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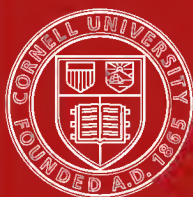
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List of editions of the Bible and parts



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A LIST
OF
EDITIONS OF THE BIBLE

AND PARTS THEREOF

In English,

FROM THE YEAR MDV. TO MDCCCXX.

WITH

AN APPENDIX

CONTAINING

**SPECIMENS OF TRANSLATIONS, AND BIBLIOGRAPHICAL
DESCRIPTIONS.**

BY THE

REV. HENRY COTTON, D. C. L.

LATE STUDENT OF CHRIST CHURCH, OXFORD.

OXFORD,
AT THE CLARENDON PRESS.

MDCCCXXI.



TO THE MEMORY
OF
THAT FRIEND,
TO WHOM, UNDER PROVIDENCE,
I AM INDEBTÉD FOR EVERY THING
EXCEPT MY BIRTH,
DR. CYRIL JACKSON,
DEAN OF CHRIST CHURCH, OXFORD,
THE PRESENT PUBLICATION IS WITH EVERY
FEELING OF GRATEFUL REMEMBRANCE
INSCRIBED.

INTRODUCTION.

INSTEAD of enticing the reader into a long discussion upon the widely extended topics, of the awful importance of the Scriptures, of the interesting feelings and recollections excited by an inquiry into the early history of our vernacular translations, or of the charms which bibliography, in any shape or quantity, has for the modern student; I shall beg to be allowed to consider these points as abundantly settled in other places, and shall here content myself with stating shortly the nature of this publication, the manner of its execution, and the object which it has in view.

Whatever information could be gleaned from various sources, respecting the authors and editors of the several English translations which have from time to time been made, either of the whole Scriptures, or of certain portions of them, has been collected, with much industry and diligence, by Mr. Lewis, and published in his "History of the English Translations of the Scriptures." This work, in the prosecution of which Lewis was materially assisted by Dr. Waterland, was first printed, with Wicliffe's version of the New Testament, in 1731, in folio: was published afterwards by itself, with improvements, in 1738, in 8vo. and reprinted at London in 1818, 8vo. The first part of the book discusses the ancient *manuscript* versions of the Scriptures; the labours of Abbot Ælfric, of Richard of Hampole, of Wicliffe and his followers: the remainder is occupied in describing the translations which were made and printed from the reign of Henry VIII. to the year 1729.

To this latter part of Mr. Lewis's work, the present pamphlet is intended to be an appendix: enumerating all the editions which can be ascertained of each translation, and specifying the repositories, public or private, in which copies of them may

be found. These two particulars, although occasionally attended to by Lewis, yet, as they formed no prominent part of his plan, are given with less fulness and accuracy. He does indeed describe the most remarkable editions, and incidentally mentions the possessors of them; but still, as I said, his objects are rather new translations, and translators, than editors or mere reprints. I do not call this tract *a Supplement*, for I offer no historical remarks; either respecting translations and editions which have appeared since Mr. Lewis's day, or respecting those which he may have accidentally or intentionally omitted in his work.

That there is ample room for such a supplement, and moreover, that it is much wanted, there can be no doubt: it is more surprising, that Mr. Lewis has been able to give us so much information as he has done, than that it should be incomplete, and certain parts of it erroneous. The five and thirty years immediately succeeding the first appearance of any part of the English Scriptures in print, namely, from the time when the doctrines of Luther began to be known in this realm, to the settlement of Elizabeth on the throne; although they comprise by far the most interesting period of our ecclesiastical history, and furnished to Mr. Lewis the most numerous and valuable materials; yet at the same time presented to him difficulties of no ordinary kind. The earlier editions of the New Testament, which the people now began to demand with eagerness, were produced, imported, and dispersed, with silence and secrecy. For as yet the task was not without imminent danger; the tenets of the Reformation were indeed gaining ground throughout the nation, but a powerful and active party was incessantly at work to counteract them. The King too, although it has been supposed that his sentiments were decidedly in favour of allowing a free circulation of the Scriptures in the vulgar tongue, yet from his repeated waverings, and general capriciousness, could not be depended upon as a protector. No man could certainly tell in the evening what would be the royal will, and consequently the national creed, on the following day. No man could divine which feeling was likely to predominate, the fierce denial of the Pope's supremacy, or the fear of sedition among the people: whether, in short, the star of Cranmer or of Gardiner would be in the ascendant. Under these circumstances the publication of the Scriptures in English could

not go on without much difficulty; the printers in England were afraid to undertake it; the books, as soon as they appeared, were studiously and captiously examined; every kind of heresy, and every seed of sedition, was declared to be contained in them; the slightest oversight or error was denounced as pregnant with mischief^a: the people were cautioned to flee the perusal of them as so much poison, and the volumes themselves were required to be delivered up to the officers of justice, and by them were committed to the flames. Again, as Tyndale and his fellow-labourers proceeded, the same cry was raised, the same destructive violence was resorted to; so that of the several editions of Tyndale's first translation, it is difficult to find even a fragment, much less a perfect copy.

Of course, it was to no purpose that he raised his voice in justification of his motives and proceedings. His opponents were not disposed to discuss by arguments that which they had been able to put down by the strong hand of power. Yet to those who were willing to hear him coolly and impartially, there was, in his reasoning in defence of himself, an air of sincerity as well as zeal, a tone and manner modest, unassuming, and conciliatory: "Moreover," says he, (in an address occasioned by George Joye's unauthorized alteration of his translation,) "morcover, I take God, which alone seeth the heart, to record to my conscience, beseeching him that my part be not in the blood of Christ, if I wrote of all that I have written throughout all my book, ought of an evil purpose, of envy or malice to any man, or to sterc up any false doctrine or opinion in the Church of Christ, or to be author of any sect, or to draw disciples after me, or that I would be esteemed or had in price above the least child that is born, save only of pity and compassion I had and yet have on the blindness of my brethren, and to bring them unto the knowledge of Christ, and to make every one of

^a "As for my translation in whiche they afferme unto the laye people (as I have hearde saye) to be I wotte not how many thousande heresyces, so that it cannot be mended or correcte, they have yet taken so greate payne to exte amyne it, &c. that there is not so

much as one I therein if it lacke a tye tle over his hed, but they have noted it, and nombre it unto the ignorant people for an heresy." *Tyndale's Prefuce to his Translation of the Pentateuch.*

“ them, if it were possible, as perfect as an angel of heaven, and
 “ to weed out all that is not planted of our heavenly Father, and
 “ to bring down all that lifteth up itself against the knowledge of
 “ the salvation that is in the blood of Christ.

“ Also, my part be not in Christ, if mine heart be not to fol-
 “ low and live according as I teach ; and also if mine heart weep
 “ not night and day for mine own sin and other mens indifferent-
 “ ly, beseeching God to convert us all, and to take his wrath
 “ from us, and to be merciful as well to all other men, as to mine
 “ own soul, caring for the wealth of the realm I was born in, for
 “ the King and all that are thereof, as a tender-hearted mother
 “ would do for her only son.

“ As concerning all I have translated or otherwise written, I
 “ beseech all men to read it for that purpose I wrote it: even to
 “ bring them to the knowledge of the Scripture. And as far as
 “ the Scripture approveth it, so far to allow it; and if in any
 “ place the word of God disallow it, then to refuse it, as I do be-
 “ fore our Saviour Christ and his congregation. And where
 “ they find faults, let them shew it me, if they be nigh, or write
 “ to me, if they be far off: or write openly against it and improve
 “ it, and I promise them if I shall perceive that their reasons
 “ conclude, I will confess mine ignorance openly.”

But all this, and much more, fair and reasonable as it seems, could neither turn the tide nor stem it. The translations of Tyndale, though revised and corrected, were still adjudged to be heretical and dangerous: whatever bore his name was forbidden, and when the sacred text itself could no longer be withheld from the people, all prologues or annotations, by whomsoever written, were ordered to be utterly removed from it. This is the reason why among the earlier editions which have reached our days, by far the greater part are mutilated and defaced: it is also the cause of much uncertainty and consequent confusion in describing them. In fact, I have been led into this digression from a wish of accounting, in some degree, for the want of clearness and precision which is often imputed to Lewis; and of showing, that however true the censure be, the fault could not altogether be avoided. At present, of the four (or perhaps five) editions of Tyndale's first translation, I am unable to offer an accurate and satisfactory distinction: of his second, there are three editions of

the year 1534, besides that of George Joye: of 1536 there are at least three or four: all these it is not easy to distinguish and describe sufficiently; for, in the first place, they cannot often be found in a perfect state; and, secondly, they lie dispersed in various places, so as not to admit of being brought under the eye *at one and the same time*. To many, perhaps, this last circumstance may appear to be of small importance, but in reality this is not the case: those who are in the habit of comparing copies or editions, know well how treacherous the *memory* is apt to be in such cases: how frequently the volume which we are examining to day *seems* to be exactly similar to that which we inspected yesterday, when in truth the difference is considerable; and how extremely difficult it is, without actual juxtaposition, to catch the minute and trifling varieties which are sometimes the only criteria of an edition. Even in more recent periods than those which I have mentioned, the bibliography of the English Scriptures is not without its doubtful points. I am yet to learn whether we now possess any copy of the edition of the Great Bible, which Grafton and Whitchurch began to print at Paris about 1538, and of which "about four dry fats full" were, by the covetousness of an officer, saved from the fires of the Inquisition. Thus also there is some little uncertainty about the editions of Cranmer's Bible, which bear date 1541. Some being finished in May, others in November, of that year. I have myself little doubt, that the edition said to be finished in May is no other than the edition of 1540; the last leaf of which might for some reason or other have been reprinted: but whether this be the case or not, the edition of November is certainly different from either of them. As to the circumstance, occurring in these and in other instances, of some copies bearing the name of one printer, as "Richard Grafton," while others bear "Edward Whitchurch," it is by no means to be taken for proof of a twofold edition: the judgment of Humphrey Wanley, that the name of each bookseller was appended to his share of the copies, can scarcely fail of being accurate, and is moreover confirmed by what occurs in an edition of Matthew's Bible, printed in 1551. In the library of Trinity College, Oxford, there is a copy of this edition, the last leaf of which bears the following colophon: "Imprynted at London by Nicolas Hyll, dwelling in Saynct John's Strete, at the

“coste and charges of certayne honest menne of the occupacyon, *whose names be upon their bokes.*” Accordingly the names of not fewer than four booksellers are found, each by itself, upon this edition.

Another thing to be observed is, that it is by no means uncommon to see ancient Bibles, which either from public or private wear have become mutilated, supplied by leaves taken from a different edition: nay, it may easily happen, from a different translation also; for in these cases the size and type are the things principally considered. Here then is another ground both of care in purchasing and of caution in describing. I have seen instances of both these kinds in Bibles, where sometimes the title, sometimes the last leaf, has been jumbled into strange and unexpected company: but perhaps a more curious instance of such shifting of titles is not to be found, than is at present to be seen in the Bodleian Library at Oxford: some years ago a volume was purchased as “Davies’ Athenæ Britannicæ,” and is entered in the printed catalogue as such: but in fact the title alone answers to the entry, for the entire remainder of the volume consists of an history of pamphlets!

One remaining source of perplexed description in Lewis is, what may happen to any one, and does in fact happen to us all, *viz.* that not being able by the utmost diligence to examine every article with our own eyes, we depend in many instances on the kind assistance of friends: but as in these communications from various quarters an uniformity cannot be expected, the same article may perhaps reach us under so great a variety of description, as to be accounted really and truly two instead of one. Thus is it frequently in Lewis; perhaps not less so in his follower.

But it is time to have done with Mr. Lewis, (whom in good truth I had not meant to take up at so much length,) and to give the reader some account of the performance which is now submitted to him. The lists, similar to the present, which have already appeared, and of which I have constantly availed myself wheresoever actual inspection was not within my reach, are the following:

1. “A list of various editions of the Bible and parts thereof in English; from the year 1526 to 1776. from a MS. (N^o. 1140.) in the Archiepiscopal Library at Lambeth, much en-

“larged and improved.” Of this list, which consists of a single 8^o. sheet, without a title-page, two hundred and fifty copies were privately printed by the Archbishop of Canterbury, at the press of Mr. Bowyer, in 1776. In it the editions of the Psalms are intermixed with those of the Bible.

2. “A list, &c. (as before) a manuscript list of English Bibles, “copied from one compiled by the late Mr. Joseph Ames, “presented to the Lambeth library by Dr. Gifford, hath furnished some part of this publication: later discoveries of several learned gentlemen have supplied the rest. London, 1778.” In 8^o. thirty-seven leaves, printed only on one side. In this list, which was also printed (by Bowyer) for presents only, the Psalms are placed in chronological order by themselves: an arrangement which, as being more distinct, I have thought it best to follow.

These two compilations are generally known by the name of “Dr. Ducarel’s Lists,” being thought to be of his composition; but I some time ago fell in with a copy of each of them, formerly belonging to Mark Cephias Tutet, Esq. and containing in his own hand-writing the explanation which is given below: the former of those notes being prefixed to the edition of 1776, the latter to that of 1778^b.

^b 1. “This list (down to the year 1600 only) was made by me more than twenty years ago, merely for my own use; but at the latter end of last year Dr. Ducarel requested me to continue it to that time, in order to be printed at the expence of the Archbishop of Canterbury. I accordingly did in a hasty manner bring the list down to the year 1776, and apprehend from such haste, as well as my want of leisure and opportunity, that there will be found many errors and omissions. Whilst I was employed in writing the list, Dr. Ducarel put into my hands another belonging to the Lambeth library, drawn up by the Rev. Dr. Gifford, one of the librarians of the British Museum, brought down, if I remember right, to about the year 1757, in which I found a few editions not mentioned by me, but very many er-

rors and editions multiplied without number. A fair copy of my list I gave to Dr. Ducarel, and 250 copies have been printed for presents only. Whoever will compare this printed list with the MS. one in the Lambeth library, will find a great difference, as I omitted many pretended editions inserted by Dr. Gifford. Those marked G. are taken from his list: I have never before seen them. Many more editions of the Psalms might have been added, but I purposely omitted them, as being rather paraphrases; such as those of Ant. Gilbie, 1581. Sir E. Sandys, 1615. Church of Scotland, 1602. Ravenscroft, 1621. Geo. Sandys, 1636. R. B. 1638. Milea Smith, 1668. L^d. Coleraine, 1681. Isaac Watts, 1718. R. Daniel, 1722. Geo. Atwood, 1730. Zach. Mudge, 1744. Mr. Pike, 1750. W. Green,

3. "The Lambeth list enlarged and improved by the Rev. Clement Crutwell, prefixed to his edition of the Bible, with Bp. Wilson's notes, published at Bath in 1785." Several editions which appear in the former lists are left out from this, probably because the editor was not satisfied of their existence; but I have not considered myself justified in adhering to Mr. Crutwell's omissions, since it may well happen that others may be fortunate enough to meet with editions which have not been seen by him or by me.

4. Mr. Tutet's list, N^o. 2, continued to the year 1792, with a notice of two manuscript versions: attached to Abp. Newcome's historical view of the English biblical translations, printed at Dublin, 8^o. 1792.

5. A reprint of N^o. 4, with a scanty supplement brought down to the year 1816, appended to a republication of Lewis's history of the English translations, 8^o. London, 1818. Neither the editor of this last list, nor of N^o. 4, appear to have seen that of Mr. Crutwell.

In all of these the editions are arranged in chronological order, and in the four last, the Psalms form a separate class. I have judged both these arrangements to be most conducive to perspicuity, and as such have adopted them. With respect to the tabular or columnar form in which the preceding lists are printed, it certainly possesses some advantages in making an hasty reference to a particular edition, because not only are the dates and sizes brought together as here, but the place also, the printer, and the possessor of the volume. But in the present instance it was found that this scheme was subject to some disadvantages; especially as in many cases the number of possessors given would be considerable; and since the column containing their names

" 1762. Chas. Bradbury, 1763. Jas.

" Merrick, 1765. Chr. Smart, 1765.

" Feb. 6. 1777, M. C. Tutet."

" 2. The annotation in the opposite title-page was occasioned by Dr. Gifford being much displeased, and complaining on not finding himself mentioned in the first edition as the compiler; but surely without cause; see my note

" in that edition. The present, like the

" former edition, has been printed for

" presents only, at the expence of the

" Abp. of Canterbury; I have had no

" had in any additions that may have

" been made to it; there are still re-

" tained some editions, the existence of

" which I very much doubt. 24 Jany.

" 1778. M. C. T."

could not be widened, the rest of the page would have presented an awkward and displeasing blank.

Whatever was set down in the former lists I have conceived myself bound to retain, unless upon examination I discovered it to be erroneous: and in fact I have little doubt that several editions, cited in this tract as printed in different sizes, owe their supposed existence to the circumstance of being called folios by one, and quartos by another; octavos by one, and twelves by another. In this particular Mr. Herbert is not to be depended upon for accuracy; he himself acknowledges in his work, that he often calls octavos those volumes which are really twelves, (or more properly speaking, sixteens; for in old books the signatures run in eights much oftener than in any other number.) In seeking and noting down possessors of the earlier editions, I have bestowed some pains; and have given the names of *every* society or person with whom I found the more rare and curious articles: endeavouring always to cite, if possible, a public rather than a private repository; a permanent collection, such as the Bodleian, rather than the library of an individual. For it is interesting, and in many cases useful, to know where such and such a translation or remarkable edition can be found; likewise to know where a second and a third copy is to be met with, for the sake of supplying a defect, or for comparison of any kind. With regard to the later editions, and such as are yet scarcely out of circulation, the same care did not seem to be required; for them I have not gone out of my way, but have been contented to find a single reference, which should be sufficient to verify their existence.

The notes, with the exception of the first, are short, and few in number; for I scarcely thought it worth while to load the pages with observations transferred from Lewis, or other bibliographers; and the descriptions of some more curious editions I have placed by themselves in the Appendix. The length of the first note may perhaps be excused by the high interest and value of the book which it describes. I should much rejoice to see a careful republication of this first edition of Tyndale's Testament, with various readings from the editions of 1534 and 1536, and likewise from George Joye's edition. It would be a curious and pleasing task to trace the gradual change and improvement which took place, as new light broke in upon the minds of the trans-

lators. Pleasing also to observe how many of the earliest expressions have withstood repeated revisals of the translation, and are *retained* and *approved* at the present day. This last is a circumstance which cannot fail to strike forcibly any one who has been led to examine our earlier printed Bibles. Let any person take up the first edition of Coverdale's Bible, printed in 1535, and read from it one of the Psalms; besides the *general similarity* which pervades the whole, how many verses will he find of which every word is the same with those which he reads in the Prayer Book as now printed and used! Surely that rendering must have been near the truth, which repeated examination has not thought fit to alter; that language must have been well chosen, which could not only maintain its ground amidst so many changes of style and of taste, but could continue to be generally intelligible after nearly three centuries had elapsed, and when almost every other composition of the same age had become enveloped in considerable obscurity.

The second part of this tract contains editions of the Psalms; of the translations of which, by far the greater number, as might be supposed, are in metre. The prose versions are however noticed as well as the others. This being the case, it might perhaps have been expected that I should mention the earlier editions of the English Liturgy, in which a version of the Psalms is contained: undoubtedly, I should have conceived myself bound to do so, had there been any variations between the earlier and later copies in this respect: but since, as is well known, the version of the Psalms now printed in the Prayer Book is precisely that which was used in King Edward's days, and has been continued ever since without alteration, being uniformly taken from the Great Bible of 1541, I saw no sufficient reason for their introduction in this place.

It will probably be inquired why so large a portion of this second division is occupied with editions of Sterneholde's version; why so much space is taken up in needless repetition of one and the same thing, and that so common and well-known: but in truth the fact is not so: whoever will be at the pains of comparing either of the versions of Sterneholde, which he finds in the appendix G, with that which is now subjoined to the Prayer Books, will not fail to perceive a very considerable difference of

reading: the first alteration was made by the Genevan editors, and from that time till a little after the appearance of the new version by Brady and Tate, arbitrary changes continued to be made. About 1696, the popularity of the new version alarmed those who were most concerned in the printing of the old one; and upon consultation it was deemed advisable, and even necessary, to adapt the language to the taste and temper of the day. The shape into which the old version was then thrown it has preserved, I believe, unaltered to the present time. Later than 1696 therefore no edition of it is mentioned in these pages. And even for some years previous to that period, I cannot pretend to have cited *all* the editions which had appeared. I did not indeed consider them of sufficient consequence to be carefully sought out, but merely set down those which presented themselves readily to my notice.

Of the other versions, by Brady and Tate, Barton, Patrick, Merrick, &c. a few of the earlier editions alone are mentioned, or those which presented any new variety. With some other writers, who have at various periods translated portions of the Psalter, more perhaps from private amusement than from a wish to substitute their versions in the public service of the Church, it was difficult to know exactly what to do. A line seemed necessary to be drawn, yet how could such names as Sidney, and Addison, and Milton, be excluded? This part I must leave to the judgment of others, who will pronounce whether or not I have exceeded the proper limits of my work.

The Appendix I have formed of matter illustrative of the subject, but which could not very conveniently have been thrown into the shape of notes, without overloading the page, and interrupting the facility of reference. It is composed of the following parts:

- A. Specimens of translations *of the same passage*, of the Old Testament, from several of the earlier editions.
- B. Specimens, from the Gospel of St. Mark.
- C. Specimens, from the First Epistle to the Corinthians.

By thus bringing together and exposing in one view various renderings of any the same portion of Scripture, a tolerable idea may be formed of the style and character of each translation: their points of resemblance as well as of difference are at once

seen: and the gradual progress towards the formation of our present version may be traced without difficulty: add to this, that a person possessing an imperfect edition of the Bible may here at once ascertain of what translation it is. I selected the first of these from the Pentateuch purposely, that I might include Tyndale's first attempt of 1530. The second from St. Mark, on account of some peculiar expressions: the third, from the fifteenth chapter of I Corinthians, embraces a greater variety of doctrine as well as of interpretation.

D. Specimens from translations of detached books of Scripture, by George Joye, which are here placed by themselves, as they could not be brought into the series of parallels.

E. Bibliographical descriptions of some of the earlier and more uncommon editions of the whole or any part of the *Old Testament*; such as may serve to identify a volume, and inform the possessors of imperfect copies, both what their editions are, and how much is wanting to complete them. In this part it will be observed, that I have not been particular in giving the *titles* at full length; for, in the first place, most of them may be seen in Lewis, Herbert, or Dibdin; and, secondly, nine times out of ten the title is the portion wanting; and if it be there, it of itself sufficiently identifies the edition.

F. A similar description of editions of the *New Testament*.

G. Specimens of some rare and curious translations of the *Psalms*.

H. Bibliographical descriptions of editions of the *Psalms*.

I. A detailed account of the several portions of which Dr. Wells's paraphrase of the Old and New Testament consists: the work was published, at various periods, in parts, some of which reached a second edition, while others did not; it is bound up in different modes, and is not unfrequently imperfect: to remedy these inconveniences, I have given the best account of it which I could procure.

K. A list of some editions cited in the catalogue of the celebrated biblical collection of the Duke of Wirtemburgh; the first part of which catalogue was printed in 1787, in 4^o. and the second is in manuscript, in the Bodleian Library. The editions are such as I have not been able to verify, and have therefore been unwilling to admit into the series, well knowing that a cata-

logue is not always to be trusted in the matter of dates and sizes.

It remains that I entreat the public to receive favourably this slight performance. I claim no other merit than that of a little diligence; and may even then be told, that I claim all that a work of this nature will admit of. The interest and importance of the subject first engaged my attention, and the peculiar situation which I hold has afforded me no common facilities in pursuing it. For its imperfections I make no apology, being taught by the example of those who have preceded me, as well as by the general nature of things, that a compilation like the present is not to be completed "by a man, but by men." If I shall have correctly supplied some links which were wanting in the chain; shall have gratified in any degree the inquiries of the curious; above all, if I shall have excited any one to a more attentive examination of the contents of the Holy Volume, I shall have had fully and sufficiently my reward.

I cannot close this introductory address without publicly expressing my grateful sense of the obligations laid on me, by the superintendants of the libraries of the several Colleges and Halls in this University: by the officers of the British Museum and Sion College, also of the Archbishopal Library at Lambeth, and of that belonging to the Dean and Chapter of St. Paul's Cathedral. Likewise to the Rev. Dr. Coombe, of Hertford Street, May-fair, for the obliging readiness with which I was permitted to inspect his well-chosen and valuable collection of ancient English Bibles; and to Dr. Clarke, Keeper of the Public Library, Cambridge, for the description and transcript of the rare edition of the Psalter by George Joye. To many other friends also I am indebted for much valuable information and assistance; all and each of whom I here request to accept my best thanks for the same.

H. C.



CONTENTS OF THE APPENDIX.

Specimens of Translations are given from the following Editions.

<i>Tyndale's Pentateuch</i>	-	-	1530.	Page 85
<i>Coverdale's Bible</i>	-	-	1535.	85, 90, 98
<i>Coverdale's Bible</i>	-	-	1550.	91, 101
<i>Matthew's Bible</i>	-	-	1537.	86, 98
<i>Cranmer's Bible</i>	-	-	1539.	86, 92, 101
<i>Taverner's Bible</i>	-	-	1539.	86, 92, 102
<i>The Genevan Bible</i>	-	-	1560.	87, 94, 104
<i>The Bishops' Bible</i>	-	-	1568.	87, 94, 104
<i>The Douay Bible</i>	-	-	1609.	87
<i>Tyndale's Testament</i>	-	-	1526.	88, 95
<i>Joye's Testament</i>	-	-	1534.	88
<i>Tyndale's corrected Testament</i>	-	-	1534.	89, 96
<i>Tyndale's Testament (false edition)</i>	-	-	1534.	89, 97
<i>Tyndale's Testament, third edition</i>	-	-	1536.	89, 97
<i>Coverdale's Testament,</i>	-	12 ^o .	1538.	90, 99
<i>Coverdale's Testament, Lat. and Engl.</i>	-	-	1538.	91, 99
<i>Coverdale's Testament, English</i>	-	-	1539.	91, 100
<i>Coverdale's Testament</i>	-	-	1550.	92
<i>Testament printed at Worcester</i>	-	-	1550.	93, 102
<i>The Genevan Testament</i>	-	-	1557.	93, 103
<i>Laurence Tomson's Testament</i>	-	-	1576.	94, 105
<i>The Rhemish Testament</i>	-	-	1582.	95, 106
<i>Isaiah, by George Joye</i>	-	-	1531.	107
<i>Jeremiah, by George Joye</i>	-	-	1534.	108
<i>Daniel, by George Joye</i>	-	-	1545.	109
<i>The Psalms, by John Aleph</i>	-	-	1530.	141
<i>The Psalms, by George Joye</i>	-	-	1534.	141
<i>The Psalms, by R. Crowley</i>	-	-	1549.	142

<i>The Psalms, by Miles Coverdale,</i>	-	no date	143
<i>The Psalms, by Sterneholde</i>	-	1551.	144
<i>The Psalms, by Sterneholde</i>	-	1556.	145
<i>The Psalms, by Archbishop Parker</i>		(1560.)	146
<i>The Psalms, by Abraham Fraunce</i>		1591.	146
<i>The Psalms, by H. Dod</i>	-	1620.	147
<i>The Psalms, anonymous</i>	-	1640.	148
<i>The Psalms, by Barton</i>	-	1644.	148
<i>The Psalms, anonymous</i>	-	1646.	149
<i>The Psalms, by Brady and Tate</i>	-	1695.	150

Bibliographical Descriptions of the following Editions
are given :

<i>The Pentateuch, by Tyndale</i>		1530.	109
<i>The Pentateuch, by Tyndale</i>	-	1534.	110
<i>The Pentateuch, by Tyndale</i>		1551.	111
<i>Bible, Coverdale's</i>	-	1535.	111
<i>Bible, Coverdale's</i>	-	1550.	112
<i>Bible, Matthew's</i>	-	1537.	112
<i>Bible, Matthew's</i>	-	1549.	113
<i>Bible, Matthew's, by Edm. Becke</i>	-	1549.	114
<i>Bible, Matthew's by Edm. Becke</i>	-	1551.	115
<i>Bible, Matthew's, printed by Hyll</i>		1551.	116
<i>Bible, Taverner's</i>	-	1539.	117
<i>Bible, Cranmer's</i>	-	1539.	117
<i>Bible, Cranmer's</i>	-	1540.	118
<i>Bible, Cranmer's</i>	-	May 1541.	118
<i>Bible, Cranmer's</i>	-	Nov. 1541.	119
<i>Bible, Cranmer's</i>	-	1549.	120
<i>Bible, Cranmer's</i>	-	fol. and 4 ^o . 1553.	121
<i>Bible, Cranmer's</i>	-	1561.	122
<i>Bible, Cranmer's</i>	-	1562.	122
<i>Bible, Genevan</i>	-	1560.	122
<i>Bible, The Bishops'</i>	-	1568.	123
<i>Bible, The Bishops'</i>	-	1572.	125
<i>The Apocrypha</i>	-	1549.	126
<i>The Books of Solomon, by Whitchurch</i>		1549.	126
<i>The Books of Solomon, by W. Bonham</i>		1549.	126
<i>Isaiah, by George Joye</i>	-	1531.	127

<i>Jeremiah, by George Joye</i>	- -	1534.	127
<i>Daniel, by George Joye</i>	- -	1545.	128
<i>New Testament, by W. Tyndale</i>	-	1526.	128
<i>New Testament, by W. Tyndale</i>	-	(1528.)	129
<i>New Testament, Tyndale's, by Joye</i>		1534.	129
<i>New Testament, Tyndale's second Edit.</i>		1534.	129
<i>New Testament, Tyndale's, (imperfect)</i>		no date.	130
<i>New Testament, Tyndale's, false Edition</i>		1534.	131
<i>New Testament, Tyndale's</i>	-	1535.	168
<i>New Testament, Tyndale's third Edit.</i>	4 ^o .	1536.	132
<i>New Testament, Tyndale's</i>	12 ^o .	1536.	133
<i>New Testament, Tyndale's</i>	-	1549.	133
<i>New Testament, Tyndale's</i>	-	1552.	133
<i>New Testament, by Coverdale</i>	12 ^o .	1538.	134
<i>New Testament, by Coverdale</i>	4 ^o .	1538.	134
<i>New Testament, Coverdale's second Ed.</i>	4 ^o .	1538.	135
<i>New Testament, by Coverdale</i>		1539.	136
<i>New Testament, by Coverdale</i>	-	1550.	136
<i>New Testament, Lat. and English</i>		1538.	137
<i>New Testament, Ames's unknown Transl.</i>		no date.	137
<i>New Testament, printed at Worcester</i>		1550.	137
<i>New Testament, Genevan Version</i>		1557.	138
<i>New Testament, an imperfect Copy</i>	12 ^o	no date.	138
<i>New Testament, an imperfect Copy</i>	12 ^o	no date.	139
<i>New Testament, Tyndale's, imperfect</i>	16 ^o	no date.	139
<i>The Acts of the Apostles, by Chr. Tye</i>		1553.	139
<i>The Psalms, by Johan Aleph</i>	-	1530.	156
<i>The Psalms, by George Joye</i>	-	1534.	157
<i>The Psalms, by Miles Coverdale</i>	-	no date.	157
<i>The Psalms, by E. Whitchurch</i>	-	no date.	159
<i>The Psalms, by R. Crowley</i>	-	1549.	160
<i>The Psalms, by Sterneholde</i>	-	1551.	160
<i>The Psalms, by Archbishop Parker</i>		(1560.)	161
<i>The Psalms in four parts</i>	-	1563.	162
<i>Wells' Paraphrase of the Old Testament</i>			163
<i>Wells' Paraphrase of the New Testament</i>			164
<i>Editions in the Duke of Wirtemburgh's Library, which are not contained in this List</i>			165
AN ACT OF PARLIAMENT IN VERSE			151

13
13/11

A LIST
OF
VARIOUS EDITIONS OF THE BIBLE,
FROM 1526 TO 1820.

An asterisk denotes that the date is not expressed, but is ascertained, or nearly ascertained, from particular circumstances in the volume.

1526. **NEW TESTAMENT**^a, translated by Wm. Tyn- 12^o.

^a Of this valuable and highly interesting volume, the first-fruits of an attempt to print the Scriptures in the English tongue, and the chief cause of the persecution and subsequent death of the translator, a single copy only was supposed to exist. Of the manner in which this found its way into the Harleian Library, and of the value set upon it by Lord Oxford and Mr. Ames, a short but interesting account is given in the following extract from a letter preserved in the Bodleian Library. It is in the hand-writing of Ames, is addressed to Mr. George Ballard, and dated Wapping, June 30, 1743. "I cannot forbear telling you of my good success in buying at Lord Oxford's sale the Phoenix of the whole library; I mean the first English Testament that ever was printed in the year 1526. It has been thought no perfect one was left from the flames. My Lord was so well pleased in being the possessor of it,

"that he gave the person [Mr. John Murrey] he had it of, ten guineas, and settled an annuity of twenty pounds a year during the person's life, which is yet paid him. The particulars are too many to commit to a letter: the old historians and Fox give a good account of it."

Herbert's account, given in a note at p. 1535, may form a sequel to this: "This first edition was in the possession of Mr. Ames, who bought it for fifteen shillings, out of the Harleian library, No. 420, sold by Tho. Osborne, 1743. Mr. John White purchased it for 15*l.* 4*s.* 6*d.* at the auction of Mr. Ames' books, No. 1252, sold by Langford 1760, and sold it for twenty-one pounds to Dr. Gifford, who at his decease bequeathed it, with many others, to the Baptist Museum, Bristol."

But it has been my fortune, in examining the library of St. Paul's Cathedral, to discover a second copy. Un-

- dale; printed at Antwerp.—*In the possession of St. Paul's Library; Dr. Gifford*^b. 12°.
- 1527.* New Test. by do. 12°.
- 1528.* New Test. by do.—*Emanuel College, Cambridge.* 12°.
1529. The 1st Epistle to the Corinthians, chap. vii. with an exposition^c; Malborow, by Hans Luft.—*Bodleian Library.* 12°.
1530. New Test. by Wm. Tyndale. 12°.
1530. Pentateuch^d, by do. Malborow, in the land of Hesse, by Hans Luft.—*British Museum; Mr. Tutet*^e; *Dr. Gifford; Sion College*^f. 12°.
1531. Isaye, translated by George Joye; Strazburg, by Balthassar Beckeneth.—*Bodleian; Dr. Gifford.* 12°.
- 1531.* Jonah, translated by W. Tyndale^g.
1531. The 1st Epistle of S. John expounded, with a prologue, by W. T. (*i. e.* W. Tyndale.) See *Herbert*, p. 1829. 16°.
1534. New Test. Tyndale's translation, altered by George 12°.

luckily it is imperfect, both at the beginning and end; and its former owner, as if afraid of a second Bishop Tonstall, has contrived most ingeniously to disguise and disfigure it, by intermixing the leaves of the Gospels and Epistles with each other in the strangest manner. The volume is in half-binding, lettered (for what reason I know not) "Lant's Testament." Surely it well deserves to be carefully taken to pieces and examined: the deficient parts should be supplied by a transcript from the Bristol copy, and inserted in their proper places, lest an unhappy accident should deprive us of either of them: the volume should then be rebound, and placed under lock and key, and under the special superintendance of the librarian.

^b N. B. All books noted here as being in the possession of Dr. Gifford are now, by his bequest, deposited in the Baptist Museum at Bristol.

^c According to Sir Tho. More, this

exposition was thought to be by Friar Roy.

^d Of this edition the Bodleian Library possesses a fine copy of Genesis alone.

^e Mr. Tutet's books were sold by public auction, in the year 1786.

^f The Sion College copy is imperfect, wanting the whole of Deuteronomy: it has likewise the marginal notes cut off, as directed by an act of Parliament, 1542. It was presented by Mr. Lewis. Dr. Gifford's copy wants the book of Genesis.

^g This is mentioned by Sir Thomas More, in his 'Confutation of Tyndale's Answer,' printed 1532, among the books of heresies brought into this realm: but whether it has been utterly lost from the smallness of its bulk, or was voluntarily given up by persons who hoped thereby the more effectually to secure their New Testaments, I am not aware that a single copy of it exists at the present day.

- Joye^h; Antwerp, by the widow of Christophall of Endhoven.—*Lord Pembroke*; *Dr. Gifford*.
1534. Pentateuch, by Tyndale, revised and corrected; no 12^o. placeⁱ, no name.—*St. Paul's*; *Dr. Gifford*.
1534. Jeremy the Prophete, with the Song of Moses, translated by G. Joye; no place, “in the monethe of May.”—*British Museum*; *Public Library, Cambridge*; *Balliol College*^k; *Mr. Herbert*^l.
1534. New Test. Tyndale's second edition, with a preface 12^o. against George Joye; Antwerp, by Martin Emperowr^m.—*St. Paul's Library*; *Dr. Gifford*; *Exeter College*; *British Museum*; *Mr. Herbert*.
1534. New Test. a repeated or surreptitious edition of the 12^o. preceding.—*British Museum*; *Balliol College*; *Dr. Gifford*; *Dr. Coombe*; *Mr. Tutet*; *Mr. Herbert*.
1534. New Test. do. a different edition.—*Bodleian*. 12^o.
- 1534.* New Test. Tyndale's.—*Dr. Gifford*ⁿ. 4^o.
- 1535.* New Test. do.—*Dr. Coombe*^o. fol.
1535. New Test. do. “fynessed 1535.”—*Exeter College*^p. 12^o.
1535. BIBLE, translated by Myles Coverdale; no place^q, fol. no name.—*British Museum*; *Bodleian*; *Public Library, Cambridge*; *Sion College*; *All Souls College*; *Lambeth Library*; *Dr. Gifford*; *Dr. Coombe*.

^h For this alteration Joye is reproved by Tyndale, in an address prefixed to the edition of Nov. 1534.

ⁱ In all probability printed at the same place with the former edition, viz. *Malborow*, i. e. Marpurg, in Hessa.

^k When I mention the name of any College *simply*, (with the exception of Sion and Eton Colleges,) I am to be understood to mean those of the University of Oxford.

^l Mr. Herbert dying in 1795, his books were dispersed by public auction.

^m The copy in Exeter College, a very fine one, is printed on yellow-stained paper. The British Museum has three copies, one on white paper, one on yellow, and a third most splendidly printed on vellum, with illuminations. This last,

formerly belonging to Anna Boleyn, was bequeathed to the Museum by Mr. Cracherode.

ⁿ Imperfect, the date wanting.

^o Imperfect; this edition retains the contradictory note in the 1st Epistle of St. John, and is therefore probably to be ascribed to this or the following year.

^p I have not found this edition noticed by any writer previous to Mr. Crutwell, in whose list it appears; nor do I know of another copy besides that in Exeter College library.

^q Humphry Wanley thought by the type that it was printed at Zurich, by Chr. Froschover. Herbert says that there were two editions with but little variation. In the British Museum are some supernumerary leaves, containing va-

1536. New Test. Tyndale's; London, by T. Berthelet.— fol.
See *Dibdin's Ames*, iii. p. 393. See also *Herbert*,
p. 1832.
1536. New Test. Tyndale's; no place^r, no name.—*British Museum*; *Public Library, Cambridge*; *Balliol College*; *Dr. Gifford*; *Mr. Tutet*; *Mr. Herbert*; *R. Child, Esq.* 4^o.
1536. New Test. Tyndale's, his third and last edition.— 12^o.
Lambeth; *St. Paul's*; *Dr. Gifford*.
1537. Bible, by Tho. Matthew, (partly Tyndale's and partly Coverdale's;) no place; at the expense of R. Grafton and E. Whitchurch.—*British Museum*; *Lambeth*; *Bodleian*; *St. Paul's*; *Christ Church*; *Balliol College*; *All Souls College*; *Earl of Bridgewater*; *Earl of Pembroke*; *Dr. Gifford*; *Mr. Tutet*^s. fol.
1537. Bible, Matthew's; Southwark, by James Nicolson.— fol.
Dr. Gifford.
1537. Bible, Matthew's; Southwark, by James Nicolson. 4^o.
—See *Dibdin's Ames*, iii. p. 51.
- 1537.* The Prophete Jonas.—See *Herbert*, p. 1547. 8^o.
- 1537.* The five books of Solomon; Southwark, by J. Nicolson.—*St. Paul's*. 12^o.
- The same; imperfect, edition not ascertained.—*St. Paul's*. 12^o.

riations, but these seem to be chiefly in the paging. Of seven copies of this edition which I have seen, that in the British Museum is the only one which has the title-page, and even this is made up from two copies. Of the others, the Bodleian copy is by far the finest. In the Dedication, the Museum copy has *Queen Anne*, (since altered into *Jane*;) Lambeth library has a copy with each; the Bodleian has *Anne*; All Souls College has neither; Sion College has *Jane*; Dr. Coombe has neither. I should observe, that the preliminary pieces are printed in a different type, and were probably added after the arrival of the volume in England.

^r Herbert thinks that it was printed at London, by John Gowghe.

^s The Bridgewater copy is printed on yellow-stained paper. I know that this has been considered an unheard-of occurrence in our early typography. It has happened to me to see four instances of this paper: three in Oxford, and one in the British Museum. I have also myself a *Greek Testament*, printed by Bebelius, at Basle, in 1531, on the same. In all these cases it appeared, that the tint was subsequent to the original fabrication of the paper.

^t Mr. Tutet's copy is that mentioned by Lewis, p. 47 remarkable for the forgery in Romaus, i. 1. "Paul, a *kneawe* of

1538. St. Jude, with an exposition; London, by John Gowghe.—*St. Paul's*. 8^o.
1538. The Epistles of St. John, with an exposition; Southwark, by J. Nicolson.—*Bodleian*; *St. Paul's*; *Christ Church*. 16^o.
1538. The 2d Epistle to the Thessalonians, with Bullinger's commentary, translated by R. H.; Southwarke, by J. Nicolson.—*Bodleian*. 16^o.
1538. New Test. Lat. and Engl. [the Latin Erasmus', and the English Matthew's;] London, by Robert Redman.—*Royal Institution*; *Exeter College*; *Balliol College*; *Dr. Lort*; *Dr. Coombe*. 4^o.
1538. New Test. Matthew's; Southwark, by Peter Treveris.—*Dr. Coombe*; *Mr. G. Mason*. 4^o.
1538. Magnificat, Salve Regina, Benedictus, and Nunc dimittis, with an exposition by John Hollybush; Southwark, by J. Nicolson.—*Bodleian*; *Christ Church*. 16^o.
1538. The Pystles and Gospelles for every Sunday and holy daye in the yere; Paris, no name.—*Bodleian*; *Lambeth*; *C. C. College*; *Mr. Herbert*. 8^o.
1538. The same; Rouen, no name.—*Bodleian*; *Lambeth*. 8^o.
1538. The same; Rouen, (different edition.)—*Bodleian*. 8^o.
1538. New Test. Tyndale's; Antwerp, by Matthew Crom.—*Dr. Gifford*; *St. Paul's*; (*Christ Ch.*; imperfect.) 12^o.
1539. The same, Tyndale's; Antwerp, by Matthew Crom.—*Mr. Herbert*. 12^o.
1538. St. Matthew, ch. v. vi. vii. with an exposition by W. Tyndale; printed abroad.—*Bodleian*; *Lambeth*. 16^o.
- 1538.* Bible, by Matthew; reprinted from the edition of fol. 1537, with some difference.
1538. New Test. Lat. and Engl. after the Vulgate, by M. Coverdale^u; Southwark, by J. Nicolson.—*Bodleian*; *Lambeth*; *St. Paul's*; *Christ Church*; *All Souls College*; *Trin. Coll. Cambridge*; *R. Child, Esq.* 4^o.
1538. New Test. Lat. and Engl. [the Latin after the Vul-

Jesus Christ." It afterwards became the property of Mr. Bindley.

* For an account of the two editions

of this year, and printer, see the Appendix: The Bodleian copy, unluckily imperfect, is of the first edition, which is

- gate, the English Coverdale's;] Paris, by Francis Regnault, for R. Grafton and Edw. Whitchurch.
—*St. Paul's*; *Dr. Gifford*; *Dr. Coombe*.
1538. New Test. Coverdale's; London.—*Mr. Herbert*. 16^o.
1539. New Test. Lat. and Engl. by Coverdale^x; printed by Grafton and Whitchurch.—*C. C. College*. 8^o.
1539. The Epistles and Gospels of every Sunday and Holiday; London, by Rob. Redman.—*Bodleian*; *Lambeth*. 4^o.
1539. The same; London, by John Mayler.—*Bodleian*. 8^o.
1539. Bible, Cranmer's, or the Great Bible; London, by R. Grafton and E. Whitchurch, finished in April.—*British Museum*; *Lambeth*; *St. Paul's*; *Balliol College*; *Lincoln College*; *St. John's College, Cambridge*; *Dr. Gifford*; *Dr. Coombe*. fol.
1539. The same; London, by Edward Whitchurch.—*Sion College*; *Marquess of Rockingham*. fol.
1539. Bible, recognised by Richard Taverner; London, by John Bydell for Tho. Berthelet.—*British Museum*; *Bodleian*; *Public Library, Cambridge*; *Balliol College*; *Dr. Gifford*; *Dr. Coombe*. fol.
1539. Bible, recognised by Richard Taverner; London, by John Bydell for Tho. Berthelet. 4^o.
1539. Bible, recognised by Richard Taverner; Southwark, by J. Nicolson, no date.—See *Dibdin*, iii. p. 57. 4^o.
1539. New Test. by Taverner; London, by T. Petit, for T. Berthelet.—*Mr. Herbert*. 8^o.
1539. The same, by Taverner; London, by T. Petit, for T. Berthelet.—*St. Paul's*. 4^o.
1540. Bible, Cranmer's^y; London, by Edw. Whitchurch. fol.
(N. B. Some copies have "Richard Grafton,"

exceedingly rare. The copies at Lambeth, St. Paul's, Christ Church, and All Souls College, are of the second.

^x This appears to be the Paris edition of 1538, with a reprinted title and dedication. Among other reasons inducing me to think that this edition of 1539 was printed abroad is a mistake in the marginal note on John ii. v. 6. The

water-pots are there said to hold two or three *fyrkens* apiece: the French printers, unacquainted with the form of our letter k, have resolved it into lz, and have thus produced the very elegant and intelligible word, *fyrlyzen*.

^v The British Museum contains two copies of this edition, one of which is most sumptuously printed on vellum.

others are dated "Apryll 1540," and others, "May 1541."—*Bodleian*; *Public Library, Cambridge*; *Lambeth*; *Sion College*; *Balliol College*; *Earl Spencer*; *Dr. Gifford*; *Mr. Herbert*.

The Booke of the Prophetes^z; imperfect.—*St. Paul's*. 12^o.

1540. The Epistles and Gospels, with Postills by divers learned men, recognized and augmented by Richard Taverner; London, by Richard Bankes.—*Bodleian*; *Dr. Coombe*; *Mr. Herbert*.

The same; London, by Richard Bankes; no date.—*Mr. Herbert*.

The same; London, by Nicolas Bourman; no date.—12^o.
Dr. Lort.

1540.* The same; London, by John Redman.—*Bodleian*; 4^o.
Christ Church.

1540. The same; imperfect, very narrow page.—*Lambeth*. 12^o.

1540. The Epistle to the Ephesians, with a commentary, 16^o.
by Lancelot Ridley; London, by R. Redman.—*Bodleian*; *St. Paul's*.

1540. New Test. translated from the Latin of Erasmus; 4^o.
London, by R. Grafton and E. Whitchurch.—*Lambeth*; *Mr. Herbert*.

1540. New Test. "unknown translation^a," imperfect.—See 4^o.
Ames, p. 499.

1540. Bible, Cranmer's; London, by Tho. Petyt and Robt. Redman, for Tho. Berthelet.—*British Museum*; *St. Paul's*; *Emanuel College, Cambridge*; *Mr. Herbert*.

1540. Bible, Cranmer's; "finished in November."—*Exeter College*; *Brazen Nose College*^b.

1541. Bible, oversene by Cuthbert, Bishop of Duresm; and Nicolas, Bishop of Rochester; London, by Richard Grafton.—*British Museum*; *Bodleian*; *St. Paul's*; *Baptist Museum, Bristol*; *Balliol College*.

1541. Bible, another edition; London, by E. Whitchurche. fol.

^a Formerly belonging to Bishop Tanner.

^a See a specimen of this translation, which in fact is Taverner's, in the Appendix. The copy which Ames used is

now among Mr. Gough's books in the Bodleian.

^b These copies are similar to the edition of 1541, with the exception of the last leaf.

- Lambeth; St. Paul's; Sion College; Christ Church; Trinity College; J. Loveday, Esq.; Dr. Coombe.*
- 1544.^c Pentateuch; London, by J. Daye and W. Seres. 12^o.
1545. Daniel, with an exposition, translated by George Joye; Geneva, no name.—*British Museum; Bodleian; Balliol College.*
1546. New Test. according to the Great Bible; London, by Richard Grafton.—*Dr. Gifford.* 12^o.
- 1546.* Epistles and Gospels of the Sundays and holidays; London, by W. Hyl.—*Exeter College.*
- S. Matthew, chap. v. vi. vii. with Tyndale's exposition; London, by W. Hyll; no date.—*St. Paul's.* 12^o.
1547. New Test. Lat. and Engl. from Erasmus; London, by William Powell.—*St. Paul's; Mr. Herbert.* 4^o.
1548. New Test. London, by William Powell.—*Lambeth.* 4^o.
1548. New Test. Tyndale's^d; London by Thomas Petyt.—*Lincoln College.* 4^o.
- New Test. Tyndale's; London, by T. Petyt for Tho. Berthelet, no date.—See *Herbert*, p. 556.
1548. New Test. according to the Great Bible; London, by John Herforde.—See *Dibdin's Ames.* 24^o.
- Epistles and Gospels, London, by John Herforde, no date.—See *Dibdin's Ames.* 4^o.
- The same; London, by W. Powell, no date.—See *Dibdin's Ames.* 4^o.
1548. New Test. Worcester, by John Oswan. fol.
1548. New Test. Tyndale's; London, by Richard Jugge. 24^o.
1548. New Test. Tyndale's, with Tho. Matthew's notes; London, by J. Daye and W. Seres.—*Eton College.* 16^o.
1548. New Test. London, by J. Daye and W. Seres. 4^o.
1548. New Test. with the paraphrase of Erasmus; London, by E. Whitchurch; vol. i. 1548^e, vol. ii. 1549. fol.
1549. *New College; Dr. Gifford; Dr. Coombe.*

^c Concerning this date, see Herbert, p. 616 and 622.

^d This edition was perhaps printed from the 12^o. of 1536, as, like that, it omits the clause in 1 Peter, ch. ii. "Unto the Kyng as unto the chefe head." It

is very incorrectly printed throughout. A full page has 34 lines.

^e Sion College has vol. ii. only. The Bodleian and Magdalen College, Oxford, have vol. i. only.

1549. New Test. Lat. and Engl., the Latin from Erasmus; 4°. London, by W. Powell.—*Earl of Bridgewater; St. Paul's; E. Jacob, Esq.*
1549. Bible, Cranmer's, reprinted from the edition of 1541. fol. London, by E. Whitchurch: other copies have "Richard Grafton."—*Bodleian; Exeter College^f; All Souls College; Dr. Gifford.*
- The Fyve Bokes of Solomon, with the Story of Bel; 12°. London, by E. Whitchurch; no date.^g—*Brit. Mus.*
- The same; London, by William Bonham; no date. 12°. —*British Museum.*
1549. Bible, by Matthew, reprinted from the edition of fol. 1537, with some alterations, and published by Edmund Becke; London, by Thomas Raynaldes and Wm. Hyll.—*Public Library, Cambridge; Lambeth; St. Paul's; Exeter College; Sion College; Oriol College; Dr. Gifford; Mr. Herbert.*
1549. Bible, Taverner's; London, by J. Daye and W. Seres. fol. —*Bodleian; Public Library, Cambridge; Lambeth; Queen's College; Sir John Hawkins; Mr. Herbert; Dr. Coombe.*
1549. New Test. Tyndale's, with the notes of Matthew; 16°. London, by John Daye.—*Baptist Museum, Bristol.*
1549. New Test. Coverdale's; London, by W. Tilly.—*Dr. Gifford.* 4°.
1549. Bible, Tyndale's; London, by J. Day and W. Seres. 12°. —*A doubtful edition.*
1549. Apocrypha; London, by J. Day and W. Seres.— 12°. *British Museum; Lambeth.*
1549. New Test. Tyndale's; London, by William Seres. 8°.
1549. New Test. Tyndale's, with the notes of Matthew; 12°. London, by William Copland.—*Dr. Gifford; Mr. Cracherode^h.*
- St. Jude, with an exposition; London, by Wm. Copland for R. Kele; no date.—*St. Paul's.* 12°.
1549. New Test. London, for John Cawood. 4°.
1549. Bible; do. do. 4°.

^f The copy in Exeter College is printed on yellow paper.

^g Believed to be unique.

^h Now in the British Museum.

1549. Bible; London, by Richard Grafton.—*Dr. Gifford.* 4^o.
1549. The Canticles, or Balades of Solomon, in Englysh metre, by Wm. Baldwin; London, by Wm. Baldwin.—*Bodleian; Lambeth; Queen's College; St. John's College; Mr. Herbert.* 4^o.
1550. New Test. Tyndale's, with notesⁱ; London, by J. Daye and W. Seres.—*Lincoln College; Mr. Herbert.* 12^o.
1550. New Test. Latin and English, the Latin by Erasmus; London, by Tho. Gualtier, for J. C. (Sir John Cheke^k)—*British Museum; Bodleian; Lambeth; St. John's College; Wadham College; Dr. Gifford; Dr. Coombe; Mr. Tutet.* 8^o.
1550. New Test. Coverdale's^l; London, by Reynold Wolfe. *Lambeth; J. Thorpe, Esq.* 12^o.
1550. New Test. Coverdale's; no place, no name.—*British Museum.* 16^o.
- The Epistle to the Philippians, with an exposition by Lancelot Ridley; Cantorbury, by J. Michell, no date.—*Bodleian; All Souls College.* 16^o.
1550. Bible; London, by Edw. Whitchurch.—*St. Paul's.* 4^o.
1550. Bible, Coverdale's^m; London, for Andrew Hester.— 4^o.

ⁱ The figures of the four Evangelists are the same with those which appear in the editions of Matthew's Bible 1549 and 1551: and the plate of St. Matthew has the inscription round it. A full page has 38 lines.

^k This edition has been commonly reported to be by Sir John Cheke, but upon what authority I know not: certain it is that he did translate the Gospel of St. Matthew into English, a few verses of which were printed by Strype in his Life of Sir John: but that translation varies considerably from the present. Strype, after mentioning this, proceeds to say, "Cheke also translated the New Testament into English, with annotations; which was printed both in octavo and decimo-sexto, but this last without the notes; which copy Chris-

topher Barker, Queen Elizabeth's printer, gave to the Company of Stationers, anno 1583, with some others, "for the relief of the poor of the said Company," &c. &c. p. 172, edit. Oxford, 1821. N. B. This account is not contained in the former edition of 1705.

^l A portion of this edition, beginning with the Epistle to the Galatians, is in Christ Church library, Oxford.

^m Perhaps the preliminary pieces were printed in London; but the body of the work is unquestionably of foreign typography, and was probably executed at Zurich. See under the year 1553. It may be well here to caution the reader against an error in Dr. Watt's Bibliotheca Britannica, lately published, under the article *Coverdale*. It is possible that the Doctor may have taken his no-

British Museum; Bodleian; St. Paul's; Lambeth; Brasen Nose College; Oriel College; E. Jacob, Esq. Mr. Herbert.

1550. New Testament; Worseter, by John Oswan.—*Balliol College.* 4^o.
1550. Daniel, with an exposition by George Joye; London, by T. Raynalde.—*Mr. Herbert.* 8^o.
1550. The same; London, by J. Day and W. Seres.—*All Souls College.* 12^o.
1550. New Test. Tyndale's; London, by Richard Jugge.— 24^o. See *Dibdin's Ames*, vol. iv.
1550. Numbers, chapter xxx. with an exposition by John Bale; London, by Jhon Daye.—*Bodleian.* 16^o.
1550. The Epistles and Gospels; London, by Tho. Raynalde.—*St. Paul's.* 12^o.
1550. The Gospels for Sundays, with a postill from A. Corvinusⁿ; London, by R. Wolfe.—*Dr. Coombe.* 4^o.
1550. The fyve bokes of Salomon and of Jesus the Son of Syrach; London, by W. Copland.—*Mr. Herbert.* 12^o.
- The Epistle of St. Jude, with an exposition; London, by W. Copland for R. Kele, no date.—*Bodleian.* 16^o.
1550. The Thyrde Boke of the Machabees, not found in the Hebrew Canon^o; London, for Gualter Lynne.—*British Museum; Bodleian; St. Paul's; Mr. Herbert.* 12^o.

tice of this edition from the Bodleian Catalogue, where it is thus set down; "The Bible, *i. e.* the books of the Old Testament, for the New is wanting in this copy." Such indeed is the case; but Dr. Watt has hastily substituted the word *edition* for *copy*. The New Testament, as I can of my own knowledge affirm, is attached to, and forms an integral part of, this edition.

"Probably translated by Robert Wisdom. See Strype's Memorials of Cranmer, vol. i. p. 367. edit. 1812.

° Printed with "A Briefe Concordance," &c. In his dedication of the work to Anne, Duchess of Somerset, Gualter Lynne says; "Moreover it be-

"hoveth that I let youre grace knowe
 "the cause whye I have annexed the
 "thyrde boke of the Machabees unto this
 "table. Whych is for that it is verie oft-
 "en spoken of in thys lyttle table, and
 "is not to be founde in any Byble in
 "Englyshe, saveynge only in one whych
 "John daye the prynter hath nowe in
 "pryntyng. Leste youre grace therefore
 "(or any other that shall chaunce to have
 "thys lyttle hoke) shold thincke that
 "there were no such hoke of the Byble:
 "I have caused thys thyrde boke of the
 "Machabeis to be translated, and have
 "imprynted it wyth thys table." The
 "Bible, to which Lynne alludes, was
 "printed the next year, in folio.

1550. The piththy and moost notable Sayinges of al Scrip- 12^o.
ture, gathered by Tho. Paynel, in 2 parts; Lon-
don, by Tho. Gualtier.—*Bodleian*.
The same; London, by W. Copland, for R. Jugge, no 12^o.
date.—*Mr. Herbert; Mr. Alchorne*.
Jonas, with an exposition by Bishop Hooper; Lon- 12^o.
don, by John Tisdale, no date.—*St. Paul's*.
1551. New Test. with the paraphrase of Erasmus, vol. i.^o; fol.
London, by Edw. Whitchurch.—*Sion College; All
Souls College*.
1551. Epistle to the Romans, chapter xiii. with an exposition 16^o.
by Bishop Hooper; Worcester, by Jhon Oswen.
—*Brasen Nose College*.
1551. Micah, with a commentary by Antony Gilby; Lon- 16^o.
don, by John Daye.—*Bodleian; Ashmolean Muse-
um, Oxford*.
1551. New Test. Tyndale's; London, by J. Daye and W. 12^o.
Seres.—*Baptist Museum, Bristol*.
1551. Bible, Matthew's, with some variation, and an ad- fol.
dition of the third book of the Maccabees by Ed-
mond Becke; London, by John Daye.—*British
Museum; Bodleian; St. Paul's; Lambeth; Brasen
Nose College; Dr. Coombe; Sir J. Hawkins; Mr.
Herbert*.
1551. Bible, Matthew's; London, by John Daye.—*Doubtful 12^o.
edition*.
1551. Pentateuch, Tyndale's; London, by John Daye.— 12^o.
British Museum.
1551. Bible; London, by Nicolas Hyll ^p for Robt. Toy.— fol.
*Lambeth; Christ Church, Canterbury; Trinity Col-
lege; St. Paul's; All Souls College; Dr. Coombe;
Dr. Gifford*.
1552. New Test. London, by Richard Jugge.—*Lambeth; 4^o.
St. Paul's; Balliol College; Wadham College; Dr.
Coombe; Dr. Gifford; Mr. Herbert*.

^o Containing the four Gospels and the Acts. I am not aware that the second volume was ever reprinted.

^p Different copies have the names of different printers or booksellers.

- Certayne chapters of the Proverbes of Salomon, 12^o.
drawn into metre by Thomas Sterneholde, (really
by John Hall); London, by John Case, no date^q.
—See *Warton's History of English Poetry*, iii.
p. 181.
- The Proverbs of Solomon, three chapters of Ecclesi- 8^o.
astes, the sixth chapter of Sapiaentia, the ninth chap-
ter of Ecclesiasticus, and certayne Psalms of David,
drawn into metre by John Hall; London, by E.
Whitchurch, no date^r.—See *Dibdin's Ames*, iii.
p. 501.
1553. Bible, Cranmer's^s; London, by Edw. Whitchurch. fol.
—*St. Paul's; Worcester College; Earl of Bridge-*
water.
1553. The first fourteen chapters of the Acts of the Apo- 12^o.
stles translated into English metre by Christopher
Tye, Doctor in Music; with notes to sing, and
also to play upon the lute^t; London, by William
Seres.—*Presented to the Lambeth Library by Sir J.*
Hawkins.
1553. Bible, Coverdale's^u; London, by Richard Jugge.— 4^o.
Balliol College; St. Paul's; Exeter College; Dr.
Coombe; Dr. Gifford.
1553. New Test. London, by Richard Jugge.—*British Mu-* 4^o.
seum; Lambeth; Balliol College.
1553. Bible, Cranmer's; London, by R. Grafton and Edw. 4^o.
Whitchurch^x.—*St. Paul's; Sir J. Hawkins; Dr.*
Coombe; Mr. Douce; Baptist Museum, Bristol.
1555. The Epistles and Gospels, &c. Rouen, by John Prest. 16^o.
—*Lambeth.*

^q Probably the same with the follow-
ing edition: Warton was not the most
accurate man in minor points.

^r Warton mentions an edition of the
year 1550.

^s Probably copied from the first edi-
tion, of 1539: since here, as in that,
the Apocryphal books are entitled *Hagi-*
ographa. A full page has 58, sometimes
59 lines.

^t Extremely rare, helieved to be unique.

^u It is in fact the Zurich edition of
1550, with a new title-page, almanac,
&c. Lewis had said, that a copy of this
year was in the Bodleian; but he was
mistaken, or rather perhaps the refer-
ences in p. 100 of his book are by error
transposed.

^x Some copies bear the name of "Ri-
chard Grafton" only.

1555. Daniel, chapter ix. ver. 4—19. in metre, by Tho. 12^o.
Cotsforde; Geneva, no name.—*Bodleian; Ashmolean
Museum, Oxford.*
1557. The fourth chapter of St. John's Revelations ex- 16^o.
pounded in sundrie readings by B. Traheron ^z; no
place, no name.—See *Herbert*, p. 159.
1557. New Test. Genevan; Geneva, by Conrade Badius ^a. 12^o.
—*British Museum; Bodleian; Lambeth; Balliol
College; Dr. Gifford; Dr. Coombe.*
1557. The first part of St. John's Gospel expounded by B. 16^o.
Traheron; no place, no name ^b.—*Bodleian.*
1558. The first part of St. John's Gospel expounded by B. 12^o.
Traheron, second edition, corrected and augment-
ed; no place, no name ^c.—*Bodleian.*
1560. Bible, Genevan; Geneva, by Rouland Hall ^d.—*Lam- 4^o.*
*beth; Balliol College; Mr. Herbert; Rev. Dr. Bliss,
St. John's College, Oxford; Rev. H. Cotton.*
1560. New Testament, Genevan; Geneva, no name.—*Lam- 16^o.*
beth.
1560. Haggai, with a commentary by James Pilkington; 16^o.
London, by William Seres ^e.—*Bodleian.*
1561. Bible, Genevan; Geneva, no printer's name ^f.— fol.
Brasen Nose College; Mr. Herbert.

^z See Strype's Memorials, vol. iii. chap. 41.

^a The first edition of the Genevan version of the New Testament; a very beautiful and rare volume. It is also the first in which the verses are distinguished. It is to be observed, that the translation differs from that which three years afterwards was printed at the same place, together with the Old Testament.

^b Printed abroad, perhaps at Frankfurt or Zurich: the type Roman, with some Gothic letters intermixed.

^c Printed in a similar manner to the former edition.

^d The first edition of this version, which was for many years the most popular one in England, as its numerous editions may testify. After the appear-

ance of King James's translation, the use of it seems to have declined: yet a fondness for its notes still lingered; and we have several instances of their being attached to editions of the royal translation, one of which kind was printed so lately as 1715. See under that year. From the peculiar rendering of Genesis iii. 7. the editions of this translation have been commonly known by the name of "Breeches Bibles." The copy at Balliol College is an exceedingly fine one, printed on *large paper*.

^e N. B. The two first and two last sheets of this volume are printed in a different letter from the remaining parts.

^f A rare edition. The Brasen Nose copy is unfortunately imperfect, but the title of the New Testament remains.

1561. New Test. London, by Richard Harrison. 4^o.
- 1561.* New Test. London, by Richard Jugge.—*Bodleian*. 4^o.
1561. Bible, Cranmer's; London, by John Cawood.—*British Museum; Lambeth; Mr. Herbert*. 4^o.
1561. Bible; London, by John Cawood. fol.
- 1561.* New Test. London, by Richard Jugge.—*Lambeth; All Souls College; Mr. Herbert*. 12^o.
1561. The Revelation, with Bullinger's Sermons, translated by John Davis; London, by John Daye.—*Bodleian; Worcester College*. 4^o.
1562. The Prophets Aggeus and Abdias, with an exposition, by James Pilkington; London, by William Seres.—*Bodleian*. 8^o.
1562. The Common Places of St. Paul's Epistles, sette foorth by Thomas Paniell; London, by John Tisdale.—*Bodleian*. 12^o.
1562. Bible, Cranmer's; London, by Richard Harrison.—*Baptist Museum, Bristol; Earl of Bridgewater*. fol.
1563. The third book of the Maccabees; London, by John Tysdale.—*Bodleian*. 16^o.
1565. The Epistles and Gospels, &c. London, by J. Audeley.—*Bodleian*. 16^o.
- The same; London, by Abraham Veale, no date. 4^o.
- 1565.* New Test. London, by Richard Watkins.—*Mr. Herbert*. 4^o.
- The book of Wisdom, in metre, by Peter Tie; London, by John Alde, no date.—See *Herbert*, p. 893. 8^o.
1565. Hall's "Court of Virtue" contains certain chapters of Proverbs, &c. in metre; London, by Tho. Marshe.—*Mr. Herbert*. 16^o.
1566. Bible, Cranmer's; Rouen, by C. Hamilton, at the cost and charges of Richard Carmarden.—*British Museum; Bodleian; Lambeth; Worcester College; Dr. Coombe; Dr. Gifford; Mr. Herbert*. fol.

The edition may be known by these marks: it is printed in the Roman letter; the Old Testament contains 432

pages, each page 65 lines; the Hebrew names have the vowels accented, as in the edition of 1560.

1566. The Gospels for all the Sundays, with a postill by Tho. Becon; London, by Tho. Marshe.—*Bodleian*. 4^o.
1566. New Test. Tyndale's; London, by Richard Jugge.—*Balliol College; Dr. Gifford; Mr. Herbert*. 4^o.
1566. Bible; London, by Richard Grafton.—See *Herbert*, p. 538. 8^o.
1566. The Wailings of the Prophet Hieremiah, done into English verse by T. Drant; London, by Thomas Marshe.—*Bodleian; Mr. T. Monkhouse*. 4^o.
1568. New Test. Genevan; Geneva, by John Crespin.—*Bodleian*. 4^o.
1568. Bible, Parker's, or "The Bishops' Bible;" London, by Richard Jugge &c.—*British Museum; Bodleian; Public Library, Cambridge; St. Paul's; Dr. Coombe; Wadham College; St. John's College; Christ Church; New College; C. C. College; Baptist Museum, Bristol*. fol.
1568. Bible, Cranmer's; London, by R. Jugge and J. Cawood.—*Trinity College, Cambridge; All Souls College*. 4^o.
1569. Bible; London, (Cawood's mark.)—*Lambeth; Baptist Museum, Bristol*. 4^o.
1569. Bible, the Bishops'; London, by Richard Jugge.—*Mr. Herbert*. 4^o.
1569. Bible, Genevan; Geneva, by John Crispin.—*Sir J. Hawkins*. 4^o.
1569. An Abridgement of the Old Testament in verse, by Wm. Samuell; London, by William Seres^h.—*Mr. Herbert*. 8^o.
1569. The Gospels for Sundays and Saints' Days, with the exposition of N. Heminge, translated by Arthur Golding; London, by Henry Bynneman.—*Bodleian; All Souls College*. 4^o.

* The first edition of this translation, rarely found in a perfect state. (Of the Oxford copies the Bodleian is the only perfect one.) It contains portraits, engraved on copper, of Queen Elizabeth, Lord Leicester, and Secretary Cecil.

For the difference between this edition and the reprint of 1572, see the Appendix.

^h Ritson, in his *Bibliographia Poetica*, mentions another edition in 16^o, without date, printed abroad. See also Her-

1570. Bible, Genevan; Geneva, by John Crispin ⁱ.—*Bodleian*. 4^o.
1570. Bible; Geneva.—*Doubtful edition*. fol.
1570. Bible; London, by Richard Jugge. 4^o.
1570. The Gospel of St. Matthew, with Marloratus' exposition, translated by Thomas Tymme; London, by Tho. Marshe.—*Mr. Herbert*. fol.
1570. Daniel ^k, with Calvin's commentary, translated by Arthur Golding; London, by John Daye.—*Bodleian*. 4^o.
- The first Epistle of St. John, and the Epistle of St. Jude, with Calvin's commentaries, translated by W. H.; London, by John Kyngstone, no date. 12^o.
1571. The four Gospels, Saxon and English ^l; London, by John Daye.—*Bodleian; All Souls College; Dr. Gifford; Dr. Winchester; Mr. Herbert*. 4^o.
1572. Bible, Bishops'; London, by Richard Jugge ^m.—*British Museum; Bodleian; Lambeth; Exeter College*. fol.
1572. The Acts of the Apostles, with homilies by Gualterus Tigurinus, translated by J. Bridges; London, by Henry Denham.—*Mr. Herbert*. fol.
1573. Bible, Cranmer's; London, by Richard Jugge.—*Lambethⁿ; St. Paul's*. 4^o.
1573. The Revelations, with Fulke's exposition, translated by George Gyffard; London, by Tho. Purfoote.—*All Souls College; C. C. College*. 4^o.

bert, p. 1597, who places it among books printed in the year 1558.

ⁱ I apprehend the editions of 1569 and 1570 to be one and the same: for the Bodleian copy, now before me, dated 1570, has very much the appearance of an unit having been dropped in the date. It calls itself the second edition: such it may be; but undoubtedly it is not the second *impression* of the book.

^k The first six chapters only. It may be well to remark, that the numerous editions of portions of the Scripture with

the commentaries of Calvin attached to them, which were published from about 1570 to 1610, are generally of the Genevan translation.

^l Published by Archbishop Parker. The Saxon is from the Latin Vulgate; the English after the Bishops' Bible.

^m The second edition of the Bishops' Bible, and the last in which the three copperplates are found. It has a double version of the Psalms.

ⁿ The Lambeth copy is a presentation copy, painted, and richly bound in five volumes.

1573. The Revelations, with Bullinger's sermons; London, 4^o.
by John Daye.—*Mr. Herbert.*
1573. Ecclesiastes, with an exposition; London, by John 8^o.
Daye.—See *Dibdin's Ames.*
1573. St. Matthew, chapters v. vi. vii. with an exposition; fol.
also the first Epistle of St. John, with the same,
by Wm. Tyndale^o; London, by John Daye.—
Bodleian.
1573. Such Chapters of the Old Testament as are read on 4^o.
Sundays, with an exposition by Bp. Cooper; Lon-
don, by H. D. for R. Newbury.—*Bodleian; Oriol
College; Worcester College.*
1574. The Epistle to the Galatians, with Calvin's commen- 4^o.
tary, by A. Golding; London, by L. Harrison and
J. Bishop.—*Mr. Herbert.*
1574. Abdias interpreted by T. B. (i. e. Tho. Brasbridge;) 8^o.
London, by Henry Bynneman.—*Bodleian; Christ
Church.*
1574. The Revelations, with Marloratus' commentary, 4^o.
translated by A. Golding; London, by H. Byn-
neman.—*Pembroke College.*
1574. Job, with Calvin's commentary, by A. Golding; Lon- fol.
don.
1574. Bible, Bishops'; London, by Richard Jugge.—*Dr. fol.*
Gifford; Mr. Herbert.
1574. St. John's Gospel, with the exposition of Marloratus, 4^o.
translated by Tho. Tymme; London, by H. Bynne-
man.—*All Souls College.*
1575. The same; London, by Tho. Marshe.—*Mr. Herbert. fol.*
1575. Solomon's Song, in metre, by Jud Smith; London, 8^o.
by H. Kirkman P.
1575. The Epistle to the Galatians, with Luther's comment- 4^o.
ary; London, by Tho. Vautroulier.—*All Souls Coll.*
1575. Bible; London, by William Norton. fol.
1575. Bible; London, by John Walley. fol.

^o Printed among Tyndale's works. Library.

Reprinted in the same, fol. 1580. The
latter edition is in Magdalen College

^p See the *Censura Literaria*, vol. i. p.
376. second edition.

1575. Bible, the Bishops'; London, by John Judson.—*Mr. Herbert.* fol.
1575. Bible; London, by Richard Jugge.—*Mr. R. Howfurd.* 4^o.
1575. New Test. Genevan; London, by Tho. Vautrollier, 8^o.
for Chr. Barker.—*Mr. Herbert.*
1575. Bible; London, by Christopher Barker. 8^o.
1575. Bible; Geneva.—*Dr. Gifford; Mr. Herbert.* 4^o.
1576. Bible, Genevan; London, by Chr. Barker.—*Earl of Bridgewater; Dr. Owen.* fol.
1576. Bible, Genevan; Edinburgh, by Tho. Bassendine^q. fol.
—*Mr. Chalmers.*
1576. Bible; London, by Richard Jugge. 4^o.
1576. Psalms, Proverbs, Ecclesiastes, and Solomon's Song; 16^o.
Genevan version; London, by Chr. Barker.—*Bal-liol College.*
- New Test. London, by R. Jugge, no date.—*St. Paul's.* 18^o.
1576. Bible, Genevan; London, by Chr. Barker. 4^o.
1576. New Test. from the Latin of Theodore Beza, with 8^o.
short expositions by P. L. Villerius, englished by L. Tomson^r; London, by Christopher Barkar.—*Sion College; Wadham College; Rev. H. Cotton.*
1577. Bible, Genevan; London, by Chr. Barker.—*Oriel College.* fol.
1577. The Revelations, chapter iv. with an exposition by 16^o.
Bart. Traheron; London, by T. Dauson and T. Gardyner.—*Bodleian.* 16^o.
1577. The Epistles to the Corinthians, with Calvin's com- 4^o.
mentaries, translated by Tho. Tymme; London.
1577. The Epistle to the Ephesians, with Calvin's comment- 4^o.
aries, translated by A. Golding; London, by L. Harrison and G. Bishop.—*Mr. Herbert.*

^q In the catalogue of the Advocates' Library at Edinburgh, the date 1567 is assigned to a Bible with marginal notes, printed by T. Bassendine. Whether it be a different edition, or 1567 be a misprint for 1576, I am not able to determine.

^r The first edition of this translation, which afterwards was frequently attached to the Genevan Bible, being substituted

for that which appears in the editions previous to this year. L. Tomson was in the service of Sir Francis Walsingham. This edition differs in some parts from subsequent ones by Tomson, and contains also an English version of Beza's dedication of his book to Louis, Prince of Condé.

1577. The Epistle to the Galatians, with Luther's commentary; London, by Tho. Vautrollier.—*Sion College*. 4^o.
1577. Bible, the Bishops'; London, by Richard Jugge.—*St. Paul's*; *Mr. Herbert*. 4^o.
1578. Bible, Genevan; London, by Chr. Barker^s.—*British Museum*; *Bodleian*; *Lambeth*; *Queen's College*; *All Souls College*; *Dr. Gifford*; *Dr. Coombe*. fol.
1578. Bible, the Bishops'; London, by assignement of Chr. Barker.—*Merton College*. fol.
1578. Genesis in metre, by Wm. Hunnis, with marginal notes; London, by Thomas Marshe. 4^o.
1578. Genesis, with Calvin's commentary, translated by Tho. Tymme; London, by Henry Middleton.—*Mr. Herbert*. 4^o.
1578. Joshua, with the commentary of Calvin, translated by W. F.; London, by Tho. Dawson.—*Mr. Herbert*. 4^o.
1579. Bible; Edinburgh, by Alexander Arbuthnott. fol.
1579. Bible, Genevan; London, by Chr. Barker.—*Earl of Bridgewater*; *Mr. Herbert*. 4^o.
1579. The history of King David, taken from the books of the Kings, drawn into metre by John Marbeck; London, by Henry Middleton. 4^o.
1579. New Test. the Bishops'; London, by Christopher Barker.—*Earl of Bridgewater*. 16^o.
1579. The Epistles to Timothy and Titus, with Calvin's commentary, translated by L. T. (*i. e.* Laurence Tomson); London, for G. Bishop and T. Woodcocke.—*Balliol College*. 4^o.
1580. Proverbs, with the commentary of M. Cope, translated by M. O.; London, by Tho. Dawson, for G. Bishop.—*Bodleian*; *Christ Church*. 4^o.
- The Epistle to the Colossians, with Calvin's commentary, translated by R. V^t. London, by Tho. Purfoote, no date.—*Bodleian*. 4^o.

^s This edition has two versions of the Psalms: the Genevan, printed in Roman letter; and that of the Great Bible, printed in Gothic similar to the rest of

the volume.

^t Perhaps this is a portion of the edition of 1581.

1580. New Test. Beza's, with notes, translated by L. Tomson; London, by Chr. Barker. 8°.
1580. Bible, Genevan; London, by Chr. Barker. fol.
1580. Jonah, with Calvin's commentary; and the second and third Epistles of St. John, with the exposition of Marloratus, translated by N. B.; London, by Edw. White.—*Mr. Herbert.* 4°.
1580. The Epistle to the Galatians, with Luther's commentary; London, by Tho. Vautrollier. 4°.
1581. The Epistle to the Ephesians, with an exposition of St. Chrysostom; London, by H. Bynneman.—*Lambeth.* 4°.
1581. The Epistles of St. Peter and St. Jude, with Luther's exposition, translated by Tho. Newton; London, by Abr. Veale.—See *Dibdin's Ames*, vol. iv. 4°.
1581. Bible, Genevan, by Christopher Barker. fol. & 4°.
1581. The Epistles to the Galatians and Colossians, with Calvin's commentary, translated by R. V.; London, by Tho. Purfoote.—*Mr. Herbert.* 4°.
1581. New Test. Beza's, by Laurence Tomson; London, by Chr. Barker.—*Mr. Herbert.* 12°.
1582. Bible, Genevan; London, by Chr. Barker. fol.
1582. New Test. Beza's, by L. Tomson.—*Earl of Bridgewater.* 8°.
1582. New Test. by Wm. Allen, &c. Rhemes, by John Fogny^u.—*British Museum; Bodleian; Lambeth; Christ Church; All Souls College; Dr. Ducarel.* 4°.
1583. The Gospel of St. Mark, with the exposition of Marloratus, translated by Tho. Tymme; London, by Tho. Marshe.—*Mr. Herbert.* 4°.
1583. Bible, Genevan; London, by Chr. Barker.—*Bodleian; Lambeth; Trinity College; All Souls College; St. John's College; Pembroke College; Dr. Gifford.* fol.
1583. New Test. Beza's, by Laurence Tomson; London, by Chr. Barker.—*Exeter College; Mr. Herbert; Rev. H. Cotton^v.* 4°.

^u The first edition of the Rheinisch (Roman Catholic) version.

^v My copy of this book is printed or yellow-stained paper.

1583. New Test. London, by H. Bynneman. 4^o.
1583. New Test. London, by Chr. Barker.—*Mr. Herbert.* 12^o.
1583. The third part of the Bible; London, by Chr. Barker.—*St. Paul's.* 16^o.
1583. The Epistle to the Romans, with Calvin's commentary, translated by C. Rosdell; London, by Tho. Dawson.—*Mr. Herbert.* 4^o.
1583. Deuteronomy, with Calvin's commentary, translated by A. Golding; London, by H. Middleton.—*Sion College; New College.* fol.
1584. Job, with Calvin's commentary, translated by A. Golding; London, by Tho. Dawson.—*Mr. Herbert.* fol.
1584. The Gospels of St. Matthew, St. Mark, and St. Luke, in an harmony, by Calvin; London, by George Bishop.—*Sion College.* 4^o.
1584. The Gospel of St. John, with Calvin's commentary, translated by C. Fetherstone; London, by Tho. Dawson.—*Sion College.* 4^o.
1584. Bible; London, by Chr. Barker. fol.
1584. The same; London, by Chr. Barker. 4^o.
1584. The Epistle to the Philippians, with Calvin's commentary, translated by W. Beckett; London, by Nic. Lyng.—*Bodleian.* 4^o.
1585. The Acts of the Apostles, with Calvin's commentary, translated by C. Fetherstone; London, by Tho. Dawson.—*Mr. Herbert.* 4^o.
1585. Ecclesiastes, with the commentary of Serranus, translated by J. Stockwood; London, by J. Windet.—*All Souls College.* 8^o.
1585. Bible, the Bishops'; London, by Chr. Barker.—*Lambeth; Earl of Bridgewater; Sion College.* fol.
1585. Bible; London, by Chr. Barker. 4^o.
1585. Solomon's Song, with an exposition, by T. W. (Wilcocke;) London, by Tho. Man.—*Mr. Herbert.* 8^o.
1586. New Test. London, by Chr. Barker. 12^o.
1586. Ruth, (Genevan version,) expounded by L. Lavaterus, translated by Ephraim Paget; London, by R. Waldegrave.—*Bodleian; Brasen Nose College.* 12^o.

1586. Bible, Genevan.—*Exeter College.* 4^o.
1586. Haggai, with the commentary of Grynæus, translated 8^o.
by C. Fetherstone; London, by J. Harrison.—
Mr. Herbert.
1586. Solomon's Song, in metre, with notes, by R. Flet-
cher; London, by T. Chard.—See *Herbert*, p.
1195.
1586. The same ^x; translated, with a paraphrase (of A. Cor- 16^o.
ranus,) by T. Pie; Oxford, by Joseph Barnes.—
Mr. Herbert.
1587. The Song of Solomon, in metre, with a comment, by 8^o.
Dudley Fenner; Middelburg, by R. Schilders.—
British Museum; St. Paul's.
1587. The Lamentations of Jeremiah, in prose and verse, 8^o.
with notes, and the annotations of Tremellius,
translated by C. Fetherstone; London, by John
Wolfe.—See *Herbert*, p. 1173.
1587. The Lamentations, paraphrased by D. Tousain, and 24^o.
translated by T. Stocker; London, for H. Bate.—
See *Herbert*, p. 1353.
1587. Bible; London, by Chr. Barker. 4^o.
1587. The Epistle to the Galatians, with an exposition by 8^o.
J. Prime; Oxford, by Joseph Barnes.—*Mr. Her-
bert.*
1588. Bible; London, by Chr. Barker.—*Mr. Herbert.* 4^o.
1588. Revelations, chapter xx. verses 7, 8, 9, 10. with an 4^o.
exposition by King James VI.; Edinburgh, by
Henrie Charteris.
1589. The same; London, by J. Harrison. 8^o.
1589. 1 Chronicles, chapter xv. verses 25, 26, 27, 29. with 4^o.
an exposition by King James VI.; Edinburgh, by
H. Charteris.—*Mr. Herbert.*
1589. The Proverbs of Solomon, with an exposition by T. 4^o.
W. (Wilcocke;) London, by T. Orwin.—*Lam-
beth.*
1589. Bible, Genevan; London, by the deputies of Chr. 4^o.
Barker.—*Brasen Nose College; Baptist Museum,
Bristol.*

^x *Quære*, whether it be Ecclesiastes, not Solomon's Song? I have not seen the book.

1589. New Test. Rhemists' and the Bishops', published by fol.
W. Fulke; London, by the deputies of Chr. Barker.—*Christ Church; Baptist Museum, Bristol.*
1589. New Test. London, by the deputies of Chr. Barker. 12°.
—*Lambeth.*
New Test. Cambridge, by John Legate, no date.— 24°.
Mr. Tho. Bradley.
1590. New Test. Geneva. 8°.
1590. Fourteen Psalms, from the Old and New Testament, 24°.
paraphrastically explained, from the Latin of Beza,
by A. Gilbie; London, by R. Yardley and P.
Short.—*Mr. Herbert.*
1590. Bible, Genevan; London, by the deputies of C. Bar- 4°.
ker.—*Dr. Coombe.*
1591. Bible, the Bishops'; London, by the deputies of Chri- fol.
stopher Barker.—*Sion College; Mr. Herbert.*
1591. New Test. London, by the deputies of Chr. Barker. 12°.
1591. The third part of the Bible; London, by the depu- 16°.
ties of Chr. Barker.
1591. The Epistle of St. James, with an exposition, by R. 8°.
Turnbull; London, by John Windet.—*St. Paul's.*
1592. The same, with the Epistle of St. Jude, and iv ser- 8°.
mons upon Psalm 15th; London, by John Windet.
—*Mr. Herbert.*
1592. Revelations, (Genevan translation,) with a commen- 12°.
tarie of Junius, and the notes of Beza and others;
London, by R. Field.—*Bodleian.*
1593. Bible; London, by Geo. Bishop, R. Newbury, and R. fol.
Barker.—N. B. The existence of this is doubtful.
1593. New Test. London, by R. Barker. 24°.
1593. The Lamentations of Jeremiah, literally translated,
with a paraphrase and commentary, (by John
Udall?) London, by Joan Orwin.—See *Herbert*, p.
1250.
1593. The Revelation of St. John, (Genevan translation,) 8°.
with a paraphrase, &c. by John Napier, Lord of
Marchistoun, &c. Edinburgh, by Robt. Walde-
grave.—*Bodleian; Public Library Cambridge.*
1594. The same; London, by J. Norton.—*Bodleian.* 4°.

1594. The twelve minor Prophets, with the commentary of Danæus, translated by J. Stockwood; Cambridge, by Jo. Legate.—*Mr. Herbert.* 4^o.
- Job, expounded by The. Beza; Cambridge, by Jo. Legate, no date.—*Mr. Herbert.* 8^o.
- Ecclesiastes, with a paraphrase, by The. Beza; Cambridge, by Jo. Legate, no date.—*Mr. Herbert.* 8^o.
1594. Solomon's Song, in metre, with notes, by Dudley Fenner; Middelburg, by R. Schilders. 8^o.
1594. Bible, Genevan; London, by the deputies of C. Barker.—*Mr. Herbert.* 4^o.
1594. New Test. London, by the deputies of C. Barker.—*Brasen Nose College.* 4^o.
1595. Bible, the Bishops', except the Psalms, which are according to Cranmer's Bible; London, by the deputies of C. Barker.—*British Museum; Lambeth; St. John's College.* fol.
1595. Bible, Genevan; London, by the deputies of C. Barker.—*Lambeth; Balliol College.* fol.
1595. Bible, Genevan; London, by the deputies of C. Barker.—*Brasen Nose College.* 4^o.
1595. New Test.—*The late Granville Sharp, Esq.* 8^o.
1596. Solomon's Song, in viii. eclogues, by J. M. (Jervase Markham^y;) London, by J. Roberts for M. Lowndes. 16^o.
1596. The Proverbs of Solomon, with a commentary, and an exposition of a few other proverbs in Scripture; London, by R. Robinson.—*Mr. Herbert.* 8^o.
1596. The Apocalypse, with an exposition, translated from Fr. du Jon; Cambridge, by Jo. Legate.—*Mr. Herbert.* 4^o.
1596. Ruth, with an exposition, by Edw. Topsell; London, by John Windet.—*Brasen Nose College.* 12^o.
1596. Revelations, with an exposition, by G. Gyffarde; London, by Thomas Man and Toby Cooke.—*Pembroke College.* 4^o.
1596. New Test. Beza's, translated by L. Tomson; London, 4^o.

^y See Warton's History of English Poetry, vol. iii. p. 318.

- don, by the deputies of Chr. Barker.—*Lambeth; Baptist Museum, Bristol; Mr. Herbert.*
1596. Bible; London, by the deputies of Chr. Barker.— 4^o.
St. Paul's; Baptist Museum, Bristol.
1596. New Test. Beza's, by L. Tomson; Geneva. fol.
1596. Job, chapters i. and ii. with an exposition, by Henry 4^o.
Holland; London.
1596. Daniel, his Chaldee visions and his Ebrew, translated 4^o.
after the original: (by Hugh Broughton;) Lon-
don, by Richard Field for Wm. Young.—*Bod-*
leian; Trinity College; New College; C. C. Col-
lege; Mr. Herbert.
1597. The same; London, by Gabriel Simson.—*Bodleian; 4^o.*
Mr. Herbert.
1597. Bible, Genevan; London, by the deputies of Chr. fol.
Barker.—*British Museum; All Souls College.*
1597. Bible; London, by Richard Field. fol.
1597. New Test. Beza's, by L. Tomson; London, by the 4^o.
deputies of Chr. Barker.—*Pembroke College.*
1597. Ecclesiastes, paraphrased in English verse, by H. 4^o.
Lok ^z; London, by R. Field.—*Bodleian; Earl of*
Bridgewater.
1597. The Wisdom of Solomon, paraphrased, by Tho. Mid- 4^o.
dleton; London, by Valentine Simmes.—See *Her-*
bert, p. 810.
1598. Bible, the Bishops'; by the deputies of C. Barker. fol.
1598. New Test. London, by John Windet, for the as- 24^o.
signes of Richard Day.—*Sir John Hawkins.*
1598. New Test. Genevan; London, by the deputies of Chr. 4^o.
Barker.
1598. Bible, Genevan; London, by the deputies of Chr. 4^o.
Barker.—*Pembroke College.*
1599. Harmony of the four Evangelists, with a commentary 8^o.
on the Gospel of St. John, by R. Rollock; Ge-
neva.—See *Herbert*, p. 1738.
1599. Bible, Genevan, with notes by Beza, on the New Tes- 8^o.
tament; London, by the deputies of Chr. Barker.

^z Called by Mr. Todd, "one of the rarest books in the English language."

1599. Bible, Genevan^a; London, by the deputies of Chr. Barker.—*Bodleian*; *Lambeth*. 4^o.
1599. New Test. different edition; London, by the deputies of Chr. Barker.—*Mr. Herbert*. 4^o.
1599. New Test. in English and eleven other languages, published by Elias Hutter^b; Nuremburg.—*Bodleian*; *Sion College*; *Brasen Nose College*; *Trinity College*; *Pembroke College*. fol.
1600. Jonah, with an exposition, by J. Abbott, S. T. P. London, by R. Field.—*Lambeth*; *Bodleian*. 4^o.
1600. New Test. with notes in the margin; London, by R. Watkins.—*Mr. Herbert*. 4^o.
1600. New Test. by the Rhemish-Douay College; Antwerp, by Daniel Veruliet.—*Bodleian*; *Lambeth*; *Christ Church*; *New College*; *Mr. Herbert*. 4^o.
1601. New Test. Rhemish and the Bishops' version, published by Wm. Fulke; London, by Robt. Barker.—*Lincoln College*; *Worcester College*; *Queen's College*; *Baptist Museum, Bristol*. fol.
1602. Bible, the Bishops'; London, by Robt. Barker.—*Bodleian*^c; *Christ Church*; *Trinity College*; *Worcester College*; *Queen's College*; *Mr. Herbert*. fol.
1602. Bible, Genevan; London, by Robt. Barker.—*Bodleian*; *Exeter College*. fol.
1602. New Test. London, by the deputies of Chr. Barker. 4^o.
1603. Bible, Genevan; London, by Robt. Barker.—*Thos. Harris, Esq.* 4^o.
1603. Bible, Genevan; London, by Robt. Barker.—*Dr. Coombe*. 8^o.
1603. New Test. London, by Simon Strafford. 4^o.
1605. New Test. with notes; London, by the assigns of R. Barker.—*St. Paul's*. 12^o.
1605. Ecclesiastes, translated and paraphrased, by Hugh 4^o.

^a Probably this impression was a very large one, as it appears to be the most common of all the Genevan editions.

^b The English is the Genevan version. There is also an edition (at least of the Gospels) printed this same year, in 4^o.

a copy of which is in the British Museum.

^c The Bodleian copy has MSS. corrections for the intended translation by King James's authority.

- Broughton; no place, no name.—*Bodleian*; *New College*; *Mr. Herbert*.
1605. The Epistle to the Hebrews, with Calvin's commentary, translated by Clement Cotton; London. 4^o.
1607. Bible, Genevan; London, by Robt. Barker.—*Dr. Ducarel*. 4^o.
1607. Bible, Genevan; by R. Barker.—*Oriel College*; *Sion College*. fol.
1607. Bible, Genevan; London, by R. Barker.—*Balliol College*. 8^o.
1607. Daniel, with an explication, by Hugh Broughton; Hanau, by Dan. Aubri.—*British Museum*; *Bodleian*. 4^o.
1608. New Test. the Bishops'; London by R. Barker. 8^o.
1608. The Lamentations of Jeremy, with an explication, by Hugh Broughton; no place, no name.—*British Museum*; *Bodleian*; *Mr. Herbert*. 4^o.
1608. Bible, Genevan; London, by R. Barker.—*Balliol College*; *Baptist Museum, Bristol*. 4^o.
1609. Isaiah, with Calvin's commentary, translated by Cl. Cotton; London, by Felix Kyngston.—*Sion College*; *Pembroke College*. fol.
1609. The Old Testament, by the Roman Catholic College of Douay, 2 vols. Douay, by L. Kellam.—*British Museum*; *Bodleian*; *Lambeth*; *All Souls College*; *Mr. Herbert*. 4^o.
1610. New Test. Genevan; London, by R. Barker.—*Earl of Bridgewater*; *Mr. Herbert*. 4^o.
1610. Bible, Genevan; Edinburgh, by Andro Hart, and Hart's successor.—*Queen's College*. fol.
1610. The Gospel of St. John, with Calvin's commentary, translated by C. Fetherstone; London. 4^o.
1610. A Revelation of the Apocalypse, by Hugh Broughton^c.—*Bodleian*. 4^o.
1610. An Harmony of the Evangelists, with Calvin's commentary, translated by Ephraim Paget; London. 4^o.
1610. New Test. Genevan, by Laurence Tomson; London, by R. Barker; *British Museum*. 8^o.

^d The date at the end is 1610.

translation of some parts of the Apocalypse.

^c This work contains Broughton's

lypse.

1610. Bible, Genevan; London, by R. Barker.—*Earl of* fol.
Bridgewater.
1610. Job, with an explication, by Hugh Broughton; no 4^o.
place, no name.—*British Museum; Bodleian.*
1610. Bible, Genevan, 2 vols. London, by R. Barker.—*All* 4^o.
Souls College.
1611. Revelations, with a paraphrase, by J. Napeir; Lon- 4^o.
don, by Tho. Norton.—*Bodleian.*
1611. Revelations, with an exposition, by Tho. Brightman; 4^o.
Amsterdam.
1611. Bible, Genevan; London, by R. Barker.—*Bodleian; fol.*
Sion College; Lambeth; All Souls College.
1611. Bible, Genevan; London, by R. Barker.—*British* 4^o.
Museum; Lambeth.
1611. Bible, Royal translation ^f; London, by R. Barker.— fol.
British Museum; Bodleian; Lambeth; Exeter Col-
lege; Wadham College; C. C. College; New Col-
lege; Dr. Ducarel; Mr. Herbert.
1612. Bible; London, by R. Barker.—*Lambeth; Earl of* 4^o.
Bridgewater.
1613. Bible, Genevan; Edinburgh, by Andr. Hart's suc- fol.
cessors.
1613. New Test. Genevan; London, by Robt. Barker.— 4^o.
Mr. Herbert.
1613. New Test. Genevan; London, by R. Barker.—*Bod-* 8^o.
leian.

^f [This is the first edition of a new translation by Royal authority, King James', as commonly called. No subsequent editions of this new 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 chap. vi. ver. 3. is thus translated, "whom *ye* may appoint," instead of "*we*;" and this mis-translation, or rather error of the press, was continued in several other editions of the same version.] The foregoing note,

by Mr. Tutet, was inserted by him in the list, No. 1. (See Preface.) The same plan is followed in the present edition. Much has been said about the rarity of the *engraved* title of this first edition: indeed it is likely enough that the impression was a very large one, and that the plate would not supply a sufficient number of copies for the whole. However, all the Oxford copies of the book, with the exception of that at New College, possess this engraved title. The British Museum has two editions of this year.

1614. Bible, Genevan; London, by R. Barker.—*Mr. Herbert.* 4^o.
1614. The third part of the Bible, Genevan version, with annotations; London, by R. Barker. 16^o.
1615. Bible, Genevan; London, by R. Barker.—*Mr. Herbert; Mr. J. W. Thorpe, Oxford.* 4^o.
1615. Solomon's Song, with an exposition, published by W. Gouge; London, by J. Beale.—*Bodleian.* 4^o.
1616. New Test. Beza's, by L. Tomson; London, by R. Barker.—*Bodleian* §; *Mr. Herbert.* 8^o.
1616. Revelations, chap. xx. verses 7, 8, 9, 10. with an exposition and a paraphrase on the whole book, by King James VI.; London, by Bill and Barker.—*Bodleian.* fol.
1616. Bible, Genevan; London, by Robt. Barker.—*Exeter College; Baptist Museum, Bristol.* fol.
1616. Genesis, translated by Henry Ainsworth; no place, no name. 4^o.
1617. Exodus, translated by Henry Ainsworth; no place, no name.—*Trinity College.* 4^o.
1617. New Test. Rhemish, published by W. Fulke; London, by Thomas Adams.—*Brasen Nose Collegè; Magdalen College; Exeter College; Dr. Ducarel.* fol.
1617. The same; London, for John Bill.—*University College; All Souls College; Merton College.* fol.
1618. Leviticus, translated by H. Ainsworth; no place, no name.—*Trinity College.* 4^o.
1618. New Test. Rhemes.—*Baptist Museum, Bristol.* 8^o.
1618. New Test. Rhemish, with notes and a confutation by T. Cartwright; no place, no name.—*Bodleian; Brasen Nose College; Merton College; Trinity College; Mr. Herbert.* fol.
1619. Numbers and Deuteronomy, translated by H. Ainsworth^h; no place, no name.—*Trinity College.* 4^o.
1620. The first five chapters of Jeremiah, with Calvin's 4^o.

§ The Bodleian copy has MSS. corrections of the text "by Mr. H. Bro." most probably, Hugh Broughton.

^h To this edition is added a version of the Psalms, by the same.

- commentary, translated by Cl. Cotton; London, by Felix Kyngston.—*Bodleian*.
1621. Solomon's Song, in English heroics, by R. A.; London, by W. Stansby.—*Bodleian*. 4^o.
1621. New Test. Rhemish, with annotations; Antwerp, by James Seldenslach.—*British Museum; Lambeth; Mr. Herbert; Rev. H. Cotton*. 12^o.
1621. The second Epistle of St.* Paul to the Thessalonians, with an exposition, by Timothy Jackson; London, by E. G. for T. Pavier.—*Bodleian*. 4^o.
- 16—i. The Lamentations of Jeremiah, literally translated from the Hebrew, by John Udall; London, by the assigns of Joane Man, and Benjamin Fisher.—*Bodleian*. 4^o.
1623. The summe of every chapter of the Old and New Testament, in verse, by Simon Wastell; London, by G. Eld, and M. Flesher.—*Bodleian*. 12^o.
1623. Hymns and Songs of the Church, by G. W. (George Wither;) London, by the assigns of G. Wither.—*Sion College*. fol.
1623. The same; London, by the assigns of G. Wither^k.—*St. John's College*. 12^o.
1623. Solomon's Song, in metre, by H. Ainsworth; no place, no name.—*Lincoln College*. 4^o.
1624. Proverbs, Solomon's Song, and the Epistle to the Romans, chap. viii. v. 18, to 23. Genevan version, with an exposition, by Tho. Wilcocke; London, by J. Haviland.—*Bodleian*. fol.
1627. The Pentateuch, Psalms, and Canticles, translated by H. Ainsworth; London, by J. Bellamie.—*Christ Church*. fol.
1628. Ecclesiastes, by W. Pemble; London.—*Earl of Bridgewater*. 4^o.

ⁱ The two last figures of the date are defaced.

^k Part i. contains metrical translations of many parts of the Old and New Testament. This edition is printed in the Roman letter. There is another of the

same year in black letter. Another, in 18^{mo}, with the tunes, printed for G. W. Another without date, printed by the assigns of G. W. Another without any printer's name.

1629. The first nine chapters of Zachariah, with an exposition, by Wm. Pemble; London, by R. Young.—*Bodleian*; *C. C. College*. 4^o.
1629. Microbiblion, or the Bible's Epitome in verse, by Simon Wastell¹; London, by Robt. Mylbourne.—*Bodleian*. 12^o.
1630. New Test. Rhemish; Antwerp, by James Seldenslach. 12^o.
1632. Ecclesiastes, with an exposition, by Wm. Pemble. 4^o.
- 1632.* Hymns and Songs of the Church, by G. Wither; London, by the assigns of G. Wither.—*Bodleian*. 16^o.
1633. New Test. Rhemish; Rouen? by John Cousturier.—*Jesus College*; *Worcester College*. 4^o.
1633. New Test. Rhemish and authorized English translations, published by W. Fulke; London, by Augustine Matthews.—*Bodleian*; *Sion College*; *Christ Church*; *New College*. fol.
1635. Bible, Douay-Rhemish, 2 vols. Rouen, by John Cousturier.—*British Museum*; *Sion College*; *Radcliffe Library, Oxford*. 4^o.
1635. Ecclesiastes, also Zechariah, chapter i. to ix. with an exposition, by W. Pemble; London, by T. Cotes.—*Bodleian*. fol.
1638. A paraphrase, in verse, upon the Divine poems, by G. Sandys; London, sold at the Bell in St. Paul's Churchyard.—*British Museum*; *Christ Church*; *All Souls College*. fol.
1639. The five books of Moses, the Psalms, and Canticles, translated by H. Ainsworth; London, by M. Parsons.—*Bodleian*; *Sion College*; *Christ Church*. fol.
1642. A metrical paraphrase on the Song of Solomon, by G. Sandys; London, for H. S. and L. W.—*British Museum*. 4^o.
1644. Bible, Genevan; Amsterdam^m.
1644. Revelations, Genevan version, with an analysis: also Daniel, chap. xi. ver 36, to 45. with an exposition, 4^o.

¹ N. B. This is a different work from the year 1623.
that by the same author, noticed under

^m Cited in Mr. Crutwell's list.

by Tho. Brightman; Amsterdam, by T. Stafford.
—*Bodleian*.

1643. } Job, with^ran exposition by Jos. Caryl, 11 vols. Lon- 4^o.
to } don, by H. Overton, &c.—*Balliol College; Mr.*
1666. } *Herbert*.
- A good help for weak memories, being the sum of the 12^o.
Bible in verse, by J. L. title wanting.—*Bodleian*.
1645. Revelations, with a paraphrase by J. Napeir, Lord 4^o.
of Marchistoun; Edinburgh, by Andro Wilson.—
Oriel College.
1648. A paraphrase on the Divine poems, by G. Sandys; 12^o.
London, by O. D.—*Wadham College*.
1649. The Prophesie of Haggai, interpreted by T. Rai- 4^o.
noldes, D. D.; London, for Wm. Lee.—*Bodleian*.
1649. Bible, Royal translation, with the Genevan notes; 4^o.
London, for the Company of Stationers.—*C. C.*
College.
1649. Songs of the Old and New Testament, by Francis 8^o.
Robertsⁿ; London, by T. R. and E. M.—*St.*
John's College.
1651. Solomon's Song, with an exposition, by W. Robo- 4^o.
tham; London, by M. Simmons.—*Bodleian*.
1652. The Lamentations of Jeremiah, in metre; London, 12^o.
for Stephen Bowtell.—*British Museum*.
1653. The Song of Solomon, in metre; London, for R. 12^o.
Smith.—*British Museum*.
1653. Daniel, chap. vii. with a correction of the translation, 4^o.
by W. Aspinwall; London.—*British Museum*.
1653. New Test. with a paraphrase and annotations, by fol.
Henry Hammond^o; London, by J. Flesher.—*Bod-*
leian; Mr. Herbert.
1656. Isaiah, chapter xxxiv. in metre, by Abr. Cowley; fol.
London, by H. Moseley.—*Bodleian*.
1657. Bible, Cambridge; by J. Field P.—*Lambeth*. 8^o.

ⁿ Printed in his "Key to the Bible."

^o The second edition of this work was published in 1659; the third in 16—; the fourth in 1675; the fifth in 1681; the sixth in 1689.

^p The Bibles printed during the time of the Commonwealth have been generally reputed to be full of errors:—In a tract, entitled "The London Printer his Lamentation; or the Press oppressed

1657. Bible, the Dutch version, with annotations, translated fol.
by Theodore Haak, 2 vols. London, by H. Hills.—
Bodleian; New College.
1658. Ecclesiastes, also Zechariah chapter i. to ix. with an fol.
exposition, by Wm. Pemble; Oxford, by H. Hall.
—*Bodleian.*
1661. Job, in lyric verse, by Arthur Brett; London, by R. 12^o.
Gammon.—*Earl of Bridgewater.*
1662. Daniel, his Chaldee visions and his Ebrew, by H. fol.
Broughton; Job, translated with notes; Ecclesi-
astes abridged in a paraphrase; and the Lament-
ations, translated by the same; London, by N.
Ekins.—*Bodleian.*
1662. Bible, with marginal notes by John Canne; no place, 8^o.
no name.—*C. C. College.*
1664. Bible with notes, by the same; Amsterdam. 8^o.
1668. The harmony of the four Evangelists, and their text fol.
methodized, by S. Cradock, B. D.; London, for S.
Thomson and F. Tyton.—*Bodleian.*
1670. The same, by the same; London, by Wm. Miller, fol.
—*University College.*
1672. The Song of Solomon; also the songs of Moses and 12^o.
Deborah, in metre, with a paraphrase on Solomon's
Song, by Arthur Hildersham; London, by T. Mil-
bourn.—*Bodleian.*
1672. Bible, with Genevan notes; Amsterdam, by Stephen fol.
Swart.—*Wadham College.*
1672. Bible, with Genevan notes placed in due order by J. fol.
C.; London.
1675. Scripture-songs of the Old and New Testament metri- fol.
cally translated by F. Roberts P; London, for P.
Parker.—*Bodleian.*

“or over-pressed,” 4^o. 1660, (reprinted in the Harleian Miscellany,) it is said, that Bill and Barker had contrived to get into their possession “ever since the sixth of March 1655. the manuscript copy of the last translation of the Holy Bible in English, attested with the hands of the venerable and learned

“translators in King James’s time.” And that having thus secured themselves from instant detection, they published editions filled with “egregious blasphemies and damnable errata.”

P Printed in his “Key to the Bible.” See the year 1649.

1676. The Divine poems, Job, &c. paraphrased in metre by G. Sandys; London, for Abel Roper.—*Christ Church; Magdalen College.* 8^o.
1676. The Song of Solomon (and the book of Jonah) in metre by T. S.; London, by Francis Smith.—*Bodleian.* 4^o.
1676. Joseph revived, or the vi. last chapters of Genesis metaphras'd by G. Lesly; London.—*Earl of Bridgewater.* 8^o.
1676. } Job, with an exposition by Jos. Caryl, 2 vols. Lon- fol.
1677. } don, by S. Simmons.—*Bodleian; Sion College.*
1677. Bible, with additional parallel texts; Cambridge, by J. Hayes.—*Bodleian.* 4^o.
1678. Bible, with parallel texts, by Anthony Scattergood; Cambridge, by J. Hayes. fol.
1679. Bible, with Genevan notes; Amsterdam, by Stephen Swart. fol.
1679. The same; London. fol.
1679. The Canticles, and some select hymns of the Old and New Testament, paraphrased in verse, by S. Woodford, D. D.; London, for J. Baker and H. Brome.—*British Museum; Bodleian; Sion College; Christ Church.* 8^o.
1679. The harmony of the iv. Evangelists in metre, by Elisha Coles; London.—*Earl of Bridgewater.* 8^o.
1682. The Song of Solomon, paraphrased in metre, by John Lloyd; London, by H. H.—*British Museum.* 8^o.
1683. } Bible, with annotations by M. Poole and others, fol.
1685. } 2 vols. London, by J. Richardson.
1683. New Test. with annotations, and an harmony of the Gospels, by S. Clark; London, by Tho. Simmons.—*Sion College; Mr. Herbert.* 4^o.
1684. Proverbs, chapter i. to x. with a paraphrase, &c. by H. Hammond; London, by Newcomb and Flesher.—*Bodleian.* fol.
1685. New Test. with a paraphrase, by Richard Baxter; London, by B. Simmons.—*Bodleian.* 4^o.
1685. } Bible, with annotations by M. Poole and others, 2 fol.
1688. } vols. London, by R. Roberts.—*Sion College; Wadham College.*

1687. The Canticles in verse, by T. Beverley; London, for 4^o.
the author.—*Sion College*.
- 1688^q. The Song of Solomon in verse, by W. Barton; Lon- 12^o.
don, by J. Heptinstall.—*Bodleian*.
1690. New Test. with annotations by Samuel Clark; Lon- fol.
don, by J. Heptinstall.—*Bodleian*; *Mr. Herbert*.
1690. Old Test. with annotations by the same; London, by
J. Rawlins.—*Bodleian*; *Christ Church*; *Mr. Her-
bert*.
1691. Spiritual Melody, viz. Psalms and Hymns from the 12^o.
Old and New Testament, by Benj. Keach; Lon-
don, for J. Hancock.—*Bodleian*.
1691. The Song of Solomon paraphrased in metre, by Robt. 8^o.
Fleming; London, for John Salusbury.—*Bodleian*.
1691. The design of part of the book of Ecclesiastes in verse, 8^o.
by W. W.^r; London, by J. Knapton.—*Lambeth*.
1691. The Song of the Three Children, by T. Walker, B. D. 4^o.
Cambridge, by J. Hayes.—*Bodleian*.
1693. The sixth chapter of St. John's Gospel, with a para- 8^o.
phrase and notes by Dr. Wm. Clagett^s; London,
by J. Robison and T. Newborough.—*Bodleian*.
1693. St. John's Gospel, chapters i. ii. iii. iv. v. vii. viii. with 8^o.
a paraphrase, &c. by the same; London, by W. Ro-
gers.—*Bodleian*.
1694. The Pentateuch, with annotations by Bishop Kidder, 8^o.
2 vols. London, by J. Heptinstall.—*Bodleian*;
Christ Church.
1695. New Testament, with a paraphrase and notes by R. 8^o.
Baxter; London, for T. Parkhurst and others. 8^o.
- 1696^t. Bible with annotations, by Matthew Poole, &c. Lon- fol.
don, for sundries.—*Bodleian*; *Mr. Herbert*.

^q N. B. Ward's "Errata to the Pro-
testant Bible," printed 1688, in 4^o.
contains certain parts of the Bible in the
Rhemish, Bishops', and present author-
ized versions.

^r i. e. W. Woolaston, author of "The
Religion of Nature." Not being alto-
gether satisfied with this volume, he used
his endeavours to suppress it, and copies
are therefore with difficulty met with.

^s Dr. Clagett had previously published
this sixth chapter in a discourse against
Popery: it was therefore omitted in
the posthumous edition of his works,
published by his brother, who printed
chapters i. ii. iii. iv. v. vii. viii. in this
same year; reprinted in 1699.

^t Reprinted in 2 vols. fol. London,
1700. in 4 vols. Edinburgh, 4^o. 1800.

1698. Bible, with notes, published by John Canne; Lon- 12^o.
don, by C. Bill and the executrix of T. Newcomb.
—*Mr. Tutet.*
1699. Bible, with additional parallel texts, and a chronologi- 4^o.
cal index by Archbishop Tenison and Bishop Lloyd;
London, by C. Bill and the executrix of T. New-
comb.
1700. Bible, with notes, published by John Canne; Lon- 4^o.
don, by C. Bill and the executrix of T. Newcomb.
—*Lambeth.*
1700. Job, the songs of Moses, Deborah, and David; iv. fol.
Psalms, some chapters of Isaiah, and the third
chapter of Habakkuk, paraphrased in metre, by
Sir R. Blackmore; London, for Awnsham and
Churchill.—*British Museum; Bodleian.*
1701. Lamentations, chap. i. in metre, by Mrs. Wharton^u; 8^o.
London, by D. Brown.
1701. Bible, commonly called Bishop Lloyd's, containing fol.
additional marginal references; London, by C. Bill
and the executrix of T. Newcomb.—*Bodleian;*
Lambeth; Blenheim Library.
1702. An harmony of the iv. Evangelists, by W. Whiston; 4^o.
Cambridge, by B. Tooke.—*Bodleian.*
1705. An harmony of the iv. Evangelists, by James Bonnel; 8^o.
London, by Jos. Downing.—*Worcester College.*
1705. St. Matthew, chapter i. ver. 17, 18, 19, and chapter ii. 8^o.
ver. 16. translated by Sir John Cheke^x; London,
for John Wyat.—*Bodleian.*
1706. The four Gospels, Rhemish version, with moral re- 12^o.
flections, translated from the French, by T. W.; no
place, no name.
1706. Proverbs, Ecclesiastes, the Wisdom of Solomon, and 12^o.

^u Printed in a collection of poems. Mrs. Wharton translated also the liiid chapter of Isaiah into verse, and wrote a paraphrase on the Lord's Prayer. See Waller's poems addressed to her on these subjects.

^x Printed by Strype, in the Life of Sir

J. C. Sir John translated the whole of St. Matthew, and the beginning of St. Mark; the original MS. of which is preserved in the library of Bene't College, Cambridge. Strype's Life of Sir John Cheke was reprinted at the Clarendon Press, 1821.

Ecclesiasticus, with a paraphrase; (by Ph. Bedingfield.) London, by Churchill.—*Bodleian*; *C. C. College*.

1707. } The Pentateuch, Job, Psalms, Proverbs, Ecclesi- fol.
 1710. } astes, and Solomon's Song, with observations, by
 M. Henry, 2 vols. London, for T. Parkhurst and
 others.—*Sion College*.
1708. Bible, Genevan γ . fol.
1708. Bible, Royal, with Genevan notes; London, no name. fol.
 —*Lambeth*.
1709. The Song of Solomon, translated by Joseph Stennett; 8°.
 London.—*British Museum*.
1711. The second book of Esdras, translated from the com- 8°.
 mon copy and the Arabic, by W. Whiston; Lon-
 don, for the author.—*Bodleian*.
1711. Bible ζ ; Oxford.—*Mr. Richard Cecil, of Lewes*. 8°.
1711. } New Test. Greek and English, with a paraphrase and 4°.
 to } annotations by Edw. Wells, D. D^a. Oxford, at
 1719. } the Theatre.—*Bodleian*; *Mr. Herbert*.
1715. Bible, authorized text, with Genevan notes; no place, fol.
 no name.—*All Souls College*.
1716. Job, the songs of Moses, Deborah, and David; six 12°.
 Psalms, some chapters of Isaiah, and the third chap-
 ter of Habakkuk, paraphrased in metre, by Sir R.
 Blackmore; London, for J. Tonson.—*Bodleian*.
1717. Bible, 2 vols^b. Oxford, by J. Baskett.—*Bodleian*; *All* fol.
Souls College.
1718. New Test. translated from the Latin Vulgate, by Cor- 8°.
 nelius Nary; no place^c, no name.—*Lambeth*.

γ Cited in Mr. Crutwell's list: qu. if it be the edition next mentioned?

ζ [Remarkable for this mistake in Isaiah, chap. lvii. ver. 12. "I will declare thy righteousness and thy works, for they shall profit thee."] Note by Mr. Tutet, in the list No. 2.

^a For a particular account of the several parts of which this work consists, which is generally bound up in two volumes, see the Appendix I,

^b Called "The Vinegar Bible," from an error in the running title at Luke, chap. xxii. where it is read, "the parable of the vinegar," instead of "the parable of the Vineyard." The Bodleian copy, a present from J. Baskett, is splendidly printed on vellum.

^c Dr. Geddes, in his Prospectus, p. 110. says that it was printed at Dublin,

1719. The same; no place, no name.—*British Museum*; 8°.
Balliol College.
1719. The third chapter of Habakkuk, and David's lamentation over Saul, in verse, by Bishop Patrick; London, by W. Mears.—*Bodleian.*
1719. } The four Gospels, with moral reflections, translated 8°.
to } from the French of Pascal Quesnell, by Richd.
1725. } Russel; London, by T. R. for sundries, 4 vols.
—*Bodleian*; *All Souls' College*; *C. C. College*; *Mr. Herbert.*
1720. The Revelations, literally translated from the Greek, fol.
by Ch. Daubuz, M. A.; London, by B. Tooke.—*Bodleian.*
1722. The fifth book of Esdras, translated by Francis Lee; 8°.
London, by G. James.—*St. John's College.*
1722. New Test. with additional notes and references, by 8°.
Francis Fox, 2 vols. London, for J. Wyatt and
others.—*Bodleian*; *Christ Church.*
1724. Old Test. the common translation corrected, with a 4°.
&c. paraphrase and notes, by Edwd. Wells, D. D^d. Ox-
ford, at the Theatre.—*Bodleian.*
1724. The Song of the Three Children, paraphrased in me- fol.
tre^e; London, by E. Lathbury.—*Bodleian.*
1724. Jonah paraphrased in metre; with poetical para- 12°.
phrases on other parts of Scripture, by Joseph
Mitchell; London, for A. Ward.
1724. Proverbs, chapters vii. and viii. in verse, by Mr. Ward: 8°.
also Job, chapter xxviii. in verse, by Mr. Stirling^f;
London, by J. Peele.—*Bodleian.*
1727. Habakkuk, chap. iii.; part of the xxxviiith and xxxixth 8°.
chapters of Job; and Ecclesiasticus, chapter xliii.
paraphrased in metre, by W. Broome, LL. D.; Lon-
don, by B. Lintot.—*Bodleian.*
1727. The Gospel of St. Matthew, translated according to 4°.

^d For a particular description of the several parts composing this work, see the Appendix, I.

^e By Mark de la Pla, published by

Samuel Wesley.

^f Published in "Poems by Mr. Con-
"canen."

- the French version of MM. Beausobre and Lenfant ;
London, for T. Batley, &c.—*Mr. Herbert.*
1727. Ezechiel, chapters xl. xli. xlii. translated from the 8°.
Septuagint: also parts of the second book of Es-
dras, and the third book of the Maccabees, by
W. Whiston §; London, for the author.—*Christ
Church.*
- 1728^h. The first Epistle to the Corinthians, translated by
Zach. Pearce.
1729. New Test. Greek and English, [translated by W. 8°.
Mace,] 2 vols. London, by J. Roberts.—*Bodleian ;
New College ; Mr. Herbert.*
1730. New Test. according to the ancient Latin edition, 4°.
translated by Wm. Webster; with remarks from
the French of Father Simon, 2 vols. London, by J.
Pemberton.—*Bodleian ; St. John's College ; C. C.
College ; Mr. Herbert.*
1730. New Test. translated from the Latin Vulgate by R. 8°.
Wetham, with annotations, 2 vols. no placeⁱ, no
name.—*Mr. Herbert.*
1731. New Test. translated by Wicliffe, published by John fol.
Lewis; London, for T. Page and W. Mount.—
*Bodleian ; All Souls College ; Dr. Ducarel ; Mr.
Herbert.*
1735. Joel, translated, with a paraphrase, by Dr. S. Chand- 4°.
ler; London, for J. Noone.—*Bodleian.*
1736. Isaiah, chap. lx. with part of Deuteronomy, chap. 8°.
xxviii. in verse, by Jo. Burton, B. D.; Oxford, at
the Theatre.—*Rev. H. Cotton.*
1738. New Test. Rhemish; London, by W. Rayner.— fol.
Mr. Herbert.
1739. New Test. with a paraphrase and notes, by Ph. Dod- 4°.
dridge, 3 vols. London, by J. Wilson.—*Christ
Church.*

§ To be found in the first volume of
"Authentic Documents."

^h See the preface to the edition of
1777, where it is said that *twelve copies*

only were printed in this year.

ⁱ Probably printed at Douay. The
second volume is dated 1733.

1740. Genesis, translated by John Lookup. 8°.
1741. The Gospel of St. Matthew translated by Daniel Scott, with notes; London, by J. Noon.—*Bodleian*; *All Souls College*; *Mr. Herbert*. 4°.
1743. } Bible, with an exposition, in which several mis-trans- fol.
 1745. } lations are rectified, by J. Marchant, 2 vols. Lon-
 don: vol. i. for the author, 1743; vol. ii. for R.
 Walker, 1745.—*Bodleian*.
1745. The primitive New Test. by W. Whiston; London 8°.
 and Stamford, for the author.—*Bodleian*; *Mr. Her-
 bert*.
1745. } New Test. with a paraphrase and notes by Ph. Dod- 4°.
 1759. } dridge, 6 vols. London.—*Mr. Herbert*.
1746. Genesis translated by J. Bland; London, for the au- 4°.
 thor.—*Mr. Tutet*.
1747. Habakkuk, chapter iii. in verse, by G. Costard; Ox- 8°.
 ford, at the Theatre.—*All Souls College*.
1747. The Epistle to the Romans, by J. Taylor, second 8°.
 edition; London, for J. Waugh.
1748. New Test. by Fr. Fox, second edition, 2 vols. Lon- 8°.
 don, for T. Payne.—*Balliol College*.
1749. New Test. translated by John Heylyn, 2 vols^k. Lon- 4°.
 don, for Tonson and Draper.—*Bodleian*; *New Col-
 lege*; *All Souls College*.
1749. The last words of David, 2 Sam. chap. xxiii. translated, 4°.
 with notes, by R. Gray; London, by Wm. Bowyer,
 —*Bodleian*.
1750. The iv. Gospels harmonized and reduced into one, by 8°.
 Arthur Hele; Reading, for the author.—*All Souls
 College*.
1750. New Test. Rhemish; no place. 8°.
1750. Bible, Rhemish, 4 vols. London.—*Bodleian*; *Mr.* 8°.
Herbert.
1750. The Song of Solomon, in blank verse; also part of 8°.
 Psalm xlv. the song of Moses, and David's lament-
 ation over Saul; with notes, by J. Bland; London,
 by J. Wren.—*Bodleian*.

^k Under the title of "Theological Lectures." N. B. The second volume did not appear till 1761.

1751. The Song of Solomon, in verse, (anonymous); London, for A. Millar ¹.—*Balliol College*. 8^o.
1752. New Test. Rhemish; no place, no name.—*Lambeth*; *Mr. Herbert*. 8^o.
1752. The Epistles to the Romans and Galatians, with a paraphrase, by T. Edwards; London, by W. Bowyer.—*Bodleian*. 4^o.
1752. The Song of Solomon in metre, with a paraphrase, by R. Erskine; Glasgow, by J. Newlands.—*Bodleian*. 12^o.
1753. Job's hymns, or a book of Songs on the book of Job, by the same; Glasgow, by J. Newlands.—*Bodleian*. 12^o.
1753. The Song of Deborah, and David's lamentation over Saul, in metre, with notes, by W. Green; Cambridge, by J. Bentham. 4^o.
1754. The Epistle to the Romans, with a paraphrase and notes, by Jo. Taylor, third edition; London, for J. Waugh and Fenner.—*Bodleian*. 4^o.
1755. The prayer of Habakkuk, the prayer of Moses, and Psalm cxxxix. with notes, by W. Green; Cambridge, by J. Bentham. 4^o.
1755. New Test. with notes, by J. Wesley; London, by W. Bowyer.—*Mr. Herbert*. 4^o.
1756. Job, translated, with notes, by Tho. Heath; London, for A. Millar.—*Bodleian*. 4^o.
1760. Bible, with notes, by S. Clarke; London, by J. Fuller.—*Mr. Herbert*. fol.
1760. Ecclesiastes translated, with a paraphrase and notes, by A. V. Desvoeux; London, for G. Hawkins.—*Bodleian*. 4^o.
1760. New Test. translated by Ph. Doddridge, with a paraphrase and notes, fourth edition, 6 vols. London, for Rivington and Fletcher.—*Bodleian*. 4^o.
1761. David's lamentation over Saul; Ecclesiastes, chap. xii. ver. 1. to 7; Proverbs, chap. xxxi.; Nathan's parable; and the song of Deborah, in verse, by T. Fawkes; London, for the author.—*Rev. H. Cotton*. 8^o.

¹ The full title is, "A Dissertation on the Song of Solomon, with the original text divided according to the metre, and a poetical version."

1761. Divers parts of the Holy Scriptures done into English, chiefly from Dr. Mill's Greek copy, with notes; London, for T. Piety.—*Lambeth; Balliol College.* 8°.
1762. The British Bible, illustrated with notes, in a manner entirely new, by James Millar; London, by James Dixwell. fol.
1763. The prophecies of Jacob and Moses, translated, with notes, by D. Durell; Oxford, at the Clarendon Press.—*Bodleian.* 4°.
1763. The first three chapters of Genesis, translated, with notes, by Abr. Dawson; London, by Field.—*Bodleian.* 4°.
1763. An harmony of the iv. Gospels, with a paraphrase and notes, by J. Macknight, second edition; 2 vols. London, for W. Strahan and others.—*Bodleian.* 4°.
1764. Bible, translated by Anthony Purver, with notes; 2 vols. London, by Richardson.—*British Museum; Bodleian; Lambeth; All Souls College.* fol.
1764. New Test. translated, with notes, by Rich. Wynne, A. M. 2 vols. London, for Dodsley.—*Bodleian.* 8°.
1764. Bible and New Test. Rhemish, corrected by Dr. Chaloner, 5 vols. 12°.
1764. The Song of Solomon, translated, with a commentary, &c. (by Bishop Percy;) London, by R. Dodsley.—*Christ Church; Tho. Astle, Esq.*
1765. A paraphrase on Solomon's Song; also Scripture Songs, containing a new version of the Song of Solomon, with other poetical parts of the Bible, in verse, by Ralph Erskine; Glasgow, by R. Urie.—*Bodleian.* fol.
1765. Ecclesiastes, paraphrased in blank verse; London, for the author.—*Bodleian.* 4°.
1765. Bible, with notes, by John Wesley, 3 vols. Bristol. 4°.
1765. New Test. Dr. Doddridge's translation, revised; 2 vols. London, for Rivington.—*Bodleian; Lambeth.* 12°.
1765. Bible, with notes, by Sam. Clarke; Glasgow. fol.

1766. Isaiah, chapters xxxiv. xxxv. paraphrased in verse ^m; 8°. London, for J. Dodsley.
1768. New Test. a liberal translation, by E. Harwood, 8°. 2 vols. London, for T. Becket and others.—*Bodleian*; *Lambeth*.
1768. New Test. with notes, by John Wesley; Bristol, by W. Pine.—*Bodleian*. 4°.
1769. Bible with new marginal references ⁿ; Oxford, by fol. Wright and Gill.—*Bodleian*; *Pembroke College*; *Worcester College*.
1769. The same; Oxford, by Wright and Gill.—*British Museum*; *Christ Church*. 4°.
1769. Bible, with annotations; Birmingham, by J. Baskerville. fol.
1769. Bible, with annotations differing from those of the preceding edition; Birmingham, by Boden and Adams. fol.
1770. New Test. translated according to the present idiom of the English tongue, by J. Worsley; London, for T. Cadell.—*Bodleian*. 8°.
1771. Job, in verse, with remarks, by Tho. Scott; London, by W. Strahan.—*Bodleian*. 4°.
1772. Bible, with notes; Birmingham, by J. Baskerville. fol.
1772. Genesis, chapters iv. v. translated, with notes, by Abr. Dawson; London, for T. Cadell and J. Johnson.—*Bodleian*. 4°.
1772. Critical remarks [in which are given new translations] on Job, Proverbs, Psalms, Ecclesiastes, and Canticles, by D. Durell, D. D.; Oxford, at the Clarendon Press.—*Bodleian*. 4°.
1772. New Test. Rhemish; London, no name.—*Bodleian*. 8°.
1773. Job, in verse, with notes, by Tho. Scott, second edition; London, by Buckland. 8°.
1773. The Pentateuch, Joshua, Judges, and four books of 4°.

^m Published in Dodsley's Collection of Poems, vol. v.

ⁿ Edited by Dr. Blayney. It is usually known by the name of the Standard

Edition. The folio edition is very scarce, owing to the destruction of a large part of the impression by a fire in the warehouse in London.

- Kings, translated by Julius Bates; London, for Faden and others.—*Bodleian*.
1774. Bible, Hebrew and English, with notes, and corrections of the English version, by Dr. A. Bailey, 4 vols. London, for Cox and Biggs.—*British Museum*; *Rev. W. Tooke*. 8°.
1776. Isaiah, chapters lii. liii. translated, with notes, by W. Green; Cambridge, by J. Archdeacon.—*Christ Church*. 4°.
1777. The first Epistle to the Corinthians, translated by Bishop Pearce^o, 2 vols. London, for T. Cadell.—*Bodleian*. 4°.
1778. Isaiah, translated, with notes, by Bishop Lowth; London, for J. Dodsley.—*Bodleian*. 4°.
1778. Bible, the self-interpreting, with marginal references, a paraphrase, notes, &c. by J. Brown^p, 2 vols. Edinburgh.—*British Museum*. 4°.
1780. An harmony of the Evangelists, with a paraphrase, by J. Priestley, LL. D.; London, for J. Johnson.—*Bodleian*. 4°.
1781. Translations and paraphrases, in metre, of several passages of Scripture, by a Committee of the General Assembly of Scotland; Edinburgh, by J. Dickson.—*Sion College*. 8°.
1781. The first Epistle to the Thessalonians, translated by G. Wakefield^q. 4°.
1781. Poetical parts of the Old Testament translated, with notes, by Wm. Green; Cambridge, by J. Archdeacon.—*Bodleian*; *Christ Church*; *All Souls College*. 4°.
1781. The Song of Solomon, in metre, with critical notes, by Ann Francis; London, for Dodsley.—*Bodleian*. 4°.
1781. Ecclesiastes translated, with a paraphrase and notes, 8°.

^o With this book ends Mr. Tutet's second list. The following note is subjoined: "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 edi-

tions from any in this list."

^p Reprinted at London in 1791, 2 vols. 4°.

^q Published as a specimen of a new translation of the New Testament. See the Preface to his version of St. Matthew's Gospel, 1782.

- by Stephen Greenaway^r, A. B.; Leicester, by J. Ireland.—*Rev. H. Cotton.*
1782. The Gospel of St. Matthew translated, with notes, 4^o.
by G. Wakefield; Warrington, by W. Eyres.—*Bodleian.*
1784. Exodus, translated, with notes, by W. Hopkins; 4^o.
London, for J. Johnson.—*Bodleian.*
1784. Jeremiah, translated, with notes, by B. Blayney, 4^o.
D. D.; Oxford, at the Clarendon Press.—*Bodleian.*
1784. Isaiah, chapter lii. verse 13, to liii. verse 12, trans- 8^o.
lated, with notes^s, [by M. Dodson.]—*Bodleian.*
1785. Isaiah, chapter i. to xii. translated with notes^s, [by M. 8^o.
Dodson.] London, sold by J. Johnson.—*Bodleian.*
1785. Bible, with notes by Bishop Wilson, additional mar- 4^o.
ginal references, various readings, &c. by Rev. Cl. Crutwell^t, 3 vols. Bath, by R. Crutwell.—*Bodleian.*
1785. The Minor Prophets translated, with notes, by Arch- 4^o.
bishop Newcome; London, for J. Johnson.—*Bodleian.*
1785. Isaiah, versified by G. Butt, A. M.; London, for T. 8^o.
Cadell.—*Bodleian.*
1786. The Song of Solomon translated, with notes, by B. 4^o.
Hodgson; Oxford, at the Clarendon Press.—*Bodleian.*
1786. Genesis, chapters vi. to xvii. translated, with notes, 4^o.
by A. Dawson; Norwich, by Chase.
1787. The Epistles to the Thessalonians translated, with 4^o.

^r This singularly-executed volume consists of three parts; the two former of which, originally sold for one penny, and threepence, are rarely to be met with. Lowndes, the bookseller, of Bedford-street, Covent Garden, of whom I purchased this book in 1819, assured me, that although he was one of the publishers, it was the only complete copy which he had ever seen. Besides Ecclesiastes, it contains translations of 2 Samuel, chap. xxiii. ver. 1 to 7. Isaiah, chap. viii. ver. 20, 21, 22; chap. ix. ver. 1 to 5.

Also Psalm xxvii. in prose and verse.

^s Printed in a volume, entitled, "Commentaries and Essays, published by "The (Unitarian) Society for promoting "the knowledge of the Scriptures."

^t This edition contains the third book of the Maccabees, newly translated by the editor, which book had not appeared in an English Bible since Edmund Becke's edition of 1551. The original MS. of Bishop Wilson is now preserved in the Bodleian Library.

notes, by J. Macknight, D. D.; London, for the author.—*Bodleian*.

1787. Exodus, chap. xi. xv. Deuteronomy, chap. xxxii. 8^o.
Numbers, chap. xxi. Judges, chap. v. 2 Samuel,
chap. xxiii. translated by B. Kennicott ^u; Oxford,
for D. Prince.—*Bodleian*.
1788. Ezechiel translated, with notes, by Archbishop New- 4^o.
come; Dublin, by R. Marchbank.—*Bodleian*.
1788. Genesis, chap. i. Exodus, chap. xiii. xiv. being a spe- 4^o.
cimen of a new translation, by Alexander Geddes,
LL. D ^x. London, by R. Faulder.
- 1788 ^y. The Gospel of St. Matthew, a new version, by MM. 8^o.
Beausobre and Lenfant; Cambridge, by J. Arch-
deacon.
1788. Proverbs translated, with notes, by B. Hodgson; Ox- 4^o.
ford, at the Clarendon Press.—*Bodleian*.
1789. The Pentateuch translated, with a comment, by Isaac 4^o.
Delgado; London, for the author.—*Bodleian*.
1789. The Revelations translated, with notes, by W. Cooke; 8^o.
Yarmouth, by Downes and March.—*Bodleian*.
1789. The Acts of the Apostles translated, with notes, by 8^o.
Jo. Willis; London, for T. Payne.
1789. The iv. Gospels translated, with notes, by Dr. Camp- 4^o.
bell ^z, 2 vols. London, for Strahan and Cadell.—
Bodleian.
1790. Ecclesiastes, translated, with notes, by B. Hodgson; 4^o.
Oxford, for D. Prince.—*Bodleian*.
1790. Isaiah, translated, with notes, by a layman, (M. Dod- 8^o.
son;) London, for J. Johnson.—*Bodleian*.
1791. Isaiah, Bishop Lowth's version, with preliminary ob- 8^o.
servations, by Jo. Smith, D. D.; London, by C. Pa-
ramore.—*Sion College*.
1791. New Test. translated by Gilbert Wakefield, 3 vols. 8^o.
London, by J. Deighton.—*Bodleian*.

^u Printed in his "Remarks on select
" Passages of the Old Testament."

^z N. B. These portions are in the *first*
edition of Dr. Geddes' proposals for his

new version of the Bible.

^y Reprinted in 1806, in 8^o; again in
1816, 8^o; again in 1819, 8^o.

^x Reprinted 1812, in 8^o.

1792. Daniel, translated, with notes, by T. Wintle; Oxford, 4^o.
for J. Cooke.—*Bodleian*.
The Song of Deborah, translated, with notes, by 4^o.
Stephen Weston; Exeter, by Payne; no date.
1792. Bible ^a; Oxford, at the Clarendon Press.—*Rev. H. Cotton*. 8^o.
1792. Bible, (*i. e.* Genesis to Ruth,) translated, with various 4^o.
readings, notes, &c. by Al. Geddes, 2 vols ^b. Lon-
don, for R. Faulder.—*Bodleian*.
- 1793^c. Isaiah, by Bishop Lowth; Perth, by R. Morrison.—
Rev. Dr. Laurence, Oxford.
1794. Old Testament, corrections of various passages in the 8^o.
English version, by W. H. Roberts, D. D. Lon-
don, by J. Nichols.—*Bodleian*.
- 1795^d. New Test. translated by Gilbert Wakefield, 2 vols. 8^o.
London, by G. Kearsley.
1795. New Test. translated by T. Haweis, LL. B.; London, 8^o.
by T. Chapman.—*Bodleian*.
1795. All the Apostolic Epistles translated, with a commen- 4^o.
tary and notes, by J. Macknight, D. D. 4 vols.
Edinburgh, for the Author.—*Bodleian*.
1796. New Test. an attempt towards a revised translation, 8^o.
by Archbishop Newcome, 2 vols. Dublin, by J.
Exshaw.—*Bodleian*.
1796. Job, an improved version, with notes, by C. Garden, 8^o.
D. D.; Oxford, for J. Cooke.—*Bodleian*.
1796. Jonah, translated, with notes, by G. Benjoin; Cam- 4^o.
bridge, by J. Burges.—*Bodleian*.
1797. Zechariah, translated, with notes, by B. Blayney; 4^o.
Oxford, for J. Cooke.—*Bodleian*.
1798. New Test. translated, with notes, by Nathan Scarlett 8^o.
and others; London, for Rivingtons ^e.—*Bodleian*.

^a Remarkable for a mistake in St. Luke, chap. xxii. 34. where St. *Philip* instead of St. *Peter*, is named as the disciple who should deny Christ.

^b The second volume was published in 1797; to these was added, in 1810, a volume of "Critical Remarks."

^c The third edition was published in London, 1795, 8^o.

^d The second edition, with improvements.

^e There is an edition of the same year in 12^o.

1800. An harmony of the Epistles, by P. Roberts, M. A. 4^o.
Cambridge, by J. Burges.—*Bodleian*.
1801. The Song of Solomon, translated, with notes, by 8^o.
Tho. Williams; London, for T. Williams.
1801. Hosea, translated, with notes, by Bishop Horsley; 4^o.
London, by J. Nichols.—*Bodleian*.
1803. A new translation of various controverted passages of 8^o.
the Old and New Testament, by R. Tomlinson;
London, for W. Baynes.—*Bodleian*.
- 1803^f. The English Diatessaron, with notes, by R. Warner.
1803. The same, by T. Thirlwall; London, for J. Spragg. 8^o.
—*Sion College*.
1803. The Song of Songs, or sacred Idylls, translated, with 8^o.
notes, by J. M. Good; London, by G. Kearsley.—
Bodleian.
1804. Hosea, translated, with notes, by Bishop Horsley^g; 8^o.
London, by J. Hatchard.—*Bodleian*.
1805. Job, metrically arranged, translated by Joseph Stock, 4^o.
Bishop of Killala^h; Bath, by R. Crutwell.—*Oriel
College*.
1805. Ezra and Nehemiah, translated by — Browne. 8^o.
1805. The Revelations, translated, with notes, by J. C. 8^o.
Woodhouse; London, for J. Hatchard.—*Bod-
leian*.
1805. Selections from the New Testament, according to the 8^o.
most approved modern translations, by Theophilus
Browne; London, by W. Vidler.—*Bodleian*.
1805. The Epistle to the Galatians, being a specimen of a 4^o.
new version of the New Testament, with notes,
(anonymous;) London, by T. White.—*Bodleian*.
1806. The Song of Deborah, in verse, by R. Cumberlandⁱ; 4^o.
London, for Lackington and Co.—*Bodleian*.
1807. New Test. or the New Covenant according to Luke, 8^o.

^f Reprinted at Bath, in 1819.

^g The second edition, corrected, with additional notes.

^h The authorized version accompanies this translation.

ⁱ Printed in "Memoirs of R. Cum-

berland." The author there says that he had versified several selected passages from the Old and New Testament, but that this was the only one which remained among his papers.

- Paul, and John; published in conformity to the plan of the Rev. E. Evanson, M. A.; London, for J. Johnson.—*Bodleian*.
1808. New Test. an improved version^k, on the basis of Archbishop Newcome's translation, with notes; London, by J. Johnson.—*Bodleian*. 8°.
1808. Diatessaron, translated by R. Thomson; London, by T. Hamilton. 8°.
1809. The Minor Prophets, translated by Archbishop Newcome, with additional notes; Pontefract, by B. Boothroyd.—*Bodleian*. 8°.
1810. Job, translated by Elizabeth Smith^l; Bath, by R. Crutwell.—*Bodleian*. 8°.
1810. New Test. translated by John Wicliffe^m; London, by T. Hamilton.—*Bodleian*. 4°.
1810. Jeremiah and the Lamentations, translated by Dr. Blayney, with notes. 8°.
1810. Job, chapter xli. translated by W. Vansittart, M. A. Oxford, at the University Pressⁿ.—*Bodleian*. 8°.
1812. Job, literally translated, with notes, by J. M. Good; London, for Black and Co.—*Bodleian*. 8°.
1812. New Test. a modern, close, and literal translation, with notes; London, by J. Stockdale.—*Bodleian*. 4°.
1812. Esther, chapter x. to xvi. literally translated from an Indian Hebrew MS. by Tho. Yeates; Cambridge, by J. Smith.—*Bodleian*. 4°.
1813. An harmony of the iv. Gospels, with notes, by Jo. Chambers; Retford, by E. G. Woodhead.—*Bodleian*. 8°.
1813. Bible, Douay, Dr. Challoner's text, with notes, by Tho. Haydock, 2 vols. Manchester, by T. Haydock. fol.
1815. Hymns and Songs of the Church, by G. Wither; London, by T. Bensley^o.—*Bodleian*. 12°.
1815. Bible, translated after the Eastern manner, with a 4°.

^k An Unitarian version.

^l Edited, with a preface and annotations, by the Rev. F. Randolph.

^m Edited by the Rev. H. H. Baber.

ⁿ Published in a sermon preached before the University of Oxford.

^o Edited by Sir S. Egerton Brydges.

- commentary, by J. M. Ray; Glasgow, for R. Hutchinson and others.—*Bodleian*.
1815. Ecclesiastes, chapter i. to v. paraphrased in verse, by Henry Earl of Surrey; London, for Longman and Co.—*Bodleian*. 4°.
1816. The Epistles, translated by Dr. Macknight, 6 vols. London, for Longman and Co^p. 8°.
1816. New Test. translated, and the Gospels arranged in harmony, by W. Thomson, M. A. 3 vols. Kilmarnock, by H. Crawford.—*Bodleian*. 8°.
1817. Bible, an improved version, with notes, by B. Boothroyd; Pontefract. 4°.
1817. Bible, with a selection of notes, published under the direction of the Society for promoting Christian Knowledge, 3 vols. Oxford, at the Clarendon Press^q.—*Bodleian*. 4°.
1817. The Song of Solomon, in the poetic form, by W. Davidson; London, for the author.—*Bodleian*. 8°.
1818. Bible, translated, with notes, by John Bellamy^r; London, for Longman and Co.—*Bodleian*. 4°.
1818. New Test. Rhemish, reprinted from the edition of 1582. 12°.
1820. The second apocryphal book of Esdras, translated from the Ethiopic version, by the Rev. R. Laurence, LL. D.; Oxford, for the author.—*Bodleian*. 8°.

^p Reprinted 1820. ^q At present in course of republication at Cambridge.

^r Parts 1 and 2 have appeared.

EDITIONS

OF THE

PSALMS IN ENGLISH,

FROM 1505 TO 1820.

1505. **T**HE fruytful saynges of Davide, in the seven penitential Psalms, [by Bishop Fysher ^a]; London, by R. Pynson.—*Hunterian Museum, Glasgow; the late Mr. Ratcliffe.* 4^o.
1508. The same; London, by Wynken de Worde.—*Public Library, Cambridge; St. Paul's.* 4^o.
1509. The same; London, by Wynken de Worde.—*British Museum.* 4^o.
1510. The same; London, by R. Pynson.—See *Dibdin's Ames*, vol. ii. p. 427. 4^o.
1519. The same; London, by John Daye ^b.—*The late Mr. Ratcliffe.* 4^o.
1525. The same; London, by Wynken de Worde.—*Christ Church.* 4^o.
1529. The same; London, by Wynken de Worde.—*Mr. Johnes, of Hafod.*
1530. The Psalter, translated from the Latin version of Fe-line, (*i. e.* Martin Bucer;) Argentine, by Francis

^a The seven Psalms, with certain others, and also portions of the Gospels and of the Old Testament, are found in the various editions of the Salisbury Primer in English.

^b Here must be *some* mistake: either

there is no such edition, or John Daye was not the printer; at least we have no knowledge of any other work from his press so early by fifteen or sixteen years. The citation is from Mr. Tutet's list.

- Foxe^c.—*British Museum; Public Library, Cambridge.*
1534. The Psalter, translated from the Latin, by Geo. Joye; 24^o.
Antwerp, by Martin Emperowre.—*Public Library, Cambridge; Mr. Herbert.*
- A paraphrase on the Psalms, by Jo. Campensis; 8^o.
London, by T. Gibson; no date.—See *Dibdin's Ames*, iii. p. 401.
1535. The same; to which is added Ecclesiastes; no place, 24^o.
no name.—See *Herbert*, p. 1546.
1534. Psalm li. with an exposition, by Hierome of Ferrarye; London, by John Byddel.—*Dr. Lort.* 8^o.
1535. The same; London, by J. Byddel^d.—*Bodleian.* 4^o.
1536. Psalms li. and xxx. with an exposition, by Hierome of Ferrarye; Rouen, no name.—*Queen's College.* 4^o.
1537. Psalm xxii. with an exposition, by Miles Coverdale; 16^o.
Southwark, by J. Nicolson.—*Bodleian.*
1538. Psalms li. and xxx. with an exposition, by Hierome of Ferrarye; Parys, no name.—*Bodleian.* 8^o.
- 1539.* The same; London, by Jhon Mayler.—*Bodleian.* 8^o.
1540. The Psalter, Latin and English, the English translated from the Vulgate; London, by R. Grafton.—*St. Paul's; Mr. Herbert.* 8^o.
1541. Psalms li. and xxx. with an exposition, &c. London, 8^o.
by Tho. Petyt.—*Bodleian.*
1542. The same; London, by W. Bonham.—*St. Paul's.* 4^o.
1542. David's harpe newelye strynged, &c. by Theodore Basille^e; London, by J. Mayler.—*Mr. Herbert.* 8^o.

^c "Foxe," not "Foye," as written by Waterland to Lewis, and repeated after him by all who have followed or quoted Lewis. For a description and specimen, see the Appendix. A transcript of Psalm xcvi. from this edition, and from George Joye's, of 1534, will appear in vol. x. of Dr. Waterland's works, now printing at the Clarendon Press.

^d This exposition is frequently attached to editions of the Salisbury Primer. In

the present instance it is so. I have conjectured Byddel to be the printer of this edition, which is imperfect at the end, as it agrees in some particulars with one printed by him in 8^o. in the same year, of which an account is given in *Dibdin's Ames*, iii. p. 389.

^e Containing Psalms cxv. and cxlv. Theodore Basille was a name assumed by Thos. Becon. See this treatise reprinted in his Works, 2 vols. fol. 1564.

1543. The same ; London, by John Gowghe.—*Mr. Herbert.* 8^o.
1543. Psalms li. and xxx. with an exposition, &c. London, 4^o.
by Tho. Petyt.—*Bodleian.*
1546. The same ; London, by J. Hertforde.—See *Dibdin's* 4^o.
Ames, iii. p. 557.
- The same ; London, by J. Hertforde, no date.—See 4^o.
Dibdin's Ames.
1544. Psalms or prayers taken out of Holy Scripture ; Lon- 12^o.
don, by Tho. Berthelet.—*Exeter College*^f.
1548. Psalm xiv. in verse, by Queen Elizabeth ^ε ; no place,
no name.—*In the Malone collection.*
1549. The Psalms, in metre, by Thomas Sterneholde ^h ; 12^o.
London, by Edw. Whitchurch.—*Dr. Farmer.*
- The Psalter, translated from the Latin version of 12^o.
Feline, (*i. e.* M. Bucer) ; no place, by Edw. Whit-
church ; no date.—*British Museum ; St. Paul's.*
- The Psalter, according to the Great Bible ; London, 4^o.
by Humphry Powell, for Edw. Whitchurch ; no
date.
- Psalms li. and xxx. with an exposition, &c. London,
by John Hertforde, no date.—*Christ Church.*
1549. The Psalter, in metre, translated by Robt. Crowley ; 4^o.
London, by Robt. Crowley.—*Brasen Nose College.*
1549. The vii. penitential Psalms, translated by Sir Tho.
Wyatt ⁱ ; London, by Richard Tottell.—*Emanuel*
College, Cambridge.

^f This copy is printed on vellum.

^ε At the end of a book, entitled, “A
“godly medytacyon of the Christen
“sowle, &c. compyled in frenche, by
“Ladye Margarete, Quene of Naverre.”
Of this edition, which was printed abroad,
a single copy only is known. The Psalm
is reprinted in Parke's edition of the
Royal and Noble Authors of Great Bri-
tain, 8^o. 1806.

^h The title at full length is, “All
“such Psalmes of David as Thomas
“Sterneholde, late grome of the kynges
“maiestyes robes, did in his lyfe tyme
“drawe into Englysshe metre.” It con-

tains 51 Psalms, (according to Dibdin,
but ‘qu?’) and is considered to be the
first edition ; but yet is in all probability
posterior to one without date, by the
same printer ; inasmuch as this last con-
tains only 19 Psalms instead of 51, and
in the title Sterneholde is spoken of as
then alive : being called “*grome*,” not
“*late grome*,” &c. This latter edition
was in Mr. Herbert's possession—both
of them are exceedingly rare. See Dib-
din's *Ames*, iii. pp. 494. 495.

ⁱ Reprinted in Sir Thomas Wyatt's
Works, 1816, 4^o.

1549. The same; London, by Tho. Raynold and John Har- 8^o.
ryngton.—See *Warton's History of English Poetry*,
vol. iii. p. 39.
- Goostly Psalmes and spiritual songes, drawn out of 4^o.
the holy Scripture, (in verse,) by Miles Coverdale,
with notes ⁱ; London, by John Gowghe, no date,
—*Queen's College*.
1549. The Psalter according to the Great Bible; Canter- 4^o.
bury, by John Mychell.—*Dr. Lort*.
1550. The same; Canterbury, by John Mychell.—See *Her-* 4^o.
bert, p. 1452.
1550. Certaine Psalms in metre, by W. Hunnis and others ^k; 8^o.
London, by the widow of John Hertforde.—See
Warton's History of English Poetry, iii. p. 180.
1551. Psalmes of David in metre by T. Sterneholde, to 16^o.
which are added vii. others by J. H. *i. e.* John Hop-
kins ^l.—London, by Edw. Whitchurch ^m.—*Bod-*
leian.
- The same; a different edition, but *nearly similar*, im- 16^o.
perfect.—*Bodleian*.
1552. The same; London, by Edw. Whitchurch.—*Sir John* 12^o.
Hawkins.
1552. Psalms xxiii. and cxxx. in metre [by John Bale?]; 8^o.
London, by John Daye.—*Mr. Herbert*.
1553. The Psalter according to the Great Bible; London, 16^o.
(by R. Grafton?)

ⁱ The full title of this extremely rare and utterly unnoticed volume is as follows: “Goostly psalmes and spiritual songes drawn out of the holy Scripture, for the comfort and consolacyon of such as love to rejoyse in God and his worde.” See a particular description of the book, and a specimen of the versification, in the Appendix, G. and H.

^k Besides this work, Warton affirms that he had seen Hunnis' Abridgement, or brieve Meditations on certain of the Psalms, in metre, printed by Robert Wyer, in 4^o.

^l The full title is similar to that of the edition of 1549. The volume contains 37

Psalms by Sterneholde, to which Hopkins the editor has added seven of his own: concerning these he speaks with great modesty; not deeming “them in any parte to bee compared with his [Sterneholde's] most exquisite dooynges. But for that they are fruitfull, although they bee not fine: and comfortable unto a Chrystian minde, although not so pleasaunt in the mouth or eare.” For the gradual alterations in this version see Appendix, G.

^m Herbert mentions an edition, printed by the widow of John Harrison, in 1550, but gives no authority.

1553. Certaine Psalms selected out of the Psalms of David, 12^o. and drawn into Englyshe metre, with notes, &c. by F. S. [*i. e.* Francis Segar;] London, by William Seres.—*Sir John Hawkins*.
1555. The vii. penitential Psalms, by Bishop Fisher; London, by Tho. Marshe.—*Bodleian; St. Paul's; All Souls College*.
1556. Psalmes or prayers taken out of holy Scripture; Londini, no name.—*St. Paul's*.
1556. Fifty-one Psalmes in metre; whereof xxxvii. were made by T. Sterneholde, and the rest by others; conferred with the Hebrewes, and corrected, &c. with musical notes; Geneva, by J. Crespin.—*Bodleian*.
1558. Psalm xciv. in metre, by W. Ketheⁿ; Geneva, no name.—*Bodleian*.
1559. The book of psalms and godly prayers; Geneva, by Rowland Hall^o.—*Earl of Bridgewater*.
1560. The Psalter according to the Great Bible; London, by William Seres.—*Mr. Herbert*.
1560. The same; London, by Rich. Jugge.—*Mr. Herbert*.
1561. Eighty-seven Psalms in metre, by T. Sterneholde and others; no place, no name.—See the *Censura Literaria*, vol. i. p. 71.
1561. Psalmes, in metre, with notes; Geneva, by Zacharie Durand.—*St. Paul's*.
- The Psalter in metre, with an argument and collect to each Psalm, [supposed by Archbishop Parker,]^p London, by John Daye, no date.—*Bodleian; Lambeth; Brasen Nose College; Christ Church, Canterbury; Mr. Herbert*.
1563. The whole Psalms, with notes, in iv. parts^q; London, by John Daye.—*Brasen Nose College*.

ⁿ Printed at the end of J. Knoxe's Appellation from the Scotch Bishops.

^o Herbert, p. 943, mentions the Psalter with marginal notes, printed in 1559 by Henry Denham, but gives no authority.

^p It has been generally maintained that this book was not printed for sale; but

that the few copies of it, which are now found, were presents from the Archbishop to his friends. For a specimen of this performance, see Appendix, G.

^q "Set forth for the encrease of vertue and abolishing of other vayne and triflyng ballades." The volumes, for each

1564. The Psalms by Sterneholde, &c. accompanied by the Form of Prayers, &c. received by the Church of Scotland; Edinburgh, by Robt. Lekpreuik^r.—*C. C. College.* 8^o.
1564. The first parte of the Psalmes by T. Sterneholde, &c. conferred with the Hebrew, with apte notes; London, by John Daye.—*Sir John Hawkins; Dr. Percy.* 12^o.
1569. Psalms by Sterneholde, &c. conferred with the Ebrue, with notes; Geneva, by John Crespin.—*Bodleian.* 4^o.
1569. The same; London, by John Daye. 4^o.
1570. Psalms by Sterneholde, &c. with notes; London, by John Daye.—*Lambeth.* 12^o.
1570. The Psalter according to the Great Bible; London, by R. Jugge and J. Cawood.—*Bodleian.* 24^o.
1571. The same; London, by William Seres^s.—*Bodleian.* 24^o.
1571. The Psalter; London, by R. Wolfe^t. 16^o.
1571. The Psalms, by Arthur Golding, with the commentaries of Calvin, 2 parts; London, by Tho. East and H. Middleton.—*Bodleian; Mr. Herbert.* 4^o.
1572. The Psalms in metre, by T. Sterneholde, &c. London, by John Daye. 4^o.
1573. The same; London, by John Daye.—*Lambeth.* 4^o.
1574. Psalms, Hymns, &c. by Lady Elizabeth Tyrwhitt; London, by Chr. Barker.—See *Herbert*, p. 1801.
1575. The Psalms in metre; with the forme of prayer, &c. of the Scotch Church; Edinburgh, by Tho. Bassendine.—*Mr. Chalmers.*
1575. The booke of Psalms by Sterneholde, &c. London, by John Daye.—*Christ Church; C. C. College.* fol.
1576. The Psalms, with other portions of Scripture, Ge-nevan version; London, by Chr. Barker.—*Balliol College.* 16^o.
1577. The Psalms of Degrees; with Luther's commentaries, 4^o.

part is bound by itself, are rather in an oblong 8^o. form than a 4^o. I believe the work to be exceedingly scarce. The version is Sterneholde's.

^t For other early impressions of the Psalms at Edinburgh, consult Herbert,

pp. 1487 and 1491.

^s This edition contains in addition the morning and evening service.

^t This notice is taken from Mr. Crutwell's list.

translated by Henry Bull; London, by Tho. Vau-
trollier.—*Sion College*.

1578. Psalms, Genevan version; London, by H. Denham. 16^o.
Mr. Herbert.
1579. The whole book of Psalms, by Sterneholde, &c. con- 4^o.
ferred with the Hebrew, with notes; London, by
John Daye.—*St. Paul's*; *Sir J. Hawkins*.
1580. The same; London, by John Daye.—*St. Paul's*. 4^o.
1580. Psalms xxiii. lxii. lxxiii. lxxvii. with an exposition by 4^o.
Bishop Hooper; London, by H. Middleton.—*Mr.*
Herbert.
1581. The Psalms truly opened by paraphrases in prose 18^o.
from the Latin of Beza, by Ant. Gilbie; London,
by Henry Denham.—*Lambeth*.
1581. The whole book of Psalms by Sterneholde, &c. Lon- 8^o.
don, by J. Daye ^u.—*Brasen Nose College*.
1582. The first xxi. Psalms, translated by Robinson from the 4^o.
Latin of Victorinus Strigelius ^x; London.—See
Ames, p. 390. *Herbert*, p. 1171.
1582. The whole book of Psalms in metre by Sterneholde, 12^o.
&c. with notes; London, by John Daye.—*Sir John*
Hawkins.
1582. The same; London, by John Daye.—*St. Paul's*. 4^o.
1583. Psalms i. ii. iii. iv. in metre, by R. Stanyhurst ^y; Lon- 8^o.
don, by H. Bynneman.—*Bodleian*; *Ashmolean Mu-*
seum, Oxford.
1583. The Psalter according to the Great Bible; London, 4^o.
by Henry Denham.—*Mr. Herbert*.
- The same; London, by Chr. Barker, no date.—*Mr.* 4^o.
Herbert.
1583. The Psalms in metre, by Sterneholde, &c. London, 4^o.
by John Daye.—*Exeter College*; *Mr. Herbert*.
- The Psalter according to the Great Bible; Lon- 4^o.
don, by the assignes of W. Seres.—*St. Paul's*.

^u See *Censura Literaria*, vol. i. p. 74.
where an edition in 4^o. of this year is
mentioned.

“ the Harmony of King David's Harp.”

^y Printed at the end of his translation
of Virgil.

^x Published under the title of “ Part of

1585. The seven penitential Psalms in metre, by Wm. Hunnis; London, by H. Denham.—*Mr. Herbert.* 24^o.
1586. Psalms, an exposition of the, by T. W. [Wilcocke]; London, by Tho. Mann.—*Mr. Herbert.* 4^o.
1586. Psalms, by Sterneholde, &c.; London, by J. Daye.— fol. *British Museum.*
1587. The same; London, by T. Vautrollier.—*Lambeth.* 12^o.
1588. Psalmes, songes and sonnets of piety and sadness made into music of five parts, by W. Bird; London, by Tho. East. 4^o.
1590. The Psalms in prose, from the Latin of Beza, by A. Gilbie; London, by R. Yardley and P. Short.—*Mr. Cecil, of Lewes.* 18^o.
1591. The Harmonie of the Church, containing spirituall songes and hymns in metre, by M. D. [*i. e.* Michael Drayton;] London, sold at the Rose and Crown.—*Sec Herbert, p. 1800.*
1591. Psalms ^z in English hexameters, by Abraham Fraunce; London, by W. Ponsonby.—*Bodleian.* 4^o.
1591. Psalms by Sterneholde, &c. London, by John Wolfe.—*Mr. Herbert.* 4^o.
1591. Psalms, an exposition of the, by Tho. Wilcocke; London, by T. Orwin.—*Lambeth; All Souls College.* 4^o.
1592. Psalms, with their tunes; London, by T. Est.—*Mr. Herbert.* 8^o.
1593. xxiii. Psalms, translated from V. Strigelius, by R. Robinson ^a; London, by Abraham Kitson.—*See Herbert, p. 1171.* 4^o.
- Psalms xxii. to xxxiii. with an exposition by R. Robinson; title wanting, (contains pp. 174.)—*Bodleian.* 4^o.
1594. Psalms with their tunes; London, by Tho. Est.—*See Censura Literaria, vol. i. p. 87.* 12^o.
1594. The Psalter; London, by the deputies of Chr. Barker.—*British Museum.* fol.

^z Namely, Psalms i. vi. viii. xxix. xxxviii. l. lxxiii. civ. printed at the end of "The Countesse of Pembroke's Emulation."

^a Being part 2 of "The Harmony of King David's Harp." See the year 1582.

1594. Psalms by Sterneholde, &c.; London, by John Windet, for the assignes of Richard Day.—*Brasen Nose College.* 4^o.
1595. The same; London, by the same.—*British Museum.* fol.
1595. The same; London, by the same.—*Mr. Herbert.* 4^o. & 8^o.
1596. The Psalms in metre; Edinburgh, by H. Charteris. 8^o.
—See *Herbert*, p. 1516.
1596. Psalms lxii. to lxvii. with an exposition, translated from V. Strigelius, by R. Robinson; London, by Valentine Simmes.—*Bodleian; Christ Church.* 4^o.
1597. Sundry Psalms in metre, by H. Lok; London, by R. Field.—*Bodleian.* 4^o.
1597. Psalms by Sterneholde, &c. London, by J. Windet. fol.
—*British Museum.*
1598. The same; London, by the same.—*Sir J. Hawkins.* 4^o.
1598. The same; London, by the same.—*Ashmolean Museum, Oxford.* 18^o.
1599. The Psalms in metre, with tunes by R. Allison; London, by W. Barley.—*Balliol College.* fol.
1600. Psalms, an exposition of some select, from the Latin of R. Rollock, by C. L.; Edinburgh, by R. Waldegrave.—See *Herbert*, p. 1521. 8^o.
1601. Psalms in prose and metre^b; Dort, by Abraham Ca- nin.—*Mr. Herbert.* 16^o.
1601. Psalms by Sterneholde, &c. London, by J. Windet. 12^o.
—*Dr. Coombe.*
1601. The seven penitential Psalms in verse, by R. V. [Rob. Verstegan]; no place^c, no name.—*Bodleian.* 8^o.
1602. Psalms in metre, with the prose in the margin, (for the Church of Scotland); Middleburgh, by Rich. Schilders.—*Lambeth; Balliol College.* 12^o.
1603. Psalms in metre, translated by H. Dod^d.
1604. Psalms by Sterneholde, &c. London, for the Company of Stationers.—*Dr. Coombe.* 8^o.
1605. The same; London, for the Company of Stationers. 12^o.
—*St. Paul's.*

^b The prose is the Genevan version; the verse, Sterneholde's.

perfect copy of a very rare book.

^d See the preface to his second edition,

^c Probably executed in Holland: a of 1620.

1605. The Mind's Melody, being certayne Psalms of David 8°.
in metre; Edinburgh, by Rob. Charteris.—See
Censura Literaria, vol. i. p. 231.
1606. The Psalter; London, by Robert Barker.—*British* 4°.
Museum.
1606. The Psalter after the Great Bible; London, for the 32°.
Company.—*Lambeth*.
1606. Psalms by Sterneholde, &c. London, for the same. 4°.
—*Balliol College*.
1607. The same; London, for the same.—*Balliol College*. 8°.
1607. The same, with the tunes; London, for the same.— 4°.
Lambeth.
1607. Psalms in metre, with the tunes, and an introduction
to learn to sing.—See *Hawkins' History of Music*,
vol. iii. p. 509.
1608. Psalms in metre, as allowed by the Kirk of Scotland; 24°.
Edinburgh, by the heirs and successors of Andr. 24°.
Anderson.—*Mr. Herbert*.
1608. Psalms by Sterneholde, &c. London, for the Com- 12°.
pany.—*St. Paul's*.
1611. The same; London, for the same.—*Bodleian; C. C.* 8°.
College.
1611. Psalms in prose and metre; Edinburgh, by Andro 8°.
Hart.—*Bodleian*.
- Psalms in metre by King James, with the prose; no 8°.
place, no name^c, no date.—*Sion College*.
1612. The Psalms in prose and metre, by Henry Ainsworth; 4°.
Amsterdam, by Giles Thorp.—*Lambeth; Sir J.*
Hawkins; Mr. Herbert.
1612. Psalms by Sterneholde, &c. London, for the Com- 4°.
pany.—*British Museum*.
1613. The same; London, for the same.—*British Museum*. 8°.
1613. The Psalms in metre, by William Johnson; Amster- 8°.
dam.—See *Le Long*.
1614. Psalms, by Sterneholde, &c. London, for the Com- 4°.
pany.—*St. Paul's; Exeter College*.
1615. The same; London, for the Company.—*Mr. Thorpe,* 4°.
Oxford.

^c The title is an engraved one: the volume contains 381 pages.

1615. The same, with the tunes; London, for the Com- 8^o.
pany.—*Bodleian*.
1615. Psalter, after the Great Bible; London, for the Com- 4^o.
pany.—*C. C. College*.
1615. Fifti select Psalms, paraphrastically turned into 4^o.
English verse^f, and by Robert Tailour set to be
sung in five parts; London, by Thomas Snod-
ham.—*Bodleian; Lambeth; Ashmolean Museum,*
Oxford; Mr. Herbert.
1617. Psalms, by H. Ainsworth; no place, no name.—*Lin-* 4^o.
coln College.
1618. The same; no place, no name^g.—*Trinity College*. 4^o.
1618. Psalms, by Sterneholde, &c.; London, for the Com- fol.
pany.—*Bodleian*.
1618. The same; London, for the Company.—*Bodleian*. 8^o.
1619. Wither's "Preparation to the Altar," contains speci- fol.
mens of his version of the Psalms; no place, no
name.—*Bodleian*.
1620. Psalms, in verse and prose; with the songs of Moses, 8^o.
Deborah, &c. translated by H. Dod^h; no place,
no name.—*Bodleian; Lambeth*.
1620. Exercises on the first Psalm, in prose and verse, by 16^o.
G. Wither; London, by E. Griffin.—*Bodleian*.
1621. Psalms and hymns, with the music, in iv. parts, by 8^o.
Tho. Ravenscroft; London, for the Company.—
Lambeth.
1622. Psalms, by Sterneholde, &c. London, for the Com- 12^o.
pany.—*British Museum; St. Paul's; Christ Church*.

^f By Sir Edwin Sandys: see Wood's Athenæ Oxon. vol. ii. p. 474. edit. 1815.

^g It is probable that these two editions of the Psalms, as also the editions of the several books of the Pentateuch published about this time by Ainsworth, were printed at Amsterdam, where he was resident, and had a church: none of them have any place or name, and all seem to be of foreign workmanship.

^h For the information of those persons, if any such there be, who have never seen an Act of Parliament *in verse*,

it may not be amiss to mention, that at the end of this edition of the Psalms is found the Act for enjoining a public thanksgiving on the fifth of November, "composed into easie meeter, a song "meete for yong and old!" I think that I may safely affirm that it is the only poem in the English language which begins with the word "Whereas!" The volume has much the appearance of having been printed in Holland. See this Act of Parliament, with a specimen of the Psalms, in the Appendix.

1623. The same; London, for the Company. 4^o.
1623. The same; London, for the Company.—*Christ Church*. fol.
1623. The same; Cambridge.—*British Museum*. 8^o.
1624. Psalms, with an exposition, by Tho. Wilcockeⁱ; London, by J. Haviland.—*Bodleian*. fol.
1624. Some few of David's Psalms, metaphrased in metre, by Bishop Hall^k; London, for T. Pavier and others.—*Bodleian*. fol.
1624. Psalms, by Sterneholde, &c. London, for the Company.—*Sion College; Exeter College*. fol.
1624. The same; London, for the Company.—*Pembroke College*. 4^o.
1624. The same; London, for the Company.—*Oriel College*. 8^o.
1625. The same, with notes; London, for the Company.—*Sir J. Hawkins*. 24^o.
1625. Certaine Psalmes, in verse, by Francis Lord Verulam; London, for Street and Whitaker.—*Dr. Percy*. 4^o.
1625. The same^l; London, for Hannah Barrett and R. Whittaker.—*Bodleian; Lambeth; Earl of Bridgewater*. 4^o.
1625. Psalmes, by Sterneholde, &c. London, for the Company. 4^o.
1626. The same; London, for the Company.—*Lambeth*. 8^o.
1627. The same; London, for the Company.—*Bodleian*. fol.
1628. Psalms, by Sterneholde, &c. Cambridge, by the printers to the University.—*Bodleian*. 8^o.
1628. The same; London, for the Company.—*All Souls College; C. C. College*. 8^o.
1629. The Psalms, in prose, translated by Alexander Top; Amstelredam, by Jan Fred. Stam.—*Lambeth; Sion College*. fol.
1629. Psalms, by Sterneholde, &c. Cambridge, by T. and J. Buck.—*Brasen Nose College*. fol.

ⁱ Printed among his other works.

first ten.

^k Printed with his works, the general title of which bears date 1625. The Psalms metaphrased by him are the

^l The Psalms are, Psalm i. xii. xc. civ. cxxvi. cxxxvii. cxlix. The book is said to be very rare.

1629. The same; London, for the Company.—*St. Paul's.* 4°.
1629. The same; London, for the Company. 12°.
1630. The same; London, for the Company.—*Christ Church.* 4°.
1630. The same; London, for the Company. 8°.
1631. The Psalms, translated by King James, with his prose; Oxford, by Wm. Turner.—*Bodleian; Lambeth; Christ Church; Mr. Herbert.* 12°.
1631. Psalms, by Sterneholde, &c.; London, for the Company.—*Bodleian.* 32°.
1632. The Psalms, in lyrick verse, with an argument to each Psalm, by George Wither; In the Netherlands, by C. G. Van Breughel.—*Lambeth.* 16°.
1632. Psalms, by Sterneholde, &c. London, by R. Badger. fol.—*Sion College.*
1632. The same; London, by G. M. for the Company.—*Bodleian.* 8°.
1632. The same; London, for the Company. 12°.
1632. All the French Psalm tunes, with English words, according to the verses and tunes used in the reformed Churches, &c.; London, by Tho. Harper.—*Lambeth.* 12°.
1633. Psalms, by Sterneholde, &c.; London, by G. M. for the Company.—*Bodleian.* 8°.
1633. The same; London, by T. P. for the Company.—*Bodleian.* 4°.
1633. The same, with tunes in iv. parts, by Tho. Ravenscroft; London, by T. Harper.—*Balliol College.* 8°.
1633. Psalms, in prose and metre; Edinburgh, by Edw. Raban.—*British Museum; Bodleian.* 8°.
1633. Psalm cxxxvii. in metre, by J. Donne; London, for J. Marriott^m.—*British Museum; Bodleian.* 4°.
1635. Psalms, by Sterneholde, &c.; London, by G. M. for the Company.—*Balliol College.* fol.
1635. The same; London, for the Company.—*Bodleian.* 8°.
1635. The same; London, by A. G. for the Company. 4°.
1635. The Psalms, in prose and metre, with the notes; 8°.

^m Reprinted at London, for J. Flesher, 1651, 12°. This edition is in the Bodleian.

- Edinburgh, by the heirs of Andro Hart.—*Bodleian*; *Sion College*; *Lambeth*.
1636. Paraphrase on the Psalms, translated by King fol. James; Edinburgh.—*British Museum*.
1636. The same; London, by Thomas Harper.—*Christ Church*; *Balliol College*; *C. C. College*.
1636. Psalms, by Sterneholde, &c.; London, by E. P. for fol. the Company.—*Christ Church*; *Balliol College*.
1636. A paraphrase, in metre, upon the Psalms, and upon 12^o. the hymns of the Old and New Testament, by G. S. [George Sandys;] London, at the Bell in St. Paul's Churchyard.—*Bodleian*; *Sion College*; *Sir J. Hawkins*; *Dr. Percy*.
1637. Psalms, by Sterneholde, &c.; London, by A. G. for 4^o. the Company.—*Brasen Nose College*; *Wadham College*.
1637. The same; London, by G. M. for the Company.— 8^o. *Lincoln College*.
1637. The same; Cambridge, by Buck and Daniel.—*Christ Church*. 4^o.
1637. Psalms, by King James, with his prose; London, by 8^o. Tho. Harper.—*Bodleian*.
1638. Psalms, by Sterneholde, &c.; Cambridge, by Buck fol. and Daniel.—*Sion College*.
1638. The same; Cambridge, by Buck and Daniel.—*C. C. College*. 4^o.
1638. The same; London, by G. M. for the Company.— fol. *British Museum*; *Lambeth*.
1638. The same; London, by G. M. for the Company.— 8^o. *British Museum*.
1638. The Psalms of David, and other holy Prophets, by 12^o. R. Bⁿ. London, for Fr. Constable.—*Sion College*.
1638. The Psalms, in metre, [anonymous;] Rotterdam, for 12^o. H. Tutill.—*Lambeth*.

ⁿ Perhaps Burnaby. In the former lists these two initials have been rather strangely handled: Nos. 1 and 3 give them rightly: Nos. 2 and 4 read B. R.

No. 5 has B. K. They are however as I have given them. The book has two titles, one of which is engraved, and contains a portrait.

1639. The Psalms [with other books of Scripture,] translated by H. Ainsworth; London, by M. Parsons.—*Bodleian; Sion College.*
1639. Psalms, by Sterneholde, &c.; London, by G. M. for the Company.—*Christ Church.* 8°.
1639. The same; London, by E. G. for the Company.—*St. Paul's.* 4°.
1640. Psalms, in prose and metre; Edinburgh, by James Bryson. 16°.
1640. Psalms, in metre, [anonymous^o]; no place, no name. *Bodleian.* 4°.
1640. Psalms, by Sterneholde, &c.; London, by E. G. for the Company.—*Bodleian.* fol.
1640. The same; London, by E. G. for the Company. 4°.
1641. The same; London, for the Company.—*C. C. College.* 4°.
1641. The same; London, for the Company.—*British Museum.* 8°.
1642. The same; London, for the Company.—*Bodleian.* 12°.
1642. Psalms, or songs of Sion, turned into the language and set to the tunes of a strange land, by W. S. [Slatyer;] London, by Robt. Young.—*British Museum.* 12°.
1643. Psalms, in prose and metre, with notes; London, by R. C. for the Company.—*St. Paul's; Mr. Herbert.* 16°.
1643. The Psalms, in four languages^p, by W. S. [William Slatyer;] London, by Tho. Harper.—*British Museum; Lambeth.* 12°.
1644. The Psalms, in metre, close and proper to the Hebrew, with musical notes^q; London, by Matthew

^o See a specimen in the Appendix. In the preface, the translators (for they speak in the plural number) profess to keep close to the original text; “We have done our indeavour to make a plaine and familiar translation of the Psalmes and words of David into English metre, and have not soe much as

“presumed to paraphrase to give the sense of his meaning in other words.”

^p *Viz.* Hebrew, Greek, Latin, and English. The whole book is engraved on copper.

^q By Wm. Barton, afterwards much altered by him. See a specimen in the Appendix.

- Simmons.—*Bodleian; Sion College; Lambeth; Dr. Percy.*
1644. The Psalms, in prose and metre, with annotations, by H. Ainsworth; Amsterdam, by Tho. Stafford.—*Bodleian; Lambeth.* 8°.
1644. The Psalter, with titles and Collects, (by Jeremy Taylor;) Oxford, by L. Lichfield.—*Bodleian; Ashmolean Museum, Oxford.* 8°.
- “The book of praises,” containing Psalms xc. to cvi. in verse, and called, “An essay or specimen of a “new translation;” the title is lost^r.—*C. C. College.* 8°.
1645. Psalm cxxxvi. and a paraphrase on Psalm cxiv. by J. Milton^s; London, by Ruth Raworth.—*British Museum; Bodleian; Dr. Percy.* 12°.
1646. Psalms, by Sterneholde, &c.; London, for the Company. 8°.
1646. Psalms, in metre, by Fr. Rouse^t; London.—See *Wood's Athenæ*, vol. iii. p. 468. 8°.

^r Apparently printed between 1640 and 1650.

^s Printed among Milton's minor poems. See them again, with others, under the year 1673.

^t [From this was formed the Scottish version.] Note by Mr. Tutet. Anthony & Wood remarks, “This translation, though ordered by the House of Commons to be printed, 14 Nov. 1645, yet, if I am not mistaken, all or most of it was printed in 1641.” But I am inclined to think that Rouse revised his translation, perhaps according to the suggestions of a committee of the Assembly of Divines, and that his second or amended translation was not in fact printed before 1646. For in the Journals of the House of Commons, on the 20th of Nov. 1643, it is ordered, “That the Assembly of Divines be desired to give their advice whether it may not be useful and profitable to the Church,

“that the Psalms, set forth by Mr. Rous, be permitted to be publicly sung, the same being read before singing, until the books be more generally dispersed.” And on Nov. 14, 1645, “The House being informed, That some of the Assembly of Divines were at the door; they were called in: and Mr. Wilson acquainted the House, that, according to a former order of this House, they had perused the Psalms set out by Mr. Rouse; and as they are now altered and amended, do conceive they may be useful to the Church. Resolved, &c. That this book of Psalms, set forth by Mr. Rouse, and perused by the Assembly of Divines, be forthwith printed,” &c. It appears, I think, from the extracts, that in 1643 Mr. Rouse had set forth his version, but that from some cause or other the copies had not been “generally dispersed.” Subsequently, when the ap-

1646. Psalms, in metre, with King James' prose ^u; London, 8°. by Miles Flesher.—*Bodleian*.
1646. The Psalter, with titles and Collects; London, by R. Royston.—*British Museum*.
1647. Psalms, by Sterneholde, &c. London, by A. M. for the Company.—*C. C. College*.
1648. The same; London, for the Company.—*Bodleian*. 4°. & 8°.
1648. A paraphrase, in verse, on the Psalms, by G. Sandys; London. 12°.
1648. Choice Psalms, in verse, put into music for three voices, by W. and H. Lawes; London, for H. Moseley.—*Bodleian*. 4°.
1648. Psalms xxiii. and cxxxvii. in metre, by R. Crashaw; London, for H. Mosely.—*Bodleian*. 12°.
1648. The Psalms, in metre, by Francis Roberts; London. 8°. —*British Museum*.
1649. The same; London, by T. R. and E. M^x.—*St. John's College*. 8°.
1650. The Psalms, in metre, newly translated, allowed by the Kirk of Scotland; Edinburgh, by Evan Tyler. *C. C. College*. 24°.
1651. Psalms and hymns, composed for the public thanksgiving, October 24, 1651, by W. Barton^y; London, by W. Du-gard.—*Bodleian*. 8°.
1651. Psalm civ. in metre, translated to the original sense, by Sir Henry Wotton; London, by Tho. Maxey. —*Bodleian*. 12°.
1651. Psalms, in metre^z, by H. King, Bishop of Chiches- 12°.

probation of the Assembly had been obtained, this cause might have ceased to operate, and the amended impression would go freely abroad.

^u See a specimen in the Appendix.

^x Printed with his "Key to the Bible;" again in 1656, &c.

^y Containing Psalms xlviii. lxxvi. xlv. cxxxv. In the dedication are to be found some things relative to Rouse's version, and its revision by Barton; which last

performance having been referred by the House of Commons to certain of their body to be examined, was not altogether approved of, being deemed by them too poetical, but the censors did themselves intend to compile a new one out of it. See the Journals of the House, 27°. September, 1650.

^z From the new translation of the Bible, but to be sung after the old tunes.

- ter; London, by Edw. Griffin.—*British Museum ; Bodleian.*
1652. Psalms, by Sterneholde, &c. London.—*Brit. Museum.* 12^o.
1652. Psalms, in iv. languages, by W. Slatyer ^a; London, 12^o.
by P. Stent.—*British Museum ; Christ Church.*
1653. The Psalms, with a paraphrase; London. fol.
1654. Psalms, in metre, by W. Barton, M. A.; London, by 12^o.
Roger Daniel.—*Sion College ; Lambeth.*
1654. The Psalms, in metre, by Bishop King ^b; London, 12^o.
by S. G.—*Sion College.*
1655. Psalms, by Sterneholde, &c. London, by A. M. for 8^o.
the Company.—*Lambeth.*
1655. The Psalter, with titles, &c. by Jeremy Taylor; Lon- 8^o.
don, for R. Royston.—*Ashmolean Museum, Oxford.*
1655. Psalms, in metre, by J. White; London, by S. Grif- 12^o.
fin.—*British Museum.*
1656. Psalm xxiii. in metre, by Geo. Herbert; London, for 12^o.
Philip Stephens.—*Bodleian.*
1657. Psalms, by Sterneholde, &c. Cambridge, by Jo. Field. 8^o.
Lambeth.
1658. The same; London, by Jo. Field. 16^o.
1659. Psalms, with a paraphrase, &c. by H. Hammond ^c; fol.
London, by H. Norton.—*Bodleian.*
1661. An essay towards a metrical version of the Psalms, by 8^o.
Samuel Leigh; London, by Tho. Milbourne.—
Lambeth ; Ashmolean Museum, Oxford.
1661. Psalms, by Sterneholde, &c. Cambridge, by Jo. Field. 8^o.
Christ Church.
1661. The same; London, for the Company.—*New College.* 4^o.
1661. The same; London, for the Company.—*Christ Ch.* 8^o.
1662. The same; London, by T. N. for the Company.— fol.
Christ Church.
1663. The same; London, for the Company.—*Christ Ch.* 8^o.
1663. The same; Cambridge, by Jo. Field.—*Exeter College.* 4^o.

^a Engraved: see under the year 1643.

^b It is the edition of 1651, with a second title. That of 1671 calls itself the second edition.

^c Some few alterations in the transla-

tion are proposed by Dr. Hammond. This work was reprinted, with the addition of a paraphrase upon the first ten chapters of Proverbs, in 1684, folio.

1664. The Psalms, paraphrased; London, by Tho. Garthwaite.—*Lambeth.* 8^o.
1666. Psalms, by Sterneholde, &c. Cambridge, by Jo. Field. *Christ Church; University College.* 4^o.
1667. A paraphrase on the Psalms, by S. Woodford; London, by R. White.—*Sion College; Christ Church; New College; Worcester College; Dr. Percy.* 4^o.
1668. The Psalms, paraphrased by Miles Smyth; London, for Tho. Garthwaite.—*Lambeth; Christ Church; Magdalen College.* 8^o.
1668. Psalms and hymns, by Wm. Barton; London, by T. Parkhurst.—*St. Paul's.* 12^o.
1669. Psalms, paraphrased, in the “Davideis” of Abraham Cowley^d. fol.
1669. Psalms, by Sterneholde, &c.; London, by T. R. for the Company.—*Bodleian.* 8^o.
1671. The same; London, by Tho. Newcomb, for the Company.—*Wadham College.* 8^o.
1671. Psalms, in metre, by Bishop King, second edition; London, for S. and B. Griffin.—*Lambeth.* 8^o.
1672. Psalm civ. in metre, by Sir H. Wotton; London, by T. Roycroft.—*British Museum; Bodleian.* 8^o.
1672. Two Centuries of Psalm-hymns, by W. Barton; London, by W. Godbid.—*Bodleian.* 12^o.
1673. Psalms, by Sterneholde, &c. London, by J. M. for the Company.—*Christ Church.* 12^o.
1673. Psalms i. to viii. lxxx. to lxxxviii. cxiv. and cxxxvi. in verse, by J. Milton^e: London, by T. Dring.—*British Museum; All Souls College.* 12^o.
1674. The Psalms, in metre, with an exposition, by F. Roberts; London, for P. Parker.—*Bodleian.* fol.
1676. A paraphrase on the Psalms, by G. Sandys, set to new tunes; London, by W. Godbid, for A. Roper.—*Lambeth; Christ Church; Magdalen College; Sir John Hawkins.* 8^o.

^d Various editions in this and subsequent years.

^e Printed among his minor poems: only two of these Psalms had appeared

in previous editions: the whole are found in the later ones of Newton, Warton, and Todd.

1676. Psalms, by Sterneholde, &c.; Cambridge, by Jo. Hayes.—*Bodleian.* 4^o.
1678. The same; London, for the Company.—*Christ Ch.* 4^o.
1678. The Psalms, in metre, by S. Woodford, second edition; London, for J. Martyn and others.—*British Museum; Bodleian; Lambeth; Magdalen College.* 8^o.
1679. A Century of select Psalms, in verse, by John Patrick, D. D.; London, for R. Royston.—*Bodleian.*
1679. Psalms, by Sterneholde, &c.; London, for the Company.—*All Souls College.* 8^o.
1679. Psalms, newly translated, in verse; London, for the Company. 16^o.
1680. Psalms and hymns, in metre, for the use of the Saints, more especially in New England, fifth edition; London, for R. Chiswell.—*Dr. Percy.* 12^o.
1680. xviii. of David's Psalms, with the book of Lamentations, paraphrased in verse, by Ja. Chamberlayne; London, for Bentley and Magnes.—*Sion College.* 8^o.
1681. The Ascents of the Soul; paraphrases in verse on the xv. Psalms of Degrees, from the Italian of Lordano, [by Henry Lord Coleraine;] London, for R. Harford.—*British Museum; Sion College; Lambeth; Dr. Percy.* fol.
1682. Psalms, in metre, by Wm. Barton^c; London, for the Company.—*Bodleian.* 12^o.
1682. Psalms, by Sterneholde, &c. London, by J. Macock, also for the Company.—*Sion College; Lambeth; Wadham College.* 8^o.
1683. The same; London, for the Company.—*Christ Church.* 16^o.
1684. A Century of select Psalms, in metre, by J. Patrick, second edition; London, for R. Royston.—*Sion Coll.* 12^o.
1685. Psalms, in metre, allowed by the Kirk of Scotland; fol.

^c In his preface Barton says, "I have (in this my last translation) corrected all the harsh passages, and added a great number of second metres. The Scots of late have put forth a Psalm-book, most-what composed out of mine and Mr. Rouse's; but it did not give full satisfaction; for somebody

"hath been at charge to put forth a new edition of mine, and printed some thousands of mine in *Holland*, as it is reported. But whether they were printed there or no, I am in doubt; for I am sure that 1500 of my books were heretofore printed by stealth in *England*, and carried over into *Ireland*."

Edinburgh, by the heir of A. Anderson.—*Wadham College.*

1685. Psalms, in metre, by Richard Goodridge ^f.
 1686. A Century of select Psalms, by J. Patrick, third edition; London, for R. Royston.—*Lambeth.* 8^o.
 1687. Psalms, by Sterneholde, &c.; London, by J. M. for the Company.—*Bodleian.* fol.
 1687. The same; London.—*British Museum.* 8^o.
 1688. Psalms and hymns, in metre, by Simon Ford, D. D. London, for Brab. Aylmer.—*Bodleian; Sion College; Lambeth; Dr. Percy.* 12^o.
 1688. Psalms, (or Psalm-hymns,) in metre, by Wm. Barton; London, by J. Heptinstall.—*Bodleian; Lambeth.* 12^o.
 1691. A Century of Psalms, in metre, by J. Patrick; London, for L. Meredith.—*Christ Church; Oriel College; Dr. Percy.* 12^o.
 1691. Psalms, in metre, by W. Barton; London, by F. Collins.—*Lambeth.* 12^o.
 1693. Psalms, by Sterneholde ^g, &c. London, by John Leake.—*Lambeth.* 4^o.
 1694. Psalms, in metre, by J. Patrick; London, by J. Churchill.—*Bodleian; Christ Church.* 12^o.
 1694. Psalms and hymns, in metre, for the use of New England; London, by R. Chiswell.—*Sion College.* 12^o.
 1694. A selection from the Psalms, composed in two parts, by Daniel Warner ^h; in the Savoy, by E. Jones.—*Bodleian.* 8^o.
 1695. The first xx. Psalms, in verse, by N. Brady and N. Tate ⁱ; London, for the Company.—*Bodleian; Lambeth; Dr. Percy.* 8^o.

^f Of this translator some account is given in a dissertation prefixed to "Select Psalms, in verse, with remarks by Bishop Lowth and others," published by the Hon. and Rev. Lord Aston, 1811. See also a note by Mr. Tutet, in this work, under the year 1698.

^g From this time no notice is taken of editions of Sterneholde's version; which, soon after the appearance of that by

Brady and Tate, was altered into the form and language in which it is printed to this day.

^h The version is altered from Sterneholde's: in the preface mention is made of a report, "that there would be very speedily an act of Parliament for annexing Bishop Patrick's version of the Psalms to the Bible."

ⁱ Printed as a specimen. The whole

1696. The Psalms, by Brady and Tate, first edition; Lon- 8^o.
don, by M. Clark.—*British Museum; Lambeth;
Worcester College.*
1697. Select Psalms, in verse, for the use of St. James' pa- 12^o.
rish, Westminster; London, by J. Heptinstall.—
Christ Church.
1698. Davideos, or a specimen of some of David's Psalms, 8^o.
in metre, with remarks on the Latin translators^k;
London, for W. Keblewhite.—*Lambeth.*
1698. Psalms, in metre, by J. Patrick; London. 8^o.
1698. Psalms, in metre, translated by Luke Milbourne^l; 12^o.
London, for W. Rogers and others.—*Sion Col-
lege; Lambeth; Christ Church.*
1698. Psalms, in metre, by Brady and Tate, second edi- 8^o.
tion^m; London, by T. Hodgkin.—*Bodleian; Lam-
beth; St. Paul's.*
1699. The same; London, by T. Hodgkin.—*Oriel College.* 12^o.
1699. Some of the Psalms, in metre, by J. Patrick, N. Bra- 12^o.
dy, and N. Tate; Cambridge, for the use of the
University.—*Lambeth.*
1700. The Psalms of David, [in prose,] translated from the 12^o.
Vulgateⁿ; no place, no name.—*Lambeth; Dr.
Percy; Rev. H. Cotton.*

version was licensed to be sung in churches, and the first edition of it printed, in the next year. It is to be observed, that the version of this specimen differs in many places from that which was afterwards adopted, as may be seen in the Appendix. There was also another specimen, containing only the first eight Psalms, probably printed a little before the present. Of this several passages differ both from the second specimen and the adopted version. Copies of each are in the Bodleian; the earlier, a sheet and a half, has no title.

^k This book is by mistake dated 1798.

^l [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 are

printed in Dr. Woodford's paraphrase.]
Note by Mr. Tutet.

^m Tate's *Miscellanea sacra*, published 1698, in 8^o. contains Psalm civ. and other portions of Scripture, in metre.

ⁿ By Mr. Carryl, created Lord Dartford by the Pretender. The book was probably printed at Paris or St. Germain's. By the approbations prefixed, it appears that this version was intended to supersede that in the Douay Bible, which was now considered to be too antiquated for general use. It should be observed, that there are two kinds of title-pages to this volume: some copies have a vignette, for which in others a blank space is left. Some also are without the errata at the end.

1700. Psalms, newly translated, in metre; London, by Tho. Parkhurst.—*Lambeth.* 12^o.
1700. A supplement to Brady and Tate's version; containing Psalms, Hymns, &c.; London, by J. Heptinstall.—*Bodleian.* 8^o.
1701. The first xv. Psalms, in lyric verse, by Dr. J. Gibbs; London, by J. Matthews.—*Bodleian; Lambeth; Dr. Percy.* 4^o.
1701. Psalms, with the argument of each Psalm, [by Dr. Allix;] London, by John Taylor.—*Lambeth; C. C. College.* 8^o.
1701. Psalms, by Brady and Tate; London, by T. Hodgkin.—*C. C. College.* 12^o.
1705. The Psalms, in metre, by Wm. Barton, as left finished in his lifetime; London, for the Company.—*Lambeth.* 12^o.
1706. An essay towards a paraphrase on the Psalms, in verse; with a paraphrase on Proverbs, chap. xxxi. and Revelations, chap. iii. by Basil Kennet; London, for B. Aylmer.—*Bodleian; Lambeth; Worcester College.* 8^o.
1706. Holy David and his English translators cleared: being the Psalms explained, &c.; London, by R. Knaplock.—*Bodleian.* 8^o.
1707. The same, second edition; London, by R. Knaplock.—*Lambeth; Worcester College.* 8^o.
Psalms xix. and xxiii. in metre, by Mr. Addison; published in the Spectator.
1710. The Psalms, in metre, allowed by authority of the Kirk of Scotland; Edinburgh, by James Watson.—*Lambeth; Dr. Percy.* 12^o.
1712. Psalms, in metre, by King James; Edinburgh, by J. Watson.—*Lambeth.* 8^o.
1713. Psalm xxix. paraphrased in verse; London.—*British Museum.* fol.
1714. The Psalms, in metre, by Sir John Denham; London. 8^o.

° By J. Johnson. The first edition was published anonymously, the second bears his name.

- don, for J. Bowyer and others.—*Lambeth; Christ Church; Balliol College.*
1714. Psalms and hymns, by the late Rev. Dan. Burgess; 12°. London, for John Clarke.—*Lambeth.*
1715. The Psalms, in metre, by J. Patrick P, D. D.; London, 12°. for John Churchill.—*Lambeth.*
1715. The whole book of Psalms, with hymns, and all the 8°. ancient and proper tunes composed, &c. by John Playford; London, for the Company.—*Lambeth; Mr. Nichols.*
1717. The Psalms, by Brady and Tate q; Tranquebar, in 8°. the office of the Danish Missionaries.—*Christ Ch.*
1718. Psalms and hymns, for the use of St. James', West- 8°. minster, with proper tunes; London, by W. Pearson.—*Bodleian; Christ Church.*
1718. Psalterium Americanum: the Psalms, in blank verse, 12°. yet printed as prose, with illustrations and an appendix; Boston, in New England, by S. Kneeland.—*British Museum; Lambeth.*
1719. The Psalms, imitated in the language of the New 12°. Testament, by I. Watts; London, for J. Clarke and others.—*Lambeth.*
1719. The book of Psalms, made fit for the closet, with ti- 12°. tles to each Psalm; London, by R. Wilkin.—*Bodleian.*
1719. Psalm xlii. in metre, by Bishop Patrick; London, by 8°. W. Mears.—*Bodleian.*
1721. Psalms, in metre, by Sir R. Blackmore; London, by 8°. J. March.—*British Museum; Lambeth; Christ Ch.*
1722. Select Psalms, paraphrased in metre, by Dr. R. Daniel, Dean of Armagh r; London, for Bern. Lintot. 8°. —*British Museum; Bodleian; Sion College; Lambeth.*

P This is the whole Psalter.

q I have little doubt of this being a very rare volume. It is probable that very few copies of the impression reached this country. The one described is in

the collection of Archbishop Wake, and I have never seen or heard of another.

r Dr. Daniel printed also a version of the penitential Psalms.

1724. Psalms, in metre, by John Patrick, with the tunes; 8°. London, for D. Brown and others.—*Bodleian*.
1727. Psalms civ. and cvii. paraphrased in metre, by Walter 8°. Harte; London, by B. Lintot.—*British Museum; Bodleian*.
1728. Psalms, by Brady and Tate; London, for the Com- 12°. pany.—*Lambeth*.
1730. Psalm cxix. paraphrased in verse, by George Atwood, 4°. B. D.; London, for W. Innys.—*Lambeth*.
1733. A specimen of a new version of the Psalms, [by 4°. G. Costard;] London, for the author.—*Bodleian*.
1734. The Psalms, in metre, allowed by the Kirk, &c. 12°. Glasgow, by W. Duncan.—*Lambeth*.
1736. Psalms civ. and cxxxvii. in verse, by Jo. Burton, 8°. B. D. Oxford, at the Theatre^{rr}.—*Rev. H. Cotton*.
1738. A collection of Psalms and hymns, [seems Moravian;] 12°. London, no name.—*Lambeth*.
- Psalms and hymns, for the Moravian worship, [by 8°. Mr. Gambold;] London.
1739. Proposals for publishing the Psalms and Solomon's 4°. Song, wherein the English version is amended, &c. with a specimen, by John Mawer, D. D.; Oxford, no name.
1744. Psalms, an essay towards a new version, by Z. 8°. Mudge; London, for S. Birt.—*Bodleian*.
1751. The Psalms in metre^s; London, by H. Kent.—*Lam- 12°. beth; Dr. Percy*.
1754. The Psalms, from Buchanan's Latin into English 8°. verse, by Rev. T. Cradock, of Maryland; London, for Mrs. A. Cradock, of Wells.—*Bodleian; Lambeth*.
1754. The Psalms in heroic verse, by Stephen Wheatland 8°. and Tipping Sylvester; London, for S. Birt.—*British Museum; Bodleian; Lambeth*.

^{rr} The title of the volume which contains these Psalms, (and also parts of Deuteronomy and Isaiah,) is "Sacra Scripturæ locorum quorundam versio

"metrica, sive Exercitationum poetica- rum, &c. delectus."

^s In lyric measure without rhyme, by Mr. Pike.

1755. Psalms and Hymns by Mr. Wesley, Mr. Whitfield, 12°. Mr. Madan, &c.^t 2 vols.; Bristol.—*Bodleian*.
1755. The Psalms translated with notes, by T. Edwards, 8°. A. M.; Cambridge, by J. Bentham.—*Bodleian*.
1756. A select collection of the Psalms in verse, from the most eminent poets^u; London, for the editor.—*Lambeth*.
1759. The Psalter in its original form, [by G. Fenwick]^x; 8°. London, by T. Longman.—*British Museum*; *Bodleian*; *Lambeth*; *Mr. Herbert*.
1761. The first book of David's Psalms in heroic verse by Robson; London, for W. Sanby.—*Lambeth*.
1762. The Psalms translated from the Hebrew, in measured prose, with critical notes, by W. Green, M. A. Cambridge, by J. Bentham.—*Bodleian*; *Lambeth*.
1763. Psalms and Hymns in metre, by C. Bradbury; London, by M. Lewis.—*Lambeth*.
- Psalms and Hymns by Dr. Doddridge; London.
1763. A new collection of Psalms for the use of Protestant dissenters at Liverpool; Liverpool, for the Society.—*Bodleian*.
1765. Psalms in verse, by James Merrick, M. A.^y; Reading, by J. Carnan.—*Bodleian*; *Lambeth*.
1765. The Psalms of David attempted in the spirit of Christianity, by Christopher Smart, M. A.; London, for the author.—*Bodleian*; *Dr. Percy*.
1766. The Psalms in metre, by James Merrick; Reading, 12°. by J. Carnan.—*Dr. Percy*.
1766. xvii. Psalms translated with notes, by Dr. Chandler^z; London, for Buckland and Coote.—*Bodleian*.
- Psalms xlii. and xliii. translated [by Dr. Kennicott^a]; 4°. no place, no name, no date.—*Bodleian*.
1769. The Psalms in metre; the common Scottish version, 12°.

^t Frequently reprinted.

^u Published, with some originals, by Henry Dell, bookseller.

^x Containing also a translation of "the last words of David."

^y The first edition of Mr. Merrick's version.

^z To be found in his "Life of David."

^a A single sheet, privately circulated, printed, I believe, at the Clarendon Press in Oxford. The translation differs a little from that which in 1787 appeared in his "Critical Remarks."

with annotations by Mr. David Dickson; Glasgow, for John Tait and Ja. Brown.—*Lambeth*.

1770. A collection of Psalms, &c. by R. Flexman, D. D.; 12°. London, by Waugh.
1773. A course of Singing-Psalms in metre; London, no name.—*Sion College*.
1775. The Psalms, (altered in many places from the version in the Prayer-book^b;) London, for J. Johnson.—*Bodleian*.
1775. A collection, in metre, out of the book of Psalms, by W. Romaine; London, no name.—*Bodleian*.
1775. The Psalms in metre, (Scottish version,) with notes by J. Browne; Edinburgh, by A. Neill.—*British Museum; Sion College*.
1776. The Psalms, (version of the Bible slightly altered,) by G. Horne, D. D.; Oxford, at the Clarendon Press, 2 vols. ^c—*Bodleian*.
1779. Psalms in verse, by the Countess of Pembroke^d; London, by J. Dodsley.—*All Souls College*.
1784. Psalms in metre, (altered from the Scottish version;) London, for the editor.—*Bodleian*.
1784. Psalms in metre, from various versions; London, 12°. printed for the Welsh charity.—*Sion College*.
1787. Dr. Kennicott's "Remarks," contain translations of xxxii. Psalms; Oxford, for D. Prince.—*Bodleian*.
1788. Psalms and Hymns, unmixed with the disputed doctrines of any sect, collected by G. Walker; Warrington, by W. Eyres.—*Sion College*.
1788. Dr. Geddes's specimen contains a translation of Psalm xvi.; London, for W. Faulder.
1790. Psalms translated, with notes, by Stephen Street, M. A. 2 vols.; London, for B. White.—*Bodleian*.

^b Published in "The Book of Common Prayer reformed, &c.:" there are also several Psalms in metre in the collection at the end.

^c Reprinted in 1798, 8°.

^d The accomplished and celebrated sister of Sir Philip Sidney. There is extant in MS. the whole Psalter in verse by

Sir Philip and his sister, but what share each had in the performance it is not now easy to say. The Psalms printed here (*viz.* in Sir John Harrington's *Nugæ Antiquæ*) are Ps. li. civ. cxxxvii. lxi. cxii. cxvii. aud cxx. One alone, cxxxvii. had been previously published in *The Guardian*, No. 18.

1793. The Psalms translated by R. Wake, 2 vols. 8°.
1794. The Psalms in metre, methodized by R. Walker; 8°.
Edinburgh, by W. Creech.—*British Museum*.
1794. The Psalms, a new version with notes; London, for 8°.
M. Priestley.—*Bodleian*.
The Psalms, Merrick's version, divided into stanzas, 12°.
with a paraphrase in prose, by W. D. Tattersall;
London, for Rivingtons.
1795. The same, with the music, but without the para- 8°.
phrase, 3 vols.; London, for Rivingtons.—*Bodleian*.
1797. Psalms, Merrick's version, divided into stanzas (and 4°.
partially altered) by W. D. Tattersall; London, no
name.—*Bodleian*.
1801. A poetical version of certain Psalms by R. Cumber- 8°.
land; Tunbridge Wells, by J. Sprange.—*Bod-*
leian.
1801. Watts' Psalms and Hymns arranged by J. Rip- 8°.
pon; London, sold at Dr. Rippon's vestry.—*Sion*
College.
1805. Psalms attempted in metre by J. Cottle, second 12°.
edition; London, for Longman and Co.
1806. Psalms, a collection from various versions, with some 8°.
originals; London.—*British Museum*.
1806. Versions and imitations of the Psalms, by Erasmus 8°.
Middleton, A. B.; London, by W. Wilson.—*Bod-*
leian.
1806. Psalm lxxxvii. a new version, by J. Eveleigh, D. De.; 8°.
Oxford, for the author.—*Bodleian*.
1807. The Psalms translated by Alexander Geddes, 2 vols. 8°.
1808. The Psalms in blank verse by the Rev. T. Dennis; 12°.
London, for J. White.
1809. A version of the Psalms, attempted to be closely ac- 8°.
commodated to the text of Scripture; London, for
Rivingtons.—*Bodleian*.
1810. Psalm xlix. a new translation by W. Vansittart, 8°.
A. M.^f; Oxford, at the University Press.—*Bod-*
leian.

^e Published in a sermon preached be-
fore the University of Oxford.

^f Published in a sermon preached be-
fore the University of Oxford.

1811. Psalms lxviii. and cx. translated by R. Dixon, A. M.; 4^o.
Oxford, for the author.—*Bodleian*.
1811. The Psalms translated by W. S. Towers; London, 8^o.
by H. Reynell.—*Bodleian*.
1811. The Psalms, a new version in metre, with notes, by 8^o.
W. Goode, 2 vols.; London, for the author.—*Bod-*
leian.
1811. Select Psalms in verse, with remarks by Lowth and 8^o.
others^g; London, for J. Hatchard.—*Sion College*.
1813. Psalms, Hymns, &c. in three books, [used by the 8^o.
Scottish Baptists;] Edinburgh, for Steele; Lon-
don, for W. Jones.
1815. Certain Psalms paraphrased in metre, by Henry Earl 4^o.
of Surrey^h; London, for Longman and Co.—*Bod-*
leian.
1815. Psalms and Hymns selected from the best authors, 8^o.
including many originals; intended to be an appen-
dix to Dr. Watts' collection, by J. Rippon, D. D.
twentieth edition; London, for Longman and Co.
1815. Psalms translated, with notes, by Bishop Horsley, 8^o.
2 vols.; London, for Rivingtons.—*Bodleian*.
1816. A selection from the book of Psalms [altered from 8^o.
the version in the Prayer-book;] Warwick, by H.
Sharpe.
1819. *Lyra Davidis*; or, the Psalms translated and ex- 8^o.
pounded by John Frye, B. A.; London, for Ogle
and Co.—*Bodleian*.
- The Psalms arranged on a new plan, by T. Pruen; 8^o.
London, for Rivingtons.
1820. The book of Psalms in metre, with a preface to each 8^o.
Psalm; London, for the Philanthropic Society.—
Bodleian.

N. B. Selections of Psalms from various versions have been published in great abundance within the last 40 or 50 years; but of these, generally speaking, no notice has been taken.

^g Published by the Hon. and Rev. Lord
Aston.

works of Lord Surrey and Sir Thomas
Wyatt by Dr. Nott.

^h Published in the collection of the

APPENDIX.

APPENDIX A.

TRANSLATIONS FROM THE OLD TESTAMENT.

GENESIS xliii. 11, &c.

Tyndale's Pentateuch, 1530. 12^o.

THAN their father Israel sayde unto thē. yf it must nedes be so now: than do thus, take of the best frutes of the lande in youre vesselles, and brynge the man a present^a, a curtesie bawme, and a curtesie of hony, spyces and myrre, dates and almondes. And take as moch money more with you. And the money that was brought agayne in youre sakes, take it agayne with you in youre handes, peradventure it was some oversyghte.

Take also youre brother with you, and aryse and goo agayne to the man. And God almightie geve you mercie in the sighte of the man and send you youre other brother and also Bē Jamin, and I wilbe as a mā robbed of his childern^b.

Coverdale's Bible. 1535. fol.

Then sayde Israel their father unto thē: Yf it must nedes be so, then do this: take of the best frutes of the lande in youre sakes, and brynge the man a present: a curtesy balme, and hony, and spyces, and myrre, and dates, and almondes. Take other money with you also, and the money that was brought agayne in youre sacker mouthes, cary it agayne with you: per-

^a The articles composing Jacob's present to Joseph are thus given in two MSS. in the Bodleian; the former of which is said to be Wicliffe's translation, the second is called by Lewis the *revised* translation of Wicliffe.

1. "A lytle of precious liquor of sibote" (the margin has *ginne*,) "and of hony, & of the liquor of the tree of Storax, and of Stactes the liquor of myrrh tree, and of Therebynt, and of almondes."

2. "a litle of gum and of honey, and of Storax, and of myrrh, and of therehynth, and of almonds."

The margin of this last has these notes:

"Storax, that is, precious gum.

"Myrrh, that is, a bitter gum.

"Therebynte, that is, resyns beste."

^b The second edition, of 1534, agrees with the first.

adventure it was an oversight.—And take youre brother, get you up, and go agayne unto the man. The Allmightie God geve you mercy in the sight of y^e man, that he maye let you have youre other brother, and Ben Jamin. As for me, I must be as one, that is robbed of his children.

Matthew's Bible. 1537. fol.

Than their fathēr Israel sayd unto them : Yf it must ned^d be so now: than do thus, take of the best frutes of the lande in youre vesselles, and brynge the mā a present, a curtesye bawlme; and a curtesye of hony, spices & myrre, dates & almōdes. And take as moche money more with you. And the money that was brought agayne in your sakes, take it agayne with you, peradventure it was some oversyghte.

Take also youre brother with you, & aryse & goo agayne to the mā. And God almightie geve you mercie in the syghte of the mā and send you youre other brother and also Ben-Jamin, and I wylbe as a man robbed of his chyldren.

Cranmer's Bible. 1539. fol.

And their father Israel sayd unto thē: If it must nedis be so now: than do thus. Take of the best frutes of the lāde in youre vesselles, and brynge the man a present, a curtesye bawlme, and a curtesye of hony, spices and myrre, nottes & almondes. And take dubble money in youre hande. And the money that was brought agayne in youre sakes, take it agayne with you, lest peradventure it was some oversyghte.

Take also youre brother with you, and aryse & goo agayne to the man. And God almightie geve you mercie in the syghte of the man, y^t he maye delyver you youre other brother, & this Ben Jamin, and I shalbe robbed of my chylde, as I have bene.

Taverner's Bible. 1539. fol.

Then theyr father Israel said unto them. Yf it must nedes be so now, then do thus, take of the best frutes of the lande in your vessels, and cary the man a present, a quantitie of bawlme, and a porcion of hony, spyces and myrre, dates and almondes. And take as moch money more with you. And the money that was

brought agayn in your sackes, take it agayn with you, peradventure it was some oversyght.

Take also your brother with you, and aryse and go agayne to the man. And God almyghtye gyve you mercy in the sight of the man and sende you your other brother & also Ben Jamī and I wyl be as a man robbed of his children.

Genevan Bible. 1560. 4^o.

11 Then their father Israēl said unto them, *If it must nedes be* so nowe, do thus: take of the best frutes of the land in your vessels, and bring the man a present, a litle rosen, and a litle honie, spices and myrre, nuttes, and almondes:

12 And take double money in your hand, and the money, that was broght againe in your sackes mouthes: carie it againe in your hand, lest it were some ouer sight.

13 Take also your brother and arise, *and* go againe to the man.

14 And God almightie giue you mercie in the sight of the man, that he maie deliuer you your other brother, and Beniamin: but I shal be robbed of my childe, as I haue bene.

Bishops' Bible. 1568. fol.

11 And their father Israel sayde unto them: if it must nedes be so, nowe then do thus. Take of the best fruites of the lande in your vesselles, and bryng y^e man a present, a curtsie of bawme, and a curtsie of hony, spyces and mirre, nuttes and almondes.

12 And take double money in your hande, & the money that was brought agayne in your sackes, take it agayne with you, peradventure it was some oversight.

13 Take also your brother with you, and arise and go agayne unto the man.

14 And God almightie geve you mercye in the sight of the man, that he may deliver you your other brother, and [this] Benjamin: and thus I am as one that is quite robbed of his chyl dren.

Douay Bible. 1609.

11 Therefore Israel their father said to them: If it must nedes be so, do that you wil: take of the best fruites of the land in

your vessels, and carie to the man for presents, a courtesie of
 rosen, and of honey, and of incense, of mirhe, of terebinth,
 12 and of almondes. Duple money also carie with you: and re-
 carie that you founde in your sakes, lest perhaps it was done
 13 by an errour: But take also your brother, and goe to the
 14 man. And my God almightie make him favorable unto you:
 and send backe with you your brother, whom he keepeth, and
 this Beniamin: as for me I shal be desolate without children.

APPENDIX B.

TRANSLATIONS FROM ST. MARK'S GOSPEL.

MARK xiv. 1.

N. T. Tyndale's first edition. 1526.

After two dayes folowed ester and the dayes of swetebreed, and
 the hye prest⁹ and scryb⁹ sought meanes howe they myght take
 hym by crafte and putt him to death. Butt they sayde: not on
 the feaste daye, leest eny busynes aryse amonge the people.

When he was in Bethania in the housse off Simon the leper,
 even as he sate att meate, there cam a womā with an alablaster
 boxe of oyntment, called narde, that was pure and costly, and
 she brake the boxe ād powred it on his heed.

There were some that disdayned ī themselves, and sayde: what
 neded this waste of oyntment? For it myght have bene soolde for
 more thē two houndred pens, and bene gevē unto the poure.
 And they grudged agaynste her.

N. T. Joye's corrected. 1534.

After two dayes foloweth easter, & the dayes of swete bread.
 And the hye prestes and the scribes sought meanes, how they
 myght take him by crafte, & put him to death: But they sayde:
 Not in the feast daye, leest any busynes arise amōge people.

Whē he was in Bethania, in the house of Symon the leper,
 even as he sate at meate, theyr came a woman having an ala-

baster boxe of oyntment called narde , that was pure and costly : & she brake the boxe , & powred it on hys hede.

And ther were some that were not contēt in themselves , & sayd : what neded this waste of oyntment : For it myght have bene solde for more then thre hundred pence , & bene gevē unto the poore. And they grodged agaynst hyr.

N. T. Tyndale's corrected. 1534.

After two dayes folowed-ester , and the dayes of swete breed. And the hye prestes and the Scrybes sought meanes , how they myght take hym by craftē and put him to death. But they sayde: not in the feast daye , leest eny busynes aryse amonge the people.

When he was in Bethania , in the housse of Simon the leper , even as he sate at meate , ther came a womā hauynge an alablaster boxe of oyntment called narde , that was pure and costly : and she brake the boxe and powred it on is heed. And ther were some that were not content in themselves , & sayde : what neded this waste of oyntment : For it myght have bene soolde for more then thre hundred pens , and bene gevē unto the poore. And they grudged agaynste hir.

N. T. Tyndale's, forged, 1534. 12^o. (Balliol College.)

After two dayes foloweth easter , & the dayes of swete breed. And the hye prestes and the Scribes sought meanes , how they myght take him by craftē , & put him to death. But they sayde: Not in the feast daye , least any busynes arise amōge people. Whē he was in Bethania , in the house of Symon the lepec (*sic*) , even as he sate at meate , theyr came a woman having an alabaster boxe of oyntment called narde , that was pure and costly : & she brake the boxe , & powred it on hys hede. And ther were some that were not contēt in themselves , & sayd : what neded this waste of oyntment ? For it myght have bene solde for more then thre hundred pence , & bene gevē unto the poore. And they grodged agaynst hyr.

N. T. Tyndale's third edition. 1536. 12^o.

After two dayes foloweth easter , and the dayes of swete bread. And y^e hye p̄stes & the scribes sought meanes how they myght

take hym by crafte / & put hym to death. But they sayd: Not in y^e feast daye least any busynes aryse amonge people.

When he was in Bethania , in the house of Symon the leper , even as he sate at meate , there came a woman having an alabaster boxe of oyntment called narde , that was pure and costly: & she brake the box : & powred it on his hede.

And there were some that were not contēt in themselves , & sayd: what neded this waste of oyntment: For it myght have bene solde for more then thre hundred pence , & bene gevē unto the poore. And they grudged agaynst hyr.

N. T. Coverdale's. fol. 1535.

And after two dayes was Easter and the daies of swete bred. And y^e hye prestes & scribes sought how they might take him with disceate, & put him to death. But they sayde: Not in the feast daye, lest there be an uproure in the people.

And when he was at Bethanye, in the house of Symon the leper, and sat at the table, there came a woman, which had a boxe of pure and costly Nardus oyntment. And she brake y^e boxe, & poured it upō his heade. Then were there some, y^t disdayned and sayde: Whereto serveth this waist? This oyntment might have bene solde for more then thre hundreth pens, & bene gevē to y^e poore. And they grudged agaynst her.

N. T. Coverdale's. Antwerp, 1538. 12^o.

And after two dayes was Easter , and the dayes of swete bread. And the hye Prestes & Scribes sought how they myght take hym with deceate / & put hym to death. But they sayde: Not in the feast daye , lest there be an uproure in the people.

And when he was at Bethanye in the house of Symō the leper , and sat at the table , ther came a woman , whiche had a boxe of pure & costly Nardus oyntment. And she brake the boxe , & poured it upō his heade. Then were there some , that disdayned and sayde: Whereto serveth this wayste.

Thys oyntment myghte have bene solde for mo then thre hūdreth pens , and bene geven to the poore. And they grudged agaynst her.

N. T. Coverdale's. 1538. 4^o. first edition.

And after two dayes it was Easter and y^e dayes of swete bread, and y^e hygh prestes & y^e scribes soughte how they myght by deceat laye hold on hym and slaye hym.

But they sayd: Not on the holy daye, leste ther happen a rumoure in the people.

And whan he was at Bethany, in the house of Simō the leper, and sat at the table, ther came a woman havynge an alabastre boxe wyth pure and precious Nardus oyntmēt: and the alabastre boxe beyng brokē, she poured it upon hys heade.

And ther were some disdaynyng at it wythin themselves and sayenge: where to is thys waiste of the oyntmente made? For thys oyntment myghte have ben solde for more than thre hūdreth pens, and geven to the poore.

And they grudged at her.

N. T. Coverdale's. 1539. 8^o.

And * after two dayes it was Easter, and the dayes of swete bread: & the hygh prestes & the scribes soughte, how thei might by deceat take hym and put hym to death. But they sayde: Not on the holy daye, lest ther be an uproure among the people.

* And whan he was at Bethany, in the house of Simon the leper, and sat at the table, ther came a woman havynge an alabaster boxe with pure and precious Nardus oyntmēt: and she brake the alabaster boxe, & powred it upō his head.

And ther were some dysdaynyng at it wythin themselves, and sayenge: where to is thys wast of the oyntmente made: For thys oyntment myghte have bene solde for more than thre hundred pens, and geven to the poore. And they grudged at her.

N. Test. Coverdale's. 1550. 4^o.

And after two daies was Easter and the dayes of swete breade, and the hygh priestes and scribes sought how they might take him with deceate, and put him to death. But they sayde: Not in the feast daye, lest, there be an uproure in the people.

And whan he was at Bethanye in the house of Simō the leper, and sat at the table, there came a woman, whiche had a boxe

of pure and costly Nardus oyntment. And she brake the boxe / and poured it upon his head.

Then were there some that disdayned & said: where to serveth this waiste? This oyntemēt might have bene solde for more then thre hundreth pence / and bene gevē to the poore. And they grudged against her.

N. T. Coverdale's^a. 1550. 12^o.

After two dayes folowed Easter, and y^e dayes of swete bread. And the hie Priestes & y^e Scribes sought meanes how they mighte take him by crafte & put him to death. But they saide: not in y^e feast daie / least any busines arise amonge the people.

When he' was in Bethania / in y^e house of Simon the leper / even as he sate at meate / ther cam a womā / having an alabaster boxe of oyntment / called Narde / that was pure & costly: and she brake the boxe and poured it on is head. And there were some y^t were not content in them selves / and saide: what neded this waste of oyntment? For it myght have bene solde for more then thre hundred pens / & bene geven unto the poore. And they grudged against her.

N. T. Cranmer's. 1539. fol.

After two dayes was Easter, and the dayes of swete breed * And the hie Prestes and the Scribes sought, how they myghte take him by crafte, & put him to deeth. But they sayde: not in the feast daye, leest any busynes aryse amōge the people.

And whan he was at Bethania, in the house of Simon the leper, even as he sate at meate, ther cam a womā hauyng an alabaster boxe of oyntmēt, called Narde, that was pure and costly: & she brake the boxe, & powred it on his heed. And ther were some, that were not content with in thē selues, and sayde: what neded this waste of oyntmēt? For it myght have bene solde for more then thre hundred pens, & have bene gevē unto the poore. And they grudged agaynst her.

N. T. Taverner's. 1539. fol.

After two dayes folowed Ester, and the dayes of swete breed.

^a It seems nearer to Tyndale's translation than to any of Coverdale's.

And the hygh preestes and the Scrybes sought howe to take hym by gyle and put him to deth. But they sayd: not in the feest daye, leest any rore aryse amonge the people.

When he was in Bethani, in the house of Symon the leper, as he sate at meate, there came a woman, havynge an alabaster boxe of oyntmente called narde, that was pure and costly, and she brake the boxe and powred it on his heed. Now there were some that were not content in them selves, and sayde: what neded this waste of oyntment? For it might have ben solde for more then iii. hundred pens, and ben given unto the poore. And they grudged agaynst her.

New Test. 1550. 4^o. printed at Worcester.

After two dayes was easter: and the dayes of swete bread. And the hie Priestes, & the Scribes sought how they might take hym by craft, and put hym to death. But they saide, not in the feast day, leest any busines arise amonge the people.—And when he was at Bethany, in the house of Simon the leper, even as hee sate at meate, ther came a woman having an alablaster box of ointment called Narde, that was pure and costly, and she brake the box, and poured it upon his heade. And there were some, that were not content within thē selves, & said: what neded this wast of ointment? For it myght have bene sold for more then C. C. C. pence, & have bene geven to y^e poore. And they grudged agaynste her.

N. T. Geneva. 1557. 12^o.

And after two dayes folowed *the feast of Easter*, and of unlevened bread: and the hie Priestes, & Scribes soght how they myght take hym by craft, and put him to death.

2 And they sayd, Not in the feast day, leest any busynes aryse among the people.

3 And when he was in Bethanie, in the house of Simon the leper, even as he sate at meat, there came a woman hauing an alabaster boxe of oyntment called spikenarde, that was verie costly, & she brake the boxe and powred it on his head.

4 And there were some that were not content in them selves, and sayd, What neded this waste of oyntment?

5 For it might haue bene solde for more then three hundred pence, & bene geuen vnto the poore, & they grudged against her.

N. T. 4^o. Geneva, 1560.

1 And two dayes after followed *the feast of the Passeover*, and of unleavened bread: and the hie Priests, and Scribes soght how they might take him by craft, and put him to death.

2 But they said, Not in the feast *day*, lest there be any tumult among the people.

3 And when he was in Bethania in the house of Simon the leper, as he sate at table, there came a womā having a boxe of ointment of spikenarde, verie costlie, and she brake the boxe, and powred it on his head.

4 Therefore some disdeined among themselves, and said, To what end is this waste of ointment?

5 For it might have bene solde for more thē thre hundreth pence, and bene given unto the poore, and they grudged against her.

N. T. The Bishops'. 1568. fol.

1 After two dayes was [the feaste] of the Passeover, & of unleavened bread. And the hie priestes and the scribes, sought how they myght take him by craft, and put hym to death.

2 But they sayde: not in the feast day, lest any busines arise among the people.

3 And when he was at Bethanie, in the house of Simon the leper, even as he sate at meate, there came a woman havynge an alabaster boxe of very precious oyntment, [called] Narde pistike, and she brake the boxe, and powred it on his head.

4 And there were some, that had indignation within themselves, and sayde: what neded this waste of oyntment?

5 For it myght have ben solde for more then three hundred pence, and have ben geuen to the poore. And they grudged agaynst her.

N. T. by L. Tomson, 1576. 12^o.

And two daies after followed *the feast of the Passeover*, and

of unleavened bread: and the hie priests, and Scribes sought how they might take him by craft, and put him to death.

2 But they said, Not in the feast *day*, lest there be any tumult among the people.

3 And when he was in Bethania in the house of Simon the leper, as he sate at table, there came a woman having a boxe of ointmēt of spikenard, verie costlie, & she brake the boxe, and powred it on his head.

4 Therefore some disdained among themselves, and said, To what end is this waste of ointment?

5 For it might have bene solde for more then three hundreth pence, and bene given unto the poore, and they murmured against her.

N. T. Rhemish, 1582. 4^o.

And the Pāsche was and the Azymes after two daies: and the cheefe Priests and the Scribes sought how they might by some wile lay hands on him, and kil him. For they said, Not on the festival day, lest there might be a tumult of the people.

And when he was at Bethania in the house of Simon the leper, and sate at meate, there came a woman having an alabaster-boxe of ointment, of pretious spike-narde: and breaking the alabaster-boxe, she powred it out upon his head. But there were certaine that had indignation within themselves, and said, Whereto is this wast of the ointment made? For this ointment might have been sold for more then three hundred pence, and given to the poore. And they murmured against her.

APPENDIX C.

TRANSLATIONS FROM I. CORINTHIANS.

1 CORINTHIANS XV. 29, &c.

N. T. Tyndale's first edition. 1526. 12^o.

Other els what do they which are baptised over the deed, if the deed ryse not at all? why are they baptised over the deed? And why stōde we ī ieoperdy every houre? by oure rejoyssynge

which I have in Christ Jesu oure lorde , I deye dayly. That I have fought with beastes att Ephesus after the maner of mē , what avaūtageth it me , yf the deed ryse not agayne? Lett us eate ād drynke , to morowe we shall deye.

Be not deceived : malicious speakyng^o corrupte good manners. Awake truely out off slepe , and synne nott : For some have not the knowledge off God. I speake this unto your rebuke.

But some man will saye : howe shall the deed aryse? with what body shall they come?—And God geveth it a body att his pleasure , to every seed a severall body.

There is one maner glory of the sonne , and another glory of the mone , ād another glory of the starres. For one starre differth from another in glory.

There is a naturall bodye , and there is a spretuall body. as it is written : The fyrst man Adā was made a livyng soule : and the last Adam was made a quickenyng sprete : but that is nott fyrst which is sprituall ; but that which is naturall , and then that which is spretuall.

N. T. Tyndale's corrected, 1534. 12^o.

Ether els what do they which are baptised over y^e deed , yf the deed ryse not at all? Why are they then baptised over the deed? Ye and why stonde we in ieoperdy every houre?

That I have fought with beastes at Ephesus after the maner of men , what avaūtageth it me , yf the deed ryse not agayne? Let us eate & drynke to morowe we shall dye. Be not deceived : malicious speakinges corrupte good mañers. Awake true ly out off slepe , and synne not. For some have not the knowlege of God. I speake this unto youre rebuke.

But some mā will saye : how aryse y^e deed? with what bodyes come they in?—and God geveth it a body at his pleasure , to every seed a severall body.—There is one maner glory of the sonne , and another glory of the mone , & another glory of the starres. For one starre differth frō another in glory.

Ther is a naturall bodye & ther is a spretuall bodye : as it is written : thē fyrste man Adam was made a livinge soule : & y^e last Adā was made a quickeninge sprete. How beit y^t is not fyrst which is sprituall : but y^t which is naturall , & then y^t which is spretuall.

N. T. Tyndale's forged. 1534. 12^o. (Balliol College.)

Ether els what do they which are baptysed over the dead, yf the dead ryse not at all? Why are they then baptysed over the dead? ye & why stonde we in yeoperdy every houre? By our rejoy synge which I have in Christe Jesu oure Lorde, I dye dayly. That I have fought with beastes at Ephesus, after the maner of men, what avauntageth it me, yf the dead ryse not agayne? Let us eate and drynke, to morowe we shal dye. Be not deceaved: malicious speakinges corrupt good maners. Awake truely out of slepe, and synne not. For some have not the knowlege of God. I speake this unto your rebuke.

But some man wyll saye: howe aryse the dead? with what bodyes come they in? — & God geveth it a bodye at his pleasure, to every seed a severall body.

There is one maner glory of the sonne, and another glory of the mone, and another glory of the starres. For one starre differth from another in glorye.

There is a naturall bodye, and there is a sprytuall body, as it is wrytten: the fyrst man Adam was made a lyvyng soule, and the last Adam was made a quyckenynge sprete. How be it that is not fyrst which is sprytuall, but that which is naturall, & then that whiche is sprytuall.

N. T. Tyndale's third edition, (1536.) 12^o.

Ether els what do they which are baptysed over the dead, yf the dead ryse not at all? Why are they then baptysed over the dead?—That I have fought with beastes at Ephesus, after the maner of men, what avauntageth it me, yf y^e dead ryse not agayne? Let us eate & dryncke, to morowe we shall dye. Be not deceyved: malycyous speakynges corrupt good maners. Awake truely out of slepe and synne not. For some have not the knowlege of God. I speake thys unto your rebuke.

But some man wyll saye: howe aryse the dead? with what bodyes come they in? Thou fole, &c.

—And God geveth it a bodye at hys pleasure, to every seed a severall body.

There is one maner glory of y^e sunne, and another glory of the mone, & another glory of the starres. For one starre dyfferth frō another in glory.

There is a naturall bodye & there is a sprytuall body, as it is writtē: y^e fyrst man Adam was made a lyvyng soule, and the last Adam was made a quyckenynge spryte. How be it y^t is not fyrst which is spirytuall: but that which is naturall, & then that which is sprytuall.

N. T. from Matthew's Bible^a. 1537.

Ether els what do they whych are baptysed over the deed, yf the deed ryse not at all? Why are they then baptised^b over the deed? Ye & why stonde we in ieperdy every houre?

That I have fought w^t beastes at Ephesus after the maner of men, what avauntageth it me, yf the deed ryse not agayne? Lett us eate and dryncke to morow we shall dye. Be not deceaved: malicious speakinges corrupte good māners. Awake truly out of slepe, & synne not. For some have not y^e knowledge of God. I speake this to youre rebuke.

But some mā will saye: how aryse the deed? with what bodyes come they in?—and God geveth it a body at his pleasure, to every seed a severall body.

—There is one maner glory of the sunne, & a nother glory of the mone, & a nother glory of the starres. For one starre differth frō a nother in glory.

Ther is a naturall bodye and ther is a spretuall body: as it is wryttē: the fyrste man Adam was made a lyvinge soule: and y^e last Adam was made a quyckenynge sprete. How be it, that is not fyrst which is spirituall: but y^t which is naturall, & then y^t which is spretuall.

N. T. from Coverdale's Bible. 1535. fol.

Or els what do they which are baptised over y^e deed, yf the deed ryse not at all? Why are they then baptysed over the deed? And why stonde we in ieperdy every houre? By oure rejoy-singe which I have in Christ Jesu o^r LORDE, I dye dailye.

That I have foughte with beestes at Ephesus after y^e maner of men, what helpeth it me yf the deed ryse not agayne: Let us eate and drynke, for tomorow we shal dye. Be not ye disceaved.

^a N. B. This translation is Tyndale's second, or corrected.

^b Note. "Baptysed over the deed, Some mē saye, that in token of the

"generall resurrecció, certayne Christen men were baptised over deed mens

"graves, sygnifyng that the same deed men shulde ryse agayne."

Evell speakinges corruppe good maners. Awake righte up, and synne not: for some have not y^e knowlege of God. This I saye to youre shame. But some man mighte saye How shal the dead aryse? And with what maner off body shal they come?—But God geveth it a body as he wil, and unto every one of y^e sedes his owne body. — The Son hath one clearnes, the Moone hath another clearnesse, and the starres have another clearnesse, for one starre excelleth another in clearnesse: — Yf there be a naturall body, there is a spirituall body also. As it is wrytten: The first man Adam was made into a naturall life and the last Adā into a spiritual life. Howbeit the spirituall body is not the first, but y^e naturall, and then the spirituall.

New Test. Coverdale's c, 1538, (Antwerp,) 12^o.

Or els what do they whych are baptysed over the dead, yf the dead ryse not at all? Why are they thē baptysed over the dead? And why stande we in ieopardy every houre?

That I have foughte with beastes at Ephesus after the maner of men, what helpeth it me, yf the dead ryse not agayne: Let us eate and drynke, for to morow we shal dye. Be not ye deceaved. Evell speakynges corrupt good maners. Awake right up, and synne not: for some have not the knowledge of God. Thys I saye to your shame.

But many myght saye: How shall the dead aryse: & wyth what maner of body shall they come?—But God geveth it a body as he wyll, and unto every one of the sedes his awne body.—The sunne hath one clearnesse, the moone hath another clearnesse, and the starres have another clearnesse, for one starre excelleth another in clearnesse.

—Yf ther be a naturall body, ther is a spirituall body also, as it is wrytten: The fyrst man Adam was made in to a naturall lyfe, and the last Adam in to a spirituall lyfe. How be it the spirituall body is not the fyrst, but the naturall, and then the spirituall.

N. T. Coverdale's, 1538. 4^o. (First edition.)

Or els what shall they do y^t be baptysed for y^e deade, yf y^e deade ryse not at all? For what intent are they baptysed for thē? Why

^c This seems to be taken from the Bible of 1535.

stande we also in yeopardy every houre? I dye daylye for cause of your rejoycynge brethren, the whyche I have in Christe Jesu our LORDE.

Yf I have foughten wyth beastes after the maner of man at Ephesus, what profyteth it me, yf the deade do not ryse agayne? Let us eate and drynke, for tomorowe shal we dye. Be not deceived. Evell comunicaciōs corruppe good maners. Awaken ryghtfully & synne not: for some are ignoraunt of God. I speake it for a shame unto you.

But some body wyl saye: Howe do the deade ryse agayne? And w^t what body shall they come?—

—But God geveth it a bodye as he wyl, and unto every one of the sedes hys owne body.—

Ther is one clearnesse of the Sōne, another of the Moone, and another clearnesse of the starres. For one starre differreth frō another in clearnesse:

—Yf ther is a natural body, ther is a spirituall also, as it is wrytten: The fyrste Adam was made a lyvyng soule^d, the laste Adam into a quyckenynge sprete. But it that is spirituall is not fyrst, but it that is naturall, and than it that is spirituall.

N. T. Coverdale's, 1539^e. 8^o.

Yf I have foughten wyth beastes after the maner of man at Ephesus, what profyteth it me, yf the deed do not ryse agayn? Let us eate and drynke, for tomorowe shall we dye. Be not ye deceived. Evell comunicacions corrupte good maners.

Awake ryghtfully, and synne not: for some are ignoraunt of God I speake it to your shame. But some wyl saye: Howe do the deed ryse agayne? And with what maner of body shall they come?

—But God geveth it a bodye as he wyll, and unto every one of the sedes his owne body.

Ther is one clearnesse of the Sōne, another clearnesse of the moone, & another clearnesse of the starres. For one starre differeth from another in clearnesse:

^d “made into a lyvyng soule.” Second edition.

^e This and the former, of 1538, are

translated from the *Latin Vulgate*, rendering ver. 51. *We shall all sleep indeed, but we shall not all be changed.*

—Yf ther be a naturall body, ther is a spirituall bodye also, as it is written: The fyrste Adam was made a lyvyng soule, the laste Adam a quyckenynge sprete. Howbeit that whych is spirituall, is not fyrst, but it y^t is naturall, and than it that is spirituall.

N. T. from Coverdale's Bible. 4^o. 1550.

Or els what do they whiche are baptysed over the dead, if the dead ryse not at all? Why are thei then baptysed over the dead? and why stāde we in ieopardy every houre? by oure reioycing whiche I have in Christ Jesu our LORDE, I dye dayly:

That I have fought with beastes at Ephesus after the maner of men, what helpeth it me, if the dead ryse not agayne? Let us eate and drynke, for to morow shall we dye. Be not ye deceived: Evell speakynges corrupt good maners. Awake ryght up, and synne not: for some have not the knowlege of God. This I saye to your shame. But many myght saye: How shal the dead aryse? and with what maner of body shall thei come?

—But God geveth it a body as he wyll, & unto every one of the sedes his owne body.

—The Sunne hath one clearnesse, the moone hath another clearnesse, and y^e starres another clearnesse, for one starre excelleth another in clearnesse:

If there be a natural body, there is a spiritual body also. As it is wrytten: The fyrst man Adam was made into a natural life, and the last Adam into a spiritual lyfe. Howbeit, the spiritual body is not the fyrst, but the natural, and then the spiritual.

N. T. from Cranmer's Bible. fol. 1539.

Els what do they, which are baptised over the deed, yf the deed ryse not at all? Why are they thē baptised over thē? Yee and why stōde we all waye then in ieoperdy? By oure rejoysinge which I have in Christ Jesu our Lorde, I dye dayly. That I have fought with beastes at Ephesus after y^e maner of mē, what avauntageth it me, yf the deed ryse not agayne: Lett us eate and dryncke, for to morow we shall dye. Be not ye deceived: evel wordes corrupte good maners. Awake truely out of slepe, and synne not. For some have not the knowledge of God. I speake this to youre shame.

But some mā will saye: how aryse y^e deed? w^t what bodye

shall they come? — but God geveth it a body at his pleasure, to every seed his awne body.

Ther is one maner glory of the sonne, and another glory of the moone, & another glory of y^e sterres. For one starre differeth frō another ī glory.

Ther is a naturall bodye, and ther is a spretuall body: as it is also wryttē: the fyrste man Adam was made a lyvinge soule, and the last Adam was made a quyckenyng sprete. Howbeit, that is not fyrst which is spirituall; but y^t which is naturall, and then y^t which is spretuall.

N. T. from Taverner's Bible. 1539. fol.

Either els what do they whiche are baptised over the deed, yf the deed ryse not at all? Why are they then ^fbaptised over the deed? ye, and why stande we in ieoperdye every houre?

That I have fought with beestes at Ephesus, after the maner of men, what avauntageth it me, yf the deed ryse not agayne? Let us eate and drynke, to morow we shall dye. Be not disceyved: evyl speakynges corcupte (*sic*) good maners. Awake truly out of slepe, & syn not. For some have not the knowlege of god. I speke this to your rebuke.

But some men will saye: howe aryse the deed? with what bodyes come they in? — and God gyveth it a bodye at his pleasure, to every seed a severall bodye.

There is one maner glory of the sonne, and an other glorye of the moone, and an other glory of the sterres. For one sterre differeth from an other in glory.

There is a naturall bodye, and there is a spirituall body, as it is wryten: the first man Adam was made a lyvyng soule, and the last Adam was made a quickenyng spirite. How be it, that is not fyrst which is spiritual: but that whiche is naturall, and then that whiche is spirituall.

N. T. 4^o. Worcester. 1550.

Els what do they whych are baptised over the dead, if y^e deade ryse not at al? Why are they then baptised over thē? Yea, and why stande we alway then in ieoperdye? By our rejoysynge

^f The note in Matthew's Bible is here repeated.

whyche I have in Christe Jesus our Lorde, I die daylye. That I have fought w^t beastes at Ephesus, after y^e maner of men, what avantageth it me yf the dead ryse not againe? Let us eat and drynke, for too morowe we shall dye. Be not ye deceyved: Evyll wordes, corrupte good maners. Awake trewelye out of slepe, and synne not. For some have not the knowledge of God: I speake thys too youre shame. But some man will saye: howe aryse the deade? Wyth what bodye shal they come?

but god geveth it a bodi at his pleasure, to every sede his owne body.—

There is one maner glorye of the Sunne, and another glory of the Moone, & another glory of the starres. For one starre differeth frō another in glory. — There is a naturall body, and ther is a spirituall body: as it is also written: the firste man Adam was made a livyng soule, and the laste Adam was made a quickening spirit. Howbeit, y^t is not first which is spiritual, but y^t which is natural. [It wholly omits the following words, “and afterwards that which is spiritual.”]

N. T. Geneva 1557. 12^o.

29 Els what shal they do which are baptized for dead? yf the dead ryse not at all, why are they then baptized for dead?

30 Why are we in ieoperdy every houre?

32 If I have foght with beastes at Ephesus after the maner of men: what avantageth it me, yf the dead be not raised up? let us eat and dryncke: for to morowe we shal dye.

33 Be not deceived, Evel speakinges corrupt good maners.

34 Awake to rightuousnes, and synne not: for some have not the knowledge of God. I speake this to your rebuke.

35 But some man wil say, how are the dead raised up? and with what body come they forth?

38 But God geveth it a body at his pleasure, to every seed his owne body.

41 There is one maner glorie of the sunne and another glorie of the mone, & another glorie of the starres. for one starre diffreth from another in glorie.

8 Of the difference of this translation from that afterwards printed in 1560. Mr. Todd has given a specimen in the

Appendix No. 3. to his Vindication of our authorized translation and translators of the Bible. 8^o. 1819.

44 —There is a natural body & ther is a spiritual body.

45 As it is also written, The fyrst man Adam was made a lyvinge soule: and the last Adam *was made* a quyckenng spryte.

46 Howbeit that *was* not fyrst *made* which is spiritual: but that *which is* natural, and then that *which is* spiritual.

N. T. Genevan. 1560. 4^o.

29 Els what shal they do which are baptized for dead? if the dead rise not at all, why are they then baptized for dead?

30 Why are we also in ieopardie everie houre?

32 If I have foght with beastes at Ephesus after the maner of men, what advātageth it me, if the dead be not raised up? let us eat & drinke: for to morowe we shal dye.

33 Be not deceived: evil speakings corrupt good maners.

34 Awake to *live* righteously, and sinne not: for some have not the knowledge of God. I speake this to your shame.

35 But some man wil say, How are the dead raised up? and with what bodie come they forthe?

38 But God giveth it a bodie at his pleasure, even to everie sede his owne bodie.

41 There is another glorie of the sunne, and another glorie of the moone, and another glorie of y^e starres: for one starre difereh from *another* starre in glorie.

44 —There is a natural bodie, & there is a spiritual bodie.

45 As it is also writen, The first man Adam was made a living soule: and the last Adam *was made* a quickening Spirit.

46 Howbeit that *was* not first *made* which is spiritual: but that *which is* natural, & afterwarde that *which is* spiritual.

N. T. Bishops'. fol. 1568.

29 Els what shall they do, which are baptized for the dead, yf the dead ryse not at all?

30 Why are they then baptized for them? and why stande we in ieopardie every houre?

32 If I have fought with beastes at Ephesus after the maner of men, what avauntageth it me, yf the dead ryse not agayne? Let us eate & drynke, for to morowe we shall dye.

33 Be not deccaved. Evyll wordes, corrupt good maners.

34 Awake truly out of slepe, and sinne not: for some have not the knowledge of God. I speake this to your shame.

35 But some man wyll say, howe are the dead rayed up? With what bodie shall they come?

38 But God geveth it a body at his pleasure, to every seede his owne body.

41 There is another glorie of the sunne, and another glorie of the moone, and another glorie of the starres: For [one] starre differeth from [another] starre in glorie.

44 —There is a naturall bodie, and there is a spirituall bodie.

45 As it is also written: The first man Adam was made a lyving soule, and the last Adam was made a quickenyng spirite.

46 Howebeit, that is not first [whiche is] spirituall, but that [whiche is] naturall, and then that [whiche is] spirituall.

N. T. by L. Tomson. 1576. 12^o.

29 Els what shal they do which are baptized for dead? If the dead rise not at all, why are they then baptized for dead?

30 Why are we also in ieopardie every houre?

32 If I have fought with beastes at Ephesus after the maner of men, what advātageth it me, if the dead be not raised up? let us eate and drinke: for tomorowe we shall die.

33 Be not deceived: evill speakings corrupt good maners.

34 Awake to *live* righteously, and sinne not: for some have not the knowledge of God, I speake this to your shame.

35 But some man will say, How are the dead raised up? & with what body come they forth?

38 But God giveth it a bodie at his pleasure, even to everie seede his owne bodie.

41 There is another glorie of the sunne, and another glorie of the moone, and another glorie of the starres: for one starre differeth from *another* starre in glorie.

44 —There is a natural bodie, *and* there is a spiritual bodie.

45 As it is also written, The first man Adam was made a living soule: and the last Adam *was made* a quickening Spirit.

46 Howbeit that *was* not first which is spiritual: but that *which is* natural, & afterward that *which is* spiritual.

N. T. Rhemish^h. (*Roman Catholic.*) 1582. 4^o.

29 Otherwise what shal they do that are baptized for the dead, if the dead rise not

30 Againe at al? why also are they baptized for them?

31 Why also are we in danger every houre?

32 If (according to man) I fought with beastes at Ephesus, what doth it profit me, if the dead rise not againe?

33 *Let us eate and drinke, for to morow we shal die.* Be not seduced, *Evil communications corrupt good maners.*

34 Awake ye just, and sinne not. for some have not the knowledge of God, I speake to youre shame.

35 But some man saith, How doe the dead rise againe? and with what maner of body shal they come?

38 And God giveth it a body as he wil: and to every seede his proper body.

41 One glorie of the sunne, an other glorie of the moone, and an other glorie of the starres. For starre differeth from starre in glorie.

44 —If there be a natural body there is also a spiritual,

45 As it is written, *The first man Adam was made into a living soul:* the last Adam into a quickening spirit.

46 Yet that is not first which is spiritual, but that which is natural: afterward that which is spiritual.

N. T. imperfect, 12^o. B. Museum.

Els what do they, whych are baptised over the deed yf the deed ryse not at all? Why are they then baptised over them? yee, and why stonde we all waye then ī ieoperdy?

That I have fought with beastes at Ephesus after the maner of men, what avauntageth it me, yf the deed ryse not agayne? Let us eate and dryncke, for tomorow we shall dye. Be not ye deceived: evell wordes corrupte good maners. Awake truly out of slepe, and synne not. For some have not the knowledge of God: I speake this to youre shame.

But some man will saye: how aryse the deed? w^t what boyde

^h These translators of Rhemes render v. 51. "We shal al in deede rise againe: but we shal not al be changed."

(sic) shall they come? — but God geveth it a body at hys pleasure / to every seed hys awne body.

Ther is one maner glory of the sonne / and another glory of the moone / & another glory of the Sterres. For one starre differeth frō another in glory.

Ther is a naturall bodye / ād ther is a spretuall body: as it is also written: the fyrste man Adam was made a lyvinge soule / ād the last Adā was made a quyckenng sprete. Howbeit / that is not fyrst which is spirituall: but y^t which is naturall / and then that which is spretuall ⁱ.

ⁱ N. B. In St. Matthew, chap. i. ver. 18. this edition reads *maryed*, not *betrothed*.

APPENDIX D.

JOYE'S TRANSLATIONS.

Isaiah, by G. Joye. 1531. 16^o.

Chap. viii.

And then sayde the Lorde agene to me: take the a grete rolle ād wryte yn it withe a pen lyke a man Maherschallal haschbaz which ys to saye / haste the to robbe / spede the to spoyle. Then I toke me certayne faithfull witnesses. Ury the preste & Zachary the sonne of Barachy: and came unto a prophetise which had now cōceyved and brought forth a sonne: & the Lorde spake unto me. Geve hym this name: hastye robber gredy spoyler: for before thys chylde can call Dadye & Māmye he shal bare away the riches of Damasce and the proye of Samarye / yn y^e sight of the kynge of Assyrye.

Chap. xv. 4.

Hesebon and Eleale kryed so lowde that their voyces were harde to Jahaz / and the soudgiers of Moab when thei shulde have blowne up theire trompetes to batayle / for sorowe of their hartes they kryed ah lasse for sorowe / ower hartes blede upon Moab fleing toward Zoar that welthye bullok / and upon the hanging of the hyll of Luhith they clymed withe wepinge.

Chap. xxxvi. 21.

At these wordes the kinges legates were so put to sylence that they had not a worde to answeere.

Then returned Eliakim the presydent of y^e towne house sonne of Helkie / Sobna the scribe , and Joas Secreterye the sonne of Asaph unto Ezekias their clothes alto cutte , and tolde hī the oracion of Rabsacen.

Chap. xxxvii. 26.

Speakest thou not now even thus to kinge Ezekias? saige , hast thou not harde what actes and by what power I have done them in tyme paste and what I am aboute to do now also? that is to wete , that I am aboute to subverte thy cytes be they never so stronge and to bring them into heapes of stones ād into ruyne , whose inhabitours shal quake for feare lyke handlesse men beinge confounded , for they shalbe lyke the grasse of the felde which nowe is grene and anō is it thek for houses , ye which often tymes is withred before it be rype.

Chap. xlii. 16.

Withe parte of it he makethe his fyer , withe parte he seethe or rosteth his fleshe ād eate it when he hath done & so is wel satisfied: withe parte of it he is well warmed , so that he nowe maye saye , the worlde is wel amended , I am wel warme , I have bene at the fyer.

Jeremiah, by Joye. 1534. 12^o.

Chap. xxxv.

The sermon shewed of the Lorde unto Jeremy, in the raigne of Joachim the sone of Josias kinge of Juda , on this maner. Go to the house of the Rechabites, and call them forthe , and bringe them to the house of the Lorde into some of the revestrys, and geve them wyne to drinke.

Then toke I Jazaniam the sone of Jeremy the sone of Habaznie, and his bretherne wyth al his chylderne and al the famylye of y^e Rechabites, & brought them to y^e house of the Lorde into

the revestrye of y chylderne of Hanan soune of Igdalie the man of God, whiche revestry was by the revestry of the rulers: this was over the vestry of Maasie soune of Sallum cheife of the treasure house. And I set before y^e sonnes of the famylie of the Rechabites, tankerdis ful of wyne and cuppes, and bad them drynke wyne. And they answerde, we drynke no wyne. For Jonadab our father the sone of Rechab commanded us sayng. Drynke never no wyne, nother you nor your sonnes. Bilde no houses, sowe no corne: also ye shal nether plante nor possede any vyneyardes: &c.

Daniel, by Joye. 1545. 12^o.

Chap. ix. 24.

LXX hebdomades ther be prefixed and apointed for thy peple and for thy holy cytie, and then shall synnes be consumed sealed up and kovered, and iniquite purged, and the everlasting right-wysnes brought forthe, visions and prophecies shalbe then sealed up, and the most holy one shalbe anoynted. Wherefore knowe thou and understande it, that from the tyme wherein it is proclaimed that Hierusalem be buylded agene, unto the prince Messias: ther be .vii. hebdomads, & .62. hebdomads. For the streatis and wallis shalbe reedifyed: but a long and hard tyme ere they be seteled in quiet. Or, (as hath some textis) albeit in an harde tyme with difficulte.

APPENDIX E.

DESCRIPTIONS OF EDITIONS OF THE OLD TESTAMENT.

Pentateuch, Tyndale's. 1530. 12^o.

“The fyrst boke of Moses called Genesis,” within a border of wood. On the reverse, “W. T. to the reader,” occupying 7 pages. “A prologue, shewing the use of the Scripture,” 8 pages.

“The fyrst boke,” &c. fol. i—lxxvi. On the reverse begins “a Table expoundinge certeyne wordes,” 7 pages: at the end of

the seventh is this Colophon; ☩ “Emprented at Malborow in
“the lande of Hesse by me Hans Luft, the yere of oure Lorde
“M.CCCCC.XXX. the xvii. dayes of Januarii.” On the re-
verse of fol. v. (Genesis, c. 4.) is a marginal note, occupying the
whole page.

A full page has (generally, but not universally,) 31 lines.

The Letter is a Dutch Gothic. The Signatures are Gothic Capitals.

“A Prologe in to the seconde boke of Moses called Exodus.”
8 leaves.

“The seconde boke of Moses, called Exodus,” (within the
same woodcut as before.)

Exodus, fol. ii—lxxvi. On foll. xliii. xlv. xlv. xlv. xlv. xlv. xlviii.
xlix. l. lvi. lvii. are woodcuts, nearly filling the page.

“A prologe into the thirde boke of Moses, called Leviticus,”
(within the former wood-cut,) occupying 8 leaves.

“The thyerde Boke,” &c. (within the woodcut,) fol. ii—lii.

“A prologe into the fourth boke,” &c. as before; 10 leaves.

“The fourthe boke,” &c. fol. ii—lxvii.

“A prologe into the fyfte boke,” &c. as before; 4 leaves.
The first chapter of Deuteronomy, fol. i—lxiii. At the end is
an explanation of some Hebrew words, occupying part of the
next leaf.

Genesis and Numbers are printed in Gothic, the others in Ro-
man, except the letter W. Genesis and Numbers have 31 lines
in a page; the other books 28. There are some marginal notes
throughout, but no woodcuts, except in Exodus.

Pentateuch, Tyndale's. 1534.

Title, between four woodcuts.

“The firste boke of Moses called Genesis, newly correctyd
“and amendyd by W. T. M.D.XXXIIII.”

“Unto the reader. W. T.” xi pages.

Genesis begins on the reverse of the last leaf of the preface,
and the next leaf is paged i. It ends on fol. lxxx. b. At the end
is, “The end of the first boke off Moses called Genesis.” Printed
in the Roman letter. The other 4 books are as in the edition of
1530. There are a few marginal notes.

Pentateuch, by Tyndale. 1551. 12°.

The title, within a wooden compartment.

“The fyrste parte of the Bible,” &c. with the date. On the reverse is an address to the reader by John Daye, announcing that for the convenience of the poor he had printed the Bible in four separate parts. Tyndale’s prologue, 7 pages.

Genesis, &c. At the end is, “Imprinted at London by Jhon Daye, &c. 1551.” This Colophon is on a separate leaf. The leaves of the volume are not numbered. The signatures run in eights. It has all the prologues, heads of chapters, marginal notes and references: all these are printed in a smaller letter. It contains sign. A—Y. Aa—Vu. A full page contains 33 lines.

B. Coverdale’s. 1535. fol.

Title; “Biblia. The Bible, that is the holy Scripture of the “Old and New Testament, faithfully & truly translated out of “Douche and Latyn into Englishe, 1535.” Below are 3 texts of Scripture. This within a compartment of woodcuts. On the reverse of the title are “The bokes of the whole Byble, how they “are named,” &c. printed in the same character with the text. The same names are reprinted, in a different letter, after Coverdale’s address to the reader. Dedication to King Henry VIII.; 5 pages. “A prologe to the reader,” 6 pages. “The bokes of “the hole Byble;” 2 pages. “The contentes of the boke of “Genesis;” 1 page. The first book of Moses, &c. fol: i—xc. (then should follow, according to Herbert, a map of the Holy Land.) “The second parte of the Olde Testament.” Josua, &c. to Hester, fol. ii—cxx. Job, &c. to “Salomon’s balettes,” fol. i—lii. “All the Prophetes in Englishe,” fol. ii—cii. “Apo-cripha,” fol. ii—lxxxiii. falsely numbered lxxxii. Then follows a blank leaf. “The Newe Testamente,” fol. ii—cxliii. on the reverse of the last is, “*Prynted in the yeare of oure LORDE M.D.XXXV. and fynished the fourth daye of October.*”

Round all the titles, except that to the third part, are borders cut in wood. Wood-cuts are also at the beginning of Genesis, in several other parts of the O. T. and at the beginning of each book of the N. T. The letter is an angular Swiss or German. The running titles and signatures in the same. It should however be noted, that the Dedication, Prologue, and Contents of Ge-

nesis, are in a different character. There are a very few marginal references; these are in Roman letters. On fol. xli. of part i. is a large wood-cut of the Tabernacle and its contents; this is repeated on fol. lvi. The initial letter of Genesis is a large flourished text capital. A full page contains 57 lines. The singularity of the type at once distinguishes this edition from every other. The reimpression of 1550 is in a similar character, but smaller, and is also in quarto.

B. Coverdale's, 1550. 4^o.

“The whole Byble, that is the holy Scripture, &c. faithfully translated into Englyshe by Myles Coverdale, and newly oversene and correcte. M.D.L.” Printed for Andrewe Hester, &c. This in red and black within an architectural compartment. Below is “Set forth with the Kynges mooste gracious licence.” “The bokes of the hole Byble,” 1 page. Dedication to K. Edward VI. 4 pages. “Myles Coverdale to the Christen reader,” 5 pages. Almanac (for 14 years, beginning 1550,) and calendar, 4 pages. Genesis to ii. Maccabees, fol. i—ccccxciv. S. Matthew, &c. fol. i—cxxi. Tables, 3 leaves, not numbered. Colophon on the recto of the last. A woodcut at the beginning of Genesis, but no other throughout the O. T. The folios are marked with Roman numerals, also the Latin titles of the Psalms are in Roman letters; all the rest of the book in a Swiss or German Gothic. The preliminary pieces and title in a different Gothic. Apocrypha begins on fol. cccc. A full page contains 50 lines. There are references, and a very few notes, in the margin.

B. Matthew's. 1537. fol.

☞ “The Byble, which is all the holy Scripture: In which are contayned the Olde and Newe Testament truely and purely translated into Englysh by Thomas Matthew. ☞ Esaye 1. Hearcken to ye heavens and thou earth geave eare: for the Lorde speaketh. M, D, XXXVII.” This title, in red and black, is within a wood-engraving, which fills the page. At the bottom, in large characters, “Set forth with the Kinges most gracyous licece.” “A calendar and almanac for 18 years, beginning 1538,” 4 pages. “An exhortation to the study of the holy Scriptures,” 1 page. At the bottom are large flourished text

capitals I R. "The summe and content of all the holy Scripture," 2 pages. Dedication to K. Henry VIIIth. 3 pages. At the beginning and end are flourished text capitals. "To the Chrysten readers;" and a "Table of principal matters conteyned in the Byble;" together 26 pages. "The names of all the bookes of the Byble, and a brief rehearsall of the yeares passed sense the begynnyng of the worlde unto this yeare of oure Lorde M.D.XXXVII;" together 1 page. On the reverse a wood-engraving of Adam and Eve in Paradise, occupying the whole page. Genesis to Salomon's Ballet, fol. i—ccxlvii. "The Prophetes in English." This title in black and red, between 16 woodcuts, together filling the page. On the reverse a large woodcut, between R. G. and E. W. in flourished text capitals. "Esay, &c. to Malachy, fol. i—xciii.;" at the end of Malachi, W. T. in flourished text capitals. "The volume of the bookes called Apocripha," &c. This title, also in red and black, between 15 woodcuts; the reverse contains an address to the reader. Esdras, &c. to 2 Maccabecs, fol. ii—lxxxix. One blank leaf. "The Newe Testament, &c. prynted in the yere of our Lorde God M.D.XXXVII." This title, in red and black, within the same wood-engraving as that to the O. T.; the reverse blank. St. Matthew to Revelations, fol. ii—cix. Tables of the Epistles and Gospels after Salsbury use, 5 pages, foll. cx. cxi. On the next and last leaf is, ¶ "The ende of the Newe Testament, and of the whole Byble. ¶. To the honoure and prayse of God was this Byble prynted and fynessed in the yere of oure Lorde God a. M.D.XXXVII."

It has marginal annotations: and woodcuts in several parts. Those in the Revelations are encircled with a double border of flowers. At the beginning of the Psalms and of Proverbs is one, the whole breadth of the page. The Canticles are printed in red and black. The running titles, signatures, marginal notes, &c. are all in the Gothic letter. A full page contains 60 lines.

Bible, Matthew's. 1549. fol.

The Title. A Calendar and Almanac, 4 pages. "Ane exhortation to the studye," &c. 1 page. "The summe and contente," &c. 2 pages. "A description and successe," &c. 2 pages. "To the reader," 1 page. "A table of principal matters contayned in the

“Byble,” 27 pages. “The names of all the bokes,” &c. “A brief rehearsal of the yeares passed, &c. unto this yere of 1549.” “Unto the reader W. T.” 3 pages. Genesis begins on *the reverse* of fol. i. The paging is continued to Job, which ends on fol. ccli.ii. falsely numbered ccxli.ii. Psalms to Malachi, fol. i—ccxvi. falsely numbered ccxix. The Apocrypha, fol. ccxvii—cccxl. The New Testament. The title (as in Lewis, p. 182.) in black, within a compartment, at the bottom of which is a King seated on his throne, holding a sword, and delivering a book to some Bishops, who, with other peers, are kneeling before him. Under his feet is a shield charged with the royal arms of England. St. Matthew to the Acts, fol. ii—lxxvi. Tyndale’s prologue to the Epistle to the Romans, 4 leaves, *not numbered*. The Epistle to the Romans, &c. fol. i—xlvi. on this last begins the table of Epistles and Gospels. The edition has Tyndale’s prologues to the books of the Pentateuch and to Jonas, but wants that to the New Testament. The margin has Scripture references, and capital letters down the page. The heads of chapters, and notes, are in a smaller type. The initial letters of the prologues to Leviticus and Deuteronomy are very large flourished text capitals. The numbering of the leaves is very clumsy and confused through the whole of the volume: the types are rude, and much battered, and the composing is very faulty. A full page contains 53 lines.

B. Matthew’s by Becke. 1549. fol.

Title in red and black. On the reverse is “An Almanac for xxix years,” beginning 1549. “Calendar,” 2 leaves. “An exhortation,” &c. “The summe & content,” &c. 1 leaf. “Dedication by Edm. Becke,” 3 pages. “A description & successe,” &c. 1 page. “A Table of the principal matters,” &c. “A perfect supputation of the yeres from Adam unto Christ,” &c. together 12 leaves. “A prologe shewing the use of the Scripture.” “A register or a bryefe rehersall of the names of the moost famous and notable persons,” &c. 2 leaves. All these pieces occupy 20 leaves. Genesis to Deuteronomy, fol. i—lxxxvi. “The seconde parte of the Byble, &c. 1549.” This within a compartment containing 4 historical cuts at the top and bottom. Josua to Job, fol. ii—cxiii. “The thyrd parte, &c. In the yeare of oure Lorde MDXLIX.” in a compartment, as before. Psalms to Ma-

lachi, fol. ii—cxlv. Note, in this part are two leaves not numbered, between foll. xlvi. and xlv. “The volume of the bokes called Apocrypha,” &c. in a compartment, as before. On the reverse is an address to the reader. Esdras, &c. fol. ii—lxxvi. “The newe Testament of oure savyoure Jesu Christe, newly and dyly- gently translated into Englyshe wyth Annotacions in the Margent to helpe the Reader to the understandyng of the Texte. Prynted in the yeare of oure Lorde God. M.DXLIX.” This title is in a compartment, having the four Evangelists at the corners. “William Tyndale unto the Christen Reader, fol. ii—cxi. Table, two leaves. (N. B. fol. lxxxv. is utterly omitted.)

This edition contains Tyndale’s prologues. It has woodcuts throughout. At the beginning of the Psalms is a larger one, occupying the whole breadth of the page: and before each Gospel is the figure of the writer, executed in a different style from the other cuts. To that of St. Mark is affixed the engraver’s mark I. F. The titles, notes, and references, are wholly in the Gothic character. A full page contains 65 lines.

B. Matthew’s, by Edm. Becke. 1551. fol.

“The Bible: that is to say, al the holy Scripture contained, &c. faithfullye set furthe according to the cobby of Thomas Mathew’s translation.” This title in a compartment, having the King’s arms and initials at the top, and at bottom John Daye’s device or rebus. “To the Christen reader.” “A Table of the principal matters,” &c. “A gatheryng of certayne harde wordes,” &c. “An exhortation to the studye of the Holy Scripture.” “The summe and content of al the Holy Scripture.” “A supputation of yeres from Adam to Christ, by Edmund Becke,” brought down to 1551. “The names of all the bookes,” &c. “A registry or a bryefe rehersall of names of the most famous and notable persons,” &c. “A descripcion and successe of the kynge of Juda & Hierusalem,” &c. W. Tyndale’s prologue. These preliminary pieces occupy 19 leaves, besides the title. Genesis to Deuteronomy, fol. i—lxxxiii. “The second parte of the Byble,” within the same compartment. Josua to Job, fol. ii—cxvii. “The thirde parte,” &c. as before. Psalms to Malachi, fol. i—cxlii. “The volume of the bokes called Apocrypha:” as before. On the reverse is “a prologe to

“the reader.” iii Esdras, to iii Maccabees, fol. ii—lxxxiii.
 “The newe Testament, &c. Anno M.D.LI.” within the same
 compartment. Tyndale’s prologue, to Revelations, fol. i—xcviii.
 Tables of epistles, &c. 2 leaves. [Colophon, &c. as in Herbert.]

It has marginal notes, references, and pointing hands. Contains Tyndale’s prologues. Every part is in the Gothic letter. At the beginning of each Gospel is a woodcut; that of St. Matthew has an inscription round it; that of St. Mark bears the engraver’s initials I. F. A full page contains 67 lines.

Bible, Matthew’s, printed by N. Hyll. 1551. fol.

Title in black and red, within a compartment formed by two large woodcuts at top and bottom, with four smaller on the sides. The lower one represents the King on his throne delivering a book to some kneeling Bishops, as in Lewis, p. 193. On the reverse is an almanac, beginning 1549. “A Table for the ordre of the Psalms.” “The order how the rest of holy Scripture is to be read.” “The Kalender.” “An exhortation unto the study,” &c. “The summe and content of the holy Scripture.” “To the Christian readers.” “A description & successe of the Kynges of Juda and Jerusalem.” “A table of the principal matters.” “A perfit supputacion of the yeares, &c.” “A prologue shewing the use of the Scripture.” “The names of the bokes of the Byble.” “A register or a briefe rehearsall of the names &c.” These preliminary pieces occupy nineteen leaves, exclusive of the title. Genesis to Deuteronomy, fol. i—cxii. “The seconde parte of the Byble,” &c. between eleven woodcuts. Josua to Job, fol. ii—clv. “The thirde parte,” &c. as before, Psalms to Malachi, fol. ii—cxc. “The volume of the bokes called Apocripha:” between ten woodcuts. fol. ii—cii. “The Newe Testament, &c. imprinted at London in the yeare of our Lorde God. 1551.” within the same wood-engraving as the title to the Old Testament. St. Matthew, &c. fol. ii—cl, the last of which is not numbered. On the reverse of the last is the Colophon, as in Lewis, “Imprinted at London by Nicolas Hyll, dwelling in Saynct John’s Streate, at the coste and charges of certayne honest menne of the occupacyon, whose names be upon their bokes.” [In the Trinity College copy the last leaf is double, the second Colophon being, “Imprinted at London by Nicolas Hyl for John

“Wyghte, &c. 1551.”] The volume contains Tyndale’s prologues; has marginal notes and references, and capital letters down the page. It has no woodcuts, or Roman characters. A full page contains 55 lines.

Bible, Taverner’s. 1539. fol.

“The most sacred Bible, &c. translated into Englyshe and newly recognised with great diligence after most faithful exemplars. By Richard Taverner. Printed at London, &c. by John Byddell for Thomas Barthlett. MD.XXXIX.” A dedication to the King. An exhortation to the study of the holy Scriptures. The summe and content of all the holy Scripture. The names of all the bokes, &c. A briefe rehersall declarynge how long the world hath endured, &c. A Table of the principal matters, &c. Genesis to Solomon’s Song, fol. i—ccxxx. Then follows, on a separate leaf, “The Boke of the Prophetes. Esaye, &c.” Esaye to Malachy, fol. ii—lxxxvi. On a separate leaf, “The volume of the bokes called Apocripha.” Esdras &c. fol. i—lxxv. A blank leaf. After which comes the following title, within an architectural compartment :

“THE NEW TESTAMENT OF OUR saviour Jesu Chryst, translated into English: and newly recognised with great diligence after moost faythfull exemplars, by RYCHARD TAVERNER. Prynted in the yere of our Lorde God M.D.XXXIX.” St. Matthew, &c. fol. i—ci. Tables of Epistles, &c. 3 leaves not numbered; on the last is, “The ende of the newe Testament, and of the hole Byble.

“To the honour and prayse of God was this Byble prynted: and fynnyshed, in the yere of our Lorde God, a. M.D.XXXIX.”

It has no woodcuts. In the margin are notes, references, and pointing hands. The running titles and titles of chapters are in Roman letters. A full page has 68 lines.

Bible, Cranmer’s. 1539.

Title in black and red. On the reverse, “the names of all the books. “Kalendar and almanac,” (beginning 1539) four pages. “An exhortacyon,” &c. 1 page. “The summe and contente,” 2 pages. “A Prologue,” &c. 1 page. “A description,” &c. 2 pages. Genesis, fol. i—lxxxiiii. “The second part of the

“Byble,” &c. in black and red, between 16 woodcuts. Joshua, &c. fol. ii—cxxiii. “The thirde parte,” &c. between 16 different woodcuts. Psalms to Malachi, fol. ii—cxxxiiii. “The volume of the “bookes called Hagiographa,” in black and red, within the same title as at the beginning. On the reverse is an address to the reader. Esdras, &c. fol. ii—lxi. “The Newe Testament,” &c. in black and red, between nine larger woodcuts. St. Matthew, &c. fol. ii—ciii. the two last containing Tables of the Epistles and Gospels. On the last is, “The ende of the New “Testamēt: and of the whole Byble, ffynisshed in Apryll, anno “M.CCCCC.XXXIX. *A Dño factū est istud.*” Before St. Matthew, and the Epistle to the Romans, are woodcuts: many of which are interspersed throughout the Old Testament. This edition is easily distinguished by the pointing hands in the text and margin. A full page has 62 lines.

Bible, Cranmer's. 1540. fol.

Title, in black and red, “The Byble in Englyshe, that is to “saye, the content of all the holy Scrypture, both of the olde & “newe Testament with a prologe thereinto, made by the reverende “father in God, Thomas Archebyssshop of Cantorbury. ☞ This is “the Byble appoynted to the use of the Churches. ☞ Printed by “Edward Withchurch *cum privilegio ad imprimendum solum.* “An. Do. M.D.XL.” This is within the compartment of the edition of 1539, except that Lord Cromwell's arms are here defaced, and the shield is left blank. After the title follows “A prologue or “preface, &c.” by Cranmer, 6 pages. At the beginning is a flourished text capital F, at the end, H. R. “The names of all “the bokes,” 1 page. Genesis, &c. fol. i—lxxxiiii. “The se- “conde parte,” &c. Josua, &c. fol. ii—cxxiii. “The thyerde “parte,” &c. Psalms, &c. fol. ii—cxxxii. “The volume of the “bokes called Hagiographa.” Esdras, &c. fol. ii—lxxx. “The “newe Testament;” title in a compartment, as at the beginning. St. Matthew, &c. fol. ii—cii. Two leaves of tables, not numbered. A full page contains 62 lines. The pointing hands are taken away from the margin.

Bible, Cranmer's, finished in May. 1541. fol.

Title, in black and red, within the woodcut of the editions

1539 and 1540. "The Byble in Englyshe of the largest and
 "greatest volume, auctorysed and apoynted by the commaunde-
 "mente of oure moost redoubted Prynce, and soveraygne Lorde
 "Kynge Henrye the VIII. supreme head of this his Church and
 "Realme of Englande: to be frequented and used in every
 "church within this his sayd realme, accordynge to the tenour of
 "his former Injunctions given in that behalfe. ☞ Oversene and
 "perused at the comaudemēt of the Kynges hyghnes, by the
 "ryghte reverende fathers in God Cuthbert bysshop of Duresme,
 "and Nicolas bisshop of Rochester. ☞ Printed by Edwarde, Whit-
 "church, *Cum privilegio ad imprimendum solum.* 1541." A
 calendar and almanac, in red and black, 4 pages. Cranmer's pre-
 face, 6 pages. Flourished text capitals at the beginning and end.
 Genesis to Deuteronomy, fol. i—lxxxiii. "The seconde parte of
 "the Byble," &c. within 16 woodcuts. Josua to Job, fol. ii—cxxxiii.
 "The thyerde parte," &c. as before. Psalms to Malachi, fol. ii—
 cxxxii. Apocrypha, (title wanting in this copy,) fol. ii—lxxx. St.
 Matthew, &c. (title wanting,) fol. ii—ciii. falsely numbered ciii.
 One more of table, not numbered. On the reverse of this last is,
 "The ende of the newe Testament: and of the whole Byble,
 "Fynysshed in Maye, Anno M.CCCC.XLI. a dño factū est
 "istud." I conceive it to be the edition of 1540, the title and last
 leaf only being reprinted.

Bible, Cranmer's, finished in November. 1541. fol.

The title, in black and red, within the woodcut of the editions
 of 1539 and 1540, Lord Cromwell's arms being defaced. On the
 reverse is, "The names of all the books." Calendar and almanac,
 4 pages. Cranmer's prologue, 6 pages: at the beginning and
 end are flourished text capitals. Genesis to Deuteronomy, fol. i—
 lxxii. "The seconde parte of the Byble," &c. within 16 wood-
 cuts. Josua to Job, fol. ii—cviii. "The thyerde parte," &c. as
 before. Psalms to Malachy, fol. ii—cxvi. "The iii. parte of the
 "Byble," &c. as before. Esdras to 2 Maccabees, fol. ii—lxx.
 falsely numbered lxxii. "The newe Testament in Englyshe,
 "translated after the Greke," &c. Title in black and red, within
 the same woodcut as that prefixed to the Old Testament. St.
 Matthew, &c. fol. ii—xcii. On the reverse of the last is, "The

“ende of the newe Testament and of the whole Byble. Fynyshed
“in November. Anno. M.CCCCC.XLI. A dñō factū est istud.”

There are woodcuts throughout the volume. At the beginning of Genesis, and of St. Matthew, are flourished text capitals. The Latin titles to each Psalm (very incorrectly printed) are in Roman letters: all other parts of the book in Gothic. A full page contains 65 lines. N. B. Mr. Lewis is mistaken in saying that the marginal mark, seen in the edition of 1539, is taken away: the pointing hands are indeed removed, but the mark remains as before.

Bible, Cranmer's, 1549. fol.

Title, in black, within a woodcut containing the King's arms at the top, “The Byble in Englyshe, &c. after the translacion
“appoynted to be read in the Churches. Imprynted at Lon-
“don in Fletestrete, &c. by Edward Whitchurche. The xxi
“day of December, the yeare of our Lorde M.D.XLIX. Cum
“privilegio,” &c. Cranmer's prologue, 7 pages; at the end is,
“God save the Kyng.” “The summe and content of all the holy
“Scripture,” &c. 2 pages. “An exhortacion to the studye,” &c.
1 page. Genesis to Deuteronomy, fol. i—xcviii. “The seconde
“parte of the Byble,” &c. in a compartment made up of xi wood-
cuts. Josua to Job, fol. ii—cxlii. “The thyrde parte,” &c. as be-
fore. Psalms to Malachy, fol. ii—cxlviii. “Apogrypha. The
“fourth parte of the Bible.” This title has *no* woodcut. Esdras,
&c. fol. ii—xcvi. “The Newe Testament,” &c. between 10 wood-
cuts. On the reverse begins “A Table to find the Epistles and
“Gospels usually read in the Church, accordynge unto the booke
“of Common prayer:” this occupies 3 pages. St. Matthewe, &c.
fol. i—cxvi. On the reverse of the last is, “The ende of the newe
“Testament, and of the whole Byble.” There are a few wood-
cuts in Genesis. The Latin titles of the Psalms, the parts which
are not in the Hebrew, the marginal references of the two first
sheets of the Old Testament and of the Apocrypha, are in
Italics: the rest in Gothic. A full page contains 57 lines.

I do not know that it has been anywhere noticed that this book was certainly printed at two different presses, as a little close inspection will convince any person. The whole of the first part, as

far as sheet L (inclusive) of the second, and the Apocrypha, are from one press; the rest of the volume, with the general title and preliminary matter, from another: in proof of this it may be observed, that in the former portion the initial letters of the chapters, and of the running title, are not cut in wood, but are flourished, and of a Dutch or Swiss make, nearly resembling those of Coverdale's Bible of 1535, particularly the capital M. of which the figure is very remarkable: these may be well seen in the title to the Apocrypha. The contents of each chapter are in the same letter, but smaller. The words *Lord* and *God* are printed in Roman capitals. The Italics used in the margin differ from those used in the Psalms, &c. The initials of the books of Leviticus, Joshua, Judges, Samuel, Kings, and 1 Chronicles, contain the letters I. H. in white on a black ground. None of these peculiarities appear in the rest of the volume.

Bible (Cranmer's). E. Whitchurch. 1553. fol.

Title and preliminary pieces wanting. Genesis to Deuteronomy, fol. i—lxxxviii. "The second part of the Bible," &c. between 12 woodcuts, fol. ii—cxxxiii. "The third part," &c. between 11 cuts, fol. ii—clii. "The volume of the bokes called Hagiographa, between 10 cuts, fol. ii—lxxxvii. "The newe Testament in Englishishe, translated after the Greke," &c. (between woodcuts of the four Evangelists at the corners) "printed in the yeare of our Lorde God, 1553." "A table to find the Epistles and Gospels usually read in the Church, accordinge unto the boke of Common-prayer," 3 pages. St. Matthew to Revelations, fol. i—cxvi. The Latin titles of the Psalms are in Roman character: there are marginal references, but no notes: the heads of chapters are in a smaller type. The parts wanting in the Hebrew are in Italics. A full page has generally 58, sometimes 59, lines.

Bible, Cranmer's. 1553. 4°.

Title and preliminary pieces wanting. Genesis to Maccabees, fol. i—ccclxxvii. "The Newe Testament in Englishishe," &c. This title within an architectural compartment. St. Matthew, &c. fol. ii—xcii. Two leaves of table. On the reverse of the last, "Imprinted at London by Richarde Grafton," &c. 1553.

The type is remarkably small. In two columns. In the margin

are references, and indications of the portions appointed to be read as lessons in the Church. No prologues, heads of chapters, or notes: no woodcuts. A full page has 62 lines.

Bible, Cranmer's. 4^o. by Cawood. 1561.

Title and preliminary pieces wanting. Genesis to Job, fol. i—cciii. “The thirde parte of the Byble,” &c. within a compartment. Psalms to Malachi, fol. i—cxxxiii. “The volume of the “bookes called Hagiogropha,” in a compartment, as before. Esdras, &c. fol. cxxxv—ccxiv. At bottom of this last are two woodcuts. “The Newe Testament,” &c. in a flowered compartment; a woodcut at top and bottom. St. Matthew, &c. fol. ii—cii. The two last, containing tables, are not numbered. On the recto of the last, “Imprinted, &c. by Jhon Cawoode, &c. 1561.” The type is a small Gothic. No woodcuts. Running title and paging in Roman. Latin titles of the Psalms in Italic. Marginal references, but no notes. A full page contains 61 lines.

Bible, Cranmer's. 1562. fol.

Title, &c. Cranmer's prologue, 6 pages. “A description & “succese of the kings,” &c. 2 pages. Genesis to Deuteronomy, fol. i—xc. On the reverse of the last is, “The second part of the “Bible,” &c. Josua to Job, fol. i—cxxxviii. On the reverse, “The third part,” &c. Psalms to Malachi—clvi. In the Psalms the folios are not marked, and Proverbs commence on fol. xxxv. b. “The fourth part,” &c. Esdras, fol. i—lxxxviii. Within a woodcut filling the page is, “The Newe Testament, &c. Imprinted at “London by Richarde Harrison, 1562.” On the reverse is a table to find the Epistles, &c. 5 pages. St. Matthew, &c. fol. i—cxviii. which is the last in the present copy, containing Revelations, chap. xx. There are small woodcuts in the Revelations, and a few larger ones in the Old Testament. It has heads of chapters, and marginal references. The Psalms are divided into verses. A full page contains 58 lines. N. B. The heads of chapters, as far as Joshua chapter viii. are in a different letter from those of the rest of the volume.

Bible, Genevan. 1560. 4^o.

“The Bible and Holy^{er} Scriptures conteyned in the olde and

“newe Testament. Translated according to the Ebrue and Greke, and conferred with the best translations in divers languages. With moste profitable annotations upon all the harde places, and other thinges of great importance as may appeare in the Epistle to the Reader.” Beneath is a woodcut, of the Israelites passing through the Red sea, surrounded with texts of Scripture. “*At Geneva. Printed by Rouland Hall. M.D.LX.*” On the back of the title is, “The order of all the books,” &c. An Epistle to Queen Elizabeth, 4 pages. “To our beloved in the Lord, the Brethren of England, Scotland, Ireland,” &c. 2 pages. Genesis to 2. Maccabees, fol. i—474. The description of the Holy Land, with a map. Then follows a second title, “The Newe Testament of our Lord Jesus Christ,” &c. with the same wood cut and imprint as before. “The holy Gospel,” &c. fol. ii—cxxii. “A Table of the interpretation of proper names,” 7 pages. “A Table of the principal things contained in the Bible,” 17 pages and an half. “A perfite supputation of the yerres and times from Adam unto Christ,” 2 pages. “The order of the yerres from Paul’s conversion,” 1 page; the reverse is blank. There is no Colophon. The book is printed in two columns, the text, running titles, and signatures, are Roman. The contents of the chapters in Italics. The verses marked at the side. Marginal notes in a smaller character. Very few marginal references. Woodcuts in Genesis, Exodus, 1 Kings, &c. At Numbers, chap. xxxiii. is a map of the journeys of the Israelites; and at Joshua, xv. a smaller one, of the division of the land of Canaan for the twelve tribes: at the end of Ezechiel, a map of the temple and citie restored: before the Acts, a map of places mentioned therein; all these are on separate leaves. The vowels in the Hebrew names are accented. A full page contains 63 lines.

Bible, the Bishops’. 1568. fol.

Title, “The. holie. Bible. conteyning the Olde Testament and “the Newe.” All the rest of the page is occupied with a copper-plate engraving, in the centre of which is an half length of Queen

- Strype was wrong in saying that these were omitted in after editions: they certainly are found in that of 1569 or 1570.

Elizabeth within an oval: the rest as in Lewis, p. 240. The reverse is blank. "The summe of the whole Scripture," 1 leaf. "A Table of the genealogie from Adam to Christ," 11 pages. The initial letter contains Archbishop Parker's arms, &c. beneath which is the date 1568. "A Table of the books of the Old Testament: the newe in lyke manner." 2 pages. Then follows one blank page. "Proper lessons for Sundays, for holy dayes." 2 pages. "Proper psalms on certayne dayes." "The order howe the reste of holy Scripture is to be read." "A briefe declaration when every terme beginneth and endeth." "An almanacke for 30 years, beginning 1561." "To fynde Easter for ever." "These to be observed for holy dayes." "A Table for the order of the psalmes." These pieces together occupy 4 pages. A Calendar, 12 pages. Archbishop Parker's preface, in the *Roman* letter, 6 pages. Cranmer's prologue or preface, in *Gothic* letter, 5 pages. "A description of the yeres from the Creation of the world until this present year of 1568," 1 page. "The order of the books of the Old Testament; of the Newe Testament;" 1 page: reverse, blank. Genesis, &c. with a woodcut at the beginning, fol. i—cxxxviii. On a separate leaf, "The seconde part of the Byble conteyning these bookes, The booke of Josuah," &c. Underneath is a copper engraving of Lord Leicester in armour within an oval. The booke of Josuah, &c. fol. ii—clxxxv. On a separate leaf, "The thirde parte," &c. Beneath is a woodcut. On the reverse is "A prologue of St. Basill the great, upon the Psalmes," printed in Italic, with Lord Burleigh's arms in the initial D. At the beginning of the first Psalm is a copper engraving of Lord Burleigh standing between two pillars, holding in his left hand an Hebrew book open, and in his right hand the initial B.^b "The Psalmes," &c. fol. ii—cciiii. On a separate leaf, "The volume of the bookes called Apocrypha," &c. Beneath is a woodcut. "The thirde booke of Esdras," &c. fol. ii—cxviii. On the reverse of the last leaf is a "Description of the holye lande," with a map. On the next leaf is the title of the New Testament, being a wood engraving similar in design to the frontispiece of the Old Testament, except that the

^b Of this portrait Bagford says, "Because Secretary Cecil holds in his hand an Hebrew book, some think it to be

"the portraiture of Hugh Broughton, the Hebrician."

oval there occupied by the portrait of Queen Elizabeth is here left blank by the engraver; and in it is printed, ¶ “The newe Testament of our Saviour Jesus Christe.” On the reverse is “A preface into the newe Testament,” printed in Roman letter, with Archbishop Parker’s arms, &c. as before, in the initial letter. St. Matthew, &c. fol. ii—clvi. On the reverse of this begins a table to find the Epistles and Gospels, continued to the next leaf, which is by mistake paged clix. On the reverse of this last is the Colophon, and Jugge’s device, but no date. There are marginal references, notes, and various readings. The contents are prefixed to each chapter. The running title is printed in Roman characters. All the initials of books and chapters are cut in wood. On folio ii. b. is a small map of the garden of Eden. On fol. liii. is a woodcut of the tabernacle and manner of encamping of the Israelites, which fills the whole page. On folio lxxiii. are two tables of consanguinity and affinity. At fol. cv. is a map of the journeyings through the desert. At the end of Joshua, chap. xix. is a map of the division of the land of Canaan. At the end of the Psalms is a table entitled, *Numerus secundum Hebræos*. At the end of the Acts is a map of the journeys of St. Paul, followed by “the order of tymes.” The whole number of engravings, including the title, portraits, and maps, is 143. A full page of text has 57 lines.

Bible, The Bishops’. 1572. fol.

N. B. As this resembles the edition of 1568 in many particulars, I have noticed only those in which it differs from it: for the rest, consult the description of that edition.

Title, “The holie Bible.” Beneath is the plate and portrait. The Almanac begins with 1572, and ends with 1610. The Calendar has the signs of the Zodiac in the inner margin. Most of the Romish saints are taken away. The description of the years is brought down to 1572. The dates in the several initials are changed from 1568 to 1572, (the last figure being scarcely legible.) The woodcut at the beginning of Genesis is different, and is in a sort of frame composed of another wood cut. The engravings throughout the whole volume, including the titles, portraits, and maps, are only 30 in number. Genesis, &c. fol. i—cxii. The plate of Lord Leicester’s portrait has been retouched. In the initial letter of the book of Joshua are his arms. Josuah, &c. fol.

cxiii—cclxx. The map at Joshua chap. xxi. is engraved on copper, on a detached paper. Before the book of Ezra is “A very profitable declaration for the understanding of the histories of Esdras, Nehemias, Esther, Daniel, and divers other places of Scripture.” The portrait of Lord Burleigh is placed on the leaf containing the title, “The thirde parte of the Bible,” &c. The engraving has been so retouched, that the character of the countenance is completely changed. The initial B. is also removed from it, but traces of it are still visible in the plate. There are two versions of the Psalter, that of the Great Bible, in *black* letter, and a new one, in *Roman*. Psalms, &c. fol. ii—clxxxix. In the initial letter of Jeremiah are Lord Burleigh’s arms. Esdras iii. &c. fol. ii—cv. Prefixed to the first book of the Maccabees is “A necessary table for the knowledge of the state of Juda, from the beginning of the monarchy of the Greeks until the death and passion of Jesus Christe.”

The New Testament, fol. ii—cxxxviii. 2 more leaves of table unnumbered. The Colophon, *with the date 1572*, is on the *recto* of the last. The portraits of the Evangelists differ from those of the former edition: also the portraits of St. James and St. Peter are prefixed to their Epistles. The cuts of the Revelations are all together, prefixed on one leaf to the book, instead of being dispersed through it.

These two editions are very frequently found robbed of their portraits, but it seems that these were not originally added to *every* copy. For in the library of Balliol college is a very fine copy of the edition of 1572, where the pages are perfect, but the portraits have never been impressed.

Apocrypha. 1549. 12^o.

Title, within a flowered compartment, in the lower part of which is the date 1549. “The volume of the bokes called Apocrypha:” the reverse is filled with a woodcut. “To the reader,” 2 pages. The thyrd boke of Esdras, &c. beginning on A iii. Tobias begins on I vii. Ecclesiasticus with a prologue, on U vi. 2 Maccabees on P p viii. ends on Y y iii. “Imprinted at London by Jhon Day, &c. and Wyllyam Seres, dwellinge, &c.” There are marginal references and notes. The heads of chapters are in a smaller character. A full page contains 33 lines.

Books of Solomon, by E. Whitchurch. 12°.

The title within a compartment. Address to the Christen reader. The Proverbes, &c. fol. ii—clii. There are marginal notes. The signatures run in eights. At the end is, “Imprynted in London in the olde Jury by Edwarde Whytchurch.” A full page contains 34 lines.

Books of Solomon, by W. Bonham. 12°.

The title within a compartment; on the sill of which are the initials N. H. The Proverbes, &c. beginning on sign. A ii. The Ballett of Ballettes, on H v. Wisdom, on I v. Ecclesiasticus, on M viii. it ends on Y ii. On a spare leaf is, “Imprynted at London in Paule’s Churcheyarde, &c. by Wylliam Bonham.” The signatures run in eights. There are marginal notes. The heads of chapters are in a smaller character. A full page has 31 lines. (Formerly Ashmole’s copy.)

Isaiah, translated by Joye. 1531. 16°.

Title wanting: “A prologe,” 7 leaves. “The vision or prophecy of Isaye,” &c. 112 leaves, not numbered. It contains signatures P. in eights. Printed in a German letter: the running titles, and heads of chapters, in the same. The initials are cut in wood. There are no marginal notes or references; but occasionally a pointing hand in the margin. The stops are the sloping line, colon, period, and note of interrogation. The Colophon is on *recto* of fol. 112. the reverse is blank. A full page contains 25 lines.

The spelling is generally very incorrect, so that the modern reader will scarcely be disposed to agree with George Joye, that it is “Isaye speakinge playne englysshe.”

Jeremiah, by Joye, 1534. 12°.

“Jeremy the Prophete, translated into Englysshe: by George Joye: &c. The Songe of Moses is added in the ende, to magnif ye our Lorde for the fall of our Pharao, the Bishop of Rome. Anno. M.D. and XXXIIII. in the monethe of Maye.” Preface, 13 pages. Errata, 1 page. Text, fol. i—c. Lamentations, ci—cix. The prayer of Jeremi, cx. The Song of Moses, cxi. cxii. At the end is, “*Finis.*” No Colophon.

The volume has marginal notes: some few chapters have an argument prefixed, in a smaller letter. A full page contains 29 lines.

Daniel, by Joye. 1545. 12°.

Title. "The exposition of Daniel the Prophete gathered oute of Philip Melanchton, Johan Ecolampadius, Chonrade Pellincane, & out of Johan Draconite, &c. By George Joye. A Prophceye diligently to be noted of al Emperowres & kinges in these laste dayes. (Then follow two texts of Scripture.) 1545. In Auguste." A dedication to Maurice Duke of Saxony, by Ph. Melancthon. "The argument of the hole boke." "A brefe supputacion of the ages and yeres of the worlde." The vol. contains fol. 244, numbered from the title inclusive. At the end is, "Emprinted at Geneve. 1545. G. I."

The running title, text, and marginal notes, are all in the same Gothic letter. A full page contains 30 lines.

APPENDIX F.

DESCRIPTIONS OF EDITIONS OF THE NEW TESTAMENT.

New Testament, by Tyndale. 1526. 12°.

Title wanting.

Text, fol 1—353. Address to the reader, 3 pages. Errata, 3 pages. The folios are numbered. The signatures run in eights. There are no marginal notes, no woodcuts except initial letters.

St. Mark begins	on fol.	xliii b.
St. Luke	on	lxxi b.
Acts	on	cliii
Romans	on	cxcix
Ephesians	on	ccliii b.
St. James	on	ccc xv
Revelation	on	cccxxi b.

The following words are thus spelt: Corinthyans, Romayns,

Galathyans, Collosyans, Tesselonyans, Hebrues. A full page contains 33 lines.

N. T. Tyndale's, about 1528, or 1529.

“ There is a copy of this edition belonging to Emanuel College, marked i. 5—66. I have it now in my hand. I make this judgment from the figures: that is, cuts, drawings, in the Apocalypse. It is imperfect, bothe beginning and end torn out. It is a large 12°, if it may not be called a small 8°. The titles and chapters are in red letter. There is part of ‘ the Prologe unto the Newe Testament’ at the beginning. And there are ‘ the epistles of the olde Testament after the use of Salisbury’ at the end; but part torn off.”

The above account is taken from a letter of Dr. Waterland’s to Mr. Lewis, preserved in the Bodleian; and now about to be published, with many others, in vol. x. of Dr. Waterland’s Works.

New Testament, Tyndale's, by Joye. 1534.

Title as in Herbert, p. 1831. A Calendar. At the end of the Revelations is, “ Here endeth the Newe Testament dylygently oversene and correct, and printed nowe agayne at Andwerp by me wydow of Chrystophall of Endhoven in the yere of oure Lorde a M. D. XXXIIII. in August.”

A table of the Epistles, &c. The leaves are not numbered. Signatures (in eights) extend to C c. There are cuts in the Revelations.

St. Mark begins on	G. iv.
Acts	on U. vi. b.
Romans	on c. iiiii.
Ephesians	on m.
St. James	on u.
Revelation	on u. vi. b.

A full page has 35 lines.

N. T. Tyndale's, corrected. 1534.

Ⓒ “ The newe Testament, dylygently corrected and compared with the Greke by Wyllyam Tyndale, and fynished in the yere of oure Lorde God a M. D. & xxxiiij. in the moneth of November.” This title is within a border of wood, at the bottom of which is a *blank* shield.

“ W. T. to the Christen reader.” 17 pages. ☉. “ A prologe into the iiii Evangelystes,” 4 pages. “ Wyllyam Tindale yet once more to the Christen reader,” 9 pages. [In this address Tyndale complains heavily of George Joye, for altering his translation in many important instances, particularly in rejecting the word *resurrection*, and (concealing his own name) still uttering it as Tyndale’s genuine translation. He also gives at length the Colophon of Joye’s edition, in order that it might be distinguished from his own.]

Then follows a second title, within a woodcut, as before, except that the shield is here charged with arms, and has the initials M. K., “ ☉ The newe Testament. ☉ Imprinted at Anwerp by “ Marten Emperowr. Anno M. D. xxxiiij.”

“ The bokes conteyned in the newe Testament.”

(The order is, Philemon, Peter, John, Hebrues, James, Jude.) Thessalonians is spelt Tessalonians.

St. Matthew begins on fol. ii.

St. Mark on xlv. b.

Acts on clvi. b.

Romans on ccxx. b.

Ephesians on cclxxviii. b.

James on cccxlviii. b.

Revelations on cclv.

The Revelation ends on fol. ccclxxxiiii. (falsely numbered for ccclxxxiv.) Immediately follow the Epistles taken out of the olde Testament, continued to fol. cccc. A Table of the Epistles and Gospels for Sundays, 16 pages. A Table of the same for Saints’ days (with some “ thynges added to fill up the leffe with all.”) 5 pages.

“ The ende of this boke.”

The signatures run in eights. It has marginal references & notes; some of the latter are in the Roman letter. Woodcuts only in the Revelations, except small ones at the beginning of the Gospels and of some of the Epistles. A full page has 33 lines.

N. T. Tyndale’s second translation, imperfect. 12^o.

Title wanting.

“ W. T. to the reader,” 8 leaves.

“ A prologe upon the goppell of S. Matthew.” “ St. Matthew,

&c.” “The gospell of S. Marke of whose auctorite ye shall fynde “after his last Chaptre.” St. Luke, St. John, each with a prologue. Acts. The prologue to the Romans occupyes 36½ pages. At the end of the Revelation is, “The ende of the Newe Testament.” “Here folowe the Epistles,” &c. “This is the Ta-Table wherein “ye shall fynd the Epystles & the Gospels after the use of Sals-bury.” The first three words and an half of this title are in Roman letters, being the only instance throughout the volume.

The pages are not numbered. The signatures (in eights), beginning with Tyndale’s address, extend to A—Z. a—z. A a, B b, C c. St. Mark begins on G. iiiii. Acts on U. vi. Romans on e. iiiii. Ephesians on m. James on u. Revelation on u. vi. The Epistles of the Old Testament end on B b. v.

There are wood-cuts in the Revelations only. The contents are prefixed to each chapter. It has marginal notes differing in many places from the ed. of Nov^r. 1534. viz. it does not contain the contradictory notes concerning Faith and Love, in the 1st. Epistle of St. John.

A full page contains 35 lines. The type resembles that of the ed. of Nov^r. 1534, but is rather larger, and the book is more negligently composed.

N. T. Tyndale’s. 1534. false edition. 12^o. (Bodleian.)

Title, within four woodcuts, “The newe Testament Anno “M. D. XXXIIII.”

On the reverse of the title, “The bokes conteyned in the newe “Testament.”

S. Matthew fol. i.—ccclx. (falsely numbered ccclxii.) Table of Epistles & Gospels, 8 leaves, not numbered. The numbering of the folios is often incorrect.

It contains the prologue to the Romans and other Epistles, printed in a smaller letter. Has marginal references, heads of chapters, and notes; these last differ from the genuine edition of this year, but resemble those found in Tyndale’s subsequent editions, with which the text also generally agrees. It has woodcuts, either those of the genuine edition, or others imitating them very closely; I incline to think the latter, as the workmanship appears somewhat coarser. The cut of St. Paul however, prefixed in this edition to the Epistles to the Romans, Corinthians, Galatians,

Colossians, Thessalonians, and Hebrews, must be excepted: in the true edition it is small, in this it occupies the breadth of the page.

St. Mark begins on fol. xxxix. Acts on fol. cxxxiii. Romans on clxxxvi. (falsely numbered clxxxvii.) St. James on fol. cccxv. Revelation on fol. cccxxi. There is no Colophon. A full page has 39 lines. This edition is briefly described by Herbert, p. 1543, and it is the identical copy there mentioned, formerly belonging to Mr. Ibbot, which I am now using.

The copy wants all the prefatory matter, 28 leaves; 6 in St. John; 1 in the prologue to the Romans; and 2 in the Epistle to the Romans.

This book was doubtless printed at Antwerp, but from the great variations observable in it I cannot believe the date 1534 to be the true one: especially when it is considered that Tyndale's own, from which it is principally copied, did not appear till Nov^r. in that year.

N. Test. Tyndale's. 1536. 4^o.

The title in black, within a wooden border, as in Lewis, p. 104. "W. Tyndale to the reader," 5 pages. "The office of all estates," 1 page. Before the Epistles is a second title within the same woodcut, bearing also the date, which is followed by the prologue to the Romans, on 7 leaves, printed in a smaller letter, with a woodcut at the beginning. The signatures of this prologue are out of the regular series of the volume. On the back of the last leaf are the royal arms. It is thought that John Goughe was the printer. There are woodcuts throughout the volume; those in the Revelations are larger than the rest. A mole is the engraver's mark. The volume contains 256 leaves, the last of which is falsely numbered ccliv.

St. Mark begins on fol. xxxiii.

Acts on cxi. b.

Romans on cxliii

Ephesians on clxxix. b.

St. James on ccxxiii.

Revelations on ccxxvii.

A full page contains 38 lines.

New Testament, Tyndale's. 1536. 12^o.

Title. "An exhortation to the diligent studye of the holy Scripture," 12 leaves. "W. Tyndale to the reader," 8 leaves. A second Title, within a wooden border, "The newe Testament newly corrected, 1536." On the reverse, "The bokes conteyned," &c. The text. The leaves are not numbered. The signatures run in eights.

St. Mark begins on	F. vi.
Acts	on U. v. b.
Romans	on c. v.
Ephesians	on k. iv.
Revelation	on t. viii.

There are woodcuts in the Revelations. A full page contains 35 lines.

N. T. Tyndale's. 1549. 12^o.

Title in red and black, surrounded by wooden ornaments, "The Newe Testamente of our savyoure christ set forth by Wilyam Tyndale, with the annatacion of Thomas Mathew. Anno M.D.XL.IX. y^e xxiii. daye of May." An almanac, beginning 1549. A Calendar, 6 leaves. "W. Tindale to the reader," "the bokes conteyned," &c. and "a prologue to S. Matthew," together occupying 8 leaves. After the Revelation are the Epistles taken out of the Old Testament, 12 leaves. On the reverse of the last is, "Newly imprinted at London by me William Copland, dwellynge," &c. The leaves are not numbered. The volume contains signatures B—Y. Aa—Yy. AA—EE. There are no woodcuts. The prologues, marginal notes, &c. are in the same letter as the text. A full page contains 38 lines.

Mark begins on	I. vi.
Acts	reverse of Y. i.
Romans	reverse of Gg. 2.
Ephesians	reverse of Oo. 2.
Revelations	reverse of AA. v.

The Museum copy formerly belonged to Mr. Cracherode.

New Test. 4^o. 1552.

Title in black and red, as in Lewis, p. 194. Dedication, 2 pages. Calendar, 12 pages. Almanac, 1. Table, &c. xi. "A perfecte supputation of yeres," &c. 2. "Exhortacyon," &c. 1

page. At the beginning of St. Matthew is a woodcut, and a flourished text capital is at the beginning of each Gospel. At the end of the Acts is a new title within a wooden border. "The argument of the Epistle to the Romans," 1 page. "The description of Canaan," with a map, 1 page. "the order of tymes," 4 pages; at the back are Jugge's device and imprint. At the end of the New Test. follow the Epistles and Tables, together 9 pages. On the reverse are Jugge's device and imprint. It has woodcuts throughout. The titles, notes, and marginal references, are in Italics. It is not paged.

St. Mark begins on F. vii.

Acts on T. v.

Romans on A a ii.

St. James on M m v.

Revelation on O o vii.

The last leaf of the book is R r. vii. A full page contains 37 lines.

New Test. Coverdale's. 1538. 12^o. Antwerp.

Title. A prologue. The leaves are not numbered. The signatures run in eights.

St. Mark begins on E. vii. b.

Acts on Q. viii. b.

Romans on X. vii.

Ephesians on c. v.

St. James on i. v. b.

Revelation on k. b.

Revelation ends on m. viii.

"A Table of Epistles," &c. The Colophon is, "Imprynted at Antwerpe, by Matthew Crom. In the yeare of our Lorde "M.D.XXXVIII." There are woodcuts throughout the volume; those in the Revelations fill the whole page. A full page contains 48 lines.

N. T. Coverdale's. 1538. 4^o. First edition.

Title, in red and black, "The Newe Testament, &c. translated by Myles Coverdale." A dedication. Almanac, beginning 1538. Calendar. St. Matthew, fol. i—cccxliv. A Table of Epistles. The Latin text is in the Roman character. It has marginal references,

but no heads of chapters, or prologues, a very few marginal notes. A full page contains 41 lines, both of Latin and English. The numbering of the leaves is very irregular: among other instances may be taken the following, from the Acts: folios clxvi. clxix. clxx. clxi. clxii. clxiii. clxiv. clxv. clxvi. clxxv. clxx. clxxix. clxxx. &c. succeed each other.

St. Mark begins on fol.	xlv.
Acts	on clv.
Romans	on ccii.
Hebrews	on cclxxxix.
Apocalypse	on cccxxi.

N. T. Coverdale's. 1538. 4^o. Second edition.

Title, in black, "The New Testament, &c. by John Holly-bushe." Almanac and Calendar, 2 leaves. The text, fol. i—cccxl. Tables, 2 leaves, not numbered. The number of lines is the same as in the first. In this edition also the numbering of the leaves is very incorrect. Thus the following is the order of some of them: fol. clxix. clxii. clxiii. clxiv. clxv. clxvi. clxxv. clxx. clxxix. clxxviii. clxxix. clxxx. clxxxi. clxxxvi. clxxxv. clxxxiv. clxxxv. clxxxvi. &c. cxcii. is numbered cxxxix.

It appears that Coverdale was much dissatisfied with the former edition, and set this forth as being more correct; endeavouring at the same time to call in the copies of the other: in this he seems to have amply succeeded, as one is now scarcely to be found. Lewis had never seen it, and Herbert describes it as being very scarce. I give here a few of the variations, which may serve to distinguish one edition from the other.

The first reads,	Acts i.	The second reads,
shewed hymselfe <i>lyvynge</i> .		shewed hymselfe <i>alyve</i> .
the holy goost commynge on you.		the holye goost cōmynye <i>into</i> you.

The same truely hath possessed the felde.

And thys truely hath possessed the felde.

2 Cor. vii. 6.

But y^e God y^t comfōrteth the lowly, cōfōrted us *also* in the comynge of Titus.

But God that comfōrteth the lowly, comfōrted us in the comynge of Titus.

Hebrews vii.

fyrst truely *is* he that is call-

fyrste truelye he that is call-

ed kynge of ryghteousnesse, ed kynge of ryghteousnesse,
 but afterwarde kynge of Salem, but afterwarde kynge of Sale
 whych &c. *also*, whych &c.

1 John ii. 8.

whyche is *also* true in him whyche is true, *both* in hym,
 and in you, and in you.

N. T. Coverdale's. 1539. 8°.

Within four wood-engravings is the following title, printed in black and red: "The new testamēt both in Latin and English after the vulgare text: which is red in the churche. ☞ Trās-lated and corrected by Myles Coverdale. 1539. ☞ Prynted by Richard Grafton and Edward Whitchurch. ☞ *Cum privilegio ad imprimendum solum.* I am the way, y^e trueth and y^e lyfe. Jo. xiiii. a." A dedication "To the ryghte honorable lorde Cromwell," 2 pages. To the reader, 2 pages. An almanac for seventeen years, beginning 1539. A calendar. "The holy Gospell of Jesus Christ after St. Matthew," above a woodcut occupying the breadth of the page. The text fol. i. to cclxxiii. Tables of the Epistles and Gospels, 2 leaves more. "The ende of the table." The Latin text (in the inner side) occupies about a third of the page: it is printed in the Roman character, as are the marginal references; these last are in Latin. The running title also is in Latin, but in the Gothic character. The signatures run in eights. There are no cuts, except those above mentioned. A full page contains, of the English text, 49 lines. The running title of the Epistle of St. James is printed by mistake *ad Jacobum*; over which a slip of paper is pasted, having *Jacobi*.

N. T. Coverdale's. 1550. 12°. (British Museum.)

"The newe Testament faythfully translated by Myles Coverdale. Anno 1550." This in black and red. Beneath is a wood-engraving of our Saviour, within a circle: below it, a text of Scripture. A calendar, in black and red, 6 leaves. One blank. "A Table to fynde the Epistles and Gospels newly set forthe by the Kynges commaundement," &c. 5 leaves. "What St. Matthew conteyneth," 3 leaves. The text, fol. ii—ccccxvi. There are no woodcuts, except initial letters. The margin has references and a

very few notes. The translation agrees rather with Tyndale's than either of Coverdale's.

St. Mark begins on fol. lviii.

Acts on cc.

Romans on cclx.

Ephesians on cccxxxi.

Revelations on ccccxviii.

The type of the text is a secretary Gothic, differing from that of the preliminary pieces; the running title in the same. The folios are numbered with Roman capitals. A full page has 26 lines.

N. T. Latin and English. 4^o. Redman. 1538.

Title in red and black, within a woodcut, as in Lewis, p. 118. An almanac for 22 years, beginning 1539. Calendar, 6 leaves. A second title, in black only, within the same cut; "The newe Testamente in Englyshe and in Latin, Novum Testamentum Anglicè et Latinè, anno Dni 1538." Revelation ends on fol. cclxxxii. Epistles 8 leaves, tables 4. A full page has 40 lines.

Ames' unknown N. T. (1540.) 4^o.

The copy from which Mr. Ames made his remarks, and which subsequently came into the possession of Herbert, and Gough, is now in the Bodleian Library. It is imperfect, beginning with a calendar in black and red, 2 leaves, (one missing.) "A Table for the foure Evangelystes and Actes," 11 leaves. The two first leaves of the text are wanting, as also are several in the middle, and all beyond Ephesians, chapter vi. 12. It has no notes or prologues. The running title is in the Roman letter. What is not a little remarkable, is, that the introductory verses to St. Luke's Gospel are wholly omitted. The folios are not numbered. The signatures run in eights. St. Mark begins on E iii. St. Luke on H. St. John on M. 5. Acts on Q. Romans on Ɔ. A woodcut is at the beginning of each Gospel, and of the Epistle to the Romans. A full page has 34 lines.

N. T. printed at Worcester. 1550. 4^o.

Title wanting. "The Prynter to the reader," 1 page. "An Almanac for 25 years," beginning 1550. A calendar, 6 leaves.

“ A Table of feasts,” &c. “ A Table to find the Epistles,” &c. “ The order how the Newe Testamente is to be read,” &c. “ A Table for the foure Evangelistes, wherein thou maiest lightly fynde any story contayned in them.” These together occupy 10 leaves. “ St. Matthew, &c. to Revelation.” “ Epistles out of the Old Testament.” “ Notes and expositions of the darke places,” &c. On the reverse of the last leaf is, “ Imprinted the xii. Daye of January, Anno Do. M.CCCCC.L. At Worcester by Jhon Oswen. *Cum gratia & Privilegio ad imprimendum solum.*” There are no woodcuts, no prologues, no contents of chapters. Marginal references, but no marginal notes. The leaves are not numbered. The signatures (in eights) beginning with St. Matthew, are A—Z. A a—X x. A full page contains 32 lines.

N. T. Geneva. 1557. 12°.

“ The newe Testament of our Lord Iesus Christ. conferred diligently with the Greke, and best approved translations. “ With the arguments, aswel before the chapters, as for every Boke & Epistle, also diversities of readings, and moste profitable annotations of all harde places: wherunto is added a copious table.” Below is a neat woodcut representing Time drawing Truth from a cave. Below is, “ AT GENEVA, Printed by Conrad Badius, M.DLVII.” On the reverse of the title is, “ The order of the bookes of the New Testament.” “ An Epistle declaring that Christ is the end of the Lawe, by John Calvin.” 8 leaves. “ To the reader,” 2 leaves. “ The argument of the Gospel,” 1 leaf. St. Matthew, &c. fol. i—ccccxxx. The table and supputation of the years from Adam to Christ, fol. ccccxixi—ccccli. On the last is, “ PRINTED BY CONRAD BADIUS, M.D.LVII. THIS X OF JUNE.” On the reverse are the errata. The letter is a small beautiful Roman, the marginal notes in a smaller Roman; but the heads of chapters, and Scripture references, are in Italics. The verses are divided by figures, as at present; and this is the first edition in which such a division occurs. A full page contains 37 lines.

A New Testament, 12°. imperfect, (at St. Paul's.)

The translation seems to be Coverdale's. A page has 35 lines.

The type is large. The woodcuts extend the breadth of the page: those in the Revelations fill the whole page. There are glosses, heads of chapters, and marginal references. The leaves are not numbered.

St. Mark begins on signature	F vii.
Romans	on a.
Ephesians	on g. ii.
Revelation	on o. vi.
It ends	on s. iiiii.

N. T. imperfect, 12°. (British Museum.)

Title wanting. A calendar in red and black, 5 leaves. "A prayer for the reader, expressynge after what sort Scripture shulde be red," 2 leaves. St. Matthew, &c. to Revelations. "A Table to fynde the Epistles and Gospels usually red in the chyrche, after Salysbury use," &c. It has no prologues, heads of chapters, or notes; the marginal references are in small Roman characters; the running title, signatures, and text, in Gothic. The *first line* of the title to each book is in Roman capitals. It has flowered initials, but no woodcuts. The leaves are not numbered; the signatures, in eights, A—Z. a—q.

St. Mark begins on signature	F.
Acts	on S. iiiii.
Romans	on Z. vi.
Ephesians	on f. vii.
Revelation	on o. iiiii.

A full page has 37 lines. 1 John v. 7. with some other passages, is printed in a smaller type.

N. T. Tyndale's, black letter, 16°. imperfect. (British Museum.)

It begins with St. Matthew, chap. xxvi. ends with Apocalypse, chap. vii. The titles, initials, and divisions of verses, are printed in red. Red lines are also printed (*not ruled*) around each page. It has woodcuts in the Revelations, and at the beginning of each Gospel and Epistle. The signatures run in eights. A full page has 37 lines.

The Acts of the Apostles in metre, by Christopher Tye, 12°. 1553.

[The description of this rare book is taken from a copy presented to the Lambeth Library by Sir John Hawkins, in 1777.]

Title, (in MS.) “ The Actes of the Apostles, translated into English meter, and dedicated to the Kynge’s moste excellent Majesty by Christofer Tye Doctor in Musyke, and one of the Gentlemen of hys Graces moste honourable Chappell, with notes to eche chapter, to synge, and also to play upon the Lute, very necessarye for studentes after theyr studye to fyle theyr wyttes, and also for all Christians that cannot synge to read the good and godlye storyes of the lyves of Christ hys Appostles. 1553.” Dedication, “ To the vertuous and godlye learned Prynce Edwarde the VI. by the Grace of God King of Englande, France and Irelande Defendour of the Fayth, and on earth next and immediately under Christe, of the Churches of England and Irelande the Supreme head, your grace’s humble lovyng and obedient servaunte Christofer Tye wyseth the continuance of God hys feare to dwell in your grace’s heart, longe to reygne in muche honoure, healthe, wealthe, and victorye.” Then follows a metrical preface, consisting of 25 stanzas :

“ Consydrynge well, most godly Kyng
 “ The zeale and perfecte love
 “ Your Grace doth beare to eche good thyng
 “ That geven is from above.” &c.

The text, with music for four voices, meane, tenour, counter-tenor, bassus :

“ In the former Treatyse to thee
 “ Dere frend The o phi lus
 “ I have written the verite
 “ Of the Lord Christ Jesus.

2.

“ Whiche he to do and eke to teache
 “ Began until the daye
 “ In whiche the Sprite up hym did feache
 “ To dwell above for aye.”

The concluding stanza (of chapter xivth and last) is thus :

“ Howe he the doore of fayth untyde
 “ The Gentylys in to call
 “ And there longe tyme they dyd abyde
 “ With the disciples all.”

“ Imprinted at London by Nycolas Hyll for Wylliam Seres. *Cum privilegio ad imprimendum solum.*” The volume is a small 12^o. printed in black letter.

APPENDIX G.

TRANSLATIONS OF THE PSALMS.

Psalter. 1530. 24^o.

Psalm xix.

The hevens declare the maieste of God : and y^e firmament sheweth what are his workes.

On daye succeeding a nother whetteth continually owre thoughtis : & on nyghte folowing a nother encresethe owre knowledge.

Theis creatures have nether speche nor wordes : nether is their voices eny where harde.

And yet their poyntyng and shewyng hath taught all the worlde : & their dumme speche hath gone forth into all y^e costes of y^e worlde.

He hath fastened in them a tabernacle for the sonne : this sonne cometh forth of his cloudes lyke a brydegrome , ye lyke a fresshe valiaunt knyghte to make his course.

Frome y^e farthest easte parte of y^e hevens cometh he forthe : havynge his recourse unto the other extreme : nether is their eny mane that maye hyde hym frome his heate.

N. B. In Psalm iii. the following explanation of the word *Selah* occurs, in the shape of a note : “ This worde *Selah* signifieth y^e “ sentence before to be pondred with a depe affecte, longe to be “ rested upō and the voyce there to be exalted.”

The Psalter by George Joye. 1534.

The hevens declare the Almightye Majestye off God , and the firmament sheweth forth the worke of his handis.

Every day precheth the same : and every night sayeth forth the same also unto our knowlege.

There is nether speche nor tōgue but amonge them are the voyces of these al herde.

Into al the worlde goeth forth the speche of them , & their wordis unto the worldis ende.

He hath set in them a tabernacle for the Sonne : whence he

proceedeth lyke a bridegrome out of his chābre , and like a Geaunt he dresseth himselfe to peruse his coursse.

Frome the one syde of the hevens he goth forth myghtely to the tother : and there is noman that maye hyde him from his heat.

The Psalter by R. Crowley. 4^o. 1549.

To us the heavens do declare,
 Godde's wonderful glorie :
 And the cōpasse thereof doeth shewe
 hys handworcke trulye.
 The day that succedeth shall teach
 us yet a little more :
 And the nyght folowyng shall shewe
 more then that went before.
 They have no maner of language,
 nor wordes sowndyng wyth noyse :
 They speake not as men use to speake,
 no mā doeth heare theyr voyce.
 Yet went theyr rule through out y^e world,
 all men have heard theyr sounde :
 And theyr wordes went into the coastes,
 of all the worlde so rownde.
 In these heavens the Lorde hath sette,
 a dwellyngeplace and tent :
 For the sunne that wyth his bryght beames,
 is alwaye resplendent.
 And as a brydgrowme he commeth
 out of his bower bryght :
 Ryght cherfully to renne his rase,
 lyke to a man of myght.
 At the utmost parte of the easte,
 he doeth his rase begynne :
 And in the utmoste of the weste,
 is hys returnyng in.
 And under the heavens that be
 so wonderfull and wyde :
 There is not one that from his heate
 may hym absent or hyde.

Psalms by M. Coverdale. 4^o.

Psalm cxxxvii ^c.

At the ryvers of Babilon
 there sat we downe ryght hevly
 Even whan we thought upon Sion
 we wept together sorofully
 for we were in soch hevynes
 y^t we forgat al our merynes
 and left of all our sporte & playe
 on the willye trees y^t were therby
 we hanged up our harpes truly
 And morned sore both night & day.

2.

They that toke us so cruelly
 and led us bounde into pryson
 requyred of us some melody
 with wordes full of derision
 when we had hanged our harpes awaye
 this cruell folke to us coulde saye
 Now let us hear some mery songe
 Synge us a songe of some swete toyne
 as ye were wont to synge at Sion
 where ye have lerned to synge so longe

3.

To whom we answerd soberly
 beholde now are we in youre honde
 how shulde we under captivite
 synge to the lorde in a straunge londe
 Hierusalem. I say to the
 Yf I remembre the not truly
 My honde playe on the harpe nomore
 Yf I thynke not on the alwaye
 Let my tonge cleve to my mouth for aye
 and let my loose my speache therfore.

4.

Yee above all myrth and pastaunce
 Hierusalem I preferre the

^c Coverdale did not versify Psalm xix.

Lorde call to thy remembraunce
 The sonnes of Edom ryght strately
 In the daye of the destruccion
 which at Hierusalem was done
 for they sayd in theyr cruelnes
 Downe with it, downe with it, destroye it all
 Downe with it soone, that it may fall
 Laye it to the grounde all that there is.

5.

O thou cite of Babilon
 Thou thyselfe shalt be destroyed
 Truly blessed shalbe that man
 which even as thou hast deserved
 Shall rewarde the with soch kyndnesse
 As thou hast shewed to us gyltlesse
 which never had offended the
 Blessed shall he be that for the nones
 Shall throwe thy chyldren agaynst the stones
 To brynge the out of memorie.

Psalms by Sterneholde. Ed. 1551.

Psalm xix.

The heavens and the firmament,
 doe wonderously declare :
 The glorye of god omnipotent,
 his workes and what they are.

2.

Eche daye declareth by his course,
 an other daye to come :
 And by the night we knowe likewyse
 a nightly course to runne.

3.

There is no language, tong, or speche,
 where their sound is not heard :
 In all the earth and coastes thereof
 their knowledge is conferde.

4.

In them the Lorde made royally
 A settle for the sunne :

Where lyke a Giant joyfully,
 he might his iourney runne.

5.

And all the skye from ende to ende,
 he compast rounde about :
 No man can hide him from his heate
 but he will finde him out.

By Sterneholde, printed at Geneva. 1556.

1.

The heavens and the firmament
 do wonderously declare,
 The glory of God omnipotent,
 his workes and what they are.

2.

The wonderous workes of God appeare,
 by every day's successe :
 The nyghtes which likewise their race runne,
 the selfe same thinges expresse.

3.

Ther is no language, tong, or speche,
 where theyr sound is not hearde :
 In al the earth and coastes therof
 theyr knowledge is conferd.

4.

In them the lorde made for the sunne
 a place of great renome
 Who like a bridegrome rady trimed
 doth from his chamber come.

5.

And as a valiant champion,
 Who for to get a prise,
 With joye doth hast to take in hande
 some noble enterprise.

6.

And al the skye from ende to ende
 he compaseth about :
 Nothinge can hyde it from his heate
 but he wil find it out.

By Abp. Parker. 4^o. (about 1560.)

1.

The heavens do tell : how God excelth
in glory, power, and might :
The firmament : so excellent,
his handy worke endight.

2.

For day to day : succeeding aye,
doth playne his power declare :
As night to night : ensuyng ryght,
setteth out hys lovyng care.

3.

No speche, or tong : to them doth long,
theyr voyce distinct not hard :
To magnifie : theyr Lord so hie,
by languages regard.

4.

But yet theyr sound : as wordes rebound,
on all the earth it strays :
To further cost : all uttermost,
their noyse theyr maker prayse.

5.

In them he set : the sunne so net,
☉ like bridegrome which proceedth :
His chamber out : as Giaunt stout,
rejoyceth hys course to speede.

6.

His course goeth out : even round about,
the heaven and back retreatth :
From East to West : it hath no rest,
all thyng doth feele hys heate.

Certayne Psalms by Abraham Fraunce. 1591.

Psalm viii.

O Prince all-puyfant, ô King al-mightyly ruling,
How wōdrous be thy works, and how strange are thy proceedings?
Thou hast thy greate name with moste greate glory reposed
Over, above those lamps, bright-burning Lamps of *Olympus*,
Ev'n very babes, yong babes, yong sucking babes thy triumphant

Might set fourth ; to the shame of them which injury offer,
 Ev'n to the shame of them which damned blasphemy utter.

When that I looke to the skies, and lyft myne eyes to the heavens,
 Skies thyne owne hand-work and heavens fram'd by thy fingers ;
 When that I see this Sunne, that makes my sight to be seeing
 And that Moone, her light, light half-darck, dayly rening,
 Sunne dayes-eye shynyng, Moone nights-light chereful appearing
 When that I see sweete Starres through christal skies to be
 sprinckled,
 Some to the first spheare fixt, some here and there to be wandryng,
 And yet a constant course with due revolution endyng.
 Then doe I thinck, ô Lord, what a thing is man, what a wonder?

Psalms, by H. Dod. 1620. 12º.

Psalm xix.

1.

The heavens bright through all the earth
 the glorie of God declare :
 The firmament lykewise sheweth
 that they his hand workes are.
 Day unto day doth utter speach,
 and night to night doth shew
 That by their course exactly kept
 true knowledge still may growe.

2.

Yet speach or language there is none
 but yet their voyce is heard.
 Their line through all the earth is gone :
 their words throughout the world.
 Unto the utmost end thereof :
 and in them plac'd hath he
 A tabernacle for the Sunne.
 Which well compar'd may be.

3.

Unto a bride grome stately trim'd
 which do'th from chamber come

And lyke a strong man greatly do'th
 rejoyce his race to runne.
 His goinge foorth is from the end
 of heaven where he is set,
 His circuit to the endes thereof
 nothing hid from his heat.

The Psalms, anonymous. 1640. 4^o.

1.

The heavens doe declare
 the majesty of God :
 Also the firmament shews forth
 his handy-work abroad.

2.

Day speaks to day, knowledge
 night hath to night declar'd.
 There neither speach nor language is
 where their voyce is not heard.

3.

Through all the earth their line
 is gone forth, and unto
 the utmost end of all the world
 their speaches reach also :

4.

A Tabernacle hee
 in them pitcht for the Sun.
 Who Bridegroom like from's chamber goes
 glad Giants-race to run.

5.

From heavens utmost end,
 his course and compassing ;
 to ends of it, and from the heat
 thereof is hid nothing.

The Psalms, Barton's first edition. 1644. 12^o.

1.

The heavens give to understand
 the glory of the Lord :

The operations of his hand
the firmaments record.

2.

Night unto night hath knowledg show'n,
and day with day confer'd :
And speech or language there is none
where their voice is not heard.

3.

Their line doth close and comprehend
the vast earth round about :
Unto the world's remotest end
their words are passed out.

4.

The Lord a TABERNACLE there
did for the Sun compose :
Which as a Bridegroom doth appear
that from his chamber goes,

5.

Rejoycing for to run a race
like to a champion stout :
At heavens farthest distant place
begins his going out.

6.

And he to heavens utmost end
his circuit makes compleat :
And there is nothing can defend
or hide it from his heat.

The Psalms, (anonymous.) 1646. 8o.

1.

The heavens God's glory tell, the skye
his handy-work doth preach ;
Day utters speech to day, and night
to night doth knowledge teach.

2.

There is no speech, nor tongue, to which
their voice doth not extend ;

Their line's gon out through al the earth,
 their words to the world's end.

3.

In them He set the Sun a tent,
 Who like a bridegroom go'th
 From's chamber, glad his race to run,
 ev'n as a strong man doth.

4.

From heav'ns end his out-going is,
 his course to th' end again ;
 And there is nothing from his heat
 That hidden doth remain.

Brady and Tate's Specimen. 1695. 8°.

1.

The Heav'ns declare thy glory, Lord,
 which that alone can fill ;
 The firmament and stars express
 Their great Creator's skill.

2.

Revolving days, with ev'ry dawn,
 fresh beams of knowledge bring :
 From darkest nights successive rounds
 divine instructions spring.

3.

Their pow'rful language to no realm
 or region is confin'd ;
 Tis Nature's voice, and understood
 alike by all mankind.

4.

Their doctrine's sacred sense itself
 through earth's extent displays ;
 Whose bright contents the circling Sun
 Around the world conveys.

5.

No Bride-groom for his nuptials drest,
 has such a chearful face ;

No Giant does like him rejoyce
to run his glorious race.

6.

From East to West, from West to East,
his restless circuit goes ;
And through his progress, chearful light
and vital warmth bestows.

“ An act for a publique Thanksgiving to Almighty God every
“ yeare on the fift day of November, Enacted November the
“ fift 1605. &c.”

“ *The same act in verse, meete for song, thereby to retrain in
“ minde our safetie from the gunpowder treason.* ”

1.

Whereas Almighty God hath in
All ages shew'd his power
And mercie in miraculous
standing our Saviour :
And gracious deliverer
of Church and children dear :
Protecting safely Kings and States
who right religious are.

2.

And where no nation of the earth
hath binne more rearely blest,
With greater benefits, then this
our realme among the rest.
Which freely now enjoy'th the true
and free profession
Of sacred Gospel under our
King, and dread Sovereigne.

3.

Who greatest, and best learned is,
and most religious King,
That ever raigned in this land;
enriched with blesseing.
Of a most hopefull progenie,
and plenteous Royall seede,

descending of his Royall race
and promising indeed :

4.

Continuance of this happienesse
and true profession
Even unto all posteritie
Which the malignant one
With div'llish Papists, Jesuits,
and Seminaries all
Did greatly feare, and envie, with
their priests Sathanicall :

The second Part.

5.

And they thus fearing, did conspire
and that most horribly,
That when our Sovereigne Lord the King
his Royal Majestie,
With Queene, & Prince, & all the Lords
(most fearefull to remember)
With all the Commons, had been met
the fift day of November.

6.

Within the yeare of Christ our Lord
XVI hundred & five,
Then sudainely t'have blowne them up,
not leaveing one alive :
With houses bothe of Parliament,
and all that royall Court,
With gun-powder : to Church & realme
to worke the deadly hurt.

7.

A plot so barb'rous, inhumane,
and full of crueltie,
As never was the lyke before
heard of, or knowne to be.
And was (as some the principal
Conspiratours confesse)

Devis'd of purpose to be donne
(an action mercilesse.)

8.

Within the houses nam'd before :
that where lawes manie a one
Most good and needefull were decreed
for preservation,
Of true Religion, Church, and State :
which they with slaunder terme
And falsly calle most cruell lawes
enacted against them,

9.

And their Religion : both the place
and persons all should be
Destroyed, and blowne up at once :
The which all men might see
Had to the utter ruine turn'd
of these Dominions all :
Had it not pleas'd allmightie God
to let his mercie fall

10.

Upon our soveraigne Lord the King
his Royall Majestie,
Whose heart he did with spirit divine
inspire most graciously,
To make interpretation of
darke phrases in a letter,
shew'd to his Royall Majestie
the which he did discover

11.

Surpassing farre constructions all
of ordinarie kinde,
a worke itselfe miraculous,
this treason hid to find :
Which he in wisdom great, reveal'd
not manie howers before,
the devilish execution tyme
set by the Romeish whore.

The third part.

12.

Therefore the King and all his Lords
of honorable sort,
And all his faithfull subjects doe
most justly with comfort
Acknowledge, and confesse. That this
great blessing did proceede
meerely from God, in mercie greate,
as his most gracious deede.

13.

And therefore doe ascribe unto
his owne most holy name
All honour, glorie, laud, and thanks,
with praises for the same.
And doe retaine in memorie
This happie joyfull day,
of that most rare deliverance
to prayse of God allway.

The fourth part.

14.

Be it therefore enacted, by
the Royall Majestie
Of our good King, and by his Lords
divines and temporaltie.
And also by authoritie
of this whole Parl'ament,
Th' aforesayd powres, & Commons all
assembled nowe present.

15.

That all and singuler divines
in Churches Cathedrall
And ministers in everie Church
which is Parochiall :
Or other place, that is for use
of prayer knowne by name,

In England's realme or within
dominions of the same,

16.

Shall alwayes on the fifth day of
the moneth of each November,

In prayers to Almightye God
give praise and thanks for ever:

For this most wondrous happiennesse
in our deliverance :

That so the same may be preserv'd
in due remembrance

The fifth part.

17.

And that all people dwelling in
England's dominion,

They shall resort with diligence

Allway that day upon,

In faithfullnesse, to parish Church
or Chapel customed :

Or to some usuall place, whereas
our God is worshiped

18.

In prayer, preaching, or the lyke,
to serve God usually:

And then and there they shall abyde
in order, soberly :

All tyme of prayer, reverently,
or preaching of God's word,

Or anie other service true
performed to the Lord.

19.

And that all persons maie be put
in mynde of this good lawe,

And of this dutie: as they stande
of God and King in awe:

And that they maie the better to
the same prepared be

In holie service to our God.

Be it a sure decree

20.

Enacted, by authoritie,

as it aforesaid is,

That everie Minister warning give
unto parishners his:

In publique at the prayer tyme

on Saboth morne before

The fifth day of November come,

that it for evermore :

21.

May duly be observed as

a day of sanctitie :

And that that daye, this Act be read

In publique distinctly.

FINIS.

[This Act is printed at the end of H. Dod's version of the Psalms, 1620.]

APPENDIX H.

DESCRIPTIONS OF EDITIONS OF THE PSALMS.

Psalms. 1530. 24^o.

Title, in black and red, within a compartment. "The Psalter of David in Englishe purely ād faithfully trāslated aftir the text of Feline: every Psalme hauynge his argument before, declarynge breffly thentente & substance of the wholl Psalme." On the reverse, "Johan Aleph greteth the Englishe nacion. Be glad in y^e Lorde (dere brothern) & geve him thanks: which nowe a y^e laste of his merciabile goodnes hath sente ye his Psalter in Englishe, faithfully & purely translated: which ye may not measure and Juge aftir the comē texte. For the trowth of y^e Psalmes muste be fetched more nyghe y^e Ebrue verite, in the which tonge David, with the other syngers of y^e Psalmes firste

“ sunge them. Let y^e gostly lerned in y^e holy tonge be juges.
 “ It is y^e spirituall man (saith Paule) which hath the spirit of
 “ god y^t muste de—rne & juge all thynges. And y^e men quietly
 “ sittynge (if the truth be shewed them) must juge and stand up
 “ and speke (the firste interpret^r holdynge his pease) god geve ye
 “ true spirituall & quiete sittynge juges Amē.”

The first Psalm, with a wooden initial, containing David play-
 ing on the harp. Psalm cl. ends on fol. 235. Then follow 8
 pages of tables. At the end, “ Emprinted at Argentine in the
 “ yeare of oure lorde 1530. the 16. daye of January by me Fran-
 “ cis foxe (not *foye*, as it is generally printed.) Praise ye the
 “ lorde.” The titles, initials of each verse, and some other parts,
 are in red. The folios are numbered in Arabic numerals. The
 signatures run in eights. A full page has 21 lines. [The Mu-
 seum copy is a beautiful one, it formerly belonged to Dr. Coombe.]

The Psalter, by G. Joye. 1534.

The title, surrounded by a woodcut, is as follows: “ David’s
 “ Psalter , diligently and faithfully trāslated by George Joye ,
 “ with breif arguments before every Psalme , declaringe the ef-
 “ fecte therof. Psalme cxx. Lorde , delyver me from lyinge
 “ lippes ād from a deceitful tong.”

The book is printed in the Gothic letter; the leaves of the text
 are numbered: on fol. 221 is, “ Thus endeth the text of the
 “ Psalmes , translated oute of Latyne by George Joye. The year
 “ of our Lorde M.D.XXVIII. y^e monethe of Auguste.” Then
 follows a table of contents; after which, “ Martyne Emperowr.
 1534.” The Cambridge copy of this edition is quite perfect.

Psalms, by Miles Coverdale. 4^o.

Of this very rare volume, unnoticed (as I believe) by all our
 bibliographers^a, and of which perhaps the only copy now remain-

^a I had said (p. 56.) that this volume was *utterly unnoticed*, and at the time of writing that note, I helieved it to be so: for I had not then had an opportunity of consulting the *first edition* of Fox’s Book of Martyrs, a volume of which the inspection “ non cuius homini contin-

“ git.” In that edition, at the end of Injunctions issued by K. Henry VIII. anno 1539, is a catalogue of books forbidden to the people; and among those attributed to Coverdale, occurs “ Psalmes “ and spirituall songes drawn out of “ the holie Scripture.” No mention

ing is the one preserved in the library of Queen's College, Oxford, the following is a description. The title, "Goostly psalmes and
 "spirituall songes drawn out of the holy Scripture, for the com-
 "forte and consolacyon of such as love to rejoyse in God and his
 "worde. Psalm cxlvi. O prayse the Lorde, for it is a good
 "thinge to synge prayses unto oure God. Collos. iii. Teach &
 "exhorte your awne selves with Psalmes & Hymns & spirituall
 "Songes. Jaco. v. Yf eny of you be mery, let him singe
 "Psalmes.

" *To the boke.*

- " Go lytle boke, get the acquaintaunce
 " Amonge the lovers of Gods worde
 " Geve them occasyon the same to avaunce
 " And to make theyr songes of the Lorde
 " That they may thrust under the borde
 " All other balettes of fylthynes
 " And that we all with one accorde
 " May geve ensample of godlynes
- " Go lytle boke amonge mens chyl dren
 " And get the to theyr companye
 " Teach them to synge y^e cōmaundementes ten
 " And other balettes of God's glorye
 " Be not ashamed I warande the
 " Though thou be rude in songe and ryme
 " Thou shalt to youth some occasion be
 " In godly sportes to passe theyr tyme."

On the reverse, "Myles Coverdale Unto the Christen reader. It
 "greveth me (most deare Reader) whā I consydre the unthank-
 "fulnesse of men, &c. &c. — Yee wolde God that oure myn-
 "strels had none other thyng to playe upō, nether our carters &
 "plowmen other thyng to whistle upon, save Psalmes, hymnes,

however is there made whether these
 Psalms were in prose or verse. This
 list of prohibited books seems to have
 been omitted in all subsequent editions
 of Fox's history; at least it is not con-
 tained in those of the years 1576. 1583.
 1641. 1684. nor is it given by Wilkins

in his Concilia, although the Injunctions
 themselves are there reprinted. One
 thing is clear, *viz.* that if the work de-
 scribed above be the same with that
 which is mentioned by Fox, I have com-
 mitted a chronological error, in placing
 it ten or eleven years too late in the list.

“ and soch godly songes as David is occupied with all. And yf
 “ women syttyng at theyr rockes, or spynnyng at the wheles,
 “ had none other songes to passe theyr tyme withall, thā soch as
 “ Moses sister, Elchanahs wife, Debora, and Mary the mother of
 “ Christ have songe before thē, they shulde be better occupied,
 “ then with hey nony nony, hey troly loly, & soch lyke fantasies.
 “ — Therefore to geve oure youth of Englonde some occasion
 “ to chaunge theyr foule & corrupte balettes into swete songes
 “ and spirituall Hymnes of God’s honoure, and for theyr owne
 “ consolacion in hym, I have here (good reader) set out certayne
 “ cōfortable songes grounded on God’s worde, and taken some
 “ out of the holy scripture specyally out of the Psalmes of David,
 “ at whō wolde God that oure musicians wolde lerne to make
 “ theyr songes: — As for the comē sorte of balettes which now
 “ are used in y^e world, I reporte me to every good man’s cōsciēce
 “ what wycked frutes they brynge. — Alas the worlde is all to
 “ full of vicious and evell lyvers alre dy. It is no nede to cast
 “ oyle in y^e fyre. Oure owne nature provoketh us to vyces (God
 “ knoweth) all to sore. No man nedeth entysynge therto.” —

“ Now (beloved reader) thou seist the occasyon of this my small
 “ labour. Wherefore yf thou perceavest, that the very worde of
 “ God is y^e master therof, I praye the accepte it, use it, and pro-
 “ voke youth unto y^e same. And yf thou felest in thine hert, that
 “ all the lordes dealyng is very mercy & kyndnes, cease not
 “ then to be thākfull unto hym therefore: but in thy myrth be
 “ alwaye syngyng of him, that his blessed name may be *prayed*
 “ now and ever. Amen.”

This title and address occupy iv leaves, with the signature ✠
 Then begin, “ Goostly Psalmes,” &c. in various metres, with
 musical notes, fol. i. continued to fol. lvi.; on the reverse of the
 last is a table of the Songs contained: among them are, the Mag-
 nificat, Nunc dimittis, and Psalms xi. ii. xlv. cxxiii. cxxxvi. cxxvii.
 l. cxxix. xxiii. lxvii. xiii. cxlvii. cxxxiii. “ ☞ Imprynted by me
 “ Johan Gough, cum privilegio Regali.” The signatures run in
 fours. The type is Gothic.

Psalms. 12^o. Printed by E. Whitchurch.

Title in black and red, within a compartment, “ The psalter
 “ of David in English truly translated out of Latyn. Every

“ psalme havynge his argument before, declaryng brefely thentēt
 “ & substaunce of the whole Psalme. Whereunto is annexed in
 “ thende certayne godly prayers thoroweoute the whole yere, co-
 “ monly called collettes.” On the reverse, a woodcut of David and
 Bathsheba. “ The firste psalme,” fol. ii. Psalm cl. ends on fol.
 cxiii. Table; prayers called Collettes, fol. cxiii—cxxxviii. On
 the last, “ Imprynted by Edwarde Whytchurch cum privilegio
 “ ad imprimendum solum.” Then follows the Song of the 3
 Children, Magnificat, Benedictus, Te Deum, and the Athanasian
 Creed, occupying 4 leaves, not numbered. The titles of the
 Psalms and initials of the verses are in red. The signatures run
 in eights. A full page has 34 lines.

The Psalter, by R. Crowley. 4^o. 1549.

Title, in red and black, “ The Psalter of David newly trans-
 “ lated into Englysh metre in such sort that it maye the more
 “ decently, and wyth more delyte of the mynde, be reade and
 “ songe of al men. Wherunto is added a note of four partes,
 “ wyth other thynges, as shall appeare in the Epistle to the
 “ Reader. Translated and Imprinted by Robert Crowley in the
 “ yere of our Lorde. M.D.XLIX. the xx daye of September.
 “ And are to be solde in Eley rentes in Holburne. *Cum Privi-
 “ legio ad Imprimendum solum.*” On the reverse is a Table to
 find all moveable feasts. A Calendar, in red and black, 6 pages.
 “ To the Christian Reader,” (in which, among other things,
 Crowley announces that he has followed the translation of Leo
 Judas,) 3 pages. The “ note of four parts,” 2 pages. A Latin
 dedication to the President and Fellows of Magdalen College,
 Oxford, 3 pages. The text, beginning on Sign. A. i. ending on
 Tt ii. Immediately after the Psalms follow the Magnificat, Nunc
 dimittis, Benedictus, Benedicite, Te Deum, & Quicumque vult,
 ending on the reverse of Uu iiiii. The word *Finis*, but no other
 Colophon. The leaves are not numbered: the signatures run in
 fours. The whole of the book is in the Gothic letter, except the
 Latin Dedication, which is in Italics. A full page contains 30
 lines.

Psalms by Sterneholde. 1551. 12^o.

Title within a compartment, “ Psalmes of David drawn into

“English metre by Thomas Sterneholde. Cum privilegio, &c. Imprinted at London by Edward Whitchurche, anno Domini 1551.” [This from the *Censura literaria*, for the Bodleian copy wants the title.] A Dedication to King Edward VI. 4 pages. The running title of this is, “The preface.” “Psalmes of David,” &c. from signature A iii. to G ii. on the recto of which is, “Finis. Here ende the Psalmes drawen into Englishe metre by M. Sterneholde.” On the reverse is Hopkins’ address to the reader, concerning his addition of vii psalms of his own translation. “Psalmes of David,” &c. fol. G. iii. to H. iii.; on the reverse of the last leaf is the Colophon, “Imprinted at London in Flete Strete at the signe of the Sunne over against the conduit, by Edward Whitchurche, the xxii day of June. Anno Dom. 1551.”

The Psalms translated by Sterneholde are in number thirty-seven, viz. i. to xvii. xix. xx. xxi. xxv. xxviii. xxix. xxxii. xxxiv. xli. xliii. xliv. xlix. lxiii. lxviii. lxxiii. lxxviii. ciii. cxx. cxxiii. cxxviii. The seven added by Hopkins are Psalms xxx. xxxiii. xlii. lii. lxxix. lxxxii. cxlvi. The text of the volume is in Gothic; the running title, and Latin titles of the Psalms, in Italic; the sum of each Psalm, (one stanza,) in Roman. The leaves are not numbered. The signatures run in eights. A full page contains 24 lines. At the end of the book is a spare leaf, containing a woodcut of the Church in a state of glory, with this line in the inner margin, “All fayre and white art thou my churche, and no spotte is in thee.” The reverse of this leaf is blank.

Abp. Parker’s Psalter. 4^o.

Title, “The whole Psalter translated into English metre, which contayneth an hundreth and fifty Psalmes. The first quinquagene. Imprinted,” &c. This title is within a wooden compartment. “Ad lectorem, To the reader,” 1 leaf. “Of the vertue of Psalmes,” 12 pages. “Athanasius in psalmos,” 4 pages. “Of the use and vertue of the psalmes, by Athanasius,” 12 pages. “Psalmi quodammodo sic constituti,” &c. 3 pages. “Basilus, &c. in psalmos,” 18 pages. On the last is an extract from Lord Surrey’s translation of Ecclesiastes. “A short introduction.” Psalm i. with an argument in Italic, the text in Gothic, and a collect in Roman. On p. 146 is, “The ende of the first Quinquagene.”

“gene.” “The seconde quinquagene,” &c. on a separate leaf, Psalms li. to c.; p. 147—280. “The third and last quinquagene,” &c. as before. Psalms ci—cl.; p. 281—424. “Gloria Patri, Te Deum,” &c. 22 pages. “The eight tunes, with the notes,” 18 pages. “The Table,” 3 pages. “Index,” 3 pages. “Faultes escaped,” 1 page. On the reverse, the printer’s device and Colophon.

The Psalms, in 4 parts. 4^o. 1563.

Title of the first part, within a flowered border, “Medius of the whole psalmes in foure partes, whiche may be song to al musically instrumentes, set forth for the encrease of vertue and abolishing of other vayne and triflyng ballades. Imprinted at London by John Day dwelling over Aldersgate, beneath Saynt Martyns. *Cum gratiâ et privilegio Regiæ Maiestatis per septennium. 1563.*” On the reverse is a cut of the Royal arms between two pillars, on the pedestals of which are the initials I. D. On the next leaf (A ii.) begins *Veni Creator*, followed by *Venite, Te Deum, Benedicite, Benedictus, Quicumque vult*, and other hymns, unto page 23, on which is the first Psalm. This volume, of which the paging begins at sheet B, leaving A unnumbered, ends with p. 147; on the reverse is the printer’s Colophon as in the Title. 2. “Contra tenor of the whole psalmes,” &c. as before. On the reverse, a woodcut of a man sitting opposite to a woman with two children, to whom he appears to be explaining something. This part contains pp. 149. with the Colophon, as before. 3. “Tenor of the whole psalmes,” &c. as before. On the reverse the same woodcut. Contains pp. 141. with the Colophon, as before. 4. “Bassus of the whole psalmes,” &c. as before. On the reverse the same woodcut. Then follows a table of Psalms and hymns, &c. contained in the book, 1 leaf, not paged. This part contains pp. 151, with the Colophon, as before. The musical notes are in every page. The pages are numbered. The signatures run in fours. Although the title would lead us to believe that the whole Psalter was to be found in these volumes, yet they contain no more than sixty-two Psalms. The version is that of Sterneholde and his coadjutors.

APPENDIX I.

WELLS' PARAPHRASE OF THE OLD AND NEW TESTAMENT.

1. *Wells' Paraphrase of the Old Testament.*

Part I. The title, "An help for the more easy and clear understanding of the holy Scriptures: being the book of Genesis explained after the following method: viz. The common English translation rendered more agreeable to the original. A paraphrase. Annotations." Oxford, printed at the Theater, 1724. "A preface to the reader," 5 pages. "The general preface," xv pages. "A discourse of the year, &c. in use among the Jews," p. 1—91. "A chronological account," &c. 23 pages, not numbered. Additional notes, 6 pages, not numbered. The text, p. 1—277. A synopsis to the Pentateuch, 2 pages.

Part II. Title, "An help," &c. as before: containing Exodus, Leviticus, Numbers, and Deuteronomy, printed 1725. "A preface to the reader," p. i—xi. Errata, 1 leaf, not numbered. Exodus, p. 1—149. Leviticus, p. 1—86. Numbers and Deuteronomy, p. 1—236.

PART III. Title, "An help," &c. containing Joshua, Judges, and Ruth: printed 1725. A preface to the reader, 11 pages. Joshua, p. 1—84. Synopsis, 1 leaf, not numbered. Judges and Ruth, p. 1—102.

Part IV. "An help," &c. containing two books of Samuel, and two of Kings: printed 1726. Preface, p. i—vi. Samuel to 1 Kings, chapter i. p. 1—182. Errata, 1 leaf, not numbered. 1 Kings, chapter ii, &c. p. 1—148.

Part V. "An help," &c. containing Chronicles, Ezra, Nehemiah, and Esther: printed 1727. Preface to the reader, p. i—v. Chronicles, p. 1—136. Ezra, Nehemiah, and Esther, p. 1—80. a continuation of Jewish history, p. 81—109. Chronological tables, 2 pages.

Part VI. "An help," &c. containing Psalms, Proverbs, Ecclesiastes, and Canticles: printed 1727. Preface to the reader, 2 pages. Job to Psalm lx. p. 1—160. Psalm lxi—cl. p. 1—115. Preface to Proverbs, &c. 4 pages, unnumbered. Proverbs, &c. p. 1—116.

Part VII. "An help," &c. containing Isaiah, Jeremiah, and

Lamentations: printed 1728. A general discourse, p. i—xvi. Isaiah, p. 1—162. Jeremiah and Lamentations, p. 1—168.

Part VIII. “An help,” &c. containing Ezechiel: printed 1728. The text of Ezechiel, p. 1—178.

Part IX. “An help,” &c. containing Daniel: printed 1716. Dedication, 4 pages, not numbered. General preface, with a table, p. 1—10. Discourse, with four tables, p. 11—44. Daniel, p. 1—134. Synopsis, 1 leaf. Various readings, p. 137—170. N. B. This edition of Daniel was published with the New Testament: a second was printed 1728.

Part X. “An help,” &c. containing the twelve Minor Prophets: printed 1723. General preface, p. i—v. Preface to Hosea, p. i—vi. Hosea to Obadiah, p. 1—121. Jonah to Zephaniah, p. 1—88. Haggai to the end, p. 1—77. N. B. A second edition was published in 1729, containing a preface, 2 pages. Text, p. 1—244.

2. *Paraphrase of the New Testament.*

Part I. “An help,” &c. containing the Gospels and Acts. Oxford, at the Theater, 1718. General preface, p. i—iv. Two discourses, p. v—xx. Chronological tables, p. xxi—xxxv. The contents of St. Matthew and St. Mark, 5 pages, not numbered. Then follows a second title, “An help,” &c. containing the Gospels of St. Matthew and St. Mark, dated 1717. The text, p. 3—411.

Part II. “An help,” &c. containing St. Luke and the Acts: dated 1719. Advertisement, &c. 6 pages. St. Luke, p. 1—225. Acts, p. 1—209.

Part III. “An help,” &c. containing St. John’s Gospel: dated 1719. Advertisement, &c. 4 pages. Text, p. 1—195.

Part IV. A treatise on the harmony of the four Gospels, with a table. Preface, 2 pages. The treatise, p. 1—83.

Part V. “The second part of an help,” &c. containing the Epistle to the Romans: dated 1711. Preface, 2 pages. Proœmial discourse, p. 1—24. Text, p. 1—125. A second edition was published in 1715, with a title professing the part to contain all St. Paul’s Epistles. General preface, synopsis, and list of books written by Dr. E. Wells, 6 pages, not numbered. Advertisement, &c. 2 pages. Proœmial discourse, p. 1—20. Text, p. 21—145.

Part VI. "An help," &c. containing the Epistles to the Corinthians: printed 1714. Errata, 1 leaf. Text, p. 1—171.

Part VII. "An help," &c. containing the Epistles to the Ephesians, Philippians, Colossians, Timothy, Titus, and Philemon: printed 1715. The text, p. 1—173.

Part VIII. "A specimen of an help," &c. being the Epistles to the Thessalonians and Galatians: printed 1709. Dedication, 2 pages. Preface, 5 pages. Text, p. 1—76. N. B. In 1716 was published a second edition; the contents and pages the same.

Part IX. "An help," &c. containing the Epistle to the Hebrews: printed 1713. Preface, 2 pages. Text, p. 1—95.

Part X. "An help," &c. being the Catholic Epistles: printed 1715. Advertisement, &c. 2 pages. Text, p. 1—149.

Part XI. "An help," &c. being the Revelation of St. John: printed 1717. Dedication, 2 pages. Preface, 3 pages. Table and explanation. Text, p. 1—183.

APPENDIX K.

Editions of the Bible and Psalms, cited in the catalogue of the Library of the Duke of Wirtemburgh; which are not inserted into the preceding List, because I have hitherto had no opportunity of verifying their existence.

Bibles, &c.

1577.	New Testament: London, by R. Jugge.	8 ^o .
1582.	Bible, Genevan: London, by C. Barker.	4 ^o .
1586.	The same: London, by the same.	8 ^o .
1592.	The same: London, by Barker's deputies.	4 ^o .
1600.	Bible: London, by Robert Barker.	4 ^o .
1601.	Bible: London, by the same.	4 ^o .
1602.	Bible: London, by the same.	8 ^o .
1602.	Bible: London, by the same.	4 ^o .
1603.	New Testament, Beza's, printed at Dort.	8 ^o .
1605.	Bible: London, by R. Barker.	4 ^o .
1606.	Bible: London, by the same.	4 ^o .
1609.	New Test. Beza's: London, by the same.	8 ^o .

1615. New Test. Beza's: London, by R. Barker. 12^o.
 1617. New Test. Rhemish, with Cartwright's confutation. fol.
 1629. Ainsworth on the Pentateuch: London, by Norton fol.
 and Bill.
 1640. Bible, Genevan: Amsterdam, by T. Stafford. fol.
 1642. Bible, royal text with annotations: Amsterdam, by fol.
 Joost Broerss.
 1644. Bible, Genevan: Amsterdam, by T. Stafford. fol.
 1649. Bible, with Genevan notes: London, for the Company 8^o.
 of Stationers.
 1700. New Test. Dutch and English: Amsterdam, by the 12^o.
 widow of Stephen Swart.
 1701. New Test. with R. Baxter's paraphrase: London, by 8^o.
 T. Parkhurst.
 1712. Epistles and Gospels: Wittenberg, by C. Th. Lude- 8^o.
 wig.
 1730. Bible: Altona, for J. Korte^a. 12^o.
 1736. Bible: Altona, for the same^a. 12^o.
 1738. Proverbs and Solomon's Song in metre, and set to 8^o.
 music by Wm. Tans'ur; London, by A. Pearson.
 1746. Bible: Leipzig, for J. Grosse's heir. 8^o.
 1746. New Testament: Leipzig, for the same. 8^o.
 1769. Bible, wherein the mistakes in the present translation fol.
 are corrected, 2 vols. with notes: Aberdeen.
 1775. Bible, Genevan: London, by M. Lewis. fol.

Editions of the Psalms.

1569. The Psalter according to the Great Bible: London, 4^o.
 by W. Seres.
 1576. Psalms in metre: London, by J. Daye. 4^o.
 1578. The same: London, by the same. 4^o. & 8^o.
 1586. The same, by Sterneholde: London, by J. Wolfe. 4^o.
 1590. Psalms by Sterneholde, &c. London, by J. Wolfe. 8^o.
 1597. The same: London, by J. Windet. 8^o.
 1602. The same: London. 4^o. & 8^o.
 1603. The same: London, by J. Windet. 4^o.
 1609. The same, with notes. fol.

^a These two are said to be London editions, with Korte's name affixed to them.

1616. Psalter after the Great Bible: London, for the Company of Stationers 12^o.
1616. Psalms in metre. 16^o.
1619. The same. 4^o.
1620. The same: London, for the Company. 12^o.
1630. The same: Edinburgh. 8^o.
1631. The same: Rotterdam, by P. van Waesbergen. 12^o.
1632. The same: Edinburgh. 16^o.
1633. The same: Cambridge. 4^o.
1636. The same: London, for the Company. 32^o.
1641. The same: Cambridge. 12^o.
1644. The same: London, by R. Bishop, for the Company. 12^o.
1644. The same: London. 16^o.
1645. The same: London. 4^o.
1647. The same: London, by G. M. for the Company. 12^o.
1653. The same: London, by John Field. 12^o.
1654. The same: London, by the same. 16^o.
1656. The same: London, by E. T. for the Company. 12^o.
1657. The same: Edinburgh, by Gedeon Lithgow. 12^o.
1660. The same: Edinburgh. 16^o.
1660. The same: London, for H. Hills and J. Field. 12^o.
1664. The same: London, for the Company. 12^o.
1666. The same: London. 12^o.
1670. The same: London, by J. M. 12^o.
1672. The same: London, by J. M. for the Company. 12^o.
1677. The same. 16^o.
1682. The same: Oxford, at the Theatre. 4^o.
1682. The same: London, by the assigns of J. Bill. 12^o.
1684. The same: by J. Maycock for the Company.
1692. A Century of select Psalms, by J. Patrick: Ham- 8^o.
burgh, by T. Wiering.
1702. Psalms, partly by Patrick, and partly by Tate and 12^o.
Brady: Cambridge, by J. Hayes.
1747. Psalms in metre, allowed by the Kirk of Scotland: 12^o.
Glasgow, by M. Callus.
1753. Psalms by Tate and Brady: Amsterdam, by Ant. 4^o.
Bruyn.
1768. Psalms by W. Barton: Cambridge, by Fletcher and 12^o.
Hodson.

N. Test. Tyndale's. 1535. 12°.

[The following description of an edition of the New Testament, which I was unable to meet with until every other sheet of this work had been printed off, claims to be admitted here on account of the rarity of the volume described. It is given in the list, under the year 1535, but I had not then seen it.]

The first title is wanting, as likewise Tyndale's preface. The volume begins with "A prologe to the Epistle to the Romans," 16 leaves, with the signatures ✠ and *. "A table for the "four Evangelistes," &c. "A table for the Actes of the "Apostles," together 12 leaves. On the reverse of the last is, "The bokes conteyned in the newe Testament." Then follows a second title, "The newe Testament, dylygently corécted and "compared with the Greke by Willyam Tindale: and fynessed "in the yere of oure Lorde God A. M. D. and xxxv." On the reverse is given *again* a list of "the bokes conteyned, &c." and "A prologe of S. Matthew." The text of St. Matthew begins on fol. ii. St. Mark on fol. xl. the Acts on fol. cxxxiii. Romans (without any break for the prologue, which, standing in so unusual a place, might fairly be supposed to have been transposed by the binder) on fol. clxxiii. Hebrews on cclv. Revelation on cclxxi. The last leaf of the volume is cclxxx, containing chapter viii. of the Revelation: the remainder unfortunately is wanting. The signatures run in eights. There are marginal references, and heads of chapters, but no notes. The letter, but above all the spelling, prove the volume to have been executed in the Low Countries. E. G. it reads, "faether, moether, taeke, holly, Saeynct, stoene, "oones, thoese, sayede, whorse," &c. for "father, mother, take, "holy, saint, stone, once, those, said, worse," &c. And the misprints are exceedingly numerous. There are small woodcuts at the beginning of each Gospel, and in the Revelation larger ones, occupying about two thirds of the page. The execution of these is very coarse. There are initials of two sizes, cut in wood. A full page contains 38 lines.

AN ACCOUNT
OF THE
INDEXES,

BOTH
PROHIBITORY AND EXPURGATORY,
OF THE
CHURCH OF ROME

Neque in ipsos modo auctores, sed in libros quoque eorum sævitum, delegato tri-
umviris ministerio, ut monumenta clarissimorum ingeniorum in comitio ac foro ure-
rentur. Scilicet illo igne vocem populi Romani, et libertatem senatus, et conscientiam
generis humani aboleri arbitrabantur.

Tac. Agric. c. ii.

BY THE
REV. JOSEPH MENDHAM, M. A.

LONDON :
HATCHARD AND SON,
PICCADILLY ;
BEILBY, KNOTT, AND BEILBY, BIRMINGHAM ;
AND A. AND W. WATSON, CAPEL-STREET,
DUBLIN.

1826.

5

PRINTED BY T. KNOTT, JUN.
BIRMINGHAM.

TO
SIR ROBERT HARRY INGLIS, BART.
WHOSE SHORT CAREER IN PARLIAMENT,
SIGNALIZED BY THE ORIGINAL AND SUCCESSFUL ATTEMPT,
THROUGH THE PROHIBITORY INDEXES
OF ROME,
TO PROVE AND ILLUSTRATE THE EXISTING AND
INHERENT INTOLERANCE OF
HER RELIGION,
AS WELL AS THE DANGER TO EVERY PROTESTANT STATE
IN THE ADMISSION OF HER ADHERENTS
TO POLITICAL POWER,
HAS IMPOSED A DEBT OF DEEP AND CORDIAL GRATITUDE
UPON EVERY FAITHFUL MEMBER OF THE
BRITISH CHURCH,
THE FOLLOWING WORK,
WHICH HUMBLY PROCEEDS IN THE TRAIN OF THE SAME
ARGUMENT,
IS, WITH EQUAL GRATITUDE AND RESPECT,
INSCRIBED,
BY THE AUTHOR.

PREFACE.

SHOULD it be asked, with respect to the present work, as is sometimes done without the highest wisdom, *cui bono?* the author might possibly satisfy himself with the supposed reply of the Apostle Jude, were it inquired of him, why, when intending to write of the common salvation, he occupied nearly his whole address in exposing the character and acts of its enemies. The truth is, a great delusion has long been, and is now, hanging over the minds of men, particularly in this country, respecting the character of the church of Rome and her adherents. It becomes important to remind them, that this is not to be sought in the declarations of individuals of that communion, however respectable, which

are worth nothing—absolutely nothing. The subjects of the Papacy have taken the utmost possible pains to disqualify themselves from having any opinion, or being able to give any exposition, on the subject of their religion, which shall be independently and personally their own. The Roman, beyond any other professedly christian sect, is bound to its peculiar faith and discipline by original engagements, the most sacred, the most precise, the most extended, the most rigorous. And it is there that we are to look for its true and distinguishing character. No greater mercy of the kind was ever vouchsafed to the Christian world by a compassionate Providence, than the Council of Trent. However cautious the managers of it, they were obliged by many motives to speak out, and declare themselves, in canons, in decrees, in anathemas, and, above all, in a Creed,* which can, none of

* CHARLES BUTLER, Esq. in accordance with a titular archbishop and a titular bishop, in Ireland, in their examination before Parliament, acknowledges this Creed to be an “accurate and explicit sum-

them, be recalled or concealed. Here at least we fix upon, and bind, the object of our search and pursuit. The Indexes, which are examined in the present work, emanated in a great measure from this assembly; and, with it and many other documents, they stand forth, a specimen and illustration of what the religion of Rome really is. This is precisely the information which the British public require. They are to be directed to look where proof is to be found. They must be taught to inquire for more unexceptionable testimony than that of a man, more especially a Romanist, to his own self, and to his own cause. This is the only way of avoiding error, which may be fatal, and, in any degree, is injurious.

mary of the Roman Catholic Faith." The Rev. GEORGE TOWNSEND, in his triumphant *Accusations of History against the Church of Rome, &c.* with an expression of surprise, forbears to inquire the reasons which have induced that acute and learned controversialist to omit the two last, and certainly very important, clauses of this Creed. Will it be believed, not only that he was ignorant of them, but that he has avowed his ignorance! Yet, after this, and many other similar successes of his literary campaigns, Mr. Butler will probably resume his polemical career, with as much apparent comfort and self-satisfaction as if all his defeats were victories.

It cannot, however, be necessary to rest the value of the *subject* at least of the present work upon any argument merely temporary and defensive. To those, who can estimate the utility of historical monuments, which display the peculiar features of the human mind in the operations of large, conspicuous and powerful societies, whether good or bad, and throw a light upon the distinguishing acts of providence, whether appointing or permitting; and who perceive, that the productions, which are here reviewed, may be regarded as a Grand Index of the sentiment, spirit, and policy of an empire claiming, with the most critical exactness, the terrific appellation of THE MYSTERY OF INIQUITY—a work, in any moderate degree, developing the history and contents of the Indexes of modern Rome, will amply recommend itself by its positive and intrinsic character.

It may be observed, that the author has cautiously abstained from the use of the terms,

Popery and *Papist*, because they are regarded by the members of the Latin church as opprobrious. And yet, with what right, or even policy, the appellations can be disclaimed, is difficult to discover; since the form of the religion intended is mainly distinguished by its connexion with, and dependence upon, the bishop of Rome, denominated the Pope, as its supreme head and sovereign. This is certainly the fact with respect to all the subjects of the Roman See, even those of France and Ireland, who, although certainly in different ways, take the liberty of qualifying their obedience. And why they should decline a denomination, which most accurately designates the principal peculiarity of their religious persuasion, can hardly be accounted for on any other supposition than one which they would repel as an insult, that they are ashamed of their spiritual Lord. On the other hand, an abstinence, equally rigid, will be perceived, from the use of the term, *Catholic*—an abstinence, which courtesy, and a desire

to avoid offence, would have effectually and permanently forbidden, had not the contrary conduct, prompted by the honourable motives just suggested, been perverted into an admission of exclusive right to the appellation. But when, with a degree of ignorance and ungenerousness, which could only be expected from the most degraded and illiterate, the collected papal hierarchy of Ireland, in their *Pastoral Instructions*, subjoined to the *Encyclical Letter* of their present terrestrial Supreme, blush not to assert, that their church “ is one, which alone can glory in the title of CATHOLIC—a title which she has borne from the apostolic times, which her enemies themselves concede to her, and which, if arrogated by any of them, serves only to expose her shame”*—it is time

* Page 53. The late Bp. MILNER, Vicar Apostolic of the Midland District in this country, has, in his *End of Religious Controversy*, Letter xxv. lowered his reputation by the use of the same argument; of the nullity and puerility of which his general good sense could not allow him to be ignorant. Nothing more, indeed, is needed, to put an end to all controversy respecting the competency of the author to settle any religious one, than the perusal of the letter referred to. The reader has only to think of the word *Unitarian*, and the whole fallacy

to inform *them*, and all who think with them, that no true church of Christ concedes that title to the Church of Rome, exclusively, if at all; and that every such church, with every member composing every such church, claim the title for her and themselves, with a confidence and a justice, which they know to be, at least, superior to any belonging to that corrupt and usurping community.

The only remaining duty of the author is, to disclaim the presumption of imagining, that a faultless work is presented. He is sensible of much imperfection, and believes that some may exist, of which he is not sensible. He has, however, endeavoured to escape all, either

stands out. I cannot forbear adding, with respect to this plausible, because deceitful, work, that the reflexion, which but a cursory examination of it most constantly and forcibly impresses upon the mind is, the facility, with which, particularly when aided by opportune suppression, invention and adjustment, Romanists may prove any thing; since the authors and authorities respected by them have maintained every thing. The degree of correctness exhibited in the work, in some particular instances, where it could hardly be avoided without intention and pains, is ably and incontrovertibly ascertained in a *Letter to the Right Rev. John Milner, D. D. &c.* By the Rev. JOHN GARBETT, M. A. 1826. See likewise *Two Letters* to the same by the Rev. T. H. LOWE, M. A.

false, or deficient, representation; and certainly has never wilfully offended in this respect. He should have considered himself unjustifiable in obtruding upon the world a work of this description, which might not in some degree be considered as complete : and he will thankfully avail himself of any additional information or correction, should the opportunity be presented of using them. Criticism simply hostile will be useless.

May a light from above shine into the darkness, of which the damnatory Catalogues of Rome are both an example and a cause; and may its blessed and emancipating influence encounter less and less of effectual obstruction, either from anti-christian bigotry or from anti-protestant infatuation!

Sutton Coldfield, November 22, 1826.

AN ACCOUNT, &c.

AMONG the various principles and customs, more especially those of religion, which modern, and professedly Christian, Rome has adopted and perpetuated from the antient and idolatrous possessors of the great city and its empire, there is none in which the resemblance, or virtual identity, is more conspicuous, than in that policy, by which she has acquired, and by which she retains, her dominion over a great part of the civilized world. No instrument for these purposes, whether of fraud, of flattery, of terror, or of force, was ever refused or overlooked by her. Her code of government embraced all objects, and comprehended the most distant extremes, with all which occupied the intermediate space. The most self-tormenting ascetic and the most voluptuous profligate were almost equal objects of her atten-

tion; and while to the tractable, submissive, and attached she presented every indulgence which was, or was believed to be, in her power, she had tortures and deaths of all horrors to gain, retain, or recover, those who might be rebellious, or meditate rebellion. In short, to no power but modern Rome is equally applicable the encomium of the poet on the antient:

Tu regere imperio populos, Romane, memento;
 Hæ tibi erunt artes; pacisque imponere morem,
 Parcere subjectis, et debellare superbos. Aen. VI. 852.

Here is a gigantic, mysterious and long-established power, yet in existence; having indeed suffered much, and therefore the more intent upon retrieving its loss; with no deficiency of skill, and no neglect of instruments. And among these the literary ones, about to be the subject of examination, are not, at least as concerns the retention of empire, the least suitable, necessary, and effectual.

The books generally bearing the title of PROHIBITORY and EXPURGATORY INDEXES, are catalogues of authors and works, either condemned *in toto*, or censured and corrected, chiefly by expunction; issuing from the church

of modern Rome, and published by authority of her ruling members or societies, so empowered.

It is of some importance to distinguish the titles above given, which signify things essentially different, but which are frequently confounded both by papal and early writers, who ought to understand the subject best, and by modern ones very generally.

The *Prohibitory* Index specifies and prohibits entire authors, or works, whether of known or of unknown authors. This book has been frequently published, with successive enlargements, up to the present time, under the express sanction of the reigning Pontiff; it may indeed be considered as a kind of periodical publication of the papacy, and no attempt or wish is discoverable to prevent its most extensive publicity.

The other class of Indexes, the *Expurgatory*, whether united with the first or not, contains a particular examination of the works occurring in it, and specifies the passages condemned to be expunged or altered. Such a work, in proportion to the number of works

embraced by it, must be, and in the instance of the Spanish Indexes of this kind, is, voluminous. In these, publicity was so little desired, that it was the chief thing guarded against. The earlier editions, in particular, were distributed with the utmost caution, as will incontrovertibly appear in the sequel; and were only intended for the possession and inspection of those, to whom they were necessary for the execution of their provisions. The reason is obvious. It certainly was little desirable, that the dishonest dealings of the authors of these censures should be known to those who were injured by them, and to whom they would afford the opportunity of justifying themselves; or to the world at large, whose judgment they must know would, in many instances, be at variance with their own. And evidently it was not their interest to discover, and even officiously (as it were) to point out those very passages in the writings, not only of reputed heretics, but of reputed catholics, which expose the most vulnerable parts of their own system. These apprehensions are sufficiently proved to have been well founded by

the avidity with which the opportunity, whenever it occurred, was seized, by protestants, of re-publishing these curious, as well as iniquitous, documents. And we can scarcely avoid feeling something like sympathy with the anger and invectives of those who, though frequently themselves smarting under the same lash, and yet the more for that very reason, are indignant, that the censures of their own brethren by these ecclesiastic critics should no sooner be published at Rome, Paris, or in Spain, than they are sent into the world afresh, and every where dispersed, by heretical editors, for the direct and most provoking purpose of proving, how little unity subsists among self-nominated catholics.* Independently, however, of their own importance, as furnishing almost the only copies of these productions accessible to protestants, these re-impressions will not be the less valuable on the account just adverted to.

* See RAYNAUDI *Erotematad e Malis ac bonis Libris*, 4to. Ludg. 1653, p. 311. The title of the paragraph is—*Suffixiones Catholicorum per Catholicos, scandalo hæreticis*. The *Constitutio* of Benedict XIV. laments and confirms the same fact, as will appear in time—*digladiantibus inter se Catholicis, &c.*

Both the prefaces and other accompanying matter of the protestant editors, as well as the additional matter to be found in the genuine and original Roman editions, contain much historical information of great value and importance. There have not, however, been wanting, in addition to these, many elaborate works professedly written upon the subject. Among these, perhaps the highest rank is claimed, as containing the fullest and most satisfactory account of these productions, by the comparatively early work of DANIEL FRANCUS, *De Papistarum Indicibus Libb. Prohib. et Expurg.* &c. Lipsiæ, MDCLXXXIV. 4to.; of which it is not the smallest praise, that it was compiled under peculiar disadvantages; for, with the evident merit of the work in view, it will scarcely be believed, that its indefatigable author had neither possession nor inspection of a single original edition of the earlier Indexes. Neither is it a slight testimony to the efficiency of this volume, that immediately upon its publication, as we are informed by the author himself, all the copies which were to be found at Francford, were seized and conveyed away by

the Imperial Commissary*—a fact which has produced the exceeding rarity of the work. Were we to specify any other treatise on the subject possessing peculiar merit, we should probably select that on the “*Mystery of the Indices Expurgatorii*,” contained in a volume entitled, “*A Treatise of the Corruption of Scripture, Councils, and Fathers, by the Prelats, Pastors, and Pillars of the Church of Rome, &c.* By THOMAS JAMES,” First Librarian of the Bodleian Library. The particular discussion begins at p. 372 of the 8vo. edition of 1688. It is short and unassuming; but the writer, by a singular providence, the benefit of which is still enjoyed by the University of Oxford, possessed all the original materials which the other wanted; and he has shewn that he knew how to use them.

It is not my purpose to enumerate or describe other works of the same character, although in the progress of this discussion I shall find cause to advert to such of them as I may possess or have access to. The chief source of

* In a letter of Francus to be found in *Schelhornii Amœnitates Litt.* Tom. ult. pp. 608, 9. There is a copy in the British Museum, but not, I believe, in the Bodleian Library.

information, however, will be the body of the Indexes themselves, with the Regulæ, Edicts, Bulls, and other authorized documents accompanying them.

It is scarcely necessary to discuss with much effort the line of argument selected by the Romanists in vindication of their own biblical censures. The learned, but intemperate and rambling, Jesuit, GRETSEK, has undertaken this province in a work entitled, *De Jure et More prohibendi, expurgandi, et abolendi Libros hæreticos et noxios, adversus Franciscum Junium Calvinistam, & Joannem Pappum aliosq; prædicantes Lutheranos, &c.* Ingoldstad, 1603, 4to. In this work, in which might naturally have been expected some important information relative to the Roman Indexes, but in which the most important is derived from the heretics, whom, at the very time, he vilifies,* he endeavours to justify the conduct of his church in the instance before us, both by its intrinsic lawfulness, and by the exercise of that right, real or supposed, by all political authorities, civil or

* I allude particularly to a passage which will be produced on the earliest editions, from P. P. Vergerius, of which he says, *si non mentitur Vergerius hæreticus*, p. 101.

religious, from early antiquity, and even among heathen nations. The whole argument, however, is nullified or superseded by the observation, that, without denying or qualifying the abstract right and even duty of the point contended for, the whole or main question turns upon the justice or injustice of the instances in which it is exercised—in other words, how far the condemned party, the prohibited or mutilated books, are really guilty or innocent, false and pernicious or sound and beneficial; whether, in fact, the greater part of them, to which such offence is imputed, are chargeable with any other heresy than that of rejecting and op-pugning the fables and atrocities of the church of Rome, which all eyes see but her own.*

. The modern Roman church seems to have acted on the presumption, that, not when she condemned and executed, whether the innocent or the guilty, but only when she acquitted and allowed to escape, she did wrong. And there-

* In the *Encyclical Letter of LEO XII.* and the *Pastoral Instructions of the Roman Catholic Archbishops and Bishops of Ireland, Dublin, Coyne, 1824*, the only display of learning which occurs is borrowed from this work of Gretser. See p. 57; from Gretser, pp. 19, 39, 48, 57. But who would divine that the references, *L. Dam. c. de Her. & L. Mathem. c. de Epis.* were from the Codex Theodosianus?

fore the power of condemning supposed heretical books was permitted to any of the superior ecclesiastic authorities. The more formal and authorized condemnations, however, proceeded from the three following sources—The Congregation of the Inquisition, the Master of the Sacred Palace, and the Congregation of the Index. This is evident, not only from the statement of all authors upon the subject, papal and others, but from the very form of the Decrees, some of which are appended to two of the Roman editions of the Index.

The Congregation of the Inquisition, or, in Spain, the Senate, claimed this authority, as originally and naturally belonging to their office as inquisitors of heretical pravity in general. VAN ESPEN distinguishes between those meetings when the Pope was present and when he was not—his name being mentioned only in the former case.* But all the Roman editions come forth with the papal sanction.

* I quote from a MS. Tract of his, *De Sac. Congregg. Inquisitionis*, in my possession, formerly belonging to CARD. GASPARELLI, of Milan, and which is not superseded by the Tract published on the same subject, embracing the Indexes, in the last edition of his works in 4 tom. fol. Lovan. 1753. Tom. I. pp. 198—218. Part. I. Tit. 22, capp. 4 & seq.

The Master of the Sacred Palace was a kind of domestic chaplain, or preacher, of the pope. The famous, or infamous Dominic was the first who bare this office ; and a part of his jurisdiction referred to the printing of books, and the power of prohibiting them. If CATALANI, a Roman writer on this specific subject, is correct, he was the first who enjoyed this right. *Retinet quoque Magister Sacri Palatii facultatem, quam, ut ait Cardinalis de Luca loco superius citato, forte solus exercebat ante erectionem Sacræ Congregationis Sanctæ Inquisitionis, & alterius, quæ dicitur Indicis Librorum prohibitorum, de quibus dicemus nos infra opportuniori loco, Libros impressos, quos prohibendos judicaverit, proscribendi ; &c.**

The same writer has given a volume of the same size with the former, and printed at the same place, and in the same year, Rome, and 1751, *De Secretario Sac. Congregationis Indicis*, in which he has stated the office of this congregation relative to the examination and prohibition of books. Indeed the congregation, as its

* *De Magistro Sac. Pal.* L. 1. c. viii. Vide et capp. i. ii. vii. ix. Romæ, 1751. 4to.

title imports, was established for the express purpose of carrying into execution the decrees of the Council of Trent respecting the catalogue of prohibited books, which it had decreed.*

VAN ESPEN, in the tract referred to, has pretty satisfactorily evinced, that the censure or condemnation of the books in the Index is often to be referred to the examination and judgment of a single Consultor, as he is called, one of the operatives in this laudable work. And it is certain that many of the true Romanists, whose works were thus transfixed, made no ceremony of exclaiming against the supposed injustice of the proceeding. But after all, these Indexes, when published, bear upon their front, in brazen letters, the sanction of the bishop and church of Rome, and so are venerated by all the true sons of that community.

But besides these sources of the condemnations referred to, the pope, by his own authority, as head of the church, claimed the right; and it was likewise allowed to, and exercised

* In lib. i. c. vii. CATALANI has discussed the origin of this Congregation. It certainly virtually began in the Deputation of Pius IV., but Pius V. formally established it, as appears from the Roman Index 1664, p. 228.

by, all public ecclesiastic bodies, as those of the universities of the Sorbonne and of Louvain, by individual superior ecclesiastics, and even by the supreme civil magistrate.*

* It is not necessary to my plan to trace the origin of biblical condemnations to the highest source ; and therefore I am content to add what may yet be useful in a note, containing an extract from a valuable Essay on the Indexes in a late work of the Rev. Dr. Townley.

“ The first instances of books printed with *Imprimaturs*, or official permissions, are two printed at Cologne, and sanctioned by the University in 1479 (one of them a Bible), and another at Heidelberg, in 1480, authorized by the Patriarch of Venice, &c. The oldest mandate that is known for appointing a *Book-Censor* is one issued by BERTHOLD, Archbishop of Mentz, in the year 1486, forbidding persons to translate any books out of the Latin, Greek, or other languages, into the vulgar tongue, or, when translated, to sell or dispose of them, unless admitted to be sold by certain doctors and masters of the University of Erfurt. In 1501, Pope ALEXANDER VI. published a Bull prohibiting any books to be printed without the approbation of the Archbishops of Cologne, Mentz, Triers, and Magdeburg, or their Vicars-General, or officials in spirituals, in those respective provinces.* The year following, FERDINAND and ISABELLA, Sovereigns of Spain, published a royal ordinance charging the Presidents of the Chancellaries of Valladolid and Ciudad-Real, and the Archbishops of Toledo, Seville, and Grenada, and the Bishops of Burgos, Salamanca, and Zamora, with every thing relative to the examination, censure, impression, importation, and sale of books.† In the Council of Lateran, held under LEO X. in 1515, it was decreed that no book should be printed at Rome, nor in other cities and dioceses, unless, if at Rome, it had been examined by the Vicar of his Holiness and the Master of the Palace ; or, if elsewhere, by the Bishop of the diocese, or a doctor appointed by him, and had received the signature, under pain of excommunication and burning of the books.”‡ Pp. 145—7 of *Essays on various Subjects of Ecclesiastical History and Antiquity*, by the REV. J. TOWNLEY ; 8vo. London, 1824.

* Beckmann's *History of Inventions*, vol. iii. pp. 99—115.

† Llorente. *Hist. Crit. de l'Inquisition d'Espagne*, tom. i. p. 282.

‡ *Dictionnaire Portatif des Conciles*, p. 280. Paris, 1764, 8vo. ; Beckmann's *History of Inventions*, vol. iii. p. 115.

The catalogue of prohibited books by Pope Gelasius I. at the close of the fifth century, to be found in the Decretals of Gratian, and appealed to by some writers on the subject before us, does not deserve to be considered as an instance of the prohibitory Index, in the proper sense of the term ; as being applicable, not to private and universal, but to public reading.* Indeed the origin of the genuine Roman Indexes is to be assigned to the formidable attack upon the Roman superstition by MARTIN LUTHER and others, in Germany, at the beginning of the sixteenth century. It may appear a matter of surprise to any one who reads the reflexions and even invectives against the Roman church by her own members, in MORNAY'S *Mystery of Iniquity*, or the *Testes Veritatis* by FLACIUS ILLYRICUS, that the publication could ever have been endured, or the authors continued not only in safety but in favour. The truth, however, is, that the church of Rome cared nothing about the infamy, while her dominion was safe. But when Luther and his adherents endangered that dominion, the case was altered. And perhaps

* As CATALANI himself acknowledges. *De Secretis*, &c. l. i. c. iii.

our own country may have the credit, such as it is, of first endeavouring to repel the attack in a literary way. In 1520, Cardinal WOLSEY, in consequence of the Brief of LEO X. dated 13 Kal. Julii,* of that year, directed the English bishops to require, that all the books and writings of *one* Martin Luther (*cujusdam* M. L.) should be brought in and delivered up to them, from all persons whatsoever possessing them, under pain of the greater excommunication.† This, however, refers simply to the writings of Luther, and does not even enumerate any specific articles. In 1526, the Archbishop of Canterbury, WARHAM, sent a Mandate to VOYSEY, Bishop of Exeter, or his Vicar-General in spirituals, to inquire after English translations of the New Testament, full of heretical pravity, whether with or without notes, that they might be condemned to the flames. The names of books condemned, with the New Testament, to the number of eighteen, being some of *Tyndal, Huss, Zuingle,*

* The celebrated Bull against Luther is dated xvii. Kal. Julii.

† It is to be found in STRYPE's *Memorials of the Reformation*, among the *Records*, under HENRY VIII. Numb. ix. *e* *Regist. Booth, Ep. Heref.*

Luther, are subjoined.* In 1529, a convocation of the clergy of the province of Canterbury, and, as appears, in the following year, a provincial council, was held, by authority of which was published a much more extensive catalogue of prohibited books, to the number of nearly seventy, consisting exclusively of the English, German, and Helvetic Reformers.† There was likewise a petition of the Synod of Canterbury, in 1534, to the King, to restrain or punish the publication of suspected books and translations of the Scriptures.‡

But it is time we should come to Rome, the fountain of these arbitrary acts. And in the Council of Lateran, assembled in 1511, in the tenth session, 1515, LEO X. then filling the pontifical chair, an ordinance of his was confirmed, with only one dissentient voice in favour of antient writers, that no book should be printed until examined by the Master of the Sacred

* *Ex Regist. Exon. Voysey*, fol. 62. WILKINS, *Concil. Mag. Brit.* Tom. iii. pp. 706, 7. FOX has the same prohibition from C. TONSTAL, Bishop of London, to different Archdeacons of his diocese. *Acts and Monuments*, &c. vol. ii. pp. 233, 4. Ed. 1684.

† *Idem. Ib. ex. MS. Cott. Cleop. F.ii. fol. 54.* FOX has the same, pp. 234, 5.

‡ *Id. ibid. p. 776.*

Palace or the Inquisitor of the place.* Nothing like a formal Index of condemned books appeared from this quarter until the year 1543, when, as PEIGNOT, in his *Dictionnaire des Livres condamnés au feu*, quotes from REIMANN in his *Catalogus Bibliothecæ Theologicæ*, there appeared *Index generalis Scriptorum interdictorum*, of that date at Venice.†

For the title of the next article, I am likewise indebted to PEIGNOT, in the same work. *Il Catalogo de' Libri, li quali nuovamente nel mese di maggio nell' anno presente MDXLVIII. sono stati condannati et scommunicati per heretici, da GIOVAN DELLA CASA, legato di Venetia et d'Alcuni frati. E aggiunto sopra il medesimo Catalogo un judicio et discorso del VERGERIO, 1549, in 4to.‡* It is a remarkable circumstance, but no less certain, that this Index is the production of the infamous Archbishop of Benevento, John della Casa. It was written, as Vergerius asserts, by command of Pope Paul IV. And he adds, that the same Pontiff, overcome by his

* Ed. 1521, Rome, fol. cli.

† Tome 1, p. 256.

‡ Tome 1, p. 256.

(Vergerius's) importunities, consented to insert his name among the condemned ones in the last edition published with his approbation; as appears to have been actually done. *Verum quid?* adds our author with becoming indignation, *inseruit hunc exsecrandissimi illius poematis auctorem in eo ipso Catalogo, in quo doctrinæ Filii Dei propugnatores recensentur. Sicut enim Antichristus, horribile illud atque abominabile scelus eodem loco et numero habendum esse, quo cælestis quam profiteremur doctrina.**

Occasional and slight violations of the order of time are almost unavoidable in discussions like the present; we therefore retrograde a little to notice the origin of the condemning books in one of the most zealous and fruitful manufactories of them, Spain. Our best guide on this subject, as relates to Spain, in default of the works themselves, is the *Histoire de l'Inquisition d'Espagne, par LLORENTE*. In the 1st vol. and xiiiith chap. of that work he has given

* Vide WOLFII *Lectt. M.* Tom. ii. p. 292. To this information I was directed by MARCHAND, *Dict. Hist.* under *Casa*, where the reader may see more than will give him pleasure in the life of that worthless ecclesiastic.

a detailed and able account of the prohibitions of books, or the Indexes, in Spain. At p. 462, and the following, he informs us, citing, as his authority, SANDOVAL'S *History of CHARLES V.* that that Emperor charged the University of Louvain to form a list of dangerous books, and that he obtained, in 1539, a bull of the Pope approving the measure. It was published in 1546. In 1549* the Emperor wrote to the University to publish another edition, which, with additions and by authority of the supreme Senate of the Inquisition, appeared in 1550. PEIGNOT gives the title, which is in the Flemish language, and which in English is—*The Catalogues or Inventories of bad books prohibited, and of other good ones to be taught young scholars, according to the advice of the University of Louvain, with an edict or mandate of his imperial majesty, Louvain, by SERVAIS VAN SASSEN, in 1550, 4to.* This volume, which, as Peignot affirms, is infinitely rare and unknown, † I possess in an apparently cotemporary MS. copy appended to *Articuli Orthodoxæ religionis per Cæsaream majestatem*

* Certainly not 1546, as in the original.

† Ubi supra, pp. 256, 7.

confirmati, 1544. It consists of about eleven closely written 4to. pages, the names alphabetically arranged, with a considerable number of the lately edited Bibles, in Latin, Greek, Dutch, French, nearly as they are found in the Spanish or Antwerp edition of 1570, which we shall notice in its place. Both these editions, as Van Espen affirms, are extant in the first book *Edict. Fland.* Ed. 1639.

The next place is due to—*Le Catalogue des livres examinez & censurez, par la Faculté de Theologie de l'université de Paris, depuis l'an 1544, jusques à l'an present 1551, suyvant l'edict du Roy, donné à Chasteau Briant au dit an 1551.* It is in 4to. although in 12mo. size. The worthy authors exult in the condemnation by the supreme senate of Paris, in imitation of their sovereign, of several poor heretics, *flammis ultricibus urendos*. There are two alphabets of Latin and French authors; and some Italian pieces of BERNARDINO OCCHINO are added at the end. The privilege of the King, HENRY II. with his arms and device, close the whole. The volume is small, and the contents not very remarkable. Luther, Calvin, and Erasmus

seem to be the great inspirers of the Parisian panic, as of that in Spain.*

In the year 1559 PETER PAUL VERGERIUS published an attack, in Italian, on the Inquisitors, authors of the Catalogue of Heretical books published that year in Rome.† The mention of this writer brings us to the editions issuing immediately from the papacy. And it is to him that we are ultimately and entirely indebted for all our knowledge of any of the editions enumerated by him, except the last just referred to, which is accessible. In the first volume of his works against the Papacy, p. 236, he writes, that when the Popes, ten years back, observed, that the gospel and some books favourable to it, were making their way into Italy, imitating the Sorbonists, and Louvainians, they published a small Catalogue condemning about seventy books. It was printed at Venice, in 1548, the first monster of the kind which had appeared in Italy.‡ He wrote

* The success of the attempt was not very flattering, if we may trust PUTHÉRBEUS, in his work *De tollendis, &c. malis libris, &c.* Parisiis, 1549, pp. 236—8.

† See PEIGNOT, p. 257.

‡ This should appear incorrect if the edition in 1543, at Venice,

against its occasional impiety and ignorance in Italian. In 1552 another appeared in Florence, with some errors corrected and some added. In consequence of his (V.'s) attack upon this, a third was prepared at Milan, in 1554, with the same success. In the same year a fourth appeared at Venice, the folly and almost madness of which provoked our author to new exposure, no longer in Italian, but in Latin. Lastly, they fabricated a fifth, in this very year (1559) at Rome.*

already noticed, be allowed genuine, or not originating in a mistake of date. This, however, is the Italian edition, noticed above.

* For this passage, not having access to VERGERIUS, I am indebted to the diligence of SCHELHORN, who has quoted it in his *Amœnitt. Litt. Tom. vii. pp. 296, 7.* As the information possesses a degree of importance, the original shall be transcribed. *Cum ante decennium Papæ animadvertissent, in Italia quoque Evangelii facem, licet exiguam, accensam esse, et libros nonnullos ex eo genere circumferri, quos ipsi (pro summa eorum cum Deo et Christo inimicitia) summe oderunt, Sorbonistas atque Lovanienses imitati, Catalogum conscripserunt, in quo paucos quosdam, vix LXX. notarunt et condemnarunt. Contra hunc, qui omnium primus in Italia prodiit, novum scilicet monstrum, anno scilicet 48. Venetiis impressum, scripsi quædam Italice et reprehendi illorum, non modo impietatem et blasphemias, sed inscitiam quoque singularem. Quare haud multo post, anno scilicet 1552, alterum Florentiæ promulgarunt, in quo emendarunt quidem (quod fuissent a me moniti) nonnullos errores, sed novos, et quidem valde pudendos admiserunt. Cum vero contra hunc quoque stylum acueret zelus gloriæ Dei me impulsisset, ecce tertium concinnarunt A. 1554. Mediolani, emendatis quidem aliquot ex erroribus quos ego indicaveram, sed additis interim nonnullis*

Of this edition we will now give an account. The title is—INDEX *Auctorum, et Librorum, qui ab Officio Sanctæ Rom. et Universalis Inquisitionis caveri ab omnibus et singulis in universa Christiana Republica mandantur, sub censuris contra legentes, vel tenentes libros prohibitos in Bulla, quæ lecta est in Cæna Dñi expressis, et sub aliis pænis in Decreto ejusdem Sacri officii contentis. Index venundatur apud Antonium Bladum, Cameralem impressorem, de mandato speciali Sacri Officii, Romæ Anno Domini 1559. Mense Jan. 4to.* Then follows the prohibitory Decree of the Inquisition, in which after denouncing the punishments of transgression determined by the Bulla Cænæ Domini and the Lateran Council, with others *nostro arbitrio infligendis*, it proceeds to ordain, in very appropriate style, *ne quis in posterum audeat scribere*

nihilo (minus?) deformioribus, quam fuerant priores. Quid multa? Quartum quoque Venetiis eodem anno 1554, ediderunt, quem cum vidissem novis quibusdam ineptiis atque stultitiis et pene furoribus refertum, hunc quoque excipiendum putavi meo scripto, non Italico amplius, sed Latino. Postremo hoc ipso scilicet anno 1559. Romæ fabricarunt quintum, &c. This is the passage from which GRÆTSEE derived his information, which he has given incorrectly, as he reports only *one* edition in 1554; and RAYNAUD, *Erotem*, p. 5, has copied his mistake.

ædere, imprimere, vel imprimi facere, vendere, emere, mutuo, dono, vel quovis alio prætextu dare, accipere, publice, vel occulte retinere, apud se, vel quomodolibet aliter servare, vel servari facere librum vel scriptum aliquod eorum, quæ in hoc Indice Sacri Officii, notata sunt, sive quascunque alias conscriptiones quas labe aliqua cujusvis hæresis respersas esse, vel ab hæreticis prodiisse compertum erit, &c. Excommunicatio latæ sententiæ, with some others, are the expressed punishments.* The Index itself is divided into three classes, 1, of entire authors; 2, of particular works; 3, of anonymous pieces. The alphabetic order is observed. It consists of 36 leaves. It has a list of *Biblia Prohibita*, occupying more than a page, and half an one of *New Testaments*, with all similar editions or translations, at the end, followed by 61 prohibited printers; and last of all, which does not seem to be found in all the copies, not appearing in Naogeorgus's re-print in the same year, but evidently belonging to the book, the fol-

* GRETSER, in borrowing this Decree from Vergerius, is pleased to say, *si tamen V. bona fide decretum hoc retulit et transcripsit*. The Jesuit knew well enough, that it was perfectly superfluous to doubt the accuracy of Vergerius.

lowing licence. *De Libris orthodoxorum patrum, aliorumve fidelium, vel infidelium auctorum nondum rejectorum, quotquot interpretatione, typis, vel opera hæreticorum in lucem prodire, definitum est, eas nullatenus legi, vel detineri posse, nisi prius licentia in scriptis habita ab Officio S. R. Inquisitionis, sive ab ejusdem sacri officii Commissariis, vel ab hæreticæ pravitatis Inquisitoribus seu ab eorum Vicariis. Hujusmodi vero licentia nulli hominum impertienda est nisi abrasis primum, vel adeo oblitteratis, ut legi, vel percipi non possint, nominibus, cognominibus, annotationibus, scholiis, censuris, argumentis, summariis, et quibuscunque aliis vestigiis memoriæ, vel industriæ omnium eorum qui in prima classe, secundum cujusque elementi seriem in Indice sacri officii fuerint annotati. Quamprimum autem ejuscemodi codices ab hæreticis versi recogniti, vel editi, rursus per auctores probatæ fidei evulgentur, adeo ut obtineri possint, omnis jam concessa licentia revocata, et penitus irrita censeatur.*

This Index is of about the same dimensions as that, better known, of Trent. In my edition, which is bound up with an edition of the latter, at Bononia, 1564, a former possessor has

marked with a pen all the alterations and additions, which are not many. The most remarkable peculiarity of this edition is, the article already referred to, and which has disappeared from all subsequent editions—*Joannis Casæ Poemata*. We ought not, however, to omit the article, *Aeneæ Sylvii commentaria de actis et gestis Concilii Basileen̄*; softened and explained in the following Trent Index to—*In actis Aeneæ Silvii prohibentur ea quæ ipse in Bulla retractationis damnavit*. This was a very necessary procedure when he became pope, under the title of PIVUS II.; and before that time he could not pretend to infallibility. His own account of his change of sentiment is ingenious, and no doubt just, that *when he was raised higher he saw things more clearly*—at least, differently.

Naogeorgus, or Thomas Kirchmaer, a Reformer of poetical and satirical celebrity, gave a re-impression of this Index, in the same year, and probably, although no place is named, at Basil, in small 8vo.; to which is annexed a satire, *In Catalogum Hæreticorum nuper Romæ editum*, bearing date 1559, in which he does not forget the archbishop of Benevento, and

has traced the origin and success of the Reformation to their actual causes, in powerful verse, and with philosophic discrimination.*

I will close the account of this remarkable edition with an extract from Gretser, where,

* The reader will probably be gratified by the insertion of the passage. It begins at page 12, for the lines are not numbered.

Principio unus erat tantum, solusque Lutherus,
 Qui prædæ nugisque tuis obstabat ineptis,
 Quis emungebas populos et regna viritim.
 Placari poterat verbis is forsan amicis,
 Lenibus et factis, ne contradiceret ultra
 Ad prædam emissis effrontibus usque molossis :
 Sed dum latratu turbarent omnia sævo,
 Tuque tuo ex antro torqueres fulmina dira,
 Spiraresque minas, librosque et scripta cremares,
 Plures ille libros emisit, teque tuosque
 Depinxit lepide, in mediam et protraxit arenam.
 Paulatimque alii consurrexere trecenti,
 Exciti clamore tuo crudoque tumultu,
 Dogmata qui ritusque tuos, vitamque fidemque
 Impugnant, regnoque tuo sunt usque molesti.
 An nondum sentis, tua quid molimina lucri
 Attulerint ? Hostes quid vis consurgere plures ?
 Desine : dissimula : melius, mihi crede, silendo
 Ulcera curantur tua. Quin et membra coerce,
 Ne nos irritent scriptis dictisve probrosis.
 Quippe liber librum parit, extorquentque frequenter
 Invitis etiam dirum convicia verbum,
 Provocat atque atrox persæpe injuria bellum.
 Multa equidem nunquam scripsissem, (forsan et alter)
 Me nisi membra tui traxissent turbida regni.
 Illis acceptum ferto, si scripsimus in te,
 Doctrinamque tuam, ritus, vitamque scelestam,
 Quod tibi nunc doleat, magnamque hanc excitet iram.

in taking leave of his good friend Vergerius, from whom alone he learned all that he knew of this and the preceding editions, he discharges from his quill some of the milk of his human kindness. *Hunc Indicem, ut et tres (quatuor) priores, virulentissimis scriptis Italicè et Latinè exagitavit perfidus transfuga Vergerius: et quamvis nusquam non insaniat potius ille Apostata, quam scribat, in libellis tamen contra catalogos librorum vetitorum furori suo omnes habenas laxat, et ita tonat, ut quicquid furiarum Orcus complectitur, in pectus ejus immigrasse, totumque virus inspirasse videatur, cujus amentiam infra interdum tangemus, &c.**

We now come to Spain; and, according to LLORENTE, PHILIP II., whose name is not blessed in this country, published a sanguinary decree, like himself, denouncing death and confiscation of goods to all who should buy, sell, or keep the books prohibited by the Sacred Office; and, to preclude the pretence of

* *De Jurè*, &c. p. 102. Take a specimen of his own soundness. Porro, lectione librorum hæreticorum tetrum fætorem animo adflari, adeo verum est, ut sancti Viri hanc graveolentiam aliquando ipsis etiam corporis sensibus perceperint. Illustre hujus rei exemplum, &c. p. 171.

ignorance, ordered a Catalogue, prepared by the Inquisitor General, to be published in 1558.* A more extended one was published next year, 1559, by Valdes, Inquisitor General, of which Peignot has given the title—INDEX seu Catalogus Librorum, qui prohibentur mandato FERD. DE VALDES, *Hispal. archiep. inquisitoris generalis Hispaniæ*. Pinciæ (Valladolid) 1559, in 4to. Llorente has given a long account of this Index; and instances several unjust proscriptions of orthodox books, concluding with a more edifying legend than usual of Saint Theresa, “that when she complained of such prohibitions, the Lord said to her, Disturb not thyself, I will give thee the book of life,”†

* P. 470.

† Pp. 472—5. A work of authority was printed in 1562 with this title—*Censura Generalis contra Errores quibus recentes Hæretici Sacram Scripturam asperserunt, Edita a supremo Senatu Inquisitionis, constituto adversus hæreticam pravitatem, et apostasiam in Hispania, et aliis regnis, et dominiis Cæsareæ Majestati subjectis*. Venetiis, ex officina Jordani Zileti. MDLXII. 4to. It is preceded by a decree of Ferdinand de VALDES, Inquisitor General, alledging the corruptions of Scripture by notes and indexes of heretics; directing the obliteration of objected portions by public authorities specified; and denouncing excommunication against the disobedient. Dated Valladolid, Aug. 20, 1554. A Preface follows, of the common plausible arguments, easily manufactured; then a list of condemned editions of scripture; and then a collection of presumed heretical doctrines in the indexes, notes, contents, &c. with an intended confutation of each. It appears that the version of

The æra, perhaps, of greatest importance in this inquiry is now arrived, when a Council, assuming to be general, and certainly very extended, considered it as an object of main importance to determine upon a list of prohibited books more correct than any which had preceded; and which being accomplished, although not until after the termination of the Council, went forth into the world with the express sanction of the Roman Pontiff. The eighteenth session of the Council of Trent decreed, that certain Fathers should give their serious attention to the subject, and it earnestly invited assistance in the work from all who possessed the ability. In its last session it referred what had been done to the judgment of the Pope, that it might be completed and published with his authority. The work was accordingly published, in 1564, with the following title—INDEX *Librorum prohibitorum cum Regulis confectis per Patres a Tridentina Synodo delectos auctoritate.*

Castalio, printed in 1554, was not known in time to take its place in the body of the work; from which and the date of the decree at the beginning, it should seem, that the printing was a matter of some deliberation. *Biblia* is, in this work, used as a singular of the first declension.

Sanctiss. D. N. PII III., *Pont. Max. comprobatus.* Romæ Apud Paulum Manutium, Aldi F. MDLXIII. In ædibus Populi Romani; in 4to. Prefixed is a bull of the Pope, simply detailing the already mentioned circumstances, and adding his approbation and authority as desired, date at Rome, March 24, 1564. Then follows a Preface of FRANCIS FORERIUS, Secretary of the Deputation, by whom the Index was drawn up, referring to the last Roman edition by the Inquisitors, from which little variation was intended, as being, however, insufficient, because not generally received, and inserting some books which did not deserve to be prohibited; stating the determination of the fathers to frame certain Rules on the subject, which are subjoined, and explaining the triple division of the work. Then follow the Rules, Ten in number, which, as they are important in many respects, being the most deliberate proceeding of the Roman church, and almost universally received, as well as retained, by most of the authorities in communion with her, to the present time, I subjoin them, with some slight variations, in English, (the Latin being

inserted in almost every edition, foreign, as well as Roman) from the valuable *Illustrations of Biblical Literature*, &c. by the Rev. JAMES TOWNLEY.*

RULES.

I. All books condemned by the supreme pontiffs, or general councils, before the year 1515, and not comprised in the present Index, are, nevertheless, to be considered as condemned.

II. The books of heresiarchs, whether of those who broached or disseminated their heresies prior to the year above-mentioned, or of those who have been, or are, the heads or leaders of heretics, as Luther, Zuingle, Calvin, Balthasar Pacimontanus, Swenchfeld, and other similar ones, are altogether forbidden, whatever may be their names, titles, or subjects. And the books of other heretics, which treat professedly upon religion, are totally condemned; but those which do not treat upon religion are allowed to be read, after having been examined and approved by Catholic divines, by order of the bishops and inquisitors.

* Vol. ii. pp. 479—485.

Those Catholic books also are permitted to be read, which have been composed by authors, who have afterwards fallen into heresy, or who, after their fall, have returned into the bosom of the church, provided they have been approved by the theological faculty of some Catholic university, or by the general inquisition.

III. Translations of ecclesiastical writers, which have been hitherto published by condemned authors, are permitted to be read, if they contain nothing contrary to sound doctrine. Translations of the Old Testament may also be allowed, but only to learned and pious men, at the discretion of the bishop; provided they use them merely as elucidations of the vulgate version, in order to understand the Holy Scriptures, and not as the Sacred Text itself. But translations of the New Testament made by authors of the first class of this Index, are allowed to no one, since little advantage, but much danger, generally arises from reading them. If notes accompany the versions which are allowed to be read, or are joined to the vulgate edition, they may be permitted to be read by the same persons as the versions, after

the suspected places have been expunged by the theological faculty of some Catholic university, or by the general inquisitor. On the same conditions also, pious and learned men may be permitted to have what is called Vatablus's Bible, or any part of it. But the preface and Prolegomena of the Bible published by Isidorus Clarius are, however, excepted; and the text of his editions is not to be considered as the text of the vulgate edition.

IV. Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is, on this point, referred to the judgment of the bishops, or inquisitors, who may, by the advice of the priest, or confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety, they apprehend, will be augmented, and not injured by it; and this permission they must have in writing. But if any one shall have the presumption to read or possess it without such written permission, he

shall not receive absolution until he have first delivered up such Bible to the ordinary. Booksellers, however, who shall sell, or otherwise dispose of Bibles in the vulgar tongue, to any person not having such permission, shall forfeit the value of the books, to be applied by the bishop to some pious use; and be subjected to such other penalties as the bishop shall judge proper, according to the quality of the offence. But regulars shall neither read nor purchase such Bibles without a special licence from their superiors.

V. Books of which heretics are the editors, but which contain little or nothing of their own, being mere compilations from others, as lexicons, concordances, apophthegms, similies, indexes, and others of a similar kind, may be allowed by the bishops and inquisitors, after having made, with the advice of Catholic divines, such corrections and emendations as may be deemed requisite.

VI. Books of controversy betwixt the Catholics and heretics of the present time, written in the vulgar tongue, are not to be indiscriminately allowed, but are to be subject to the same regulations as Bibles in the vulgar tongue. As to those

works in the vulgar tongue, which treat of morality, contemplation, confession, and similar subjects, and which contain nothing contrary to sound doctrine, there is no reason why they should be prohibited; the same may be said also of sermons in the vulgar tongue, designed for the people. And if in any kingdom or province, any books have been hitherto prohibited as containing things not proper to be read without selection by all sorts of persons, they may be allowed by the bishop and inquisitor, after having corrected them, if written by Catholic authors.

VII. Books professedly treating of lascivious or obscene subjects, or narrating, or teaching them, are utterly prohibited, since, not only faith but morals, which are readily corrupted by the perusal of them, are to be attended to; and those who possess them shall be severely punished by the bishop. But the works of antiquity, written by the heathens, are permitted to be read, because of the elegance and propriety of the language; though on no account shall they be suffered to be read by young persons.

VIII. Books, the principal subject of

which is good, but in which some things are occasionally introduced tending to heresy and impiety, divination, or superstition, may be allowed, after they have been corrected by Catholic divines, by the authority of the general inquisition. The same judgment is also formed of prefaces, summaries, or notes, taken from condemned authors; and inserted in the works of authors not condemned; but such works must not be printed in future, until they have been amended.

IX. All books and writings of geomancy, hydromancy, aeromancy, pyromancy, onomancy, chiromancy, and necromancy; or which treat of sorceries, poisons, auguries, auspices, or magical incantations, are utterly rejected. The bishops shall also diligently guard against any persons reading or keeping any books, treatises, or indexes, which treat of judicial astrology, or contain presumptuous predictions of the events of future contingencies, and fortuitous occurrences, or of those actions which depend upon the will of man. But such opinions and observations of natural things as are written in aid of navigation, agriculture, and medicine, are permitted.

X. In the printing of books or other writings, the rules shall be observed, which were ordained in the 10th session of the council of Lateran, under Leo X. Therefore, if any book is to be printed in the city of Rome, it shall first be examined by the pope's vicar and the master of the sacred palace, or other persons chosen by our most holy father for that purpose. In other places, the examination of any book or manuscript intended to be printed, shall be referred to the bishop, or some skilful person, whom he shall nominate, and the inquisitor of heretical pravity of the city or diocese in which the impression is executed, who shall gratuitously and without delay, affix their approbation to the work, in their own handwriting, subject, nevertheless, to the pains and censures contained in the said decree; this law and condition being added, that an authentic copy of the book to be printed, signed by the author himself, shall remain in the hands of the examiner: and it is the judgment of the fathers of the present deputation, that those persons who publish works in manuscript, before they have been examined and approved, should be subject to the same penalties as those who print

them ; and that those who read or possess them should be considered as the authors, if the real authors of such writings do not avow themselves. The approbation given in writing shall be placed at the head of the books, whether printed or in manuscript, that they may appear to be duly authorized ; and this examination and approbation, &c. shall be granted gratuitously.

Moreover, in every city and diocese, the house or places, where the art of printing is exercised, and also the shops of booksellers, shall be frequently visited by persons deputed for that purpose by the bishop or his vicar, conjointly with the inquisitor of heretical pravity, so that nothing that is prohibited may be printed, kept, or sold. Booksellers of every description shall keep in their libraries a catalogue of the books which they have on sale, signed by the said deputies ; nor shall they keep, or sell, nor in any way dispose of, any other books, without permission from the deputies, under pain of forfeiting the books, and being liable to such other penalties as shall be judged proper by the bishop or inquisitor, who

shall also punish the buyers, readers, or printers of such works. If any person import foreign books into any city, they shall be obliged to announce them to the deputies ; or if this kind of merchandize be exposed to sale in any public place, the public officers of the place shall signify to the said deputies, that such books have been brought ; and no one shall presume to give to read, or lend, or sell, any book which he or any other person has brought into the city, until he has shewn it to the deputies, and obtained their permission, unless it be a work well known to be universally allowed.

Heirs and testamentary executors shall make no use of the books of the deceased, nor in any way transfer them to others, until they have presented a catalogue of them to the deputies, and obtained their licence, under pain of the confiscation of the books, or the infliction of such other punishment as the bishop or inquisitor shall deem proper, according to the contumacy or quality of the delinquent.

With regard to those books which the fathers of the present deputation shall examine, or correct, or deliver to be corrected, or permit to

be reprinted on certain conditions, booksellers and others shall be bound to observe whatever is ordained respecting them. The bishops and general inquisitors shall, nevertheless, be at liberty, according to the power they possess, to prohibit such books as may seem to be permitted by these rules, if they deem it necessary for the good of the kingdom, or province, or diocese. And let the secretary of these fathers, according to the command of our holy father, transmit to the notary of the general inquisitor, the names of the books that have been corrected, as well as of the persons to whom the fathers have granted the power of examination.

Finally, it is enjoined on all the faithful, that no one presume to keep, or read any books contrary to these rules, or prohibited by this Index. But if any one read, or keep any books composed by heretics, or the writings of any author suspected of heresy, or false doctrine, he shall instantly incur the sentence of excommunication, and those who read, or keep works interdicted on another account, besides the mortal sin committed, shall be severely punished at the will of the bishops.

On the substance of this Index it is perhaps unnecessary to say much, and not easy to say little, if any thing. It supplies matter of many and serious reflexions. But they will probably find a more suitable place. At present we satisfy ourselves with observing, that the Roman edition described contains 72 pages, and that it is remarkable for omitting, as was noticed before, the name of *John della CASA*, and still more so for omitting—a strange juxtaposition—the list of condemned Bibles and New Testaments, which is found in the former Index, and, we may add, that of printers. But the power of restraint, or punishment, was secured elsewhere, in the Decree of the fourth session of the Council of Trent.

Not to trouble the reader with an account of mere re-impressions of this widely diffused Index, we proceed to one, which is indeed a re-impression, but with circumstances and additions, which render it an original. It belongs to Spain. Its title is, *PHILIPPI Regis Catholici Edictum de Librorum prohibitorum Catalogo observando*. Antwerpiae. Ex officina Christophori Plantini MDLXX. Cum Privilegio, in 8vo.

After that Edict, which we shall notice, follows the Title of the Trent Index, exactly as in the original, with the addition, *Cum Appendice in Belgio, ex mandato Regiæ Cathol. Majestatis confecta.* Same place and date. The edict, which appears in three languages, French, Flemish, and Latin, discovers that the Spanish monarch made it a point of honour, to have every act of this nature emanate from his own authority: it discovers, too, that this provision was intended particularly for the part of his dominions which were situated to the north of Europe, the Netherlands; and the command is directed, first to the Duke of Alva, and then to the governors of each province separately. The object of the whole is, that within three months after the publication of this statute, all the condemned books should be burned, and and all possession or sale of them after that time should be unlawful. All books partially condemned, or appointed to be expurgated, were to be brought to the magistrate of the place, and be corrected according to the judgment of the council, and fit persons, to whom a commission for that purpose was entrusted.

The usual penalties are added. It is dated, Bruxelles, Feb. 15, 1569—the 17th for Naples. The Preface to the Appendix has nothing in it worthy of remark. It does no more than detail facts already known, and give, as the reason of the present appendix, the necessary incompleteness of the former Index; but carefully referring all to the supreme authority of the king. The deputation date from the same place as the royal decree, Sept. 1569. This list comprehends books in Latin, in French, in Dutch, and in Spanish. We have here, after a hundred years, the first allusion to the infamous Taxæ of the church and court of Rome, when nearly thirty editions had issued from the bosom of the holy see, and she had been actively employed, for the same period, in finding out objects of literary reprobation, under the terms, *Praxis, et taxa officinæ pœnitentiariæ Papæ*. The description was probably meant to be unintelligible, as it is.* Another characteristic

* See TAXATIO PAPALIS, *being an Account of the Tax-Books of the United Church and Court of modern Rome, &c.* By EMANCIPATUS. Pp. 46—48. This work contains large extracts from the unpublished MS. volume of the *Taxe* in the British Museum, and from the rare Parisian edition of 1520.

peculiarity is, that the condemned bibles and testaments, which were dropped from the Trent Index, are here restored. And the whole closes with an extract from a decree of the fourth session of the Council of Trent under PAUL III. (should be III.) taking due care, that Printers shall not offend.

The next Index to be examined is a most important one, and evidently originated in the provisions which have been noticed in the royal edict just given. The title is—INDEX EXPURGATORIUS *Librorum qui hoc seculo prodierunt, vel doctrinæ non sanæ erroribus inspersis, vel inutilis et offensivæ maledicentiæ fellibus permixtis, juxta Sacri Concilii Tridentini Decretum, PHILIPPI II. Regis Catholici jussu et auctoritate, atque ALBANI DUCIS consilio ac ministerio in Belgia concinnatus, Anno MDLXXI. Antwerpiaë, Ex officina Christophori Plantini Prototypographi Regii. MDLXXI. 4to.* The notice on the verso of the title-page begins to discover one of the peculiarities of this performance. *Ducis ALBÆ jussu ac decreto cavetur, ne quis præter Prototypographum Regium hunc Indicem imprimat, neve ille aut quis alius publicè vel pri-*

vate vendat, aut citra ordinariorum facultatem, aut permissionem habeat. The work, therefore, could not even be possessed without episcopal permission. A Diploma of the king then follows in the Flemish language,* which is rendered intelligible to ordinary scholars by the version of it into Latin by JUNIUS, in his reprint of this Index. It expresses deep concern for the endangered orthodoxy of his subjects, and some for their purses; and therefore, instead of condemning all the bad books to the flames, the corrigible ones are subjected to a necessary purgation, which is to be performed by prelates and others so authorized; and for their assistance in this office, an Index Expurgatorius is drawn up and provided. Application by the possessors of these books for the purification enjoined was ensured in the usually effectual way. The bishops might obtain the assistance of booksellers in different places, to whom, without the knowledge of any one besides, this Index was to be entrusted, and who

* The *Crevenna Catalogue*, as quoted by *Peignot*, must be mistaken in saying *French*, since in the original and in the four reprints, all before me, it is in Flemish.

were to communicate it to none, but solely occupy themselves in discovering, expunging, and restoring the places marked for those purposes. After the signature and approbation of the censor, the books were to be restored to their owners. Dated, Bruxelles, July 31, 1571. After this we arrive at a second notice, short but full of meaning, and suitably prominent by having a page to itself, and displaying its importance in authoritative capitals. CA-VETUR ETIAM NE QUIS HUNC INDICEM PARTE ALIQUA AUGREAT, VEL MINUAT, NEVE EX IMPRESSIS MANUSCRIPTUM EXPRIMAT, CITRA GUBERNATORIS ET CONSILII AUCTORITATEM. The Second, Fifth, Seventh, and Eighth of the Trent Regulæ then appear, and are succeeded by the Preface of B. A. MONTANUS, editor and compiler of the Index. Nothing but common matter occurs in it; something is detailed of the manner in which the business was conducted by the college of censors, over which he was commissioned to preside; and this with the parade ordinary on such occasions: and, in the close, he observes, that the present is not to be regarded as a com-

plete Censure, but simply as a specimen. The date is, Ant. Cal. Jun. 1571. We now descend to the body of the work, which contains 104 closely printed pages, with four more of index; and to the whole formidable array of *deleatur, mutetur, corrigatur, expurgetur*. It is divided into six classes, the Theological being the first and most important. ERASMUS, who certainly, in the territory intended to be chiefly benefited by this labour of its spiritual rulers, was the principal object of terror, occupies the 23 last pages. It was the policy of these censors to avoid the appearance, while they committed the act, of correcting the scriptures or the fathers, by transfixing such of their doctrines as they disapproved in the Indexes annexed to different editions of them, not only by the reformers, but even by their own adherents. The work is full of very curious and important matter; and perhaps no article better deserves that character, than the critique upon BERTRAM'S book *de Corp. et Sang. Domini*, professing to be communicated by the university of Douay. The good Romanists are almost equally troubled to dismiss or retain him: but, upon the whole,

preferring the latter, they exert all their ingenuity to transubstantiate his supposed heterodoxy into orthodoxy; and, in the outset, divulge a principle of criticism, of extreme use to such persons, but of most dangerous publication for them, “ that it was their custom, in judging the antient catholics, to bear with many errors, to extenuate, excuse, and often by an ingenious comment to deny (what they affirm,) and to fabricate a convenient meaning to them, when objected in controversy. They therefore think that Bertram is entitled to the same equity and management; lest, as they very simply add, heretics should deride them, as respecting antiquity only when it favours themselves.*”

The method by which they extricate their incautious brother is by the logical legerdemain

* The words are so extraordinary, and so difficult to be rendered exactly, that even for fairness they ought to be given in the original. Cum—in catholicis veteribus aliis plurimos feramus errores, et extenuemus, excusemus, excogitato commento persæpe negemus, et commodum iis sensum affingamus, dum opponuntur &c.—non videmus cur non eandem æquitatem mereatur Bertramus; ne hæretici &c. GRETSEER has properly corrected the false grammar at the end, making the infinitives participles in the ablative absolute. He could not do so without an insinuation against the accuracy of Junius; as, though a Jesuit, he could not see the original. The mistake however is there.

of a distinction between the species and accidents, and the substance; and by the due application of which it is impossible to be a heretic as to the Eucharist in the Roman sense; but they acknowledge that Bertram does not appear to have been acquainted with this subtle and most true philosophy. The practical argument of the Berengarians, who observed, that persons, who were fed with the eucharist alone, lived and thrived, is triumphantly confuted by this distinction. The next article concerning CAPNIO, p. 7, is important as an instance in which the critics oppose Rome and her two last Indexes, by approving an author, whom they had condemned, under disgraceful circumstances there detailed—a fact, which proves, for the consolation of a much injured world, that the rogues in it do not always agree. P. 29, occurs the *Missa Latina*, first published with a preface by Fl. ILLYRICUS, and to be found in Card. Bona's work *Rerum Liturg.* at the end; condemned, as indeed it was before, and first, in the Index of 1570, on account both of the preface and of offensive additions. It is said, without proof, that the

pànic afterwards changed sides, and the protestants wished to suppress it. However; it stands in the Roman Indexes to the last.*

It is a proof with what success the fabricators of this volume, who cannot be said to be lovers of the light, had provided for escaping it; that for fifteen years it was totally unknown to those who were most injuriously affected by it. It was discovered accidentally about that time; and although sufficiently hostile both in intention and effect while working underground, the publication was so evidently an advantage to the injured party, that little time was then lost in making the best of it; and a reprint was effected by the discoverer, FRANCIS JUNIUS, in a little volume, 8vo. Apud Joannem Mareschallum Lugdunensem, 1586.† The title is a transcript of the original, with the addition, *Nunc primum in lucem editus, et præfatione auctus ac regii diplomatis interpretatione*. All that requires notice in this volume is what belongs to the editor, an Epistle Dedi-

* See Missa, &c.

† FRANCUS, *de Indicibus*, &c. p. 9, mentions an edition at Heidelberg, 1584: but he must be mistaken.

catory to JOHN CASIMIR, Count Palatine of the Rhine, and a preface to the reader. In the first, all that is remarkable, is the assertion of the fact of the recent discovery, and of the deposition of the original in his highness's library, to preclude both natural doubt and unprincipled denial. The preface is full of good sense and justly indignant feeling : proofs of the interpolation and corruption of authors are adduced ; and one in particular with respect to an edition of Ambrose in preparation at Lyons, the subsequent non-appearance of which is no contradiction of the fact, which Junius would never have risked his credit to affirm, had it been a fiction.* Towards the close he states

* Vide FRANCUM *de Indic.* pp. 99, 100. The reader shall have the story in Junius's own words. Rem meis oculis visam ad exemplum adferam. Ante annos viginti septem cum Lugduni agerem (egi autem anno MDLIX. et sequente) correctore quodam typographico usus sum familiariter, cui Ludovico Savario fuit nomen. Habebat ille non procul a Mercuriali vico, in ædibus conjunctis trium columbarum signo. Quum ad salutandum hominem venissem, casu vel potius singulari Dei providentia accidit, ut versantem eum offenderem in recognoscendis D. Ambrosii Operibus, quæ tum Frelonius excudebat. Variis autem sermonibus ultro citroque habitis, quum me avocamento esse ab opere nolle ostenderem, ille redorsus lectionem unius paginæ, *videsne, inquit, hanc formam Ambrosianæ editionis nostræ ? quam sit elegans, accurata, et in speciem omnibus anteponenda aliis, quæ adhuc in lucem prodierunt ?* Postea contuenti opus et probanti elegantiam ejus dixit,

two reasons why the critics under review abstained from the fathers—they trusted to the past diligence of their own agents, and preferred leaving the remainder to the diligence of future ones.*

This edition was again reprinted in 1599, in 12mo. with the title of the original, to which is added, as contained in the work, *Collotio Censuræ* &c. Impensis Lazari Zetzneri. It appears to have been printed at Strasburg. In addition to the prefatory matter of Junius, JOHN PAPPUS, the present editor, has given a

Ego vero si quod exemplum Ambrosiani operis mihi emendum esset, quodvis exemplum aliud potius, quam hoc, quod vides, compararem. Sciscitatus sum hujus dicti causam. Tum ille de forulis suis, sub mensa sua latentibus aliquot paginas promens (erant autem paginæ, ut loquuntur Græci κελιωμέναι, sive cancellatæ, aliæ ex parte, et aliæ universè) hæc est, inquit, prima forma paginarum, quas his paucis diebus veteris et certi exemplaris ad exemplum optima fide impressimus. Franciscani autem duo pro auctoritate has omnes paginas dispunxerunt ut vides, et illas substitui in locum priorum curaverunt, præter omnem librorum nostrorum fidem, que res sumptum et molestiam Frelonio creavit gravissimam; nam pretium chartæ operarunq; amisit universum, temporis jacturam passus est, et typographicas illas priores plagulas commutari novis ob libidinem istorum oportuit, magno malo nostro et admiratione mea. Gretser has done what every artful opponent does, called for proof, which he knew could not be given; and then triumphs. The veracity of Junius is not to be thus shaken.

* Quod si quid reprehensione dignum putaverunt, id maluerunt recentioribus acceptum ferre quàm suo facto committere ut in sanctos patres fuisse dicantur injurii.

preface, chiefly concerning the other work published with the Index; but containing some pertinent remarks relative to the latter, from which we have, in all probability, partially profited.

The next reprint was in 8vo. printed at Strasburg, Impensis Lazari Zetzneri Bibliopol. MDCIX. It has the same title as the original, with the additional notice of a later Spanish Index, of which *Excerpta* are published, together with another work. It has nothing additional as respects the work which we are now considering, except the prefaces in the preceding edition,

The fourth and last reprint is in 8vo. and, referring to both the Belgic and Spanish Indexes, is entitled, INDICES EXPURGATORII DUO, *Testes Fraudum ac Falsationum Pontificiarum, Quorum prior jussu et auctoritate PHILIPPI II. &c. Hanoviæ Apud Gulielmum Antonium, Anno 1611.* It has the prefatory matter of Junius, and John Pappus,

The fact will afford matter of earnest reflexion, that all these editions, not only the original but even the reprints, four in number,

have long, perhaps always, been, and certainly are now, of superlatively rare occurrence.

Our next station is a new one, *Portugal*, or Lisbon. Here we have the following Index. INDEX *Librorum prohibitorum, cum regulis confectis per Patres a Tridentina Synodo delectos, auctoritate Sanctissimi Domini nostri PII III. Pont. Max. comprobatus Nunc recens de mandato Illustriss. ac Reverendiss. D. GEORGII DALMEIDA Metropolit. Archiepiscopi Olysiipponensis totiusque Lusitanicæ ditionis Inquisitoris Generalis in lucem editus, Addito etiam altero Indice eorum Librorum qui in his Portugalliæ Regnis prohibentur, cum permultis aliis ad eandem Librorum prohibitionem spectantibus, ejusdem quoque Illustriss. ac Reverendiss. Domini jussu. Olysippone excudebat Antonius Riberius 1581.* The book is in 4to.; and the first part, as it purports to be, is nothing more than the Trent Index, which is thus sanctioned by the supreme ecclesiastic authority of Portugal. The other part embraces additional books in Latin and in Portugueze, with certain directions for the more effectual execution of the provisions against presumed heretical books. The title runs thus:

CATALOGO dos Livros que se prohibem nestes Regnos & Senhorios de Portugal, por mandado do Illustrissimo Reverendissimo Senhor Dom JORGE DALMEIDA Metropolitano Arcebispo de Lisboa, Inquisitor Geral. &c. Com outras cousas necessarias à materia da prohibiçãõ dos Livros. Impresso em Lisboa per Antonio Ribeiro impressor de sua Illustrissima and Reverendiss. Señoria. 1581. From having but an imperfect acquaintance with the Portugueze language, I am unable to give so particular an account of this part as might be desired. It contains short edicts by the archbishop, with a translation of the Trent Rules into Portugueze; and appears to resemble the Spanish publications of this sort. This work is not common. My copy has the MS. inscription on the title-page, *Societatis Jesu Lovanii*, 1641. The arms are those of a cardinal.

We return to Spain; and in the year 1583 meet with the following Index—INDEX et Catalogus Librorum prohibitorum, mandato Illustriss. ac Reverendiss. D. D. Gasparis a QUIROGA, Cardinalis Archiepiscopi Toletani, ac in Regnis Hispaniarum Generalis Inquisitoris, denuò editus.

Cum Consilio Supremi Senatus Sanctæ Generalis Inquisitionis. Madriti Apud Alphonsum Gomezium Regium Typographum, Anno, MDLXXXIII. 4to. The Mandate of the Inquisitor General laments, that the preceding Catalogues have not sufficed to put a stop to the increasing heresies, and therefore he publishes a new one, accompanied with some general rules, which shall comprehend books, not particularly noted already. He represents the work as the result of much care and deliberation of the Universities of the kingdom, and of many learned persons besides; and enjoins obedience by the penalty of the greater excommunication *latæ sententiæ*, (or already determined and not depending upon any discretionary judgement). Dated, May 20, 1583. The *Reglas Generales* follow, fourteen in number; but although varying from those of Trent, and from subsequent editions of themselves, they have nothing in them of sufficient importance to require particular notice. The fourth is directed against the writings both of the Jews and of the Moors: the eighth forbids confutations of the Koran in the vulgar tongue; and the last declares that books con-

demned in any language are condemned in all. The preface to the Reader advises him not to be scandalized at meeting with the names of some good Catholics, since nothing is censured but some incautious passages which heretics might pervert; nor to wonder, that some others do not appear, who held opinions, peculiar in their life-time, but by the determination of the church, or otherwise, since made correct. The Index itself is somewhat larger than the preceding Prohibitory one, and comprehends in the second part, books in Spanish, Portuguese, French, Italian, Flemish, and Dutch. Perhaps one of the most remarkable circumstances in this Index, or at least the only one which it appears necessary to notice, is, that the work of BERTRAM, *de corpore et sanguine Christi* is inserted, notwithstanding all the mysterious logic, the extenuation, the excogitated comment, the convenient sense, of the Censors of Douay. This Index was never reprinted, and is therefore peculiarly rare.

The next of the same nation is more important in itself as being of the expurgatory class, although it has been twice reprinted, and is

therefore less inaccessible. The title is—INDEX LIBRORUM EXPURGATORUM, *Illustrissimi ac Reverendis D. D. GASPARIS QUIROGA, Cardinalis et Archiep. Toletani Hispan. generalis Inquisitoris jussu editus. De Consilio Supremi Senatus S. Generalis Inquisit.* Madriti Apud Alphonsum Gomezium Regium Typographum. Anno, MDLXXXIII. 4to. The volume contains 194 leaves, besides 4 of Index. The preface considers it not as a complete Catalogue, but as a beginning and specimen, and implores the assistance of the learned and pious. The expurgations are to be attended with as little cost to the owners of books requiring it as possible; and the assurance of perpetual fame is extended to those who contribute in so laudable an undertaking by the holy office of the Inquisition. *Erasmus* occupies from fol. 81 to 114, i.e. 33 foll.; besides his editions of Augustine, Hieronymus, Hilarius, Irenæus. The *Bibliotheca SS. Patrum* by *M. de la Bigne*, has its share. A specimen of the sentences selected by them for condemnation, particularly from the *Biblia R. Stephani*, fol. 8 &c. to 17, discover the iniquity and corrupt doctrine, by which

the censures are regulated. The copy of this uncommon book in my possession has the autograph, as it appears, of Alonso de Valdes, a very inquisitorial name. The cardinal's arms, both in this, and the edition last noticed, are probably those of Quiroga.

Of this Index there have been two complete reprints, and one collection, a copious one, of extracts. The first of these is that printed *Salmuri* (Saumur) Apud Thomam Portau. MDCI. The title is the same as in the original; and it is added *Juxta exemplar*, &c. 4to. In the preface the editor says, that the original was sent *a Jacobo James V. C. ad nobilissimum Plessiaci Dominum* (MORNAY *du Plessis*), who, it appears, was the editor; and to shew with what kind of people protestants have to do, it is added, *penes quem, ad facti fidem asserendam, prototypus, cujus hoc exemplum prodit*. He exposes, with convincing evidence, the fact, and the dishonesty, of attacking the most distinguishing and important doctrines of the Bible and antient Christian writers, through the sides of the Indexes, which do scarcely more than verbally repeat them.

The Extracts, or EXCERPTA, are found in the reprint of the Belgic Index of 1571, at Strasburg in 1609: and the Index is given entire, for the second time, in the INDICES EXPURG. DUO, *Testes Fraudum, &c.* Hanoviæ, 1611, which likewise has, in the first part, a re-edition of the same Belgic Index—both of which have been already noticed under that head. The title-page, however, has the mistake, in describing this edition, of making the date MDLXXI., instead of MDLXXXIII. It has the preface of Mornay's reprint.

We now come to a very curious work, of which the sight and perusal may be obtained from two copies in the Bodleian Library, Oxford, but of which the possession is almost hopeless. It deserves attention, as containing a kind of Index of condemned books issuing from *Naples*—a new field for such operations. The title is a long one—ENCHIRIDION *Ecclesiasticum sive Præparatio pertinens ad Sacramentum Pœnitentiæ et Sacri Ordinis, Editum a R. P. F. GREGORIO CAPUCCINO Neapolitano uno ex Deputatis Patribus Pro Revisione Librorum in Civitate Neapolitana per Illustriss. et Reverendiss.*

Archiepiscopum, Nunc denuo auctum; et amplificatum ab eodem Auctore, et tandem typis chalcographis traditum. Cura admodum excel. ac R. P. D. Horatii Venetia V. I. D. Canonici Ecclesiæ Neapolitanæ Ecclesiasticis Viris ac philosophiæ, et legum studiosis valde utile, et necessarium. Cum Privilegio S. Fran. Insti. Regv. Fr. Min. Venetiis, MDLXXXVIII. Sumptibus Jaco. Anelli de Maria Bibliopolæ Neapolitani. Hieronymo Polo Typographo Veneto imprimente. Small 8vo.

At p. 146 commences the Catalogue, or Index, under the title of **LIBRI CORRIGENDI**. And it is prefaced thus, which discovers its connexion with the general subject of the work: *Quomodo Confessor potest cognoscere, si pœnitens tenetur ad aliquod peccatum, ob lectionem librorum, qui sunt a Catholicis editi, sed sunt infecti et prohibiti ob interpositionem hæreticorum, qui se interposuerunt in dictis libris, et aliorum qui sunt adnotati, et prohibiti in Indice Romano vel Tridentino: Exempli gratia, liber vocatur expositio Sancti Thomæ in epistolas Divi Pauli, qui est Catholicus: sed quia ibi absconditus est Erasmus cum suo argumento: vel corrigatur juxta Indicem Concil. Trident. et*

sic de similibus. Hoc potest cognosci ex sequente lista : sed est quædam adnotatio, sive memoria edita A M. R. D. D. Johanne Francisco Lombardo, Sacræ Theologiæ Doctore, et Canonici Majoris Ecclesiæ Neapolitanæ, post longum studium contra libros hæreticorum.

Then begins the Alphabet. At p. 166 the Spanish *Censura* of the Bibles, 1562, noticed above, is mentioned with approbation. And at p. 218 we have a most extraordinary passage, discovering, in a signal manner, how readily the adherents of Rome, when any charge is made against them, in the first place, and at a venture, leap upon a denial ; trusting that direct evidence may not be at the command of the accuser. *Finaliter summopere cave a quodam libro, cujus titulus est Index Librorum expurgandorum impressus Madriti, per Alphonsum Gomezium sub anno 1584. cum potius credendum sit falso adscriptum esse in eo in tali civitate et per dictum Alphonsum impressum fuisse : ac etiam falso adscriptum esse tanti supremi, et catholici senatus ordine impressum, ac ab eo editum : et inter cætera in eo contenta erronea, sive hæreticalia, est, quod dicit, posse concedi nonnulla opera Caroli*

Molinæi hæretici primæ classis absque correctione, et imprimis assignat Commentaria super consuetudinem &c. The good father had the natural reward of his officious good will to his brethren ; and was himself, for this very passage, brought to the stake in the next *Auto da fe* of books by the holy fathers of Spain.

Rome is the theatre of the next of these literary executions. From the information given by Clemens VIII. in the second brief prefixed to the edition next to be considered, that of 1596, we learn, that Sixtus V. by whom the Index is said to be *auctus*, did indeed meditate a new edition with additions, but was prevented accomplishing his purpose by death. It appears, therefore, that the editions subsequent to that of Trent, enumerated by *Peignot*, *Struvius*, in Jugler's edition of his *Bibliotheca*, and others, and which do not fall within the pontificate of Sixtus V. contain nothing additional, excepting perhaps, the detached decrees passed for the condemnation of particular books. The Clementine Index, therefore, must be considered as the next, and to that we now proceed, entitled, INDEX *Librorum Prohibito-*

rum cum regulis confectis Per Patres a Tridentina Synodo delectos Auctoritate PII IV. primum editus, Postea vero a SIXTO V. auctus, et nunc demum S. D. N. CLEMENTIS Papæ VIII. Jussu recognitus, et publicatus. Instructione adjuncta de exequenda prohibitionis, deque sincere emendandi et imprimendi, ratione. Romæ, Apud Impressores Camerales. Cum Privilegio Sum. Pont. ad Biennium. 1596. 8vo. The first of the Briefs of Clemens (for there are two) is simply a restraint of the right of printing to the printer. The second, bearing date, Oct. 17, 1595, after the inflated series of false assumptions usual in such instruments, and claiming, very gratuitously, GELASIUS I. as the founder of the Index, to whom it adds GREGORY IX. passes, without more ceremony, to PIUS IV. It then details rather minutely the intentions and incipient execution of Sixtus V.; and the rest is taken up with their completion by CLEMENS, who appointed a Congregation* of Cardinals,

* The expressions seem to imply, that this was the first institution of the *Congregation of the Index*, but Catalani has satisfactorily proved, that it existed, in substance, certainly under GREGORY XIII. and probably as early as PIUS IV. *De Secret. S. Cong. Ind.* l. i. c. vii.

to be assisted by others, who should carry into effect the prohibition, expurgation, and regulated impression, of books; concerning each article of which new Rules were given, and are published, in this edition. Then follow the Brief and Preface of the first edition, with the Ten Rules. The next document peculiar to this edition is entitled *Observatio*—the first, upon the Fourth Rule, which denies, that any power is given by it to bishops, &c. to grant licences to buy, read, or retain Bibles, or any parts or summaries thereof, in the vulgar language. The second is of little importance, on the Ninth Rule. The third revokes the partial toleration of Thalmudic and Cabalistic books. The fourth forbids the Hebrew Ritual called *Magazor*, in any other than the original language; and the fifth corrects a mistake relative to the books of *John Bodin*. The *Instructio* which follows is of considerable importance; and I. concerning the *Prohibition of books*, enjoins, that the names of such as were condemned, under pain of heavy punishment, should be delivered to the bishops and inquisitors; and that licence to read them should be obtained

from the same—II. The *Correction* of books. This is to be committed to learned and pious men; and when the work is expurgated and amended to the satisfaction of the appointed judges, it is permitted. The corrector and expurgator is to look very diligently into every thing, indexes, &c.; and several objects are to be attended to as his guide—every thing anti-catholic, and against the church, and in praise of heretics, as well as what is immoral and injurious to the reputation of others. Catholic books after the year 1515, if objectionable, are to be corrected:* but the antients, only where errors have been introduced by the fraud of heretics, &c.—III. The *Impression* of books. The work to be printed must first be shewn to the bishop or Inquisitor, and approved by either of them; when printed it must be compared with the MS. and found correct, before it can be sold. Printers must be orthodox men, bind themselves by oath to deal faithfully and catholically, and the more learned and eminent of them must profess the creed of

* FRA. PAOLO, in his *Discorso dell' origine dell' Inquisit.* remonstrates at great length against this injunction. Ed. 1639, pp. 173, &c.

Pius IV. A condemned book, when expurgated, must express the fact in the title.

These Rules would give as much power to the executors of them as they could wish.

We need only say of this Index, that an Appendix is subjoined, in portions, to every division of the original.

We now advance to perhaps the most extraordinary and scarcest of all, this class of publications. It is the first and last, and incomplete Expurgatory Index, which Rome herself has ventured to present to the world; and which, soon after the deed was done, she condemned and withdrew. But it is time to give the title: *INDICIS LIBRORUM EXPURGANDORUM in studiosorum gratiam confecti. Tomus Primus. In quo Quinquaginta Auctorum Libri præ cæteris desiderati emendantur, Per Fr. Jo. MARIAM BRASICHELLEN Sacri Palatii Apostolici Magistrum in unum corpus redactus, et publicæ commoditati ceditus. Romæ, Ex Typographia R. Cam. Apost. MDCVII. Superiorum Permissu. 8vo.* After a selection of some of the Rules in the last edition of the Prohibitory Index, the Editor, in an address, informs the

reader, that, understanding the expurgation of books not to be the least important part of his office, and wishing to make books more accessible to students than they were without expurgation, he had availed himself of the labours of his predecessors, and, adding his own, issued the present volume, intending that a second, which was in great readiness, should quickly follow—(but, alas! it was not allowed so to do). Dated, Rome, from the Apostolic Palace, 1607. The remonstrances and opposition created by this work, made the rulers of Rome, who are not very willing to lose subjects, sick of the work of their servant, and very careful not to put their authority to the hazard in future.

The contents of this book are in nothing more remarkable than in the insertion of the name of B. ARIAS MONTANUS,* who was the principal person concerned in the fabrication of the Belgic Index. He occupies about six pages, and there suffers the same castigation and mutilation which he had formerly inflicted

* FRANCUS refers this insertion to the *Index Sandoval. De Indic.* pp. 202, 3. But this is the first.

upon others—*nec lex est justior ulla*, &c. Several of the authors besides thus treated are the same as occur in the last Spanish Expurgatory Index, particularly M. de la BIGNE, who is suffering for more than a hundred pages. In the same predicament, nearly, is CAROLUS MOLINEUS. The Bible of R. STEPHENS does not escape; and FRANCIS DUARENUS,* POLIDORUS VIRGILIUS, and others, come in for their due share. The fate of EMANUEL SA is peculiar. He is subject to discipline for 28 pages: but is acquitted in the next Spanish Index. A particular examination of the passages selected for obliteration or alteration, would, if the nature and limits of the present work allowed, afford matter, not only of curious, but of serious, reflexion; and the mere perusal of the passages condemned in Stephens's bible will produce painful emotions in the Christian reader.

Nothing more remains on the subject of this Index, than to report what is contained in the

▪ The offence of this writer is his almost only important work, and an important one it is,—*Pro Libertate Ecclesiæ Gallicanæ* &c. in which are detailed the enormous extortions of the Papal See. See particularly sect. 77.

inaccessible work of ZOBELIUS, *Notitia Indicis*, &c. but repeated from him by STRUVIUS, or JUGLER, his editor, in the *Bibliotheca Hist. Lit.*,* that BRASICHELLEN,† or GUANZELLUS,

* Pp. 1650—3. As the work of *Zobelius* is extremely scarce, it will probably please the reader to see the whole extract as given by *Jugler*. Primus tantum hic est tomus celeberrimi Indicis, quem Auctor privato composuit studio, atque id quidem ut profitetur, eam ob causam, quia Magister esset sacri Palatii, cujus requirat officium, libros expurgare, ideoque ii, qui tales possiderent, non haberent necesse, abolere eosdem, sed uti his potius, secundum censuram emendatis, possent. Cuncta vulgo tribuuntur *Guanzello*, dicto a patria Brasichellano, quæ in hoc Indice expurgatorio sunt præstita, quanquam certum est omnino, socium laboris fuisse *Thomam Malvendam*, ex ordine Prædicatorum hominem, qui recognovit *Bibliothecam Patrum*, ex editione *Margarini de la Bigne*, præcipuam hujus Indicis partem efficientem.

Res ipsæ, in Brasichellano Indice ad expurgandum notatæ, multifariam testantur censorum lectionem, judicium acutum, rerum ecclesiasticarum peritiam haud vulgarem, studium denique singulare pro servanda auctoritate Romani Pontificis, et universi ipsius cœtus. Rebus sic præstitis, auctores hujus Indicis omnem laudem et existimationem promeruisse, existimares: secus tamen res cessit, et ipse, quem nominavimus, Index Brasichellanus primum a. 1607 suspensus, postea, eodem Bergomi a. 1608, prelis iterum subjecto, denuo suppressus, tandem vero, quum anno 1612. novis typis in Belgio destinaretur, iterum impediri jussus, et, editione tunc temporis jam absoluta, (*Antwerpi* seu *Andorfi*) venum dari prohibitus fuit. Accedit, quod inaudito hactenus exemplo hic Index expurgatorius, cum imminutione dignitatis Magistri sacri Palatii, qualis Brasichellanus fuit, quique in titulo libri auctorem solum se profitetur, pro libro, auctoritatem duntaxat hominis privati tenente, habitus, et, quod maxime mirandum, ipse in librorum expurgandorum et prohibendorum Indice collocatus sit. Tomus cæteroque secundus, quem primo adjicere constituerat auctor, statim in

† See an entire chapter concerning this author in CATALANI *de Magistro* &c. l. ii. c. xlix.

was assisted in the work by Thomas MALVENDA, a Dominican; that another edition was printed at Bergomi in 1608; that when a fresh one was in preparation at Antwerp in 1612, it

herba est suppressus. Verba hæc sunt Nicolai Ern. Zobelii in *Notitia Indicis libr. expurgand. editi per Fr. Joh. Mar. Brasichellen, Altorf. 1745 in 8*, qui aliquot saltim plagularum libellus jam rarius occurrit. In eodem p. 51. § vii. docemur, Bergomenam editionem Romana multo nitidiorum esse, et ad evolvendum commodiorem. Omnia tamen exemplaria, sæpius ac diversis in locis producta, quum raritatem incredibilem retinerent, adeoque unum alterumve, alicubi repertum, magno satis pretio venderetur, *Ge. Serpilius*, sacrorum olim in civitate Ratisbonensi Antistes, Indicem hunc *ibidem*, omisso autem loci indicio, anno 1723. in 8. recudendum curavit sua haud dubie impensa; quod quidem nulla ratione vituperandum erat, nisi nunciatum in Novis literariis fuisset, inventa esse Romæ complura editionis primæ exemplaria, studiosissime adhuc occultata, quæ nunc Ratisbonam delata æquo comparari pretio possint. Lætum fuit rei initium, nec exigua exemplarium pars avidè careque ab eruditis empta, qui librum nunc se possidere rarissimum existimabant. At paullo post adparuit, fucum esse omnibus factum. Novitas enim chartæ typorumque iis innotuit, qui paullo accuratius acutiusque videre solebant. Per plures deinde annos apud hæredes Serpili adservata sunt reliquæ hujus editionis exemplaria, donec anno 1742. Joh. Adam. Hesselius, typographus Altorfinus, consilium suum de recudendo Indice Brasichellano singulari schedula evulgaret. Tunc enim illi, ut retraherent ab instituto typographum, eodem, quod is proposuerat, pretio editionem Serpilianam eruditis offerebant. Vid. *die Leipz. gel. Zeit. anno 1743. p. 613*. Sed Hesselius, nulla indicii hujus Ratisbonensis ratione habita, exsequutus destinata est anno 1745. quo ipso exhibuit Indicem Brasichellanum, ad formam exempli Bergomeni expressum, neque tamen annum locumve, quo id factum, titulo libri adjecit. Hæredes deinde Serpilianæ exemplaria sua venum dedere Joh. Gastelio, bibliopolæ Pedepontino, prope Ratisbonam, qui eodem anno 1745 primam plagulam, solito more, denuo typis describendam curavit, et, omisso *primi Tomi* vocabulo, secundæ editionis elogium sub-

was suppressed; and that finally the author, like Montanus, found his place in a future Index.* The second volume, promised, never appeared. The work, however, became exceedingly scarce, which induced *Serpilius*, a priest of Ratisbon, in 1723, to print an edition so closely resembling the original, as to admit of its being represented as the same. The imposition, however, being detected, another edition was prepared by *Hesselius*, a printer of Altorf, in 1745; and then the remaining copies of the former threw off their mask, and appeared with a new title-page, as a second edition.

junxit. Atque hæc de celeberrimo illo Indice, de quo plura notatu digna congressit doctissimus *Zobelius* in laudata supra Notitia. Jam diu ante argumentum hoc pertractaverat *GUIL. ERN. TENTZELIUS* *Select. Observat. Halensium* Tomo 3. p. 133. sq. *Observat. vi. de Indicc expurgatorio Romano rarissimo, quem Joh. Mar. Brasichellanus, Sacri Palatii Apostolici Magister, primus et hactenus solus edidit, item Tomo iv. Observat. vii. p. 71. ac Tomo v. Observat. x. p. 314 sq.* quibus locis bina Indicis ejusdem Specimina proferuntur.———et *CLEMENT, Biblioth. de livres difficiles à trouver, Tomo v. p. 207 sq.* Pp. 1650—3 of *BIBLIOTH. Hist. Litt. selecta, cujus primas lineas duxit B. G. Struvius &c. post varias emendationes &c. Joh. Fr. Jugler.* 3 vol. 8vo. Jenæ 1754—63.

* The authority is not produced; nor can I find it except in a general article in a Decree of the *Cong. Ind.* of March 16, 1621, where are condemned, *Indicis et Syllabi omnes particulares, extra urbem absque autoritate et approbatione Sacræ Indicis Congregationis impressi, post Indicem communem Sacri Concilii Tridentini, Pii Quarti autoritate editum, postea vero a Sixto Quinto auctum, et tandem jussu Clementis Octavi recognitum et publicatum.*

The original and counterfeit editions of this peculiar work are sufficiently alike to deceive any person who should not examine them in literal juxta-position: but upon such examination the deception is easily apparent. The one, however, may be fairly considered as a facsimile of the other. One can hardly read without sympathetic pain the complaint and request of FRANCUS, *Nullibi præterea Expurgatorius Index Romanus Joannis Mariæ Brasichellani, anxie licet requisitus, comparuit, quem si Orthodoxus quidam Eruditus possidet, vel investigare potest, eum publice hic iterum iterumque per Deum obtestor, ut novam istius editionem procuret.** This appeal has been answered by two editions: and yet how scarce is the work, in any, even now! There is a copy of the original edition in the Bodleian Library, Oxford; as likewise of the Belgic, the Portugueze, the Spanish, and the Neapolitan, Indexes, already described. And this is the place to observe, that the greater part, if not all these treasures, were the result of the expedition against

* Præf. and again p. 134.

Cadiz, in 1596,* when the library of JEROM OSORIUS, successively bishop of Sylvas and of Algarva, fell into the hands of the Earl of ESSEX, who presented it to Sir Thomas BODLEY, founder of one of the noblest libraries in the world, where it securely rests with all its precious contents, these not the least among them; and may they never change their residence! The first librarian of this invaluable collection, JAMES, justly triumphs in this defeat of the attempt and power of concealing any longer from the eyes of the world these engines of iniquity and darkness, which, under favour of such concealment, had, for many years, been prosecuting their dishonourable work without impediment. It was the system with the parents to deny their progeny. Some instances occurred within the knowledge of the author; and he adds others. The divines of Bourdeaux, he writes, attempted to discredit the Belgic production; the Inquisitor of Naples that of Madrid. “And yet,” he proceeds, “all

* By FRANCUS's reference, p. 10, it should appear, that the best account of this expedition is to be found in *Metereni Hist. Belg.* For this outline of the event and its consequences, I am indebted to the *Repertorium Bibliographicum*, pp. 65, 6.

these books are to be seen, with sundry others, brought together, by God's especial providence, into the public Library of Oxford; printed, all of them, beyond the seas, by those that were esteemed true papists. It is too late to deny them," &c.*

The exterminating principle, as books are concerned, found a fruitful soil in Spain; as her next Index abundantly proves, being a bulky folio, with the following title—INDEX LIBRORUM PROHIBITORUM ET EXPURGATORUM *Bernardi de SANDOVAL et ROXAS cardinalis— auctoritate editus*. Madriti, 1612, 1614. *Peignot* adds another edition, Panormi, 1628, in fol. Of this original there are copies both in the Bodleian and the British Museum. A reprint of it was given by Turretin, Professor of Divinity at Geneva, completing, and adding to the title above—*et archiep. Tolet. Hispaniarum*

* *Corruption of Scripture*, &c. pp. 379, 380. The fact is justly represented as an *especial providence*. Pappus, in the preface to his edition of the reprint of the Belgic Index by Junius, refers the discovery of that concealed document by the latter to the same divine direction of events. Junius himself, as may be seen by the extract from his preface, copied in this work, pp. 52, 3, mentions his detection of the knavery at Lyons, in the case of an edition of Ambrose, then in hand, as a singular providence of God.

Primatis, Majoris Castellæ Cancellarii, Generalis Inquisitoris, Regii status Consilarii, auctoritate et jussu editus. De consilio Supremi Senatus S. Generalis Inquisitionis Hispaniarum Juxta Exemplar excusum Madriti. Apud Ludovicum Sanchez Typographum Regium, Anno MD. DC. XII. cum appendice anni MD. DC. XIV. Auctus B. TURRETT. Præfatione et Hispanic. Decret. Latina Versione.

Indicis huic libro nomen præfigitur apte :

Nam proprio Sorices indicio pereunt.*

Genevæ. Sumptibus Jacobi Crispini. Anno MDCXIX. In large 8vo. Pp. 119 and 880, with more than 50 unnumbered. The work commences with a Dedication to FREDERIC V. Prince Palatine of the Rhine, and a Preface to the Reader, by the Editor: the latter distinguished by the sound and forcible argument which might be expected from the writer. Then follows, which belongs to the original, and is of some moment, the *Brief* of PAUL V. which, lamenting the increase of the li-

* The allusion is to a line in Terence, *Eunuch. Act. v. Scen. vii. l. ult.*

Egomet meo indicio, miser, quasi sorex, hodie perii.

cences for reading heretical books,* and the mischiefs likely to follow, very formally, and *motu proprio*, withdraws and annuls them all; forbidding the reading, possession, or sale of the prohibited books, under the severest penalties; and, under the same, commanding discovery, in all such cases of the offence as may be known, and, if necessary, by an appeal to the secular arm. There is something tremen-

* As the reader may be curious to see the form of such Licences, I subjoin one from Bp. BURNET'S *Hist. of the Reformation*, extracted by him from *Regist. Tonst.* fol. 138, vol. i. *Records* vi. Cuthbertus permiseione divina London. Episcopus Clarissimo et Egregio Viro Domino Thomæ More fratri et amico Charissimo Salutem in Domino et Benedict. Quia nuper, postquam Ecclesia Dei per Germaniam ab hæreticis infestata est, juncti sunt nonnulli iniquitatis Filii, qui veterem et damnatam hæresim Wycliffianam et Lutherianam, etiam hæresis Wycliffianæ alumni transferendis in nostratam vernaculam linguam corruptissimis quibuscunq; eorum opusculis, atque illis ipsis magna copia impressis, in hanc nostram Regionem inducere conantur; quam sane pestilentissimis dogmatibus Catholicæ fidei veritati repugnantibus maculare atque inficere magnis conatibus moliuntur. Magnopere igitur verendum est ne Catholica veritas in totum periclitetur nisi boni et eruditi viri malignitati tam prædictorum* hominum strenue occurrant; id quod nulla ratione melius et aptius fieri poterit, quam si in lingua Catholica veritas in totum expugnans hæc insana dogmata simul etiam ipsissima prodeat in lucem. Quo fiet ut sacrarum literarum imperiti homines in manus sumentes novos istos Hæreticos Libros, atque una etiam Catholicos ipsos refellentes, vel ipsi per se verum discernere, vel ab aliis quorum perspicacius est judicium recte admoneri et doceri possint. Et quia tu, Frater Clarissime, in lingua nostra vernacula, sicut etiam in Latina, Demosthenem quendam præstare potes, et Catholicæ

* Perditorum †

dously resolute in the whole style of this document in the original. The date is Jan. 26, 1612. It is followed by a *Mandate* of the Inquisitor-General, in Spanish, and of a character not unworthy of its predecessor. It states, as the cause of the present Index, the great influx of heretical books by modern authors, who, therefore, have not been noticed in preceding Indexes; and enforces all the commands of the

veritatis assertor acerrimus in omni congressu esse soles, melius subcisivis horas, si quas tuis occupationibus suffurari potes, collocare nunquam poteris, quam in nostrate lingua aliqua edas quæ simplicibus et ideotis hominibus subdolan hæreticorum malignitatem aperiant, ac contra tam impios ecclesiæ supplantatores reddant eos instructiores: habes ad id exemplum quod imiteris præclarissimum, illustrissimi Domini nostri Regis Henrici octavi, qui sacramenta Ecclesiæ contra Lutherum totis viribus ea subvertentem asserere aggressus, immortale nomen Defensoris Ecclesiæ in omne ævum promeruit. Et ne Andabatarum more cum ejusmodi larvis lucteris, ignorans ipse quod oppugnes, mitto ad te insanas in nostrate lingua istorum nænias, atque una etiam nonnullos Lutheri Libros ex quibus hæc opinionum monstra prodierunt. Quibus abs te diligenter perlectis, facilius intelligas quibus latibulis tortuosi serpentes sese condant, quibusque anfractibus elabi deprehensi studeant. Magni enim ad victoriam momenti est hostium Consilia explorata habere, et quid sentiant quoque tendant penitus nosse: nam si convellere pares quæ isti se non sensisse dicent, in totum perdas operam. Macte igitur virtute, tam sanctum opus aggredere, quo et Ecclesiæ Dei prosis, et tibi immortale nomen atque æternam in cælis gloriam pares: quod ut facias atque Dei Ecclesiam tuo patrocinio munias, magnopere in Domino obsecramus, atque ad illum finem ejusmodi libros et retinendi et legendi facultatem atque licentiam impertimur et concedimus. Dat. 7 die Martii, Anno 1527 et nostræ Cons. sexto.

pope by the additional authority of the inquisitor. Madrid, Dec. 16, 1612. The Latin *Notice* to the reader states, that three hundred authors more than formerly appeared are now subjected to expurgation, and that more, if necessity require, will follow. It adds a pressing invitation to private individuals of piety and learning to give their assistance to so laudable a work, and assures them, that their labour in that respect will lay the holy office under obligation to them, and render them most acceptable to the abundant Rewarder of all good. The *Thirteen Reglas Generales* do not agree, except very loosely, with the *Fourteen* of the *Prohibitory Index* of 1583. Their quality may easily and justly be anticipated from the known heterodoxy, ignorance, bigotry, and intolerance of the source from which they flow; and almost any abridgment would be as tiresome as needless. The *Mandates* which follow have some peculiarities worth notice. The first to *Booksellers*, in case of offence against the preceding laws, denounces, for the first, suspension of office and loss of the offender's trade for two years, banishment twelve miles from the town

where he exercised his trade, and a fine of 1200 ducats: for the second offence, double, and other punishments at the will of the inquisitor; and, with other things, to crown the whole, ignorance is not to be admitted as an excuse. In the next mandate, to *Importers* of books, the same severity is extended, because they ought to know better. The third, to *Printers*, enjoins their adding *repurgatus* and *permissus* to books thus purified and reprinted. The *Admonition* of the Three Classes into which the Index is divided is of little moment, those divisions being the same in substance as are found in the Trent Index.

The first, or Prohibitory, Index, presents nothing to detain us: but the second, the Expurgatory, is full of curiosities, had we time to examine them. Not the least, and therefore it shall be mentioned first, is the article GREGORII CAPUC. *Enchirid. Eccles.* This, it will be remembered, is the Neapolitan Index; and, in a passage adduced, it ventured to suggest, that the Spanish Index Expurg. might be a forgery. The author has his reward—Titul. *Libri corrigendi*, fol. 218. pag. 1. § *Finaliter summopere*

cave, dele ab initio § usque ad § *Raymundus Lullus*, exclus.—This is the third of the Phalaris's or Adonibezeks, who have suffered what they inflicted. Most of the articles in Brasichellen's Index are transferred to this; and the reader will be almost amused to observe the names of *H. Stephens* and *John Scapula*. *J. A. Thuamus*, or *de Thou*, naturally enough finds a place here, and so does *Isaac Casaubon*. But EMANUEL SA, freely censured in the Roman Index, is here very lightly corrected and excused. *Alia autem omittuntur, quæ neque ad Sancti Officii judicium spectare, neque gravem offensionem habere videntur*. The Spanish and Roman Indexes indeed often clash; and the former has been reprehended by Roman writers for its presumption.* Under *Thom. Cajetan* we have an instructive specimen of the alteration which these censors allow themselves to make in authors, by supposing, or rather asserting, a *fraus hæreticorum*.† Here are two sentences, in a work strictly Roman and printed at Antwerp, altered

* CATALANI, *de Secretario S. Cong. Indicis*, l. i. c. ix. § v.—vii.

† It will be remembered, that, in the *Instructio* of CLEMENS VIII. *fraus hæreticorum* was most fraudulently allowed as a ground of alteration or correction.

to a directly opposite meaning, without any other proof of fraud than their own affirmation. What author is safe, if such liberties are allowed? Several of the articles in this Index are instances of the artful system of attacking Indexes instead of the authors themselves. They wished to escape the accusation and odium of impugning the Fathers of the Church, and yet could not tolerate some of the doctrines which they manifestly declared. They imagined they had found a receipt for that purpose. There is an Appendix called *Prima*, although there is none besides, which at the end bears the date of 1614. It is preceded by a mandate of the same inquisitorial editor, breathing the same threatenings as usual, and which, where there is power, are formidable. It is dated Aug. 22, 1614. Explanations of two of the Rules close the prefatory part of the Appendix. The gratitude due from the really Christian world to those who, like the excellent and learned *Turretin* in the work which we are now dismissing, drag these productions of degraded Rome from their dens of darkness and expose them to eyes which can see their

deformities, is in exact proportion to the mortification, felt and expressed, on such occasions, by their authors and patrons.

Peignot, in the work and place so often referred to, gives the following. INDEX *librorum prohibitorum: cum regulis, &c. et cum adjecta instructione, de emendandis imprimendisque libris et de exequenda prohibitione. Nunc in hac editione congregationis cardinalium edictis aliquot, et librorum nuper scandalose evulgatorum descriptione auctus.* Cracoviæ, 1617, in 12. He adds, *Cet opusculé est assez rare.* It appeared under the auspices of MARTIN SZYSKOWSKI, bishop of Cracow. There had been two previous editions; one by BERNH. MACIEIOWSKI, bishop of Cracow, the other by GR. ZAMOYSKI, bishop of Chelmin.*

We now come to a work, of the date of 1624 (although that date should rather have been 1640, as will appear), which might have been considered with Clemens VIII.'s edition of the Index of 1596, as the pages are carried on from the former, and they are perhaps invariably bound together, as was the evident inten-

* STRUVII *Biblioth.* JUGLER, p. 1658.

tion. It is, however, a separate and later work ; but one of some interest, as the first of its kind. *Librorum post Indicem Clementis VIII. prohibitorum* DECRETA OMNIA *hactenus edita.* Romæ, Ex Typographia Rev. Cam. Apost. 1624. in 8vo. Each Decree, emanating from the different authorities, is here given separately and at length, with all its formality; and affords a practical evidence of the sources whence the prohibitions and criticisms in the Indexes originate. We have Edicts of the *Congregation of the Index*, Decrees of the *Pope*, Edicts of the *Master of the Sacred Palace*, Edicts of the *Inquisition*. Some, or all, of these decrees may have been printed and dispersed singly, as is now the case ; but there is no evidence, within the knowledge of the writer, that any number of them were before collected and published together. They extend from the year 1601 to 1637; the Index, of which they are meant to be the sequel, and which will come to be considered in its place, bearing the date of 1640.

The Master of the Sacred Palace, in the first decrees issued by that officer, is the cele-

brated Brasichellen, whose more active efforts in the cause sustained the rebuff which has already been mentioned, and is contained in one of these very decrees. The service of Romanism is not always an easy one. But perhaps as remarkable an article, in its consequences, as any, is that contained in the Decree of April 26, 1628, *Elucidarium Deiparæ Auctore JOANNE BAPTISTA POZA*. The choleric Spaniard replied in a caustic Apology, in which he particularly charges *Brasichellen* with censuring the Fathers, and condemning unjustly a fellow-countryman, *Emanuel Sa*. This rebellious conduct was punished by a condemnation of all his works by another Decree, Sept. 9, 1632. The Spanish Index of 1640, however, took his part against the Roman, and quietly, in a *Supplement*, reversed the unjust decree.

The reader is now to pay a second visit to *Portugal*; and he will find that the interval has not been unimproved. The press in Lisbon will testify quite as much diligence in the Inquisitor General of Portugal as in him of Spain. In 1624 she gave birth to a portly folio of more

than 1000 pages. The title-page, which is engraved, is ornamented in a manner Romanistically imposing. In the centre of the top is the Arms of the Inquisition—a cross between an olive-branch and a sword. On each side are two ill-favoured cherubs, who seem to be destined for inquisitors when they should grow to man's estate. Towards the bottom, on one side is a vine with a dead branch, to which an axe is applied, with the motto, "that it may bring forth more fruit;" on the other is some tree half dead, with an axe at the root, and the motto, "cast it into the fire!" between them is the Cardinal's hat and arms. The title is particularly rancorous—not impotently so at the time. INDEX AUCTORUM DAMNATÆ MEMORIÆ, *Tum etiam Librorum, qui vel simpliciter, vel ad expurgationem usque prohibentur, vel denique jam expurgati permittuntur. Editus auctoritate Ill^{mi}. Domini D. FERDINANDI MARTINS MASCAREGNAS Algarbiorum Episcopi, Regii status Consilarii, ac Regnorum Lusitaniæ Inquisitoris Generalis. Et in partes tres distributus quæ proxime sequenti pagella explicate censentur. De Consilio Supremi Senatus Stæ Generalis Inquisi-*

tionis Lusitaniæ. The Colophon is, *Vlyssipone Ex officina Petri Craesbeeck, Regii Typogr.* Anno DMCXXIIII. for MDCXXIIII. The Edict of the Inquisitor, in Portugueze, commands all persons, whether ecclesiastic or laic, who may possess the condemned books, within thirty days after the publication of the Index, to deliver, or signify, them, to the Inquisitor of the district—offenders render themselves subject to the greater excommunication and to be proceeded against as of suspected faith—the same penalty awaits booksellers, or others, selling or importing the books; and the vendors of other books condemned for causes short of heresy, besides the guilt of mortal sin, become liable to severe chastisement at the discretion of the General and other Inquisitors—and the licences to have, or read, prohibited books, formerly given, are revoked.

The *Roman Index* of CLEMENS VIII. with additions since his edition, forms the first part of this work.

The second part is the *Portugueze Prohibitory Index*. It contains a preface and fifteen *Regras*, peculiar, as it appears, to itself; and

the body of the Index has nothing more remarkable than the insertion of one or two *English* books.

The third, *Expurgatory*, part, constitutes the bulk of the volume. The *Monita* to the reader apprise him, that the former censures of Lisbon, Belgium, and Spain, are adopted; and that, the present censors having performed their work rather superficially, the defect will be supplied in a future edition. They profess, that the plan of classification has been declined, and all the matter thrown under one alphabet, the condemned and catholics, Latin and vulgar writers, being indiscriminately mingled. The body of this Index is so identical in principle, as well as contents, with the Spanish, and that principle so degraded, that even a selection of particular instances is scarcely desirable; although almost any one would afford matter of astonishment as well as of reprobation. We content ourselves, therefore, with the following. At pp. 180, 1, as well as at p. 1031, *Tractatus Juris Can.* in several editions (which from its contents must be the *Tractatus Universi Juris*, printed frequently at Venice),

is largely expurgated ; and yet the *Taxæ*, though occupying a conspicuous place in the 15th volume of the edition of 1584, is entirely overlooked. In this specimen we bid farewell to Portugal ; and only hope that her next efforts of whatsoever kind, may less disgrace her.

A small volume will now detain us for a moment ; but it has intrinsic merit, and belongs to an author, both of which command respect. Its title speaks for itself. *INDEX Generalis Librorum prohibitorum a Pontificiis, una cum Editionibus expurgatis vel expurgandis juxta seriem literarum & triplicem classem. In usum Bibliothecæ Bodleianæ, et Curatoribus ejusdem specialiter designatus. Per THO. JAMES, S. Theol. D. Coll. B. Mariæ Winton in Oxon. Vulgo Novi dicti quondam Socium. Oxoniæ, Excudebat Gulielmus Turner. An. D. 1627, in 12.* The main object of the work, as himself expresses it in the Dedicatory Epistle, is, to prevail upon scholars in general, and the Curators of the Bodleian Library in particular, to value, and by all means, if possible, to procure those books, and especially those editions, which are condemned in the Roman Indexes,

as being, the first, generally valuable, and the others far preferable to the modern editions. Oxford has not neglected the admonition; and its library abounds in the treasures pointed out by the reprobation of those who were unworthy of them, and either knew them not or hated them.

The year 1632 gave birth to another Index from Spain. *NOVUS INDEX LIBRORUM PROHIBITORUM ET EXPURGATORUM; editus auctoritate et jussu Eminent^{mi}. ac Reverend^{mi}. D. D. ANTONII ZAPATA, S. R. E. Presbyt. Card. Tit. S. Balbinæ; Protectoris Hispaniarum; Inquisitoris Generalis in omnibus Regnis, et ditionibus PHILIPPI IV. R. C. et ab ejus Statu, &c. De Consilio Supremi Senatus S. Generalis Inquisitionis. Hispali* ex Typographæo Francisci de Lyra An. MDCXXXII. in fol.* The title-page is engraved rather handsomely, with the cross, keys, sword (emblems of the papacy and of transubstantiation), and a cardinal's arms. The Inquisitor's *Edict*, which begins the volume, after the introduction in the usually pompous

* Seville.

and hypocritical style respecting heresy, alleges the apostolic Brief of URBAN VIII. as the reason of forming a new Index, which should comprehend, not only modern writers but some antient ones who had been overlooked, to the number of 2500. He then proceeds to charge all persons, neither to possess nor to read the forbidden books, under pain of the greater excommunication ; and those who, having them, do not give notice of them within ninety days, are to be proceeded against with all the rigour of the law. Dated, Madrid, July 29, 1631. The *Brief* of the Pope follows, very much resembling that of PAUL V. in the preceding Spanish Index. Terrified at the abuse of existing licences, it revokes them all—*revocamus, cassamus, irritamus, & annullamus, ac viribus penitus evacuamus, et pro revocatis, &c. &c.*—then come the penalties spiritual, and temporal, for the disobedient, and for the concealers of their knowledge of the books. Authority is then given to the Cardinal presbyter to put these decrees in execution, and, if necessary, to call for the assistance of the secular arm. Aug. 17, 1627. The Inquisitor then resumes,

and in virtue of these powers, announces the revocation of all the licences previously given, Feb. 21, 1628. The document following is a *Licence* to the licentiate, *Sebastian de Huerta*, to chuse his own printer of the Index, which was to be signed with his own hand (as is the case with the copy before me), or with that of *Juan de Pineda*, a Jesuit, who assisted in the composition of the work. The *Notice* to the Reader announces a kind of liberality, in not altogether prohibiting, but allowing with expurgation, some heretical writings. It states, as the result of various reading, that here was added some account of the country, age, sect, and profession of the writers. And, for the construction of the Index, it observes, that the Prohibitory and Expurgatory Parts were now embodied, the triple division being retained; and that an Universal Index was prefixed for the greater ease of reference. The *Reglas*, *Mandatos*, &c. vary but little, although they do vary, both in number and position, from those in the former edition of 1612. The pages amount to 990 numbered. More than 50 are unnumbered. There is one article in the

body of the work worthy of particular consideration. MARTINUS LUTHERUS. *Islebii natus in Saxonia, an. 1483. prædicat contra indulgentias 1517. ab Ordine Religioso et a Fide Catholica Apostata, et Heresiarcha. 1517. reperitur in lecto misere exanimis 1546.** All that need be said concerning this recondite article is, that it never re-appeared in any future edition. LLORENTE has observed, that this is the first Index issued by the Inquisitor of Spain, in his own name and by his own authority. But it was certainly the fact in the edition of 1612. Had not a writer quoted in JUGLER'S edition of STRUVIUS'S *Bibliotheca*, thought it necessary to vin-

* In the work of the Sicilian Inquisitor, PARAMO, *de Origine, &c. Inquis.* 1598, which we shall find another opportunity of noticing, is a very curious and mysterious passage to the same effect, Tit. 3, cap. 6, § 33. He is enumerating the miserable deaths of heretics; and Luther, of course, finds his place. Verum his missis, ad autores hæresum nostri temporis descendamus. Ex quibus primus occurrit Martinus Lutherus, cujus infelicem obitum, data opera prætermitto, quod de eo in tit. 8. cap. 1. fusam fecimus mentionem. Now the reference is either mistaken or false; for none such exists. And in the Index, which has copious references to Martin Luther, in that which indicates his infelix exitus, the place adduced is the only one pointed out. Are we then to suppose, that the fusa mentio was *expunged* in the MS., or what are we to suppose? The edition in my hands is the first, and therefore the passage could not exist in a prior one. If, however, after all, it can be produced, it will be welcomed as a curiosity. These authors certainly tell us what we should not otherwise know.

dicating the genuineness of the Spanish Index of 1612, which, on inspection, he declares to exhibit every possible evidence of its origin, besides the autographs of many inquisitors, in the copy at Oxford, I should scarcely have considered it requisite to make the same observations relative to the present edition, which is as palpably Spanish as the reprints of Geneva are Genevese. It certainly does indicate the lowest confidence in a cause, when palpably groundless suspicions are seized to uphold it.

Now we approach a Roman production, printed first at Milan, in 1635. *ELENCHUS Librorum omnium tum in Tridentino, Clementinoque Indice, tum in aliis omnibus sacræ Indicis Congreg^{nis}. particularibus Decretis usque ad annum 1640 prohibitorum; Ordine uno Alphabetico, Per Fr. FRANCISCUM MAGDALENUM CAPIFERREUM Ordinis Prædicatorum dictæ Congreg^{nis}. Secretarium digestus.* Editio Secunda aucta. Romæ, Ex Typographia Rev. Cam. Apost. 1640. Superiorum permissu, et cum Privilegio. 8vo. The work is dedicated URBANO VIII. Pont. Opt. Max. (a blasphemous title, being the same as the divine, but common in papal

dedications and on papal medals), full of profane adulation. It can hardly be considered as a work of authority, although doubtless allowed by authority; and chiefly intended, as the preface imports, to facilitate reference, by uniting the divisions of the original Indexes under one alphabet, and giving surnames as well as christian. In that respect it has its value still. That it is considered, indeed, simply as a private work will appear from the preface of the Secretary to the Roman Index of 1664.

The next Index is a Spanish one, published first in 1640. Neither the British Museum nor the Bodleian Library possess a copy, unless one has been obtained very lately. But this is the less to be regretted as there were more editions, two at Madrid, in 1662, and 1666, if Peignot be correct. But perhaps as valuable as any, and in some respects more so, is the reprint at Geneva, in 1667, with the following title—INDEX LIBRORUM PROHIBITORUM ET EXPURGANDORUM NOVISSIMUS. *Pro Catholicis Hispaniarum Regnis PHILIPPI IV. Regis Cathol. Ill. ac R. D. D. Antonii a SOTOMAIOR Supremi Præ-*

sidis, & in Regnis Hispaniarum, Siciliae, et Indiarum Generalis Inquisitoris, &c. jussu ac studiis, luculenter et vigilantissimè recognitus: De Consilio Supremi Senatus Inquisitionis Generalis. Juxta Exemplar excusum. Madriti, ex Typographæo Didaci Diaz. Subsignatum LL^{do}. Huerta. MDCLXVII. in fol. The royal arms of Spain, with the golden fleece, are engraved on the title-page. It would have been as well to have preserved the date, 1640. The Editor has given Latin translations of the Spanish documents. And he has deemed it necessary, as his predecessor Turretin had done, not only to profess his own accurate integrity, but to announce that the originals were preserved and producible, to satisfy either doubt or curiosity. The reader will readily infer, of what description those persons must be, towards whom such caution is necessary. TURRETTIN'S Preface is reprinted; as likewise two extracts, from JUNIUS'S to the Index of 1571, and from BLONDEL *de Joanna Papissa*. Then comes the *Edict* of the Inquisitor General, Archbishop of Damascus, who, commencing as usual, inveighs against the audacity of heretics, and particu-

larly their assumption of fictitious titles, which, upon consultation with his council, made him judge it necessary to command the publication of a new Index, with an addition, both of modern and antient authors; adding the common penalties for retaining or reading, or suppressing knowledge, of heretical books. Dated Madrid, June 30, 1640. The same Licentiate has the controul of this edition as in that eight years back. The *Reglas, Mandatos, &c.* differ but little from those formerly published. The last, or 16th, *Regla* merely adopts a part of the *Instructio* of CLEMENS VIII. The body of the work, independently of the General Index, contains, in this reprint, 992 pages. The unobtrusive article, in the supplement, permitting, with expurgation, what the Roman Congregation, and Index, had absolutely condemned—the works of POZA—has already been noticed. It would be difficult, and answer no particular purpose of sufficient value, to discover and criticize the new articles. This reprint, by its additions, will be useful to us again.

The papacy, which, in virtue of her exclusive infallibility, residing, if any where person-

ally, most eminently in her head, possesses the chief power of settling all matters of doubt or dispute, has ever discovered a most provoking aversion to confer this most needful benefit upon erring mortals, by an explicit declaration of her views on important points of christian doctrine. In conformity, therefore, with this tantalizing reserve, she determined not to hazard her infallibility and authority by any new publication of an *expurgatory* description. She, however, presented her subjects with a more extensive *Prohibitory* Index, in 1664, under the title, INDEX *Librorum Prohibitorum* ALEXANDRI VII. *Pontificis Maximi jussu editus. Romæ, Ex Typographia Reverendæ Cameræ Apostolicæ, 1664. Superiorum permissu, et Privilegio. 4to.* The *Brief* of the pope conveys no information of importance: it simply explains the motive of the present publication—the want of order in the former, and the utility of uniting the whole under one alphabet, neglecting the triple division hitherto observed. It ratifies and repeats the apostolic threats in the former Indexes; and professes to give the Trent Index separately. March 5, 1664. The

Regulæ, &c. are the same as in the last Index of Clem. VIII. The address of Fr. HYACINTHUS LIBELLUS, Secretary of the Congregation of the Index, to the reader, explains the contents of the volume; and affirms that all other Indexes are to be considered as private ones. The first Index in this collection reaches to page 165. The second Index contains exclusively those books which have the names of the authors placed after them. The third is confined to those books, in the title of which the matter follows the name of the author. Then follows an Appendix from 1661 to the publication of the Index. The *Index Tridentinus* succeeds, to which is prefixed an *Admonition* to the reader by the fore-named Secretary, giving the origin and history of that Index, as we have already detailed them; and affirming, which he was perfectly qualified to do, and is of some consequence, that the Deputation of the Index originally instituted by PIUS IV., was matured into a formal Congregation by PIUS V. All that follows in this part has appeared before. But the concluding part, INDEX DECRETORUM, although a part has been previously given up to

the year 1636, is entitled to particular attention. Professing, as it does, to be a complete collection, embracing *Omnia Decreta, quæ vel a Magistro Sac. Palatii, cum ratione Officii sui, tum jussu Sac. Congregationis, vel ab ipsiſ Sacris Congregationibus Indicis, et S. Officii emanarunt*, it is of primary importance. The first part of these decrees does not exactly coincide with the collection in the Index of CLEM. VIII. The 3d is an addition. So are the 31st, 32d, 40th, and 41st. The 43d begins the additional portion. In the 45th is the condemnation of A. C. JANSENIUS. BANCK'S *Tava S. Canc. Apost.* is condemned June 10, 1654. The 66th is directed against the *Lettres Provinciales*, Letter by Letter, throughout the Eighteen, This is the PASCAL, who has been adduced in a British Parliament as a specimen, and recommendation, of Roman Catholicity. A decree by his Holiness itself, ALEXANDER VII. Jan, 12, 1661, states, that some sons of perdition had arrived at such a state of madness as to turn the Roman Missal into the French, vulgar tongue, &c. &c.!! The decree, No. 77, again transfixes BANCK'S *Tava*—the moles took care

never to see their own. An omitted decree, restoring a passage in the infamous SANCHEZ is added. A second Appendix, with some authors, and four Decrees, then appears; the first of which, to its immortal honour, proscribes WALTON's *Polyglott!!* The last thing is a list of the Cardinals and Consultors of the Congregation of the Index from the beginning.

The Geneva edition of the last Spanish Index in 1667, with its other additions, that of the last Roman Index in particular, carries on the Decrees to that date, or from LXXXII. to XCII. No. 87 and the next condemn 45 propositions concerning Confession, Indulgences, &c. The last is curious, as discovering the wily caution of Romanism. It was a subject of controversy, whether attrition from fear and without the love of God were available or not. Silence was imposed upon the disputants, until the holy see should come to a determination upon the point. Has it so done yet?

In a small work entitled, *CONSTITUTIONES et Decreta Apostolica*, &c. printed Coloniae Agrippinæ, 1686, Superiorum permissu, 12mo. besides a selection of the Decrees in the pre-

ceding works, there are several after that date up to 1686. The first, of April 9, 1668, is against the *Roman Ritual of Alet*. That beginning p. 150 has 65 condemned propositions. The Jesuit *Maimbourg* is censured in two; and the *French translation of the Roman Missal* is again condemned. There is attached a Decree against 68 heretical Propositions of M. de *Molinos*, of a subsequent date, that of Aug. 28, 1687.

We now come to what may be considered a *Series* of Prohibitory Indexes, the only ones which Rome henceforth ventured to give to the world, in a small form, published from time to time, at short intervals, by the succeeding popes, down to the present. It is hardly necessary to describe each particularly, since they so nearly resemble each other. The first which appeared in this form, according to Peignot, was that published by command of CLEMENS X. 1670. The next was issued by INNOCENT XI. in 1682. Another followed in 1683; another in 1685; another in 1696. The next, in the eighteenth century, having it before me, I will describe particularly. INDEX *Librorum*

Prohibitorum INNOC. XI. P. M. *jussu editus.*
Usque ad Annum 1681. *Eidem accedit in fine*
Appendix usque ad mensem Junii 1704. Romæ,
 Typis Rev. Cam. Apost. 1704. Cum Privilegio. Svo. After a recitation of the Privilege to the Printer of the sacred Chamber, the Secretary of the Congregation of the Index, F. JACOBUS RICCIUS, a Dominican, repeats the old information, that the increase of heresy has rendered a larger edition of the Index necessary, which, at the command of his holiness, and with his sanction, he has accomplished and publishes. Then follow the usual accompaniments, and after that the Index, which has as many as five Appendixes, reaching to the year 1734. In the second Appendix is contained the first insertion of the *Nouveau Testament* by Father QUESNEL, against which was fulminated the famous Bull, *Unigenitus*, by CLEMENS XI., condemning 101 Propositions as heretical. It is dated Sept. 10, 1713. The last Appendix, although not so named, is curious, being a re-edition of a small *Italian* Index, printed first at Bologna, afterwards at Pavia, and entitled, *RACCOLTA d'alcune particolari operette spirituali,*

e profane prohibite, Orazioni, e Divozioni vane, e superstiziose, Indulgenze nulle, e apocrife, ed Immagini indecenti, ed illecite. There are 8 pages of condemned *Indulgenze*. Two Decrees were passed at Rome in 1678, abolishing these by wholesale, as here represented.*

The year 1707 brings us to another folio of Spain, of which the principal information I have is derived from the account of it in Struvius's *Bibliotheca*, Jugler's edition, the third volume. INDEX LIBRORUM PROHIBITORUM ET EXPURG. *pro Catholicis Hispaniarum regnis PHILIPPI V. &c.* Madriti. 1707. The above writer adds, from the *Acta Erud. Lat.* a. 1709, p. 143, that this Index was published at the close of the year with great pomp, amidst public and solemn processions, in which the gravest assessors of the Inquisition, and persons of the highest dignity, were present. Little alteration was made in the prefatory matter, as appears from the next edition in 1747, which begins

* See them in COLLET, *Traite des Indulg.* Tome i. pp. 413, &c. C. CHAIS has made some excellent observations upon this self-condemning conduct in his valuable *Lettres sur les Jubiles*, &c. *Lett.* xxviii. pp. 774, and seq. He is of course in the Index, and his work scarce.

with the Edict of the Inquisitor General, VIDAL MARIN, who completed and published the present Index, in which he declares that he had nothing to alter or amend. In proof of which he immediately subjoins the edict of SOTOMAIOR.

There is a work, in two duodecimo volumes, published at Namur and Leige, in 1714, by le P. JEAN BAPTISTE HANNOY, *Recollet, Lecteur en Theologie, &c., avec approbation*, with this title: INDEX ou Catalogue des principaux Livres condamnés, &c. It is simply a selection without authority, directed principally against *Jansenism*, but containing some later decrees of importance. The author is a zealous advocate of the Marian idolatry, and assigns as the cause of his present labour, a defective Index published at Rome, under the name of the Master of the Sacred Palace, a Dominican, which was corrected afterwards by the pope, and in which were contained condemnations of the *Office of the Immaculate Conception*, and of some works of *la Mere Marie de Jesus, dite d'Agreda*—works, which, instead of being condemned, are highly esteemed, at Rome; and he extracts from a

brief of Paul V. a passage, in which the pontiff denies his condemnation of the office, and adds, *neque enim imminuere ullo pacto volumus Deiparæ cultum, sed potius, quoad ejus fieri poterit, augere et amplificare.*

One of the small Roman Indexes was printed at Rome, 1716, according to *Struvius*;* 1717, according to *Peignot*; and at Prague, 1726, according to both.

Another of *Bohemia*, and more original, appeared in 1729, in 12mo. The title is—*CLAVIS hæresin claudens et aperiens.* The rest, translated into Latin, is, *Clavis doctrinas hæreticas ad intelligendum reserans, et ad extirpandum claudens: sive Index librorum quorundam decipientium, scandalosorum, suspectorum et prohibitorum, præmissa ratione, qua libri mali et noxii inquiri et extirpari possint.* Reginæ Hradecii (Koenigsgraetz). The principal books contained in it are *German* and *Bohemian*: there are but few *Latin*.†

Peignot mentions one of the 8vo. Roman Indexes, in 1744, but with additions to 1752.

* *Fischer's* edition, p. 827.

† *STRUVII* Biblioth. ed *Jugler*, pp. 1658, 9.

It was published by BENEDICT XIV., but before the publication of his very important *Constitutio*, which appears, and will be considered, in the next Roman edition.

At present we are called to the last gigantic Index of Spain. LLORENTE states, that the charge of composing this new edition was imposed upon the Jesuits *Casani* and *Carasco*, by D. Francis *Perez del Prado*, Inquisitor General: but that they were not authorized for the work by the Council of the Supreme; that complaints were made to the council, which could not overcome the influence of the royal confessor, who, being a Jesuit himself, favoured his order; that the pope remonstrated on account of the condemnation of Cardinal Noris, and only prevailed when another confessor succeeded; that the prohibition of some works of John de Palafox was revoked by the Inquisitor General, whose character as a critic may be ascertained by his lamentation over the age, “that some had carried their audacity to such an execrable extremity, as to desire to read the holy scripture in the vulgar tongue, without any fear of encountering the most mor-

tal poison.”* This account, of the accuracy of which no fair doubt can be entertained, is partially confirmed by the contents of the volumes themselves. They are thus entitled: INDEX LIBRORUM PROHIBITORUM AC EXPURGANDORUM NOVISSIMUS. *Pro universis Hispaniarum Regnis Serenissimi FERDINANDI VI. Regis Catholici, hac ultima editione Illust^{mi}. ac Rev^{mi}. D. D. FRANCISCI PEREZ DE PRADO, Supremi Præsidis, et in Hispaniarum, ac Indiarum Regnis Inquisitionis Generalis jussu noviter auctus, et luculenter, ac vigilantissime correctus. De consilio Supremi Senatus Inquisitionis Generalis juxta exemplar excussus. Adjectis nunc ad calcem quamplurimis Bajanorum, Quietistarum, et Jansenistarum libris.* Matriti: Ex Calcographia Emanuelis Fernandez. Anno Dñi. MDCCXLVII. 2 Tom. fol. These two volumes contain about 1200 pages. They open with the Edict of the author of the last edition, followed by the one preceding it. We have, then, that of the present author; who produces the old tale of the increase of heretical books rendering necessary

* *Histoire de l'Inquisition, &c.* Tome 1, pp. 480, 1.

a new and enlarged Index, which should embody the separate edicts passed, as occasion required, up to the present time. Both the last Inquisitorial Editors seem content to abide by the argument of their predecessor, in 1640, which indeed is as good as any thing that the cause admits. In the next document he acknowledges his obligations to the two Jesuits, who have been named, and whose signature he requires, to ensure to the printer his exclusive sale of the work. They are both dated in Aug. 1746. The *Reglas*, &c. present no apparent variation from the two last editions—at least, from the last but one, and therefore, it may fairly be presumed, from the last likewise. The substance of the work is the same for form, but enlarged in quantity. All these Indexes answer the purpose of references to some of the best parts, and, in various instances, to the only good or valuable parts, of the works intended to be corrected by their expunction. J. BAPT. POZA has here got into the body of the work, as was probably the case in the preceding edition. The *protestant reprint* likewise of the last edition but one, in 1667, has natu-

rally found a place. There are always Supplements in these works, of matter accumulating while they are in the press.

Another of the uniform volumes of Rome now engages our attention. It is of the date of 1758, with the usual title, by authority of BENEDICTUS XIV. One peculiarity of this edition is, its omission of the last of Clemens VIII.'s observations concerning *Bodinus*. But that which most eminently and importantly distinguishes it is, the appearance, for the first time, of S. D. N. BENEDICTI Papæ XIV. *Constitutio qua Methodus præscribitur in examine, et proscriptione Librorum servanda*. To which are to be added certain important *Decrees* upon the same subject. The introductory Brief of the pope, dated Dec. 23, 1757, presents nothing requiring notice; and the same may be said of the preface of Fr. T. A. RICCHINIUS, Secretary of the Congregation of the Index. Then occur the Rules, &c. as in the immediately preceding edition, with one addition of great importance, in various bearings, by the present pope. It is appended to Clemens VIII.'s observation on

the fourth Trent Rule concerning the Bible; and is as follows: “ If versions of this Bible (the Vulgate) into the vulgar tongue are approved by the Apostolic See, or are published with annotations drawn from the holy fathers of the church, or from learned and catholic men, they are allowed. *Decr. Sacr. Congr. Ind. 13 Junii 1757.*” The *Constitutio*, which we now approach, after giving some account of the two Congregations, and vindicating the care and integrity of that of the Inquisition, from personal knowledge, states, as the foundation of the new and elaborate regulations now published, the complaints,—unjust ones indeed,—which had been urged against the tribunals, as performing their office rashly and perfunctorily: his holiness therefore had thought it expedient, by this instrument, to establish firm and certain rules for the future direction of the censors. They are, as it appears, minute, judicious, and calculated to give satisfaction to writers of the Roman communion; but too long to detail, being obvious, and contained in all the subsequent editions. There had been com-

plaints (and pretty loud ones from *Poza* and *Raynaud** in particular), of being condemned *unheard*: this is redressed for the future. Five Rules are then laid down for the direction of the Relators and Consultors: but the main one which they are to have before their eyes is—
 “ the dogmas of the holy church, and the common doctrine of Catholics, which is contained in the Decrees of the General Councils, in the Constitutions of the Roman Pontiffs, and in the consent of the orthodox fathers and of the learned ;”† allowing liberty as to other points. There is a passage relative to such points, which is worth transcribing, being on good authority, at least not Protestant. It refers to certain

* This author, in his *Erotemata*, has not only complained of the injustice of the Roman Censors, but likewise presumed to suggest Rules for the future direction of their criticisms. In his *Gemitus Columbæ*, which is appended to the work, and announces its own subject sufficiently, there occurs an ingenious exemplification, or parody, of the style of these critics, in a fictitious critique on the Apostles' Creed, in every article of which is discovered some latent and insidious heresy. The work created its author matter of fresh *Groans*; being soon condemned by the assailed censors. *Decret.* Jun. 10, 1659.

† *Ecclesiæ sanctæ dogmata, et communem Catholicorum doctrinam, quæ Conciliorum generalium decretis, Romanorum Pontificum Constitutionibus, et Orthodoxorum Patrum, atque Doctorum consensu continetur, unice præ oculis habeant.*

controversialists in the catholic church, who mutually abuse each other, *magno quidem bonorum scandalo, hæreticorum vero contemptu, qui digladiantibus inter de Catholicis, seque mutuo lacerantibus plane triumphant.* They have a right to triumph, when those who make their pretended unity a main pillar of their arrogance and barbarity, cannot conceal their own internal dissensions. The rest is of no great importance. The date is, Septimo Idus (9th) Julii, 1753. Then follow—*DECRETA de Libris prohibitis, nec in Indice nominatim expressis.* These guilty people never feel themselves safe. They had power enough by their general rules before: but they cannot satisfy themselves without something more explicit. They would condemn, not authors only, but subjects (*materias*). We have therefore four sections. The *first* condemns all heretical books, all apologies, bibles, calendars, martyrologies, catechisms, dictionaries. The *second*, tracts for or against the immaculate conception of the Virgin Mary, the controversies between the seculars and regulars in England, in which the bishop

of Chalcedon bore a part, Jansenism, the doctrine of a bicepital origin of the Roman church,* or uniting, without subordinating, St. Paul to St. Peter, &c. The *third*, Images of a different form and dress from the catholic, &c. &c. Indulgences of various sorts and ages by wholesale; but those of Leo X. to St. Birgit are spared. The *fourth*, unorthodox forms of exorcism, all litanies but the most antient, all alterations of the Missal after the edict of Pius V., particular Rites, and modern Rosaries in derogation of the authentic Rosary sacred to God and the blessed Virgin Mary, without the authority of the Roman see.

In the body of the work it will only be expedient to notice the first and cautious omission of the article *Indices et syllabi omnes* &c.; and the continued presence of *Poza*, and his works, in defiance of the authority of the Spanish Index.

The next Roman Index was published under the auspices of Pius VI. in 1786. I call

* Which, however, was the fact, if Irenæus, Eusebius, and Epiphanius, are to be trusted. See their testimonies brought together, in PEARSONII *de Serie & Successione &c. inter Opera Posthuma*, Diss. 1, cap. vi § i, ii.

it the next, because the Secretary of the Index, **FR. HYAC. MARIA BONFILIUS**, in his preface, refers to the former as the last. This is the only thing new, excepting, as he details, some trifling improvement in the arrangement of the names. It has an appendix reaching to 1796. I should have said that the former, as well as this, Index, is adorned with a frontispiece, representing the burning of the magical books of the Ephesians—an obvious coincidence truly!* Possibly, however, as much might be discovered in another part of what is equally esteemed scripture by the Romanist, 1 Macc.

* It may not be improper to mention, although not a Papal or Romanistic production, an account of the Prohibitions of books in Sweden, as contained in what purports to be an Academical Exercise—**D. D. HISTORIA LIBRORUM PROHIBITORUM in Suecia. Cujus specimen primum, consensu Ampl. Senat. Philos. Upsal. publicæ disputationi submitunt Samuel J. Alnander, Philos. Magister et Docens, et Petrus Kendahl, Stipend. Reg. Ostrogothi, in Auditorio Carolino D. viii. Junii. Anni MDCCLXIII. H. P. M. S. Upsaliæ. 4to.** This tract recognizes three sources of the power of prohibiting books—the Royal Senate, mentioned in the title-page; the Divines of Upsal; and the royal authority by Edict. A few works of the sixteenth century are just noted, as having been condemned: those which are particularly described are of the following century, and are, in number, thirty. Some are upon political subjects only.

There is another more legitimate object of our research: but one which would hardly be claimed by any party, although it proceeded from the capital of the then German empire. **CATALOGUS Librorum a**

i. 56—58. “ And when they had rent in pieces the books of the law, which they found, they burnt them with fire. And wheresoever was found with any the book of the testament, or if any consented to the law, the king’s commandment was, that they should put him to death. Thus did they by their authority unto the Israelites every month, to as many as were found in the cities.”

Our chronology brings us to the last effort of Spain, *INDICE ULTIMO*. It professes only to be an *Abridgment*, and appeared in 1790, in quarto. *LLORENTE*, concerning this Index writes, that *D. Agustin Rubin de Cevallos* charged *D. J. Castellot*, a secular priest, to prepare a new Index, which was executed and published without the consent, and even in spite of the opposition of the supreme council. His predecessor had assented to the proposal that no books

Commissione Cæs. Reg. Aulica Prohibitorum. Editio nova. Cum Privilegio. S. C. R. Apost. Majestatis. Wien (Vienna) 1774. 12mo. It must have had a predecessor, about which it is quite unimportant to inquire. From whatever particular author or authority it proceeded, it stands upon its own naked merits; for it has nothing whatever introductory. One peculiarity is, its frequent denunciation of English books, Plays and Novels in particular. Of Melancthon only two works are condemned.

should be included but those found in the Index of Benedict XIV. which comprehended only absolute, not suspected, heretics. He died, and his successor followed his own counsel, or rather submitted to that of a weak chaplain. This Index, continues the historian, is now in force: but particular prohibitions have been decreed since.* The work itself is entitled: *INDICE ULTIMO de los Libros prohibidos y mandados expurgar: Para todos los Reynos y Señorios del Catolico Rey de las Españas, el Señor Dom CARLOS IV. Contiene en resumen todos los Libros puestos en el Indice Expurgatorio del año 1747, y en los Edictos posteriores, asta fin de Diciembre de 1789. Formado y arreglado con toda claridad y diligencia, por mandado del Excm. Sr. D. AGUSTIN RUBIN DE CEVALLOS, Inquisidor General, y Señores del Supremo Consejo de la Santa General Inquisicion: impreso de su orden, con arreglo al Exemplar visto y aprobado por dicho Supremo Consejo. En Madrid: En la Imprenta de Don Antonio de Sancha. Año de MDCXC.* It has the prefatory matter of the

* Ubi supra, pp. 481, 2.

three preceding editions. The only matter of that kind which is peculiar is, the Edict of the Editor, beginning at p. 12. After a due amplification concerning human malice and pestilent novelties, and stating the fact, that condemned works had been published in the country under plea of ignorance that they were so, and that the last Index had become rare, the Inquisitor professes his determination, with the advice of the council, to publish an Abridgment, or alphabetic Compendium, which should comprehend, not only the contents of the Index of 1747, but likewise all the works which had been prohibited, or sentenced to expurgation in fore-cited Edicts to Dec. 13, 1789. This would close the door to the excesses of printers and booksellers, as well as private persons, and prevent the evils consequent upon the introduction of such pernicious commodities into the kingdom. The rest is official. Date, Madrid, Dec. 26, 1789. For the credit of this Index, and the nation to which it belongs, *Regla V.* deserves to be particularly noticed, as a relaxation of former intolerance with respect to vernacular translations of the

Scriptures. After much reflexion, the Inquisitor and his assistants profess themselves so sensible of the benefit to be derived to the faithful from the perusal of the Sacred Text, that, referring to the declaration to the same purpose by Benedict XIV., to be found at page 112 of the present work, they likewise permit Versions of the Bible in the vulgar tongue, with the same qualifications as there specified.*

* The reader shall have the whole of it in the original. *Habiéndose meditado y reflexionado mucho el contenido de la Regla V. del Indice Expurgatorio antiguo, por la que con justisimas causas que ocurrían al tiempo de su formacion, se prohibió la impresion y lectura de las Versiones á Lengua vulgar de los Libros Sagrados, con mas extension que la que comprende la Regla IV. del Indice del Concilio (cuyas causas han cesado ya por la variedad de los tiempos), y considerando por otra parte la utilidad que puede seguirse á los Fieles de la instruccion que ofrecen muchas Obras y Versiones del Texto Sagrado, que asta ahora se han mirado como comprehendidas en dicha Regla V: se declara deberse entender esta reducida á los terminos precisos de la IV. del Indice del Concilio, con la declaracion que dió á ella la Sagrada Congregacion en 13 de Junio de 1757, aprobada por la Santidad de Benedicto XIV. de feliz recordacion, y practicamente autorizada por N. S. P. Pio VI. en el elogio y recomendacion que hace en Breve de 17 de Marzo de 1778 de la Traduccion hecha en Lengua Toscana por el Sabio Autor Antonio Martini. Y en esta conformidad, se permiten las Versiones de la Biblia en Lengua vulgar, con tal que sean aprobadas por la Silla Apostolica, ó dadas á luz por Autores Catolicos con Anotaciones de los Santos Padres de la Iglesia, ó Doctores Catolicos, que remuevan todo peligro de mala inteligencia: pero sin que entienda levantada dicha prohibicion respecto de aquellas Traducciones en que falten las sobredichas circunstancias.*

There are two Appendixes. This work is of more use for reference than all the former, as having rejected the division into three classes, and observed the order of a single alphabet.

The Roman Index of 1806 has no variation from the last, in 1786, except the addition in the title—*et sub P^{IO} SEPTIMO ad annum usque MDCCCVI. continuatus.* The very preface of the Secretary is precisely the same. The Index itself *appears* to be the same: few persons are qualified to speak more positively; nor indeed is it necessary. As this is the last Index which I have the opportunity of inspecting (how many, if any, more than one, that of 1819, have been published since, I know not), it may not be improper, nor without some inferences of importance, to notice some of the authors and works, which still continue to be proscribed by the bishop and church of Rome. These, with the accompanying documents, which are carefully repeated, will discover, not merely the old and obsolete, but the present and existing, principles, spirit and conduct of a power, which some permit themselves to believe is altered and improved. The same Rules,

with an addition of more intolerant rigour, are in force now, as existed in the comparatively barbarous age of the Council of Trent. The articles which meet us in the most modern Catalogues of Rome, to name but a few, are—
 BACON, *Franciscus*; BEVEREGIUS, *Gulielmus*; BINGHAM, *Josephus*; BURNET, *Gilbert*; CAVE; CLAMENGIIS (*de*); DUPIN; ESPENCÆUS;* FRANCUS, *Daniel*; GUICCIARDINI; LIMBORCH; LOCKE; MAIMBOURG; MILTON; PROVINCIALI (*le*); ROBERTSON, *Charles V.*; *Salignac* FENELON; SCAPULA; *Storia della decadenza, &c.* (*Gibbon*†); THUANUS; WALTON *Brianus*. BIBLIA *Sacra Polyglotta*. To these we must add all the Reformers of this and other countries; and perhaps the greater part of the good and wise of every age and country. It is not therefore the extent of the truth, to say, that a *good* library might be formed from the books condemned by the papal Indexes—

* What brought him here is evident. He had not acquired the ingenuity of regarding the *Taxa Canc. & Pæn.* as "*Fees of Office.*" See his Commentary on the Epistle to Titus, i. 7, Digressio 2 da, Par. 1568, pp. 67, 8. The passage is given in *Taxatio Papalis*, p. 50.

† I insert this name rather as a curiosity. Neither the impiety nor the impure profligacy of the writer would offend the Roman censors, were there nothing in the work more nearly touching them.

they would furnish an almost *perfect* one—perfect indeed for all the purposes of absolute and abundant utility; although such works would be wanting as the Complutensian Polyglott; some other Biblical works; editions, particularly the Benedictine, of the Fathers; histories and accounts of modern Roman affairs—collections of Bulls, Councils, &c. &c. Still, however, a perfect library might be furnished from the volumes which Rome has prohibited.—Some of the reflexions which force themselves upon the mind, and demand to be heard, must be deferred for a moment.

Nothing now remains of a historical character than just to notice a few of the original Decrees, in the possession of the writer, as they were separately published, on one side of a single sheet generally, sometimes on more. The first is of the date of Aug. 4, 1681, with a Cardinal's seal, condemning the *Mystica Ciudad* &c. of *Sor Maria de Agreda* &c., which, strangely enough, Hannot, in his Index, denies to have been condemned. We need a Jesuit here. The next is in Spanish and Dutch, on two leaves printed on both sides, issued by the

Inquisition of Toledo, Nov. 14, 1695, against several volumes of the *Acta Sanctorum*, printed at Antwerp. Two others are of the years 1815 and 1817: the first of the Congregation of the Inquisition, the other of that of the Index. The books condemned by them are neither of notoriety nor importance.

At the close of this historical and critical detail of the condemning Indexes of Rome, it is no unnatural reference to advert to the close of the Council, to which the greater part of the Indexes owe their origin. In the concluding acclamations, and the last, a CARDINAL (the Cardinal of Lorraine), exclaims,

Anathema cunctis hæreticis.

RESPONSIO PATRUM.

Anathema, Anathema.

The curses of Rome are better than her blessings.

It may serve, as contrasts often very effectually do, to illustrate the subject of the present discussion, if we direct our view, for a moment, to what Romanism approves and recommends, as well as what she condemns, in the republic of letters. All the performances

of her strictly obedient sons are, of course, objects of her favour. But, as something more distinct and tangible, I would here point the attention of the reader particularly to the *Catalogue* of books published by the accredited "Catholic Printers and Publishers," as they are called, KEATING and BROWN, Duke-street, London, in the annual publication, the "Laity's Directory," by authority of the Vicars Apostolic in England. There, among several, both harmless and useful in their way, and which are therefore often used as decoys in the first instance, he will meet with a large collection, of different forms, distinguished by such anile folly and superstition, such low malevolence, such self-destructive and atrocious falsehoods, and such general perversion of religious truth, that, however revolting the necessity, it is impossible to resist the conviction, that such things were not, and are not, believed or in sincerity approved, either by those who wrote them, or by those who now are thus obliged to sanction them. In justification of these charges, of the seriousness of which I am fully aware, I select the following—Bp. CHAL-

LONER'S *Garden of the Soul ; Devotion and office of the Sacred Heart of our Lord Jesus Christ, &c.* ;* *Primer, or Office of the blessed Virgin ; Luther's Conference with the Devil*, and another to the same purpose ; and CHALLONER'S *Roman Catholic's Reasons why he cannot conform, &c.* The spiritual slavery to which the learned, and particularly the pious, part of the Latin community are subject, and of which the production and circulation of such works is a most humiliating evidence, calls for the deep commiseration of every Christian heart. But they are harnessed to the car of their Idolatry ; †

* The Rev. Blanco White's extracts from this disgraceful work, in his *Practical and Internal Evidence against (Roman) Catholicism*, have rendered the character of the book notorious.

† How can Rome expect that Protestants and others should withdraw the charge of Idolatry, when, to omit all other and more antient evidences, divine worship (if *direct* prayer for *spiritual* blessings be such), is so expressly appointed to be paid to the Virgin Mary, in a book written by a late Vicar Apostolic of Rome in this country, R. Challoner, D.D. and printed by what are called the "Catholic booksellers," Keating and Brown, so late as 1816, and largely dispersed by authorized bodies at the present time ? See pp. 296—8, of that edition.

" A HYMN TO THE BLESSED VIRGIN.

Ave Maris Stella.

Hail thou resplendent star, &c.

Negotiate our peace,

And cancel Eva's wrong.

Loosen the sinner's bands,

All evils drive away ;

and knowing or unknowing, willing or unwilling, with or against conscience, while they continue true and faithful to their service, they must proceed and draw. Do the sons of Romanism in this country consider what they owe to a Protestant Government, which shelters them

Bring light unto the blind,
 And for all graces pray.
 Exert the mother's care,
 And us thy children own, &c.
 Our lusts and passions quell,
 And make us mild and chaste.
 Preserve our lives unstain'd,
 And guard us in our way; &c."

The celebrated *Stabat Mater* contains lines equally idolatrous. But I stop at the 8th and 9th of the lines quoted above, to state what is the original—*Monstra te esse matrem*—evidently, by the force of the words and the context, meaning, exert thy maternal authority. And in Queen Mary's *Primer*, of 1555, printed by J. Waylande, now before me, Signature B (6th) verso, it is honestly translated, "Shewe thyself to be a mother"—it follows—"So that he accepte our petition." It will not be thought that time has improved the honesty. But enough remains; and I simply add the Prayer, which begins, in the "Garden" &c. "THE LITANY OF OUR LADY OF LORETTO. *Anthem.* We fly to thy patronage, O holy Mother of God, despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin."

What are we now to say to the frequent and confident declaration of the Romanists, in apology for their worship of the Virgin—*we ONLY pray to her to pray for us?* It is only necessary further to observe, in order to preclude objection, that the Hymn given above in part, occurs, in the original, in the ROMAN BREVIARY (that, for instance, which I am now consulting, Antwerp, 1619, 4to.), as often as eight times, beginning at the *Proprium Sanctorum*, in Festo Conceptionis, Dec. 8.

from the tyranny, and moderates the absurdities in much of the ceremonial, of their own religion ?

A regular and chronological examination, likewise, of the Roman—*Breviaries, Missals, Manuals, Horæ, &c.*, particularly those of our own country, or, which amounts to nearly the same, of *Salisbury*, would be a present of essential value, both as, in that respect, abundantly justifying our reformation, and as elucidating the history and contents of our national liturgy;* which, however, is no more liable to exception for retaining what is good, and either is, or may be presumed to be, antient and original, than our canonical Scriptures, for having in like manner disengaged themselves from the less censurable mass of human addition under which they were in part smothered, to appear in their pure and native divinity.

From the foregoing details many reflexions of importance arise. Perhaps none is more obtrusive than the difficulty, in which the authors and defenders of the Indexes found them-

* Fox has in some degree done this, in his *Acts, &c.*: but not with sufficient precision. He has given large extracts from Queen Mary's *Primer*, at the beginning of her reign.

selves, to escape the imputation of censuring and correcting the writings of those, who are eminently and usually called, the *Fathers*. The church of Rome, founding her own authority principally upon the supposed infallibility and what must afford even a plausible foundation for it, consent, of these writers, both among themselves and with those who claim them, as to points of faith at least; and some material disagreements being extant between their views of such doctrines, and those of their presumed successors, in some parts of their works,—disagreements, either unknown or disregarded, when no enemy, of will and power enough to display them to the world, or be attended to, appeared,—it became a matter of great importance and delicacy, now that such an enemy was in the field, to deprive him of the formidable arms which such a circumstance evidently put into his hands. And truly, it must be allowed, they did not forget the serpent; for, when direct denial of plain fact would not pass as formerly, the objectionable passages, which their enemy had taken care to make conspicuous in Indexes, in these Indexes,

of another description, they took equal care to select, as the especial and exclusive object of their attack—not only as being the identical propositions most annoying to them, but, more particularly, as giving them the opportunity, which they most desired, of destroying *them*, without appearing to offer any violence to the *Father*, in whose text they were found, and from whose text they were transferred. Thus, in some measure, they saved *appearances*, but nothing more: the fallacy was palpable. They had indeed done the same thing with the Scriptures themselves.* Even one who should be

* I will extract a specimen of this kind of criticism from the only Expurgatory Index of Rome, Brasichellen's; (but it exactly copies from that of Spain, in 1584) on the *Biblia Rob. Stephani*, in the Index. And I give it entire.

Ex Indice horum Bibliorum, in libros Veteris & Novi Testamenti, deleantur subjectæ propositiones, tanquam suspectæ.

Civitas abducta a fiducia in Deum comburenda, & cives occidendi.

Credendo in Christum remittuntur peccata.

Credens Christo non morietur in æternum.

Dierum delectus nullus apud fideles.

Dives vix cognoscit Evangelium.

Fide accipitur Spiritus sanctus.

Fide purificantur corda.

De Judæis sunt fere omnia, quæ in Evangeliiis, & Epistolis, scripta leguntur.

Imagines prohibet Deus fieri ut adoremus, & coram eis incurvemur.

Propter justitiam cordis nihil tribuit Deus.

Justitia in nobis nulla.

considered as their own, J. B. POZA, a genuine Jesuit, has, in his Apology, directly accused them of the fact, and proved it too; although his charge only refers to the one Roman Expurgatory Index.* It was indeed retaliation, but that does not alter the truth. FRANCUS, as might be expected, has more fully substantiated the charge.† But indeed, where the Correctors were allowed by a rule of Pope Clemens VIII.,

Justificamur fide in Christum.

Justitia nostra Christus.

Justitia ex operibus nulla.

Justus coram Deo nemo.

In requiem ingressuri credentes.

Non propter opera liberati sumus.

Resipiscere omnes desiderat Deus.

Resipiscentia donum Dei.

Resipiscentia Israelis.

Verbum Dei solum faciendum.

Uxorem habeat unusquisque.

It is surprising the first sentence was not allowed to pass. The reasons for blotting, in the rest, are pretty plain. The offence of *resipiscentia* is its substitution for *pœnitentia*, with its modern and spurious meaning. *Mornay*, in his edition of the Spanish Index, 1601, has prefixed a short specimen of the same kind of dealing with the Indexes of the *Fathers*; in which it will be observed, that the doctrines which are the chief objects of antipathy are those which express the peculiarly Protestant one of Justification by Faith alone—*articulus*, said Luther, *stantis vel cadentis ecclesie*.

* Apol. foll. 31—33.

† *De Indicibus* &c. pp. 213—7. Add JAMES'S *Corruption*, &c. throughout.

as they plainly were, to suppose a *fraus hæreticorum*, wherever they chose, and that would be wherever any thing offensive occurred, and make an amendment accordingly; for which plausible reasons might easily be fabricated (to say nothing of all the other rules, which were mainly directed to put the press entirely in the power of the correctors)—how, if we may calculate upon human nature, and as it appears in the sons of Romanism, can it be imagined, that such facilities would not be improved? But the Jesuit, GRETSER, is a little more honest on this subject than most of his brethren; and by apologizing for the fact, in the celebrated case of Bertram's book, admits it. His argument is worth something. "Although," says he, "Bertram be prohibited, I deny that a Father is prohibited. For he is called a Father of the church who feeds and nourishes it with salutary doctrine, who being placed over the family of the Lord, gives it its *portion of corn in due season*. If therefore, instead of the food of salutary doctrine, and the portion of corn, he offer and distribute cockle and tares, and the burs and briars of perverse doctrines, so far he

is not a father, but a step-father, not a doctor, but a seductor.”* If such logic had always been allowed and acted upon, Papal Rome would not now be standing. But only observe: the church is governed by the fathers; and whether they are fathers or not, and how far so, is to be determined by the church—nay, according to this argument, by the private judgement of individuals. But this writer, a little before, has represented Catholic authors so modest as to submit to the church, or the pope; and “who therefore,” he asks triumphantly, “is so stupid, as not to see, that the church, or sovereign pontiff, while he reviews the lucubrations of his sons, and, where need is, corrects them, performs a service grateful to the authors, and a work useful to posterity?”† In one respect, therefore, these good men are fathers, in another they are sons,

* Dum prohibetur Bertramus, nego prohiberi patrem: Nam ecclesie pater ille dicitur qui ecclesiam salutaris doctrina alit et pascit—Jam ergo si pro salutiferæ doctrinæ pabulo—offerat et admetiatur lolium—eatenus non pater sed vitricus; non doctor sed seductor: &c. *De Jure* &c. p. 328.

† Id. *ibid.* pp. 320, 1.

at the will, and for the accommodation, of those who pretend to be their descendants and servants. Francus has a whole chapter, the viiith, on what he entitles—*Two Specimens of Papistic Cunning—Versutiæ Papisticæ*—the one is, the ingenuity of correcting the fathers through Indexes, the other, the prohibition of immoral books, which, where done, was evidently meant for a blind, lest the reader should be tempted to imagine, that the Roman church looked to nothing but her own interest. It certainly was necessary that his mind should be diverted from such a suspicion, since none could be more natural. But, reverting to the pliability of the fathers in the plastic hands of their professed friends, I cannot omit the observation, that the power, or privilege, of making any thing out of any thing, as respects what ought to be more inflexible, the meaning and authority of Councils, was never so outrageously exercised as in the Evidence given by Irish Roman catholic archbishops and bishops, and others, before the houses of Parliament in the year 1825, and which is so luminously exposed in the DIGEST

OF THAT EVIDENCE, by the Revv. W. Phelan and M. O'Sullivan.* It there appears, that the rulers of the Roman church have in such a sense the power of binding and loosing, that just what passages, and for what time, the laws of their religion shall do the one or the other, is exactly and entirely dependant upon their supreme pleasure.

On the whole, and to approach more general inferences—when it is considered, that heresy, or any deviation whatever from the

* “A work which every man desirous of forming an impartial and conscientious opinion upon the subject of Catholicism as connected with England and Ireland, should make familiar to his mind.” *Blanco White's Letter to C. Butler, Esq.* p. 20. This author needs not my praise. There is another work, published in 1825, with the title, *The Evidence taken before the Select Committees of the Houses of Lords and Commons appointed in the Sessions of 1824 and 1825, to inquire into the State of Ireland*, than which a more dishonest one has not lately issued from the press. Who would not, at the first reading of the title, conclude, that the *whole* evidence were given? If the moderate bulk of the volume corrected that misapprehension, he would at least assure himself, that a *selection* was made from both sides of the great question. What must be his surprise, and something more, when, on consulting the volume itself, he finds, that it contains only *part* of the evidence; that there is nothing like impartial selection; but that **ALL IS ON ONE SIDE**. No wonder that such a book should make conversions of a certain sort of protestants. The later advertisements have prudently altered the title to *Evidence &c.* and, after the word *Commons*, added, *by the Irish Catholic Bishops, Mr. O'Connell and other Witnesses*. But the original imposition remains in the volume itself.

church of Rome, is the main object, against which the Indexes are directed, and that such heresy or deviation is regarded by that church as no less than spiritual treason, we shall at once perceive the intimate connexion of the subject of our examination with the dominion and tyranny of the papal power. When again, we consider, that the particular subjects of the prohibitions in the Indexes form the principal materials of confession, and that one of them, the Neapolitan, included in a work expressly upon that subject, is given for the professed purpose of assisting the confessor in his inquiries, we shall become equally sensible, into how close contact every son and daughter of the papacy comes with his or her spiritual superiors, and how hopeless must be every purpose of concealment.* And when we still further consider, that these documents, discovering so openly the spirit and principles of Romanism, are not an old and dead letter, but at this moment in full life and vigour, that they

* "I have seen," says Sir Edwin Sandys, "in their printed instructions for Confession, the having or reading of books forbidden, set in rank amongst the sins against the first commandment." *Europæ Speculum, or a View, &c.* p. 131. Hagæ Comitum, 1629.

do not lie dormant in antiquated and neglected volumes, but, after being renewed from time to time, have been more than once republished in this very age, with no abatement of their barbarous intolerance ; we may with fairness infer, that there is no radical and real improvement in a system, which cannot change, and therefore can never reform. All the enmity, therefore, to evangelic truth, all the selfishness, dishonesty and injustice, all the real illiberality and bigotry, all the arrogance and spirit of domination, of which these Indexes are standing and imperishable monuments, are by her own deliberate act fixed upon the present character and pretensions of the Roman usurpation. It does not indeed appear that death was denounced as the penalty of the simple possession, or reading, of the prohibited books ; but, in the ulterior proceedings of the court from which most of the prohibitions emanated, this either led to, or constituted, the proof which subjected to death—the most cruel death. We cannot wonder then, with all these circumstances in view, that the Indexes should formerly have been, and should still be, as in their

nature they are, powerful instruments either of obstructing or of destroying religious truth; and, accordingly, a very competent witness, the chaplain of that Philip, who was consort to our queen Mary I., of sanguinary memory, has declared his opinion, that to this, with other causes, was to be ascribed the purification of Spain from heretics.* It was not the prohibition, but the deaths produced by it, to which this effect is to be assigned. The inquisition carried on the work for which it had itself made the preparations; and perpetrated those national and legalized murders, which in the shortest and accidentally selected portions of their endless details, as conveyed even by the perpetrators, inspire minds not eminently sensitive with a horror and indignation against the infernal agents, which nothing but an intense act of faith and resignation can allay. Let

* ALFONSO A CASTRO, in his work, *De justa hæreticorum punitioe*, first published in 1547. the date of his Dedication to Charles V. writes, In Hispania multos hæreticorum libros speciatim nominatos prohibuerunt inquisitores hæreticorum, qui diligentem circa hanc rem adhibent inquisitionem, et mea opera aliquando usi sunt ad perscrutandas universitatis Salmanticensis publicas bibliothecas. Et ob hanc causam inter alias, tam repurgata persistit ab hæreticis Hispania. p. 228, verso. Ed. Venetiis, 1549.

any one, for instance, read—not the large and particular accounts of the martyrdoms in England, but—that which Dr. M. GEDDES, in his valuable collection of *Miscellaneous Tracts*, has given of an *Act of Faith* in Lisbon, in the year 1682, of which he was himself a witness, when, no doubt, as in Spain, the inquisition took care that nothing performed within its walls should transpire, and the gag was employed to prevent any address between them and the act of execution, and contemplate simply the visible exhibition, when the *dogs' beards are to be made*, by thrusting flaming furzes into their faces, which is always accompanied by loud acclamations of joy; when, by contrivance, the victims are placed so high above the flames, that they are really roasted, not burnt, to death; and the intervening cry, *Misericordia por amor de Dios*, beheld, as the author repeats in this instance, with such transports of joy and satisfaction* as are shewn on no other occasion, by a people who are yet accustomed tenderly to

* With surprise and horror I have just met with a confirmation of this fiendish practice, as it may be called, in the *History of the Crusades against the Albigenses*, &c. translated from SISMONDE DE SISMONDI'S *General History of the French*, where, p. 77, the Pilgrims collected their

lament other executions, and he will involuntarily strive to relieve his sickening soul with the scriptural exclamation, which the relator has used as his motto, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" *The Spanish Protestant Martyrology* of the same writer, which follows, and which the ecclesiastic historian Mosheim has thought of so much value as to translate into his own classic Latin, may be consulted as a specimen of the same character and to the same effect.* And no one

prisoners, heretics, "and burned them alive with the utmost joy:" again, p. 78, "the pilgrims seizing nearly sixty heretics burned them with infinite joy:" and p. 106, "seven heretics," says the Monk of Citeaux, "were seized by our pilgrims and burned with unspeakable joy." All this written with approbation and exultation by the agents themselves!

* While I am writing this I read from the *Etoile* an account of a presumed heretic executed, by the sentence of laymen, at *Valencia*, July 31, with several of the forms of the infamous *Auto da Fe*. *Courier*, Sept. 2, 1826.

"(From the *Etoile*, dated Thursday.) PARIS, Aug. 29.—A deplorable event took place at *Valencia*, on the 31st of July, without the slightest knowledge on the part of the Spanish Government. A man, who had been convicted of heresy, was executed in that city with several of the forms of the ancient *Auto da Fe*. It is, however, important to observe, that the Ecclesiastical Judges in this affair made no declaration of the heresy until after numerous attempts, by conference, to bring back to the Unity of the Faith, which is part of the law of Spain, the unhappy man, accused of preaching novel doctrines. It was a tribunal of Laymen, who, applying the laws against heresy,

who considers the natural consequence of *such days*, and of their *not being shortened*, will wonder, that the fire of evangelic truth, according

pronounced sentence of death. It is a grievous matter that such spectacles should be now exhibited in Spain, after so long a time has elapsed without an instance of similar severity. We think, as do all men who are penetrated with the genuine spirit of Christianity, that a religion of love, and of light, ought to reign by conviction, and not by terror. We lately cited the authority of the oracles of religion in the first ages of the Church, the following are the opinions of the age of Louis XIV.—an age which is so often represented as one of intolerance and persecution. ‘ Fear (says FLEURY, in his *Institution au droit Ecclesiastique*, in speaking of the Inquisition) is better adapted to form hypocrites than genuine christians. Always to interpret all the penal laws according to the letter, is to render religion odious, and may lead us to the perpetration of great wickedness under a pretence of justice. We esteem, in France, as one of the principal points of our liberty, our not having received those new laws, and those new tribunals, which are so little conformable with the ancient spirit of the church.’ ”

I transcribe likewise the following articles from the *St. James's Chronicle*, of Sept. 7—9, 1826. “ Popery proceeds in Spain, with a firm step, to recover all her antient terrible authority. At Valencia, where a schoolmaster was lately hanged for heresy, a Jew has been since burned for Judaism, *redeunt Saturnia regna*. The golden age of the Inquisition is rapidly returning.”—“ Extract of a private letter, received at Paris from Madrid :—‘ The human sacrifices which Rome abolished, in her Treaty with Carthagena, have been revived at Valencia. The secret prisons of the Apostoliques are filled with heretics, consisting of witches and magicians, accused of being connected with the devil. In short, the priestcraft have the satisfaction to light up again the funeral pile. To the present time they were contented with forcing the Jews to frequent their churches, and to assist in their catholic ceremonies, which was in itself an absurdity, they being strangers to that religion ; and now in this enlightened age they have condemned some of them to be burnt to death. For a long time past they have been informed at Madrid, that an Auto da Fe would soon

to the metaphor of its enemies, was instantly and perfectly quenched in Spain and other countries.* The historian, in his preface, has referred to two Spanish authorities for proof of this fact. The first is the *Historia Pontifical*; and although he does not mention the author, it is doubtless GONÇALO DE ILLESCAS, the first edition of whose work is prohibited in the Spanish Indexes of 1570 and 1583, but it was afterwards purified and allowed. What edition the Dr. used does not appear. But his testimony, as adduced, is decisive, that the number and

take place. The brotherhood of "St. Hermandad" took the road to Valencia, followed by numbers of associates, to sacrifice the unfortunate Hebrew. All the thieves and assassins surrounded the pile, carrying the banners of the Inquisition and St. Dominic, preceded by monks, singing the psalms of David. Between them was placed their unfortunate victim, who was clad in a round frock, upon which were painted various devils, having on his head a pasteboard cap, decorated with flames of fire. He was escorted by two Dominican friars, who complimented him upon his being about to be burned for the salvation of his soul; and, previously to his ascending the faggots, they embraced him. The wretched man having been gagged and tied down, the torch was applied, and the torturers surrounded the pile, singing hymns to drown his cries.' " The same account appears in the Gentleman's Magazine for Sept. 1826, p. 263.

* On what subject might not unity be obtained by such means? Those who are not intimidated to compliance, are put out of the way, and their dissent annihilated. *Ubi solitudinem faciunt pacem appellant—(vel unitatem?) Tac. Agric. xxx.*

quality of the converts from Romanism were so considerable, that had the remedy been delayed but a few months, all Spain had been in a flame. The other writer is PARAMO, who, in his History of the Inquisition,* and in the place, which should have been pointed out, Lib. ii. Tit. 3, cap. 5, writes, that, but for the efforts of the holy Tribunal, a great conflagration had been excited in Spain; and, after relating several of its executions, particularly that of Charles V.'s chaplain, with occasional admissions of the extended and rapid progress of heresy and heretics, he concludes—and let this nation think of it, when she comes to her name—*His omni-*

* The title is—*De Origine et Progressu Officii Sanctæ Inquisitionis, ejusque dignitate et utilitate, De Romani Pontificis potestate et delegata Inquisitionum: Edicto Fidei, et ordine judiciario Sancti Officii, quæstiones decem. Libri Tres. Autore Ludovico a PARAMO Beroxensi Archidiacono et Canonico Legionensi, Regni Siciliæ Inquisitore. Matriti, ex Typographia Regia, MDCXCIX. Fol.* One of the ornaments of the title-page is a ferocious female brandishing a sword. The volume before me is curious as having the certificate of its having been amended conformably to the Index of 1632, signed by a name full of involutions. Only one place is altered, p. 388, in a Bull of Paul III. *sacramentis ab ecclesia institutis, to sacramentis a Christo institutis.* A future Index thought it would be smaller, and more prudent, alteration, to change *ab* for *in*. I suspect the error was the Infallible's, if indeed *he* thought it an error. Peignot says, that the work of Paramo was quietly, *sans eclat*, suppressed by the holy office. It had reason to be ashamed, and afraid too, of its progeny. *Livres condamnés &c.* Tome ii. p. 25.

bus fit, ut fides Catholica pura, inviolataque jam pridem apud nos custodiatur: quod si pari diligentia, autoritate, et potestate in cæteris Christianorum regnis, provinciisque factum esset, longe alia profecto nunc esset Christianæ reipublicæ facies, quam quæ hodie in Germania, Gallia, Anglia, Hibernia, Scotia, et aliis nationibus fædissima cernitur; &c. Different indeed would have been the face of poor England, if the diabolic Philip had not been mercifully removed from this country to do the work of his father in his own.

It is scarcely possible for the mind, which contemplates with interest either the general prosperity of nations or the establishment of pure Christianity, not to propose to itself the question, how far a religious system, with such inclinations, with such resources, and so little restrained by any principles in the use of them, as is that of the church of Rome, can with prudence or justice be entrusted with any power whatever to injure, by any community not professing the same creed and admitting its authority, or adverse to both, as, by its very name, every Protestant state must be. Little

sagacity is required to discover, that in exact proportion as it confers or increases that power, in the same it injures, if it does not destroy, but in all cases tends to destroy, its own constitution. It certainly is not pretended, that individual religion must be extinguished, even by the absolute triumph of Romanism and its wildest riot in blood : but this will never justify a protestant government in exposing its subjects and the general christianity to such a trial and hazard. The secure and peaceable profession of the reformed faith is the object which it should most anxiously endeavour to maintain ; and if any secular temptation prevail with it to surrender this object, the uncorrupt portion of the nation, in accordance with truth itself, and therefore with awful authority, will pronounce it guilty. When will a protestant legislature open its eyes to the serpent, which it is continuing to cherish at Stonyhurst, which in foreign countries *scotched, not killed*, is discovering its unconquerable vitality in this, and will soon discover its venom, in the apostasy of those, whom its artifices have beguiled, its wealth bribed, or its power overawed ?

Nothing but power reveals what the Papacy really is: it can assume, it is its interest and practice to assume, every disguise—the appearance even of the character most opposite to itself—while impotent. But let the season of prosperity breathe upon it, and the dead lion will become a living and furious one. A great portion of its destructive strength lies, and has always lain, in what prophecy has emphatically denominated its DECEIVABLENESS OF UNRIGHTEOUSNESS. The great Sorceress sits upon her seven hills, dealing out her drugs and potions to the infatuated nations and sovereigns of the earth. Assisted by the wisdom of her superior teacher, she mixes the ingredients of her cup with exact accommodation to the inclinations and tastes of those whom she would seduce, intimidate, or ruin; and the records of history mournfully proclaim her extensive—her almost universal—success. We mistake if we imagine, that all this has past by: *that* very opinion revives its existence. There is reason to question, whether the poison has not already entered the veins of some who fancy themselves most free.

In logic, and logic is necessary in the determination of the merits of every cause, nothing is more deceptive than generalities. It is almost a proverb, *Dolus latet in generalibus*.* General propositions constitute the materials and tools of Metaphysics. Some adoption of this mode of conceiving and expressing our ideas is almost unavoidable: and if it be done with judgement and honesty it is highly serviceable, particularly in œconomizing time. But these are edged weapons, and most unsafe in the hands of either the injudicious or the designing. The reason is obvious. Every general proposition contains in itself a number, greater or less, but generally large, of particular propositions. If these latter deviate in quantity or kind from what ought to be comprehended in the former, a fallacy ensues; and the argument or inference founded upon any combination of the general propositions, or indeed terms which imply propositions, is vitious and false. But this is not perceived without more labour or discrimination than many can, or will, employ.

* Or, as it is sometimes given, *Dolosus versatur in generalibus*.

Hence the advantage to an artful disputant in the use of general expressions, and in proportion as the conclusion which he intends is opposed to truth or probability. And hence the reason, why the advocates of Roman delusion discover so much partiality for general terms and general reasoning. What is their employment of the general terms, *Tradition, Sacrament, Penance, Church*, and numberless others, but instances of this kind of sophistry?* How much of the execution effected by their dialectics in the use of the last term, *church*, is to be ascribed to the vague and overwhelming notion of the constitution, the obligation, the advantage, or the danger and ruin, included in, or connected with, it ; and which vary essentially from the particulars contained in the scriptural use of the term ! A distinct distribution of the term into the particulars which compose it, and a deliberate contemplation of the latter, would at once dissipate the delusion, and shew, either

* A curious confirmation of this artifice is preserved by FULLER in his catalogue of about 100 words which Gardiner was anxious, in the New Translation of the Bible, should remain untranslated. *Church Hist.* under the year 1540, where he writes, "Transcribed with my own hand out of the Records of Canterbury."

that the disputants, where the subject is disputed, are thinking and talking about different things, or that the sophister is building without rule or line. By favour, however, of the indolence or incapacity of the world in general, his sophistry very frequently succeeds, and is received as incontrovertible truth. A directly contrary method is sometimes adopted, and with the same delusive effect : it is, when some striking feature of a subject is seized, enlarged, shaped, and coloured, in such a way as to secure a certain conclusion, although that conclusion may be, and often is, at direct variance with the main merits of the question. I might add, in conjunction with these, the power, through the interminable extent of the fields of controversy, of protracting it to any intended length ; and, with this advantage, similar to that of a suit in chancery, of concealing a defeat for any period which may be desirable. Nor must we allow ourselves to pass over another potent engine of deception—suppression. It is hardly conceivable, how much of the effect of absolute falsehood is often produced by simply not telling *the whole truth*.

By artifices such as these, but more especially by the one first described, as a leading one, have the votaries of Rome at all times contrived to cast a mantle of plausibility over their character, their acts, and their claims; and in more instances than might have been expected they have prevailed. So complete, indeed, has been their success, that the advocates, who may likewise be called, in a modified sense, converts to the Roman cause, have adopted the very style of reasoning which distinguishes their clients, and appear to be hardly more than the organs through which are conveyed the voices of the latter.

They urge equality of rights, without allowing themselves or others to understand, in what a right consists, and that equal rights must be suspended on equal conditions; that the condition of allegiance cannot be performed when the paramount allegiance of the conscience is forestalled and possessed by a foreign power; for nothing, or next to nothing, then remains, in the absence of prudential considerations; notwithstanding the evanescent distinction of spiritual and temporal. If indeed

that power were not an ambitious one, or were accustomed to exercise a gentle and liberal sway, or were likely to look with a not unfriendly eye upon those who through flames had escaped its iron grasp, a divided allegiance would part with its main objection. But we know how the case stands. We know what are the real bonds and obligations of the Romanist ; the Creed and Oath of Pius IV., embracing folios, and the Episcopal oath (as truly *feudal* as canonical) of allegiance to the Pope, with its persecuting clause, which, if withdrawn from peculiar circumstances, by a change of circumstances may be restored.* They, further, press upon us the ingenious argument, that by perpetuating disabilities and exclusions,

* See *Episcopal Oath of Allegiance*, &c. By CATHOLICUS. The feudal character of this latter oath is at once evident, upon comparing it with any which is strictly and exclusively so ; as well as from the general and distinguishing character of the whole papal polity, as described by a very competent judge. “ The mode of government which Rome still maintains in this kingdom, and from which in no kingdom it ever departed but when driven to it by hard necessity, draws very near to that feudal system of polity, to which the nations of Europe were once subject. It contained one sovereign or suzeraine monarch, in whose hands was lodged the *supremum dominium*, and this he apportioned out to a descending series of vassals, who, all holding of him *in capite*, returned him *service* for the *benefice* they received, in honours, jurisdiction, or lands. And to this service they were bound by grati-

with the public disgrace ensuing, we furnish them with a bond of union, and strengthen the point of honour, which alone in many instances, they presume, attaches the adherents of Rome to her communion; and that, these removed, converts would fall into the lap of Protestantism like the ripe fruit of an overloaded tree when shaken by the breeze. But it does not occur to these reasoners, that, if the principle be universal, as in their use of it it certainly is, it is equally cogent as applied to any class or description of men; and it will then appear, that in our system of internal government, as a nation, like most other nations, we have taken exactly the wrong course; and that the best thing we can now do, is, to abolish our statute-book and common law, our courts of justice, our judges and magistrates, and above all, pains and penalties, disabilities and exclusions, of every description. There is more specious-

tude, which an oath of *fidelity* also strengthened.—The application of the system to the *sovereign* power of the pontiff, and to a chain of descending vassalage in archbishops, bishops, and the inferior orders in the ministry, is direct and palpable.” *History of the Decline and Fall of the Roman Catholic Religion in England, &c.* By the Rev. JOSEPH BERINGTON. P. 275.

ness than correctness in the common observation, that opposition increases strength by calling forth obstinacy. It is often the case: but not always. And indeed this would be found out by legislators, if it were the fact. Certain it is, as we have already observed, that the opposition to the progress of the reformation in Spain and Italy did not promote it.* Killing indeed is decisive work; and had it proceeded in this nation, what would have been the event is among the secrets of Omniscience. But if the plan recommended be indeed, although not at first sight apparently, yet in fact, and to

* See, on this important and interesting subject, the valuable, but posthumous and imperfect work of DAN. GERDES, entitled *Specimen Italice Reformatæ*, &c. Lugd. Bat. 1765, 4to. On a subject of which no regular history exists, and of which the best now to be collected must consist of fragments derived from incidental notices of all descriptions; it being the policy and practice of the enemies of true Christianity, who in this instance were the victors, to suppress, as much as possible, the memory and very name, of those whom they overbore and immolated (for those who were condemned by the Inquisition were considered, according to our author's observation, *as if they had not been born*), agreeably to the spirit of that article in the *Instructio* of CLEMENS. VIII. prefixed to his Index, De Correct. § ii. Itemque epitheta honorifica, et omnia in laudem hæreticorum dicta deleantur, and amplified with much intensity in the Spanish Index of 1640, *Advertencias*, &c. v.—it is matter of surprise, that a work so satisfactory could be compiled: and the reader, with the author, will welcome the appearance of another work on the same subject (embracing the kindred events in Spain) by an author, so able to do it justice as Dr. THOMAS M'CRIE.

some second sights demonstrably, so great a benefit to the Protestant cause, and so, slowly and secretly indeed, but surely, ruinous to the Roman, how is it, that among the numberless adherents of the papacy, who are not usually suspected of ignorance or indifference as respects the interests, the stability and advancement of their religion, they should yet, in this instance, discover such unaccountable obtuseness of understanding, as to foresee none of these calamities, but even hail them, and with their utmost power promote their accomplishment? That they should feel no objection to the prevalence of the opinion is no matter of surprise. The surprise really is, that such an opinion should prevail.* It may be permitted just to observe, with respect to exclusions, and more especially that which seems to be most felt, exclusion from seats in Parliament: that when the clergy, who may be equally able with any layman, and without cure; when all under age, who are often better

* I had written these remarks on this strange argument before I had read the convincing, solemn and energetic conclusion of Mr. Townsend's *Accusations of History against the Church of Rome*, directed against the same argument. Pp. 502 to the end of edition 1826.

qualified than their elders in all necessary acquirements; when persons of insufficient fortune, which certainly is an inferior disqualification; and when women, whose capacities are not less than those of some men, and who may be sovereigns—are all excluded from the legislature, it is out of all reason for those to complain of the same exclusion, who are themselves the authors of it, while they voluntarily submit their better part to a foreign tyranny. Another sophism obtruded upon us, is, that we do little honour to our Protestantism by seeming to fear a contest with Romanism on equal terms. And if the subject were matter of simple argument, this would be true. For the argument we fear nothing. But we strongly suspect, that were one of our instructors to encounter a robber or assassin, he would feel little consolation in having on his side the best of the argument on the morality of robbery or murder; and much less would he think it incumbent upon him to present either the one or the other with a pistol, if destitute of that important weapon. Neither would he, it may be presumed, be induced, even by his own logic, to abandon the

exclusive system, so odious and insulting as it is represented by those whom it mainly affects, of locking, bolting and barring his doors, or of contributing for a watch to his street, at night. In fact, those, who regard some means as unlawful, are only on equal terms with an enemy, who regards all as lawful, by having the power, and using it, of preventing those means from coming within his reach. What is a syllogism against a sword or a faggot, a crusade or an Armada, a massacre or an *Auto da fe*? As little of truth, integrity, or wisdom, likewise, is there in selecting and proposing, as a specimen of Romanism, individuals of that persuasion, whose character and conduct are excellent and amiable, and whose very creed appears to be nearly unexceptionable. This is the very fallacy: either the religion is suppressed and disguised, or it is more or less contradicted; and the individuals, instead of being real Romanists, are so far real Protestants.* And the very cir-

* Who is not mortified and ashamed to find the illustrious, but (be it remembered), *condemned*, FENELON, reduced to the necessity by his church of issuing a *Mandate* to prepare his flock for the beneficial acceptance of the indulgences of a Jubilee, and furnishing the only instance, known to a diligent inquirer, of the specific, and lowest quan-

cumstance, that the excellence which they possess is the genuine growth of our faith, is most perversely and ungraciously converted into an argument to its injury. Thus is charity made to defeat herself by being exercised on objects inversely as their merits. Thus does truth suffer in the house, and at the hands, of her professed friends.

All this, and much more, of such unnatural reasoning and conduct might be easily, and indeed most easily, accounted for, on the supposition of either perfect ignorance, or perfect

tum of, alms necessary for that purpose? The fact was denied by two eminent Roman Theologians to the Minister of the Hague, C. CHAIS. "Je la tient pourtant," he adds, "de tres bonne main, & j'ose actuellement en parler avec confiance, apres ce que j'ai lû dans le Recueil des Mandemens du grand Archevêque de Cambrai, l'illustre Fenelon. Entre ces Mandemens est celui qu'il donna en 1707 à l'occasion du Jubilé que Clement XI. avoit publié pour obtenir du Ciel le retour de la paix. Le plus sage and le plus pieux des Evêques s'y exprime ainsi. *Au reste comme il faut selon la Bulle faire quelque aumône, nous reglons qu: chaque particulier qui ne sera pas dans une impuissance veritable, donnera au moins trois sols pour les pauvres malades, exhortans tous ceux qui sont dans état de donner d'avantage de le faire à proportion de leurs facultés.*" The reference is, "*Recueil des Mandemens de Messire François de Salignac de la Motte Fenelon, &c. Paris, 1713, pag. 75.*" *Lettres sur les Jubilés, &c. Par CHARLES CHAIS, pp. 830, 1.* The disgraceful submission of this eminent Romanist to the heresy of his church, in justifying the withholding of the scriptures from the people, is substantiated, and justly reprobated, by Mr. BLAIR, in his *Letters on the Revival of Popery*, Letter xxiii. pp. 152, 3.

indifference for the Christianity, which, with the necessary addition of protestant to the name, this favoured nation professes. Of the principal agents, and first-movers, in the anti-protestant party, this, or even worse, might probably with truth be affirmed. *Tros Tyriusve* is their motto. But of some this certainly is not the fact: and their case is for that reason more the matter of lamentation. In real protestants we expect and may require, not only the profession, but an ardent love, of the purified religion with which their country is blessed; and we cordially participate in the indignant and honourable feeling, with which Mr. Wilberforce stigmatizes Dr. Robertson's "phlegmatic account of the reformation; a subject which," he justly adds, "we should have thought likely to excite in any one, who united the character of a Christian Divine with that of an Historian, some warmth of pious gratitude for the good providence of God."* Neither is our concurrence less sincere with the late judicious and profound Dean Milner. "I

* *Practical View*, &c. ed. 1797, pp. 366, 7, Note.

own it is with much pain, and awful foreboding of consequences, that I have observed some of our wisest and most enlightened statesmen appear to entertain such sentiments of the present state of the Roman Catholic religion as to me are wholly unaccountable, except on the hypothesis, either of almost a total ignorance of both the religious and political parts of the Papal system ; or, certainly, of an irreverent contempt and carelessness respecting the one, and a dangerous misconception of the other.”* Were I disposed to fortify these sentiments by other authority, I should select a work professedly written upon the subject some years ago, and never refuted or even plausibly answered. I mean, the *Revival of Popery, in Letters addressed to William Wilberforce, Esq. M. P. by the late WILLIAM BLAIR, Esq.* ; and it would cer-

* *Sermons*, vol. i. pp. 30, 1. He had before written, “ Several persons, and even some of our leading Senators, suppose that Popery has long since been abundantly meliorated. But I wish they may not be nearer the truth, who think that the spirit of Protestantism has sadly degenerated.” *Church of Christ*, vol. iv. Preface to Second Part.— From the late trial of sentiment on this important subject at *Cambridge*, it is pleasing to observe, that the most eminent of the friends and followers of that excellent divine and philosopher have withstood the very prevailing delusion, which has infected the camp of Israel, and have selected the path of obvious duty and national interest.

tainly be well for the nation, if those who find time to legislate, would likewise find time to qualify themselves, by proper information, to do so without injury to interests, of which they are the hereditary and elected guardians. For services which might thus be rendered it is but the mockery of a compensation, to coalesce with a party, insufficient when in power, except for an insulated act which may be over-rated, and frequently vexatious when out of power. Neither ought gratitude for a great, but certainly limited, service, to be carried to such a point of apparent obsequiousness, as to induce those, who may consider themselves under its obligation, to join in the illiberal clamour raised against the clergy, for their exertions in a cause, in which, whether they have, or can have, greater interest than their fellow-protestants or not, they have certainly as good a judgement, and possibly one which need not fear comparison with that of the wisest of their opponents. To say the least, it is hardly decorous even to appear to adopt the principle of a sect, infamous, as well as notorious, for its brutal intolerance; and to deny to the autho-

rized Christian instructors of the empire, that right of being heard by the legislature, on a subject peculiarly within their province, which is secured to some in the class of the humblest subjects of the British dominions on any.

The reflexions which have thus naturally arisen from the preceding inquiry, whatever their aspect, have so little of hostility in them, that it is the most fervent wish and prayer of him who has felt himself bound to make them, that the subjects of a *system*, against which singly his antipathy is directed, may discover the fallacy and iniquity of that system; and, by a generous, but certainly difficult, effort, effect for themselves, as it is in their power to do, the real EMANCIPATION which they need. Let them examine the subject impartially and resolutely; and the event, with the Divine Blessing, will be, that their chains, their worst chains, their spiritual chains, will fall at their feet; and, besides the best of blessings, the spiritual ones suited to such a deliverance, they will no longer feel it a point of conscience to be bad subjects; but while they give to Cæsar the things which are Cæsar's, they will give to

God—not to the Pope—the things which are God's. It will then be no longer necessary to treat them as more than half foreigners: but the capacity and performance of an undivided obedience will open the door to every privilege which a grateful nation can grant to faithful subjects; and all their fellow-subjects, who understand their duty, will embrace them with cordial affection as their brethren. There is not a future fact, of which I feel better authority to be satisfied, and in the view of which I believe most intelligent persons will unite with me, than this—that were the whole of the records of history, ecclesiastic in particular, intervening between the establishment of christianity and the present time, annihilated, and nothing remaining but the authorized records of that religion, the Scriptures of the New Covenant, not an individual of those, who now adhere with the most bigotted and pertinacious attachment to the dogmas and practices of the Latin church, would deduce from such source any system of religion in almost the slightest degree resembling that which he now embraces; and, were such a system, in that insulated way,

proposed to him, could or would do otherwise than, both at the instant and after deliberation, reject the absurd and pernicious compound, as most opposite, and most disgraceful, to the pure religion, which the authentic documents of Christianity exhibit. And what is there in the intervening documents to make the difference? Many of these, indeed, we are far from distrusting or undervaluing: but we would gladly surrender them all, provided the rest were abandoned, provided we could be fairly rid of the pestiferous mass of doctrinal error and absurdity introduced by those misguided and deceitful men, who, in succeeding ages, gradually declining from the pure faith, at length corrupted it, to the extent which the world contemplates with wonder and dismay in the modern church of Rome.

Against the dogmatic part of the Roman corruption sufficient means of defence may be found in weapons of the same character. But the brute force, the sanguinary intolerance and encroachment, which is an equally essential part of the system, is only to be effectually opposed by having, and keeping, its power under

strict and irresistible restraint. It may seem ungracious to reiterate an admonition, which is avowedly founded upon so odious an imputation. But, however ungracious, it is necessary. It cannot be otherwise, when attempts are still made, and from quarters to which they do the least honour, to equalize the imputation, by asserting that all sects have persecuted. And it must be admitted, that where respective numbers, respective kinds, respective principles, with or against, of persecution, make no difference, the equalization may be established without much difficulty. But if, and when, these circumstances are allowed any approach to their due weight in the estimate, he who does not see an essential and immeasurable difference between the Anti-christian Roman persecutions and all others, except indeed the heathen ones, which are likewise Roman, and should almost go to the same account, must have bidden a decisive farewell both to common sense and common honesty. I may likewise be permitted the additional observation, with relation to what comes nearer home, our own country, that he, who, for one instant, can

place the executions of Elizabeth and the martyrdoms of Mary, one against the other in the same scales, must, for that instant, have abandoned all perception of equity or proportion in his estimate of moral actions. The proposal, therefore, of mutual silence, however equitable in sound, is one which cannot be listened to.

Before I conclude, there are two passages of some length from a work of considerable profundity, which I am anxious to lay before the reader. The title of the work, which has already been referred to, is, *EUROPÆ SPECULUM, or a View or Survey of the State of Religion in the Western Parts of the World, wherein the Roman Religion and the pregnant Policies of the Church of Rome to support the same are notably displayed: with some other memorable discoveries and memorations, never before till now published according to the author's Original Copy. Multum diuque desideratum.* Hagæ-Comitis. 1629. 4to. The author, although not named, is known to be Sir EDWIN SANDYS. The first of these passages contains a professed consideration of that which is the identical subject of the present work. And the advantage proposed by

the exhibition of it in this place is, to shew, in what light the measures pursued by the Latin church relative to books were regarded by an intelligent politician at so early a period (that of 1599, the date given in the dedicatory address to Whitgift, Archbishop of Canterbury), and when but a small number of the Indexes can have appeared. It will likewise be seen, what degree of concurrence exists between the sentiments of a most acute observer and judge of such subjects, and those delivered in the preceding pages. And it may serve as an additional recommendation of the passage to be produced, that Francus, in his work on the Indexes, took the pains to translate it into Latin, that his readers might not want the gratification and information which it conveys.*

“ But the Papacy at this day, taught by woeful experience, what damage this licence of writing among themselves hath done them; and

* It is much to the credit of this writer, and this work in particular, that, although condemned in an Italian translation by a Decree of 1627, which has secured him a place in the Roman Index ever since, his accuracy is admitted, and his authority appealed to, by the very learned, and, for a Romanist, liberal J. B. THIESS, *Dr. en Theologie*, &c. in his *Traité des Superstitions*, &c. Tome iv. pp. 189, 90, in proof of the existence of those enormous pardons, or indulgences, of thousands of

that their speeches are not only weapons in the hands of their adversaries, but eye-sores and stumbling-blocks also to their remaining friends: under shew of PURGING the world from the infection of all wicked and corrupt BOOKS and passages, which are either against religion or against honesty and good manners, for which two purposes they have their several officers, who indeed do blot out much impioussness and filth, and therein well deserve both to be commended and imitated (whereto the Venetians add also a third, to let nothing pass that may be justly offensive to princes), have in truth withal pared and lopped off whatsoever in a manner their watchful eyes could observe, either free in disclosing their abuses and corruptions, or saucy in construing their drifts and practices, or dishonourable to the clergy, or undutiful to the papacy. These editions only authorized, all other are disallowed, called in,

years, which are found in various monuments of papal Rome, and which our author professes it *difficult* (he might as well have said *impossible*) to reconcile with the denial of the facts. They never would have been denied, had not the Protestants spoiled the trade, and made the speculation, in some cases, a losing, if not a ruinous one. For this, and other offences, however, the well-meaning Frenchman has been conducted to the literary gibbet of his church.

consumed ; with threats to whosoever shall presume to keep them : that no speech, no writing, no evidence of times past, no discourse of things present, in sum nothing whatsoever may sound ought but holiness, honour, purity, integrity to the unspotted spouse of *Christ*, and to his unerring Vicar ; to the Mistress of Churches, to the Father of Princes. But as it falleth out now and then, that wisdom and good fortune are to the ruin of them that too much follow them, by drawing men sometimes upon a presumption of their wit and cunning in contrivements, and of their good success withal in one attempt, to adventure upon another still of yet more subtile invention, and more dangerous execution, which doth break in the end with the very fineness itself, and overwhelm them with the difficulties : so it is to be thought, that their prosperous success in pruning and pluming those later writers, effected with good ease and no very great clamour, as having some reason, and doing really some good, was it that did breed in them a higher conceit, that it was possible to work the like conclusion in writers of elder times, yea in the Fathers them-

selves, and in all other monuments of reverend Antiquity. And the opinion of possibility redoubling their desire brought forth in fine those *Indices Expurgatorii*, whereof I suppose they are now not a little ashamed, they having by misfortune light into their adversaries' hands, from whom they desired by all means to conceal them; where they remain as a monument to the judgement of the world of their everlasting reproach and ignominy. These purging *Indices* are of divers sorts: some work not above eight hundred years upwards: other venture much higher, even to the prime of the church. The effect is, that forasmuch as there were so many passages in the Fathers and other antient ecclesiastical writers, which their adversaries producing in averment of their opinions, they were not able but by tricks and shifts of wit to reply to, to ease themselves henceforth in great part of that wit-labour (a quality indeed perhaps more commendable in some other trade than in divinity, where verity should only sway, where the love of the truth should subject or extinguish wholly all other passions, and the eye of the mind fixed attentively upon that object

should disturn from the regarding of other motives whatsoever), some assemblies of their divines, with consent no doubt of their redoubted superiors and sovereigns, have delivered express order, that in the impressions of those authors which hereafter should be made, the scandalous places there named should be clean left out: which perhaps though in this present age would have smally prevailed to the reclaiming of their adversaries, yet would have been great assurance for the retaining of their own, to whom no other books must have been granted. Yea, and perhaps time and industry, which eat even through marbles, extinguishing or getting into their hands all former editions, and for any new to be set out by their adversaries there is no great fear, whose books being discurrent in all Catholic countries, their want of means requisite to utter an impression would dishearten them from the charge: the mouth of antiquity should be thoroughly *shut up* from uttering any syllable or sound against them. Then lastly, by adding words where opportunity and pretence might serve, and by drawing in the marginal notes and glosses of their friars

into the text of the Fathers, as in some of them they have already very handsomely begun, the mouth of antiquity should be also *opened* for them. There remained then only the rectifying of St. PAUL (whose turn in all likelyhood if ever should be the next); and other places of Scripture, whose authority being set beneath the church's already, it were no such great matter to submit it also to her gentle and moderate censures; especially for so good an intent as the weeding out of heresies, and the preserving of the faith Catholic in her purity and glory. But above all other, the second Commandment (as the Protestants, Grecians; and Jews reckon it), were like to abide it; which already in their vulgar Catechisms is discarded, as words superfluous, or at leastwise as unfit or unnecessary for these times. And then, without an angel sent down from heaven, no means to controul or gainsay them in any thing. But these are but the dreams perhaps of some over-passionate desires, at leastwise not likely to take place in our times. But what is it which the opinions of the non-possibility of erring, of the necessary assistance

of God's Spirit in their consistories, of authority unlimited, of power both to dispense with God's law in this world and to alter his arrests and judgements in the other (for thereunto do their pardons to them in purgatory extend), what is it, which these so high and so fertile opinions are not able to engender, and do not powerfully enforce to execute? carrying men away headlong with this raging conceit, that whatsoever they do by the Pope's they do by God's own commandment, whose Lieutenant he is on earth by a commission of his own penning, that is to say, with absolute and unrestrained jurisdiction; that whatsoever they do for advancement of his see and sceptre, they do it for the upholding of the church of CHRIST, and for the salvation of men's souls, which out of his obedience do undoubtedly perish. And verily it seems no causeless doubt or fear, that these humours and faces, so forward, so adventurous, to alter and chastise with palpable partiality the works of former times in an age which hath so many jealous eyes on their fingers, so many mouths open to publish their shame, such store of copies to restore and repair whatsoever they

should presume to maim or deprave: that in former ages, when there were few copies, small difficulties, no enemies; as it is found by certain and irrefragable arguments, that many bastard writings were forged in their favour, and fathered on honest men who never begat them; so also they might, beside other their chopplings and changings, puttings in and puttings out, suppress many good and antient evidences, which they perceived were not greatly for their purpose to be extant. But of all other in reforming and purifying of authors, the care and diligence of this pope* doth far exceed; who, not content with that which hath been done in that kind before him, nor thinking things yet so bright as they should be, causeth much to be perused and scoured over anew: yea, and it is thought will cashier some worthy authors, who as yet, though with cuts and gashes, hold rank among them. And for a further terror not to retain books prohibited, I have seen in their printed instructions for Confession, the having or reading of books forbidden set in rank

* Clemens VIII. See his Index of 1596.

amongst the sins against the first Commandment. And for farther provision, the Jews (who have generally not any other trades than frippery and usury, loan of money and old stuff), are inhibited in many places the meddling any more with books, for fear lest through error or desire of lucre they might do them prejudice. Neither is it lawful in Italy to carry books about from one place to another, without allowance of them from the Inquisitors, or search by their authorities. Wherein as, I confess, they have neglected nothing which the wit of man in this kind could possibly devise; so yet may it be doubted, that as too much wiping doth in the end draw blood with it, and soil more than before, so this too rigorous cutting of all authors' tongues, leaving nothing which may savour any freedom of spirit, or give any satisfaction for understanding times past, may raise such a longing for the right authors in the minds of all men, as may encourage the Protestants to reprint them in their first entireness, having hope given to vent them although in secret. These have I observed for the complots and practices of the

Roman Church and Papacy, not doubting but they may have many more and much finer than I can dream of. And yet, in the surveying of these altogether, methinks they are such and so essential in their proof, that it causeth me in generality of good desire to wish, that either the cause which they strive to maintain were better, or their policies whereby they maintain it were not so good.”*

The other passage from the same author is of a more general character, but intimately connected with the subject of the foregoing pages, and slightly anticipated in some of the particulars: but the whole is so just, so profound and so important, that, although it has already and recently been brought before the public in Dr. HALES'S valuable work on *The Origin and Purity of the Primitive Church of the British Isles, &c.* I think it not unsuitable to the present times in particular, to give it such additional circulation as its insertion in this work may obtain for it.

“ This being the main ground-work of their policy, and the general means to build and

* Pp. 127—132.

establish it in the minds of all men; the particular WAYS they hold to RAVISH ALL AFFECTIONS AND TO FIT EACH HUMOUR (which their jurisdiction and power, being but persuasive and voluntary, they principally regard), are well-nigh infinite; there being not any thing either sacred or profane, no virtue nor vice almost, no things of how contrary condition soever, which they make not in some sort to serve that turn; that each fancy may be satisfied, and each appetite find what to feed on. Whatsoever either wealth can sway with the lovers of voluntary poverty, with the despisers of the world; what honour with the ambitious; what obedience with the humble; what great employment with stirring and mettled spirits; what perpetual quiet with heavy and restive bodies: what content the pleasant nature can take in pastimes and jollity; what contrariwise the austere mind in discipline and rigour; what love either chastity can raise in the pure, or voluptuousness in the dissolute; what allurements are in knowledge to draw the contemplative, or in actions of state to possess the practick dispositions; what with the hopeful prero-

gative of reward can work ; what errors, doubts and dangers with the fearful ; what change of vows with the rash, of estate with the inconstant ; what pardons with the faulty, or supplies with the defective ; what miracles with the credulous ; what visions with the fantastical ; what gorgeousness of shew with the vulgar and simple ; what multitude of ceremonies with the superstitious and ignorant ; what prayer with the devout ; what with the charitable works of piety ; what rules of higher perfection with elevated affections ; what dispensing with breach of all rules with men of lawless conditions ;—in sum, what thing soever can prevail with any man, either for himself to pursue or at leastwise to love, reverence, or honour in another (for even therein also man's nature receiveth great satisfaction) ; the same is found with them, not as in other places of the world, by casualty blended without order, and of necessity, but sorted in great part into several professions, countenanced with reputation, honoured with prerogatives, facilitated with provisions and yearly maintenance, and either (as the better things) advanced with expecta-

tion of reward, or borne with how bad soever with sweet and silent permission. What pomp, what riot, to that of their Cardinals? what severity of life comparable to their Hermits and Capuchins? who wealthier than their Prelates? who poorer by vow and profession than their Mendicants? On the one side of the street a Cloister of Virgins; on the other a sty of Courtezans, with public toleration: this day all in Masks with all looseness and foolery; to-morrow all in Processions, whipping themselves till the blood follow. On one door an Excommunication throwing to Hell all transgressors; on another a Jubilee or full discharge from all transgressions: who learned in all kind of Sciences than their Jesuits? what thing more ignorant than their ordinary Mass-Priests? What Prince so able to prefer his servants and followers as the POPE, and in so great multitude? Who able to take deeper or readier revenge on his enemies? what pride equal unto his, making Kings kiss his pantofle? what humility greater than his, shriving himself daily on his knees to an ordinary Priest? who difficulter in dispatch of causes to the greatest?

who easier in giving audience to the meanest? where greater rigour in the world in exacting the observation of the Church-Laws? where less care or conscience of the Commandments of GOD? To taste flesh on a Friday, where suspicion might fasten, were a matter for the Inquisition; whereas, on the other side, the Sunday is one of their greatest market-days.— To conclude; never State, never Government in the world, so strangely compacted of infinite contrarieties, all tending to entertain the several humours of all men, and to work what kind of effects soever they shall desire; where rigour and remissness, cruelty and lenity, are so combined, that, with neglect of the Church, to stir ought, is a sin unpardonable; whereas, with duty towards the Church, and by intercession for her allowance, with respective attendance of her pleasure, no law almost of God or nature so sacred, which one way or other they find not means to dispense with, or at leastwise permit the breach of by connivance and without disturbance.”*

* Pp. 34—37. It has been thought best to modernize the spelling, and rectify, or at least improve, the punctuation.

APPENDIX.

IT will serve materially to illustrate and confirm the preceding detail and discussion, if we add some notice of, and extracts from, the most recent official declarations of the Roman See, relative to the Holy Scriptures—the most important object of the damnatory works which have been examined,—and the general permission to read them in the vernacular languages, into which they have been translated. It will hence be conjectured with tolerable certainty, of what value are the apparent concessions of Benedict XIV. in the Roman Index, as noticed p. 112, and of the last Spanish Index, given p. 120. The conditions certainly are sufficiently strict to keep the permission under all the controul which could be desired. And in what way and degree that controul has been actually exercised will clearly appear from the documents to be partially produced.

The first are two Papal Briefs, issued by the late pope, Pius VII.; the first to IGNATIUS, Archbishop of GNEZN, Primate of Poland, dated June 29, 1816; the other to STANISLAUS, Archbishop of MOHILEFF (or Mohilow), in Russia, dated Sept. 3, 1816; both from Rome. They are to be read in an English translation, which I use, in Mr. BLAIR'S *Letters on the Revival of Popery*, Letter xx. It may be observed generally, that they are both expressly directed against the *Bible Societies* extending themselves at the time in those respective countries.

The first contains the following sentences :—“ We have been truly shocked at this most crafty device by which the very foundations of religion are undermined”—as a remedy to this “ pestilence,” “ this defilement of the faith, most dangerous to souls,” “ we again and again exhort you, that whatever you can atchieve by power, provide for by counsel, or effect by authority, you will daily execute with the utmost earnestness.” It then repeats the Rules of the Trent Index, No. II., III., IV., and the Decree of the Congregation of the Index published by Benedict XIV. and already referred to. It is irksome to proceed with the senseless declamation of this document, which, as ever, evades all precision and definition, and flounders in vague and convenient generalities.

The other Brief, which is longer, is so much to the same purpose and in the same style, that the reader, with hardly any other assistance, may pretty correctly imagine its substance; and he will therefore hardly regret the want of any further notice of it; although it is certainly desirable that such things should be preserved somewhere.

But the document to which we now proceed is of far greater solemnity and importance, being one and the first of the present pope, LEO XII., his ENCYCLICAL LETTER, as it is called, published, according to established custom, on his accession to the pontificate. The extracts which will be given are taken from the edition under sanction of the papal hierarchy in Ireland, accompanied by their PASTORAL INSTRUCTIONS, and printed and published in Dublin, by Richard Coyne, 1824. It is addressed to the Roman Patriarchs, Primates, Archbishops, and Bishops, and contains the following passages :—

“ But how numerous and how severe are the contests, which have arisen, and arise almost daily, against the Catholic Religion in these our times! Who thinking on them, and revolving them in his mind, can refrain from tears!”

After some remarks about spark, flame, and leaven, the elevated writer adds, “ But wherefore these remarks? A certain sect, not unknown certainly to you, usurping to itself undeservedly the name of Philosophy, has raked from the ashes disorderly crowds of almost every error. This sect, exhibiting the meek appearance of piety and liberality, professes *Latitudinarianism* or *Indifferentism*,” &c. &c. And now let the reader carefully notice the infamous change endeavoured to be passed upon him, by classing under this head the subject following. “ You are aware, Venerable Brethren, that a certain Society, commonly called *the Bible Society*, strolls with effrontery throughout the world; which Society, contemning the traditions of the holy fathers, and contrary to the well-known decree of the Council of Trent,* labours with all its might, and by every means to translate—or rather to pervert—the Holy Bible, into the vulgar languages of every nation; from which proceeding it is greatly to be feared, that what is ascertained to have happened as to some passages, may occur with regard to others; to wit: ‘ that, by a perverse interpretation, the Gospel of Christ be turned into a human Gospel, or, what is still worse, into the Gospel of the Devil!’† To avert this plague, our predecessors published many ordinances; and in his latter days, Pius VII. of blessed memory, sent two Briefs—one to Ignatius,” &c. as noticed above, and this may serve to expose the temerity or dishonesty of those who have doubted their authenticity. But the pope proceeds—“ We also, Venerable Brethren, in conformity with our apostolic duty, exhort you to turn away your flock, by all means, from these poisonous pastures. Reprove, beseech, be instant in season and out of season, in all patience and doctrine, that the faithful intrusted to you (adhering strictly to the rules of our Congregation of the

* Sess. 4 de Ed. et usu Sac. Lib.

† S. Hier. in Cap. i. Ep. ad Gal.

Index), be persuaded, that if the Sacred Scriptures be every where indiscriminately published, more evil than advantage will arise thence, on account of the rashness of men."

" Behold then, Venerable Brethren, the tendency of this Society, which moreover, to attain its ends, leaves nothing untried ; for not only does it print its translations, but also, wandering through the towns and cities, it delights in distributing them amongst the crowd. Nay, to allure the minds of the simple, at one time it sells them, at another, with an insidious liberality, it bestows them." " Again, therefore, we exhort you, that your courage fail not. The power of temporal princes will, we trust in the Lord, come to your assistance, whose interest, as reason and experience show, is concerned when the authority of the Church is questioned ;" &c. A very intelligible intimation, and, in favourable times, fitted to produce a Crusade.

Dated Rome, May 3, 1824.

I subjoin the original of some of the foregoing passages. Quanta vero, et quam sæva nostris hisce temporibus surrexere, et ferme quotidie surgunt adversus Catholicam Religionem certamina! Quis ea recolendo, ac meditando lacrymas teneat?

Secta quædam, Vobis certe non ignota, Philosophiæ nomen immerito sibi usurpans &c. Hæc siquidem blandam pietatis et liberalitatis speciem præ se ferens *Tollerantismum* (sic enim aiunt) seu *Indifferentiam* profitetur, &c. Non vos latet, VV. FF. Societatem quandam dictam vulgo *Biblicam*, per totum orbem audacter vagari, &c. Ad quam pestem avertendum &c. Nos quoque pro Apostolico Nostro munere hortamur vos, VV. FF., ut gregem vestrum a lethiferis hisce pascuis amovere omnimode satagatis. &c. En, VV. FF., quo hæc spectat Societas, quæ insuper ut impii voti fiat compos nil intentatum relinquit. Non enim tantummodo versiones suas, &c.

Iterum ergo hortamur Vos, ut animo non concidatis. Aderit vobis, certe in Domino confidimus, Sæcularium Principum potestas, &c.

The "Pastoral Instructions by the R. C." (Roman Catholic) "Archbishops and Bishops," are a worthy echo of the Instructions of their Head. And that is saying quite enough. For, in truth, it is hardly possible to conceive any thing more awful and revolting, than the union and antithesis of the solemn and the ludicrous, of arrogance and humility, of truth and falsehood, of extravagant professions and almost unavoidable consciousness of hypocrisy, observable in this, as well as in almost every other papal document,—all tending to, and centering in, one point, the preservation and aggrandizement of, what falsely assumes to be, the Holy and Only Catholic Church; which, indeed, has done her best that the gates of hell shall not prevail against her, by taking them into her alliance; and Satan, she may trust, will not cast out Satan. Her destruction—for her reformation has been so long and obstinately resisted that it has become hopeless—will come from another quarter; and the most charitable counsel we can give her members is, to come out from the midst of her in time.

The following testimonies, exhibited by D. GERDES, in his *Specimen Italiæ Reformatae*, pp. 97, 8, will throw light upon the subject of the present work, and shew, that the Decrees of Rome against books were no dead letter, nor, living, an inactive one.

Et sunt gravissima in hanc causam verba NATALIS COMITIS, Scriptoris Veneti,* Seculi XVI. "Exiit edictum, ut libri omnes impressi, vel explanationibus ab hæreticis scriptoribus contaminati, at non illustrati, sanctissimis magistratibus quæstionum ubique afferrentur, propositis etiam gravissimis suppliciiis, si quis illos occultasset, suppressisset, ac

* Vid. Natal. COMES Histor. sui temporis Lib. xi. p. 262.

non obtulisset. Tanta concremata est omnis generis libròrum ubique copia ac multitudo, ut Trojanum prope incendium, si in unum collati fuissent, apparere posset. Nulla enim fuit bibliotheca, vel privata vel publica, quæ fuerit immunis ab ea clade, ac non prope exinanita: Combusti sunt libri in multis Italiæ civitatibus, sed non sine multis populorum lamentationibus, ob amissos sumtus."

Consentit Latinus LATINIUS,* in ejus Ep. d. 19 Januar. 1559 ad Andr. Masium: "Sed heus tu! quid tibi tandem venit in mentem, ut quo maxime tempore omnibus pene libris, qui adhuc sunt editi, nobis interdicitur, etiam novos publicare cures? Nemo apud nos, ut ego quidem sentio, multis annis reperietur, qui scribere aliquid audeat, nisi si quid inter absentes per epistolas agendum erit. Prodiit nuper Index librorum, quos sub anathematis pœna habere prohibemur, ii vero tot sunt, ut paucissimi nobis relinquuntur, præsertim eorum, qui in Germania sunt excusi."

The Index here referred to is evidently the Roman one of 1559 described in this work, pp. 23 et seq.

The present work was nearly finished and printed, before I became acquainted with the discussion on the same subject by Bp. TAYLOR, in the Second Part of his *Dissuasive from Popery*, Book I., Section VI., entitled, "Of the Expurgatory Indices of the Roman Church;" or, in the only complete collection and edition of his Works by the late lamented Bp. of Calcutta, Vol. x. pp. 495—507. The acquaintance of that acute and laborious writer with the Roman Indexes was contracted, and, in a great measure, secondary; and, independently of the matter which was common and has been anticipated, his mode of treating the subject, which is that of a particular and minute examination of certain portions, or articles, of the contents of the Indexes, was considerably

* Vid. Lat. LATINII Lucubrat. Part II. p. 61. conf. Simler in Vita Bullingeri. p. 33.

removed from the course of discussion pursued in the present publication. His arguments, however, are conclusive, and eminently important; particularly those, by which he establishes the charge of altering, or expurgating, the Text itself of the Fathers. I must indeed express my doubt relative to the passage, which has been adduced by others, of SIXTUS SENENSIS, in the Dedication of his *Bibliotheca Sancta* to Pius V.; where the pontiff is complimented for expurgating and emaculating the writings of the fathers, contaminated and poisoned by the heretics; and I had myself declined using it in an appropriate place, because it occurred, that the serpentine dexterity, which we have to encounter, might explain the expression, of a purification from the additions of heretics, in *Prefaces, Notes, Indexes, &c.* The other proofs of the Bishop are incapable of such evasion, and will stand for reference, whenever the advocates of Rome have the assurance to call the facts supported by them in question.

THE END.

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