ascents of the Souls: Paraphrases on the Fifteen Psalms of Degrees, from the Italian of Loredano, rendered into English [by Henry Lord Coleraine]	Ditto, For R. Harford,	1681	fol.	Dr. Percy.
Psalms in Metre, by Sternhold, &c.	Ditto,	1682	8°	Sion College. Lambeth Library.
Psalms in Metre, by J. Patrick	Ditto,	1684	12°	Sion College.
A Century of select Psalms, by J. Patrick, &c.	Ditto, for R. Royston,	1686	8°	Dr. Percy.
Psalms sung in the Parishes of St. Martin and St. James	Ditto,	1688	12°	Lambeth Library.

					In the Possession of
Psalms & Hymns in Metre, by Simon Ford, D.D.	Lond.	For Brab. Aylmer,	1688	12°	Sion College. Bodleian Library. Lambeth Library. Dr. Percy.
Psalms in Metre, by Wm. Barton, M. A.	Ditto,		1691	12°	Lambeth Library.
A Century of select Psalms turned into Metre, for the Use of the Charter-House, London, by J. Patrick	Ditto,		1691	8°	Dr. Percy.
The first twenty Psalms, by N. Brady and N. Tate	Ditto,		1695	8°	Dr. Percy.
Psalms by N. Brady and N. Tate, first licensed to be sung in Churches, 1696.	Ditto,		1696	8°	Mr. Herbert.
Davideos, or a Specimen of some of David's Psalms in Metre, with Remarks on the Lat. Translators, by John Philips (by mistake dated 1798)	Ditto,	For W. Keblewhite,	1698	8°	Dr. Percy.
Psalms in Metre, by J. Patrick	Ditto,		1698	8°	
Psalms in Metre, translated by L. Milbourne, Presbyter, &c.*	Ditto,	W. Rogers & *al.*	1698	12°	Mr. Cecil of Lewes Dr. Percy.
Psalms in Metre, by N. Brady and N. Tate	Ditto,		1698	8°	Lambeth Library.
Some of the Psalms in Metre, by. J. Patrick, N. Brady, and N. Tate	Cambridge,	For the use of the University.	1699	12°	Dr. Percy.

* In his preface, Milbourne mentions versions of the Psalms by Mr. May, Mr. Burnaby, and Mr. Goodridge; as also by Mrs. Beale, the Printer. The last, I believe, are printed in Dr. Woodford's Paraphrase. P.

					In the Possession of
The Psalms of David [in Prose] translated from the Vulgat [by Mr. Carryll, created Lord Dartford by the Pretender]	Paris,		1700	12°	Lambeth Library. Dr. Percy.
Psalms, newly translated, in Metre	Lond. Tho. Parkhurst,		1700	12°	Lambeth Library.
The first fifteen Psalms in Lyric Verse, by Dr. [James] Gibbs	Ditto, J. Matthews,		1701	4°	Bodleian Library. Dr. Percy.
The Psalms in Metre, by Wm. Barton, M. A. as left finished in his Life-time.	Ditto,	For the Company of Stationers,	1705	12°	Dr. Percy.
Select Psalms, by Basil Kennet				8°	
Psalms, with the Argument of each Psalm	Ditto, John Taylor,		1701	8°	Lambeth Library.
Psalms by J. Johnson	Ditto,		1707	8°	Lambeth Library.
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