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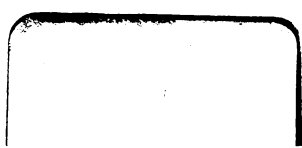
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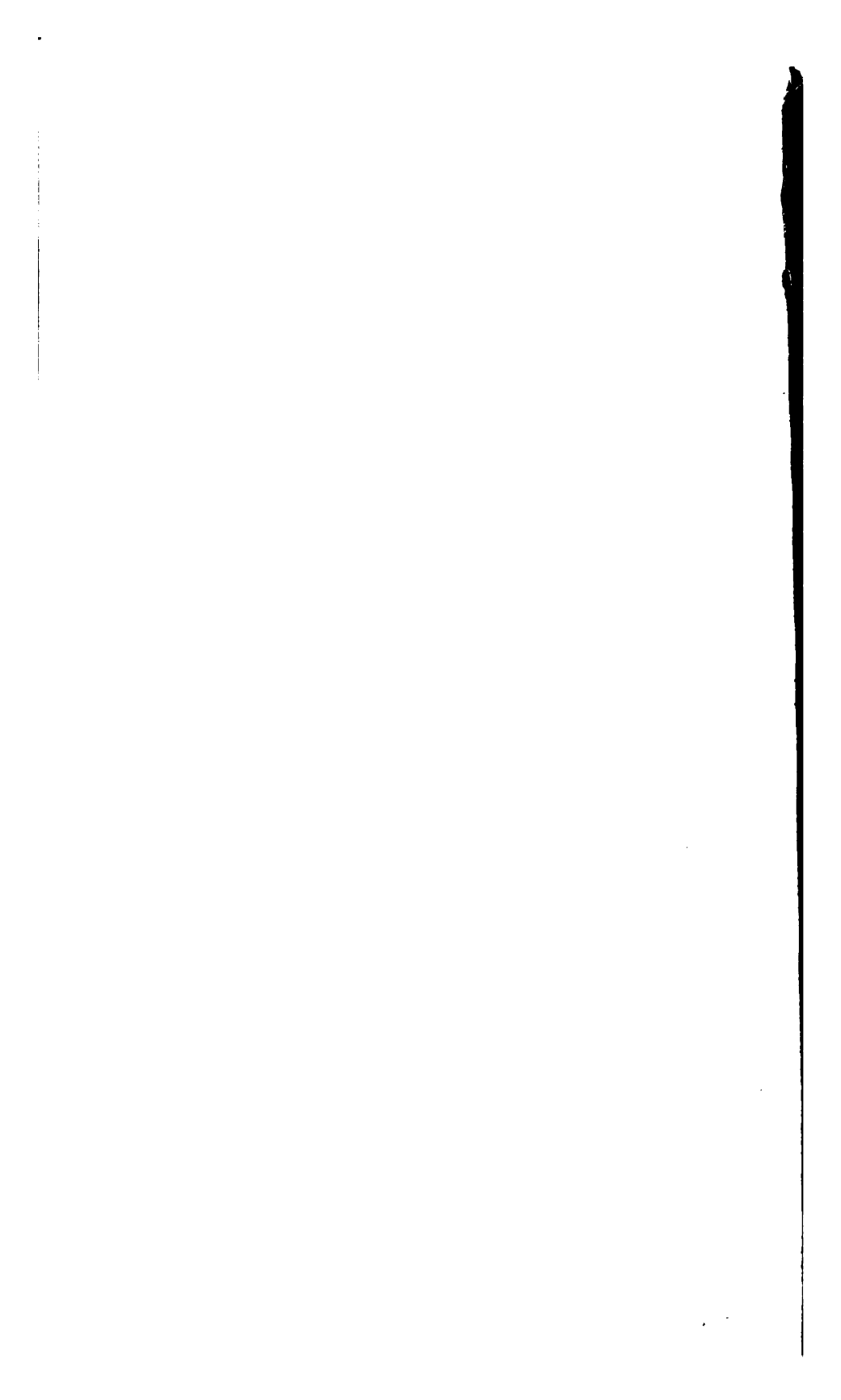
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Thomas Curtis,

Four Letters

on

Departures from the

Authorized Standard

of the English Version of

the
Scriptures.

306.11

CURTIS

יהוה



THE EXISTING MONOPOLY,
AN INADEQUATE PROTECTION, OF THE AUTHORISED
VERSION OF SCRIPTURE.

FOUR LETTERS

To the Right Hon. and

RIGHT REV. THE LORD BISHOP OF LONDON;

WITH

SPECIMENS OF THE INTENTIONAL, AND OTHER DEPARTURES
FROM THE AUTHORISED STANDARD.

TO WHICH IS ADDED,

A POSTSCRIPT,

Containing

THE "COMPLAINTS" OF A LONDON COMMITTEE OF MINISTERS ON THE
SUBJECT; THE REPLY OF THE UNIVERSITIES;
AND A REPORT ON THE IMPORTANCE OF THE ALTERATIONS MADE.

BY THOMAS CURTIS,

OF GROVE HOUSE, ISLINGTON—SECRETARY TO THE COMMITTEE.

אמרות יהוה אמרות מזהרות כספך צרוך בעליל לארץ מוקק שבעתים Ps. xii. 7. (Heb.)

"Every sentence, every word, every syllable, every letter and point [of the original] seem to have been weighed with the nicest exactitude, and expressed either in the text or margin with the greatest precision. If accuracy, fidelity, and the strictest attention to the letter of the text, be supposed to constitute the qualities of an excellent Version, this [the Authorised Version] of all Versions must in general be considered the most excellent."

Dr. A. Geddes.

"That which is but carelessness in other books, is impiety in putting forth the Bible."

T. Fuller.

"Mr. CURTIS appeals to the public: *we wish the public to be our judges.*"

Dr. Burton to the Bishop of Calcutta, May 22.

LONDON:

EFFINGHAM WILSON, ROYAL EXCHANGE; STRAKER, HIGH HOLBORN;
L. J. HIGHAM, CHISWELL STREET; AND STARLING, UPPER STREET,
ISLINGTON.

MDCCCXXXIII.

306.11
Curtis

Luther did not live to conduct through the Press the edition of his German New Testament, published in 1546, which, however, he corrected, and left the following characteristic Address to be printed on the back of the title. (It is to be wished that a similar caution had been inserted in the front of our Bibles.)

" Doctor MARTIN LUTHER. I request my friends and my foes, my masters, printers, and readers, to let this New Testament continue mine. If they find faults in it, let them make another. I know well what I make; I see also well what others make. But this Testament shall remain LUTHER'S German Testament. Now-a-days there is neither measure nor end of making and bettering. Let every man, therefore, take heed of false copies. For I know how unfaithfully and untruly others have reprinted what I have printed."—*Marsh's Michaels' Introd. v. IV. p. 439.*

Counting the words only which are altered in the modern Bibles, and a few of the paragraph marks, which are important; that is, not at all including the general alterations of the orthography or minute punctuation, there appear—

INTENTIONAL DEPARTURES FROM KING JAMES' BIBLE.

In the Book of . . . <i>Genesis</i> containing 60 Chap.	807
<i>Exodus</i> 40	724
<i>Psalms</i> 150	600
<i>Lamentations</i> 5	59
<i>St. Matthew's Gospel</i> 28	416
<i>Hebrews</i> 13	147
<i>Revelation</i> 22	178
	<hr/>
	308
	2931

Or, in about one-fourth of the Bible, upwards of Two Thousand Nine Hundred such departures, suggesting the presumption, that there are upwards of *Eleven Thousand* in the entire Version.

R. A. J. 31/1/55

2,3,190.

ADVERTISEMENT.

BELIEVING that obedience to a Divine command "Search," *Ἐρευνάτε*, investigate, "the Scriptures," (addressed to all who possess them) is at issue, I fearlessly produce this case. This command *cannot*, in the present state of our Bibles, be complied with so advantageously, by the British public, as it might have been, two hundred years ago.* If the general reader begin in earnest to search the English Scriptures, he must ask, What do these italics^d mean? What, these small capital letters? And what, the presence of the latter in many thousand passages of the University Bibles, from which they are excluded by his Majesty's Printers?† The answers to these questions will frequently implicate either the Authorised Translators in considerable error, and indefensible negligence; or their modern Emendators in uncalled for, unwarranted, and even ignorant criticism:—not here to dwell on the startling omission of a promised REDEEMER (see p. 9, note) in one Bible who appears in others, (indeed in all correct ones) and a host of Typographical errors, which should induce the Universities to buy up and destroy particular editions.

If, zealous in the defence of our Translators, to the annoyance, doubtless, of all those who have trifled with, or would impugn their labors, I have occasionally exhibited what may be thought an excessive attachment to their memory, my apology is—*they* are absent, disinterested, "no more in this world;" and that often

— their ashes flew,
No marble tells us whither.

Their labors and their memory indeed, appear in many instances, to have been alike neglected.

My humble request to the learned and impartial reader, is, that he would carefully *watch* the issue of this discussion, and weigh well

* Since which period, according to Professor Lee, (see Preface to his Hebrew Grammar) oriental learning has, in this country, retrograded, rather than advanced. Professor Stuart, of Andover, U.S. appears to confirm this. I cannot omit his eulogium on our Authorised Translation. "It is," he says, "on the whole, a most noble production. *The divines of that day were very different Hebrew scholars from what most of their successors have been in England and Scotland.* With the exception of Bishop Lowth's classic work on Isaiah, no other effort at translation among the English divines will compare either in respect to taste, judgment, or sound understanding of the Hebrew, with the *Authorised Version.*"

† As in some of the 'beautiful' editions (as they are called by Mr. Horne) of the late Mr. Reeves. King's Printer.

the representations of the living, interested, and powerful defenders of the past and present University systems. Dr. Paley has well said in an inquiry which he was too prudent to pursue, "The man who attacks a flourishing Establishment, writes with a halter round his neck;" that "few," therefore, will "ever be found to attempt alterations, but men of more spirit than prudence, of more sincerity than caution; of warm, eager, and impetuous tempers; that consequently, if we are to wait for improvement till the cool, the calm, the discreet part of mankind begin it, *till Church Governors solicit*, or Ministers of State propose it, I will venture to pronounce that (without His interposition with whom nothing is impossible) we may remain as we are, to the renovation of all things."*

While, however, the writer has been taught, by this blessed to fear no human opposition, or opprobrium, in the cause of God's Author, he can with great sincerity state, that he has not will nor without great personal pain, brought forward any fact that seem to have the tendency of depreciating others, or that can give pain; and that he long hoped to be excused this unwelcome He adds, in the words of the earliest vindicator of English Holy "I take God, which alone searcheth the heart, to record to my conscience, if I wrote of all that I have written—ought, of any evil purpose, of envy or malice to any man; to stir up any false doctrine or opinion in the church of Christ; or that I should be esteemed or had in price above the least child that is born. But to *weed out* all that our heavenly Father hath not planted, and to *bring down* all that lifteth up itself against the knowledge of the salvation that is in the blood of Christ."—TINDAL.

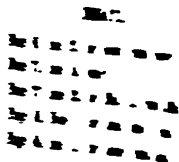
* * * During the considerable period that has elapsed since my attention was first called to this matter, I beg to add, that I have seen abundant reason no longer to dissent from the presumed opinion of the House of Commons' Committee, alluded to p. 11.

There is no kind of adequate benefit for which the British Public should pay from Forty to Fifty Thousand Pounds per Annum to the Authorised Printers of the Bible. This at least would appear to be paid on its entire supply, *over and above* what the Bible might otherwise be procured for—a tax on the noblest and most needful knowledge, I would hope, and do believe, quite unparalleled. A judicious friend calculates that the Bible Society alone pays Twenty-four Thousand Pounds annually above what it could print its English Bibles for, if the monopoly were broken up. Precautions in breaking it up might be necessary, but need not cost the country a twentieth part of this tax.

* See a pamphlet, in Vindication of Bishop Law, in the controversy respecting Subscription, 1774.

THE
EXISTING MONOPOLY AN INADEQUATE PROTECTION,
&c. &c.

CHAPTER I.



THIS IS NO INSTANCE ON RECORD, IN
A GREAT PUBLIC WORK OF A LITE-
DUCTED WITH SUCH ANXIOUS CARE
THE PRESENT AUTHORISED TRANSLA-
tion, xlvii.

GROVE HOUSE, ISLINGTON,
July 8, 1832.

of your Lordship in the Estab-
lished Church, and the zeal with which its functions have
been exercised, might be alone, perhaps, admitted as my
apology, for thus addressing myself to your Lordship.

May I not hope, my Lord, now that the University of Ox-
ford is so far roused as publicly to notice the "Complaints"*
which have been made on the subject of these Letters, some
of them more than twelve months ago, that the Established
Church also will assert her character and rights as a deposi-

* "Complaints having been made that the English Bibles printed at the
Universities, besides necessary alterations in the spelling, differ greatly from
the Authorised Version of the Scriptures, the Delegates of the Oxford Press
have caused collations to be made preparatory to a careful consideration of
the subject. They have also commenced an exact reprint, in roman letter, of
the Authorised Version printed in the year 1611, in *large* black letter, folio."
(Notice prefixed to "The Book of Genesis, an exact reprint, page for page, of
the Authorised Version published in the year 1611.")

tary of God's word? With those rights, considered legally, I am but little acquainted; but this *character* we have the highest authority for attributing under both the Old and New Covenants, to the true Church of God:* and I am well assured that there is not any thing in which the Rulers of the Church could at this juncture do the State more service, or more happily conciliate all churches and parties, who throughout the world use our language, than in complying with the request which I humbly urged upon your Lordship at London House, that the Established Church would protect effectually her own excellent Version of Scripture.

I will come at once to my chief point—one to which (much to the satisfaction of my friends and myself) the Delegates of the Oxford Press seem at last disposed to attend. “*Besides* necessary alterations in the spelling,” our modern Bibles “DIFFER GREATLY [AND INTENTIONALLY] FROM THE AUTHORISED VERSION.” I presume to contend that they ought *not at all critically* to differ from that Version. By reprinting the Edition of 1611, the Oxford Delegates either mean to dispute the matter of *fact*, or to deny the principle thus stated;— and which *is* their meaning, my Lord, I really find it difficult to understand. They mean, perhaps, to assert for the Universities, some *right* to alter the successive reprints of our public Version, according to their own judgment of its merits! Here, then, I venture to join issue with them; affirming *the fact* of material *critical* alterations, denying their right to make any. Charging it, in plain terms, my Lord, as an abuse of their privilege of being the *pro tempore* Printers of the Version; indeed as using that privilege so as directly to defeat the chief object for which it was bestowed, *i. e.* to preserve the PUBLIC and AUTHORISED, a SETTLED and UNIFORM Version. This is my chief point.

In addition to this, my Lord, I allege that down to a very late period the Holy Scriptures have been most *carelessly*

* Rom. iii. 2. and Jude 3.

printed at the Authorised Presses; so that the *Typographical errors* in Bibles still on sale and constantly in use (particularly amongst the poor) are, in the present improved state of the printing art, disgraceful. In the Bibles printed within the last ten or twelve years there is a decided improvement in this respect, particularly in those of the Clarendon Press; but the character of all the Authorised Bibles in *common use* belongs, I must contend, to the Authorised Printers; belongs materially to the history of a privilege which has been in very profitable exercise for above two centuries.

Competent judges will not therefore deny, that my topics bear generally and considerably on the duties of the Established Church, as well as on those of the Universities and King's Printers. The Rev. Mr. Lewis, our principal historian "of the several Translations of the Holy Bible and New Testament," furnishes me with another reason, I presume, why the attention of the Bishop of London may be consistently called to these points. He states, that after the "careless printing" of "this Holy Book grew to that height" early in the last century—that complaint was made to King George I. of their being printed on bad paper, and with bad letter; as also that "*due care had not been used in correcting the press.*" His Majesty having caused this complaint to be inquired into, was pleased to order his patentee for printing these books—to employ such "correctors of the press as shall be appointed from time to time by the Archbishop of Canterbury and Bishop of London for the time being." This order, he says, was dated Whitehall, April 24, 1724.* I cannot find either that it ever has been rescinded, or that it has been acted upon to any beneficial extent. Certain I am that the learned prelates who filled these high offices in the year 1811, could *not* have approved of the alterations then introduced by the King's Printer into at least two extensive editions of the Holy Bible, *i. e.* the entire omission of all the original titles of the Psalms, as well as of *all* distinction throughout the Old Testa-

* Lewis' History, 8vo. Eton, 1739, p. 351.

ment in printing those various Divine names, which are designated by the term Lord: alterations which alone involve upwards of 6,500 errors.

But I have a further reason, my Lord, and I confess it was, with me, the deciding one, for addressing these papers to your Lordship. I am compelled to call upon your Lordship as the best witness I can obtain, on a very particular part of this momentous case, wherein the principal or direct witness declines to appear.

I turned to your Lordship, on the general grounds which I have stated, above a year ago, with the earnest wish of inducing the Established Church *silently* and promptly to influence the correction of the abuses in question; when you were pleased to assure me of the entire coincidence of your Lordship's views with mine, as to *the principle* on which the legislature and the country had so long upheld the monopoly of the Bible (on this principle it will be necessary to dwell hereafter); and, not conceiving it needful to consult me as to this use of my papers, regarding them as, in their humble way, affecting a question of general interest—you sent them to Cambridge.

You were pleased to state to me, my Lord, *who* was the important functionary that received them, and to promise me a further communication on his reply. Your Lordship sent me that reply. It acknowledged the receipt of my papers, and the obligations of the University to their author. It was, as I conceived, the virtual answer of your Lordship and your friend to my inquiry, 'What were the methods which the University had taken (as you were "assured" such measures had been taken) to secure *future* correctness?'

Now, my Lord, this reply I state advisedly, and after twelve months close attention to the subject, to *be the most remarkable paper* in the modern history of the transmission of the Holy Scriptures. It affirmed more than all I feared, as to the manner in which the public interests in this most serious business had been compromised at one University: it demonstrated that there was no common system, nor common con-

cord between the Universities, in the discharge of this trust : it decided me, therefore, on grounds of public duty, *not* to relinquish the pursuit of the business, which, as your Lordship knows, I had, under very painful circumstances, intended : it took me to Cambridge to communicate with the very able writer After all, I believe your Lordship will prevail on that writer to permit its publication, though he refuses it to me :—but on a great public question like the present, I must thus far, I must even in self-vindication, advert to his letter. It stated, as I shall never forget, that the Cambridge authorities would print the Bible correctly—if they “*did but know* the standard to be followed ;” it asked your Lordship for “any intelligence” respecting “a standard ;” and it professed, on these subjects an utter want of confidence in “the Oxford men.” I am constrained to appeal to your Lordship as a witness that I do not misrepresent the learned writer.

But enough, perhaps, my Lord, of apology for addressing your Lordship on such a subject. Some of my readers, I know, will think that a serious one is also required of me, for bringing it at this juncture before *the public*.

I have been told in one high and influential quarter that there is a christian as well as a political *mob*, and that the mere mob can be no judges of such questions as may be here brought before them. I am warned against *unsettling* the minds of the public, and shaking the confidence of the unlearned in the text of Scripture ; as well as against giving occasion to the infidel to throw fresh calumnies upon the blessed book and its friends. . . . My answer to all this is, that I adopt from the Scripture itself a higher view of the most illiterate *real* christian than the first objector can entertain. That humble christian may be, as Bishop Horsley, I think, has happily phrased it, “*learned only* in his Bible,” but this will protect him from any spiritual danger in this discussion. He will neither at any time be so “soon shaken in mind” as many who look scornfully down upon him from the mole-hills of a little secular learning ; nor be without important means of understanding my chief allegations. He will even aid me consider-

ably in urging others to feel them. The humblest christian who can read my statements, "*searches* the scriptures;" understands as well as any of his neighbours that the prophets spake in "times past," and Jesus Christ for all time; that the book is therefore one of "sundry times and divers manners." He does not require to be taught that its writers were not Englishmen, and that he owes much to the *really* learned. He knows it to be a translation; and his teachers either should have informed him (as I believe in the vast majority of cases they will have done) or ought at once to bring before him the fact—that the translation was settled two hundred years ago, under that King "James," whose name it generally bears: and that it was given for its *protection*, to those of whom alone he can obtain it.

The plainest Englishman, therefore, can understand my *principles*—my chief point: can understand that he ought to confide in the text of his Bible, as in a physician's prescription: and ought to take equal care that no one 'correct' it, while he is on his way to profit by it: that what *a body* of learned men have publicly agreed upon, a few learned men in a corner ought not to alter; and that a public document should not be tinkered* by a private hand.

With regard to *unsettling* those who in all such discussions are watching to find a pretence against Christianity, I have waited a considerable period deprecating this; and *for* those to remedy the evils of which I complain, whose duty I know it is; but whose disposition I doubt whether it be . . . waited, until men of unquestionable learning and general competence to the question, aver that the alterations in our modern Bibles do of themselves "unnecessarily expose the sacred text to the scoffs of infidels," and "throw such stumbling-blocks in the way of the unlearned as are greatly calculated to perplex their minds." And now, as I feel, my Lord, the period of "silent waiting" is past. All honest men who see these

* The expressive phrase of our old divines, lately quoted by the Christian Observer, about the projected alterations in the Liturgy.

abuses as I do, will exert every effort to induce their abatement. I can, at any rate no longer, honestly, be silent.

Of these Letters, I propose to occupy the *first* and *second* with my various Applications to, and Correspondence with, the learned heads of the Church and Universities during the last year: thus furnishing to my readers conveniently, as I conceive, the *sources* of such information as I have to offer them on this subject. My *third* will be devoted to the memorable instructions and undertakings of Mr. (afterwards Dr.) Blayney, in 1769. The *fourth*, to Specimens of the modern and existing typographical errors and intentional alterations of the sacred text.

Your Lordship will, perhaps, excuse the form of *continued* narrative in which the first and second Letters must for the greater part appear. The materials have been for some time collected, and I find myself too much pressed by various duties wholly to remould them.

Early in the spring of last year, having observed in the public papers that a Committee of the House of Commons was appointed to investigate the duties of His Majesty's Printers, I offered to communicate to the Chairman some instances of what I then regarded as typographical errors in the modern Bibles. I thought they bore upon the *question* of the due discharge of that office, and that passing to the Printers through such a channel, they were pretty sure of being rectified. It had come to my knowledge that gross errors remained uncorrected, in many instances, for years—indeed the Bibles of my family furnished proof of it.*

* I could not then have conjectured that *some* gross errors had been pointed out to one of the Universities *twenty* years before; the list of them acknowledged to be received..... a modicum of reward assigned the poor but intelligent Printer's reader who furnished them; and his character acknowledged as that of a person well qualified for the task of *revising an edition* of the Bible.....the passages moreover all said to be "right" in the Standard edition (that standard being Dr. Blayney's)..... Yet that some of the grossest of *these* errors should be found in Dr. Blayney's Bible and Apocrypha, and others of

It was in the daily course of reading the Scriptures with my family and pupils, that the modern errors had been of late brought continually before me. I found it a good method of securing attention, for each one to read a verse or two in succession. But on furnishing them with the modern University Bibles, and bringing those of my family into use, very few days would pass without the discovery of some variation in the copies. Let any master of a large household take the Bibles of the Universities, for the last twenty years, into perpetual reading in this way, and he will soon find discrepancies that disgrace them. Thus, I remember, we found the remarkable error of *heart* for "hart," in the 42nd Psalm v. 1., destroying the chief beauty and force of the opening of the Psalm. (It is in two Can-

them remain unaltered to the present day. Unaltered ones are Gen. xlix. 26. *thy* for my progenitors—Judges xi. 9. *into* for unto my place—Dan. xi. 38. margin, *God's protectors*, for gods, protectors (*i. e.* protecting false deities)—Esth. (Apoc.) xii. 6. two, before "eunuchs" omitted—Eccles. xi. 25. *more* added after *no*—another is found *four* years afterwards—Judg. xi. 7. children for *elders*, of Gilead. Of *these facts* I have vouchers before me, and trace the information in question to the Vice-Chancellor of the University.

I ought to add, that the poor man, when remonstrating on the subject of being ill-rewarded, was told that his list was of "no practical utility." It contained 731 errors between the beginning of Genesis and the end of Jeremiah, all occurring, in a quarto Bible at that time on sale, and from which as a standard he was employed, he states, to correct the popular Bible of the late Rev. Mr. Hewlett.

Was this 4to. Bible ever called in? No. I recently bought it in Holborn. The list would then have been of "practical utility." Were the errors ever carefully examined? No. The preceding instances could not then have remained. Yet the Vice-Chancellor vouches they were "all right."

Some of these errors of "no practical utility" to point out, were as follow:

I. WRONG OR SUBSTITUTED WORDS.

Gen. vii. 11.—*Foundations*, for *fountains* of the great deep.

Exod. iv. 10.—*my*, for *thy* servant, entirely changing the sense, and substituting another person for Moses, as one to whom God had spoken.

Lev. xxvi. 4.—*her*, for their fruit.

Deut. xii. 17.—*thy*, for the tithe of thy corn, making the tithe the people's.

Judges ix. 53.—*break* for *brake*; a common error, but destroying the only record of an historical fact.

bridge Editions of 1830, of different sizes.) The substitution of Gilead for Gideon, in the book of Judges, vii. 5. Oxford, 1801; of Sion for Sihon, in the 11th chapter, v. 20, of the same book; 'cease to bring forth,' for *cause* to bring forth, Isa. lxvi. 9. Oxford, 1820, and several other errors, were also thus discovered.

Long before this, my Lord, I had seen something practically of the mere *bonne bouche* for a political partizan, which the office of King's Printer had become with the late Mr. Reeves, a barrister; and had personally known the booksellers, to whom (as the highest bidders for it) he had regularly leased out, at a certain rate per annum, his right (!) of printing GOD'S WORD and the Prayer Book. One of the surviving clerks of the house told me not long ago, that it was understood they gave him for some years a thousand pounds per annum for the privilege of working this branch of his patent.

Judges x. 12.—*Moabites* for *Maonites*.

Judges xi. 7.—*Children* for *elders* of Gilead.

1 Sam. xxxi. 13.—*fasten*, for *fasted* seven days; wholly destroying the sense and the record of a great mark of respect to Saul and his sons.

1 Sam. xxii. and 2 Sam. xxiv.—(Contents.) Three instances of *God* for *Gad*.

2 Chron. xxvi. 23.—*head* for *stead*; making nonsense, "reigned in his head."

Job xxxvi. 9.—*transgressions* that they have *executed* for *exceeded*; an important diminution of the sense.

Psalm v. 7.—*table* for *temple*; worship toward thy *holy table*. Popery!

Psalm xxxi. 23.—plentifully rewardest the proud *door* for *door*.

Prov. xxii. 14.—*A strange woman* for *strange women*.

Is. vii. 23.—*silverings* for *silverlings*, a coin. (Also in 8vo. ref. Oxford, 1810.)

Isaiah xxiv. 11.—*darkness* for *darkened*.

Isaiah lix. 20.—*remainder* for *REDEEMER*; a direct and most important prophecy of the Messiah, quoted and reasoned upon as such in New Testament, Rom. xi. 26.

Isaiah lx. 15.—*many nations* for *many generations*. Another strong promise of God materially marred and subtracted from. It is an expletive of "eternal excellency."

Jeremiah l. 12.—*nation* for *nations*; it may *thus* mean either the Jews or their enemies.

Ezek. xxx. 14.—*Zion* for *Zoan*; a severe threatening changed as to its object.

Ezek. xxxv. 11.—*make thyself* for *myself* known among them. Another great promise obliterated.

These (his lessees) were men not more than competent to preserve Dyche's Spelling-book in regular transmission; men of quite a second order in their trade; and they employed uncontrolled, as far as the world ever knew, their own Printer and Stationer, to execute this purchased sacred trust. At any rate they produced two large successive editions of the Holy Scriptures, (one of which I possess, an 18mo. of 1811) that entirely obliterate, as I have already observed, one of the most striking peculiarities in the typography of the Authorized Version, *i. e.* the mode of printing certain Divine Names—a distinction which conveys to the mere English reader important proof of the Divinity of our blessed Lord.

I attended the Committee of the House of Commons, sometime in the month of March, 1831; taking with me

Hosea viii. 1.—*angel*, for *eagle*.

Zech. ix. marg.—whose covenant is *my* for *by* blood.

Zech. xi. 17.—*idle*, for *idol*. Also in Oxford, 8vo. 1801.

Wisdom i. 5.—*righteousness* for *unrighteousness*.

II.—OMITTED WORDS.

Gen. iii. 19.—Out it, for out *of* it.

Numb. i. 3.—By armies for by *their* armies.

Numb. xxxi. 20.—*made*, after things. .

2 Chron. xxix. 23.—*He* before *goats*.

Ezra x. 6.—*of* before God; making it house—God. “Ezra rose up from before the house God.”

Psalm xxvi. 7.—*all* before thy wondrous works.

Psalm cxix. 73.—*me*, after fashioned.

Prov. xxi. 5.—*of* after *but*; destroying the statement of a contrast.

Eccl. xi. 6.—*both*, after they; weakening the sense.

Jer. viii. 12.—*at* after *not*—*not all* for *not at all* ashamed; a wholly different sense.

Jer. xxxii. 42.—*great*, before *evil*; describing one of God's greatest ancient judgments, and promising an equal good.

Hab. i. 9.—*up* after *sup*, destroying the figure “*sup np* ;” that is, desolate, destroy “as the east wind.”

III.—REDUNDANT OR INSERTED WORDS.

Judges xx. 21.—*out*, before ground.

2 Kings ii. 15.—*they* bowed themselves—*they* inserted.

Psalm xii. 6.—*the*, before *earth*—a furnace of *earth*.

Isaiah xxviii. 21.—*be*, after *may*—that he (God) *may be* do his work!

the Bibles in which I had found discrepancies. They were but a fraction of the number which has since appeared;* but I felt at this period considerable doubt as to the expediency of the plan which I understood the Committee was inclined to recommend to the Honorable House; *i. e.* that of entirely breaking up the monopoly of printing the Bible. On this ground, and in unfeigned respect for the Church of England, as the original translator of our excellent Version, I listened to the assurance of a clerical friend of high character, that “the Bishops of London, Chester, or Winchester, would readily give their best attention to the case;” and first addressed myself, April 9, 1831, to your Lordship.

From my Notes of the interview with which your Lordship honored me, I extract these particulars.

When I observed that one would willingly attribute the wisest motives to the Legislature, and that, I apprehended, we might correctly regard the privileges of the Authorised Printers as given in the nature of *public trusts for the protection of the text*, your Lordship replied, “*Oh! certainly; and if it cannot be proved that this has been upon the whole the result, there can be no pretence for preserving the monopolies.*”†

I said there was a strong case bearing that way: that the

* As I find I cannot print the Examination in an Appendix, I give the chief of these passages. The editions are specified in the Lists that follow.

ZACHARIAH on the top of the page containing only Haggai's prophecy. In Blayney's folio, and a folio Oxford Bible, 1786.

Mal. iv. 2.—*Son*, for *Sun* of Righteousness, and *ye* omitted in the last clause of the verse.

Hosea vi. 5.—*shewed*, for *hewed* them by the prophets.

Luke xii. 14.—*said unto me*, for *said unto him*.

Luke xiv. 26.—*Hate not his own wife* for his own life.

1 Tim. v. 21.—*Discharge*, for *I charge* thee before God, &c.

1 John i. 4.—*our joy* for *your joy*.

Reeve's 18mo. Bible, 1811.—6,500 errors in the mode of printing Lord, &c.

† This is also the doctrine of the ablest of our Lawyers, when they have had to decide upon the subject. “The Chancellor, Masters, and Scholars of the University (of Cambridge) ARE INTRUSTED (says the Court of King's Bench, certifying its opinion into Chancery) with a concurrent authority to print all Acts of Parliament,” &c. &c. [The printing of the Bible and Prayer-book, is a branch of the same privilege.] And Mr. Justice Foster, in a letter to a friend

kind of *implicit* faith of the mere English reader in the public translation seemed worthy of the greatest consideration:— that perhaps men conversant with the original languages would hardly *feel* the extent of this creditable confidence in some christians: and that in behalf of such in particular, I would entreat your Lordship's close consideration of this whole matter. I ventured to instance a case in which the next verse to one that had been shockingly marred at the Clarendon Press, and one of similar phraseology, had in my own ministrations, been the means of softening the heart of a murderer.* (“The murderer shall be surely *put together*, for the murderer shall be surely put to death:” was the marred version of Numb. xxxv. 17. in the Oxford Bible of 1804.) Suppose, I said, that very verse had been so marred in his Bible, and made the *nonsense* which the next was, the hardened individual might have remained so.

at Oxford, Dec. 11, 1778, observes, “The words *intrusted with a concurrent authority*, were thrown in by way of an intimation to the University, that the Court considered the power granted by the Letters Patent as A TRUST reposed in that learned body for *public benefit*.”

* It was after three weeks of close attention upon him in jail: and the Bible I used was one bought for him at a neighbouring Pawnbroker's, a kind of place where I have since often seen on sale the most disgracefully-printed Bibles of the Universities; as, for instance, the ‘To remain’ Edition of the Cambridge Press, hereafter-mentioned. Gentlemen, I understand, constantly go round to these and similar places in London, to buy second-hand Bibles for public and private charities. Thus the poor, who ought *especially to be protected* in this matter by the rich and learned, receive these sad mixtures with *their bread of life*, long after the editions have ceased to be sold as new. Nor can I quit this case of a murderer, without observing, that the Bible and *its errors must* be regarded as matters of *unique*, and by all who really believe it, of entirely unparalleled importance. A blunder in a word, or part of a word, will often involve the gravest moral and everlasting distinctions of men and things.... often have involved such distinctions practically. The Oxford 8vo. Bible of 1801, for instance, prints the comparatively slight charge against certain professors in primitive times—“These are murmurers,”—“these are *murderers*.” Bad enough characters they were, but not of this grade; or they certainly had not been *spots*, even, in primitive “feasts of charity,” see Jude 10 and 12. What word of weightier moral import, one would ask, than this of MURDERER could be trifled with in this way? When I have occasionally seen the quotation of such errors received with a smile, I have thought of Prov. xxvi. 18, 19. in sorrow

Your Lordship finally assured me that you felt my communications to be "important;" that you would confer with "the Archbishop upon them," and inform me of the result.

In about a week, I had the satisfaction of learning that your Lordship had so conferred; and "I am assured" your Lordship states, (20th April, 1831,) "*upon inquiry*, that with respect to the two Universities, MEASURES HAVE BEEN TAKEN, within the last few years, to secure correctness in their impressions of the Holy Scriptures."

Your Lordship asked me for any list of errors within the last few years.

My reply gave a few that will afterwards appear, and pointed out as on sale in 1827 and 1831, (it has since been brought to my School by some Pupils from the North of England, and has been found on sale in various parts of London *this* year.)

"A Cambridge 12mo. New Testament *without date*, but called a Stereotype Edition, printed by T. Smith, present Printer, and bearing Mr. Mawman's *last* address, which interpolates the strange words, "TO REMAIN," Gal. iv. 29; "persecuted him that was born after the Spirit to remain."* —This arose, I am told, from the Printer in 1804 (pray remark, my Lord, this distance of date; I have a copy *dated* 1805) wishing to let a comma "remain," which he had at first marked out of the proof. I found a Cambridge Bible of 1819 with a remarkable error in Mal. iv. 2. bound up with *this* New Testament this month, and bearing the name of the Society for Promoting Christian Knowledge. Two editions, of the same text, at least with the same error, were also sent to the Bible Society some years ago."—(April 25, 1831.)†

* Making the whole verse to read, "But as then, he that was born after the flesh persecuted him that was born after the Spirit to remain, even so it is now!!"

† I bought an 8vo. Cambridge Edition of the New Testament, bound in calf, "printed for the British and Foreign Bible Society," without date, *having the same error partly obliterated*, in June of this year, 1832.

My concluding paragraph was—"Much cheaper Bibles and Prayer-books, it appears, my Lord, we are to be offered. I am anxious that we should *not* sacrifice accuracy to pecuniary considerations *more* than it has been done; (rather for less)—but the existing mode regarded as a *protection to the public* from a corrupted Text will be held, I fear—to be a failure. *Let then, my Lord, a full investigation of the evil be quietly set about*; and, if possible, by disinterested parties. The italics are inaccurate, I have reason to expect, in hundreds of places; the Holy Name of God (like the italics) is printed after *no authorised mode* or standard, even where our venerable Translators have adopted a mode. America in the meantime, is adopting *our erroneous* editions for *her* standards:* they are taken as guides, at least, for New Translations in the Eastern† world, and probably in other quarters, while at home an impression of their inaccuracy is spreading. An investigation of the extent to which this trust has been abused, would of itself best lead to practical remedies and precautions for the future."

P. S. Clergymen have told me that the largest Church‡ Bibles are found very erroneous. One, that an important part of a text he had taken in the Lesson of the day, to his great astonishment, was not in the Church Bible when he came to

* See Mr. Horne's important information on this subject, v. ii. 258, of his *Critical Introduction*, second Edit. and a ridiculous error in Ezek. xlvii. 10. (of the Editions he states to be preferred in America) in the list of typographical errors—"The *fishes*," for "The *fishers* shall stand upon it" (the river of living water).

† Since this was written, a learned friend who has returned from Calcutta on account of ill health, informs me, that he had forwarded to him *there* a copy of the 8vo. King's Printer's Bible, 1817, printed for the British and Foreign Bible Society, which omits the word "not," in John xvii. 25. *while he was translating the Scriptures for the mission to which he was attached, into Tamul.*

‡ The Church Bible still (1832) in use in the Parish Church of St. Mary's, Islington, is a remarkably erroneous one. A clergyman who some years ago officiated in this Parish, assured me he was occasionally at a loss to proceed in reading the Lessons from it. One passage (1 John i. 4.) has, I have reason to believe, been read erroneously in this Church four times a year for many years.

read the Lesson. It was, 1 John v. 12., my Lord, and “of God” (on which he had made some observations) were the omitted words.

Receiving no reply for nearly a month, and never in fact having had an opportunity to present to your Lordship my principal List of Errors, I now forwarded it with the following Letter. [These errors, amounting to upwards of Fifty are incorporated in the first List at the end of the Pamphlet.]

T. CURTIS TO THE LORD BISHOP OF LONDON.

“ GROVE HOUSE, ISLINGTON.

“ May 20, 1831.

(COPY.)

“ MY LORD,

“ As I am sincerely willing, and even anxious, to leave with your Lordship any future plan which may seem demanded for the protection of the Text of our English Bible, I take the liberty of inclosing a List of errors in *sense* and *doctrine* which have come to my knowledge. They are those which I took with me to St. James’ Square, but which your Lordship had not then time to examine.

“ Permit me to add, my Lord, that on further occasional investigation of the subject, I find among the alterations of the last few years (to which your Lordship has alluded) a *remarkable abandonment of Dr. Blayney* as a standard. He speaks of his corrections of the chronology, of the marginal readings and references—the heads of chapters and pages, &c. as among his principal labors. Now the whole of these are expressly abandoned by Drs. Mant and D’Oyley as (truly) “unauthorised,” and almost the whole by several authorised editions after them. See their preface. But then *why* do they retain, resting on no better authority, his numerous alterations of the Italics, or his frequent departures from the principle adopted by our Translators in printing certain Hebrew names and titles of God?

“ Your Lordship would greatly oblige me if you would condescend to state *what* are the methods by which your Lordship understands the Universities to have secured future correctness. My apprehension is, that *no* specific standard is now followed. Not the Bible of 1611, for the Italics of this, (or supplementary words rather) are altered in almost innumerable places; not Bishop Lloyd, or Dr. Blayney. But the Translators on some of the important

points mentioned; Bishop Lloyd on Chronology; (see the preface of Drs. Mant and D'Oyley) Dr. Blayney for the Italics, &c.

"I could certainly wish that your Lordship would unite with me some Clergyman or Gentleman in your Lordship's confidence, and that we should together furnish your Lordship with a more full and detailed report on this matter. *I am sure there is more in it than any man who has not devoted much time to the investigation can imagine*; and would willingly give up to it three or four hours per day of an approaching month of leisure. (Observe, my Lord, mine are hitherto only *casual* collections.)

"On the other hand, if it is your Lordship's opinion that my impressions are unwarranted, or my lists of Errors unimportant, *this* I should be obliged by your Lordship's intimating to me. The subject I cannot relinquish; but it is my duty to forbear troubling your Lordship, the moment I have reason to think I am doing so."

"I have the honor to be,

"MY LORD,

"Your Lordship's most obedient and

"Respectful humble Servant,

"T. CURTIS."

To the Right Hon. and Right Rev. the Lord Bishop of London, &c. &c.

"P. S. Should your Lordship be able readily to refer to the modern Cambridge Bibles you will find the word "likewise," Heb. ix. 21. *inserted* (as it would seem correctly in point of criticism) by Dr. Blayney, but *not* in the Bible of 1611.

<i>Is in</i>	Cambridge	1805 and 1819,	Stereotype	12mo.
<i>Not</i>	.....	1820	12mo.	
<i>In</i>	.....	1824 and 1826,	12mo and 24mo.	
<i>Not in</i>	.....	1829	12mo.	
<i>In</i>	.....	1830	<i>Diamond.</i>	

And *out of all* the modern Oxford Editions in verbal, and so far correct, conformity to the Translators' Bible."

Your Lordship, in the end of June, enclosed me the reply upon my papers from Cambridge, which I am forbidden to publish.

At this period also occurred a short correspondence with the Oxford Press; in which some portions of the public would feel interested—but I must compress.

It embraced, my Lord, an inquiry through Sir Robert H. Inglis, after the number printed of a certain Antinomian Oxford Testament* of the year 1807, and the channels of distribution into which it might have been sent. I received a reply, in which Mr. Collingwood said he could not, at the distance of time, give me "any certain information on the subject," but that it was printed when "very small impressions, comparatively, of the Scriptures were taken off."

Now, I apprehend, a "comparatively small" impression of the Bible may consist of a large number; the impressions vary, it is said, from 2,000 to 10,000. Dr. Burton lately wrote of 30,000 being ordered at one time by the Bible Society. Be this as it may, *this* impression of the Bible, if consisting of a few hundreds only, was far too large; and I submit, my Lord, that *five hundred preachers* of such dangerous, but in some parts of the country acceptable and specious doctrine, might be less likely to produce serious mischief, than five hundred Bibles delivering it broadly as God's Word, to the people. I was certainly much struck at the time, and am still deeply impressed with *the fact*, that the Antinomian heresy, characterized by the late and great Mr. HALL as "the *epidemic*," and "wide-spreading malady" of our day, "an evil of gigantic size and deadly malignity"—should have been thus secretly, however undesignedly, supported by the Bibles of a highly orthodox and learned University.

It was at this period (June 20, 1831) that my private affairs leading me in that direction, and the correspondence already opened furnishing an opportunity, I sought to confer at Cambridge with the Dean of Peterborough, the Regius Professor of Divinity, on the subject of these letters.

This learned person at once and unequivocally declared, that there could be no question it was the duty of the Universities to keep in print an *ascertained* and unaltered text, *i. e.* that

* I must thus characterize a New Testament (see the specimens) which, Heb. ix. 14. reads, "How much more shall the blood of Christ—purge your conscience from good works," instead of dead works.

of King James' Version; and that no man or body of men had any power or right to vary from this.*. . . In regard to Dr. Blayney's alterations, he said, "You will find nobody here very anxious to uphold what he has done." Upon the first point, as it had been my own guiding principle throughout this business, and was frequently adverted to, it was not probable that I should mistake him. I am confident I did *not*: and on the last I give nearly his own words. When I stated the serious amount of errors already discovered, the learned Professor stated, (and this more than once) "Well, I see we must stop the press." "We will directly stop the press at any rate." The Dean adverted to the difficulty of doing any thing material in the business until October—that the University was about to separate, &c. This he strongly stated: the writer as strongly remonstrating against the sad consequences. In his zeal he said, "But you must do something." It appears most extraordinary to admit the necessity of stopping the University Press, one of the chief authorised sources of God's Word to the country, and to take no measures to rectify what is amiss.

The next morning our conversation was renewed in the Dean's library; and turned chiefly on the point of what positive course could be adopted in the acknowledged dilemma of the University: or how the standard was practically to be restored. I only remember one other subject intervening. I asked if Dr. Paris' Bible was known at Cambridge: or the date of two other Cambridge Bibles, to which Dr. Blayney has adverted, and could not find that they were.

Having just before I called on the Dean had the pleasure of a short interview with the Regius Professor of Hebrew, and the satisfaction of a prompt offer from him to assist in

* Dr. Turton has said, that he was at this period but ill-informed as to the state of the text, has since seen reason to alter his opinion, &c. I can only add, that I had *sound reasons* for believing him to be as well-informed at the period of our conference, as any of his brethren; as also that this was at the time your Lordship's impression. I cannot see, however, that the apology aids the case. It is of the strange ignorance of this great matter by those who preside over it that I complain.

any way in the business which I told him was in hand, I mentioned to the Dean in this conversation the possibility of setting about a revision of the Bible in this way, *i. e.* that the Hebrew Professor should be invited to take particular charge of any critical questions that might arise in the Old Testament: that no one could be more competent than himself to superintend in a similar manner the New; and I would be responsible for an accurate collation of all the earlier editions with the modern, and for referring all doubtful matters for due consideration.

The Dean proposed our proceeding together to the Vice-Chancellor's: as we went we were to look at the Bibles of the University that might be useful in this business. These were in fact—a single copy of the edition (No. 2.) of 1611, and a 4to. Bible of 1746, in the Fitzwilliam Museum. *Dr. Blayney's was not to be found in Cambridge*, as the Dean assured me; as also that there was no other Bible in the College libraries worth my examination on a future day.

With the Vice-Chancellor we had an interview of above an hour's continuance. The Dean of Peterborough stated the object of my visit: the inquiry proceeding in London concerning the King's Printer's office, &c. I only interrupted him when he spoke of my coming down to Cambridge, *to support the privileges of the University*. I stated, that in candour, I must say I had not come down for any such purpose: at the same time, I would add, that I came down with no view of attacking them. My sole object was—the rectification of the numerous errors in the Authorised Bible, on the Authorised Standard: that I would unite and labour with whoever would first *press to this point*. And I naturally entered upon it, first, with the authorised parties as having this most readily and unquestionably in their power.

I stated that I conceived both Universities to have acted seriously in error: the one venturing to alter the Authorised Version (particularly in 1769) in numerous instances; and the other adopting those alterations, as it would appear, without examination. . . . The proposed plan of an immediate

revision being attempted was mentioned, when the Vice-Chancellor asked for a written communication on the subject. I for a moment hesitated as to promising it; on which the Dean of Peterborough said, "I think I may say, I know enough of Mr. Curtis' views to undertake to furnish the communication."*

The Vice-Chancellor more than once during the conversation came to the Dean's conclusion, as to the necessity of immediately stopping the press. Indeed, he asked the Dean of Peterborough, whether he could send a message to that effect to the printing-office, or call there on his return home. . . . And the general issue of the interview, was an arrangement between these two important officers of the University, that a Syndicate should be summoned for the Tuesday following, to consider and determine upon the business.

Mr. Smith, the Printer, happening to come to the Vice-Chancellor's Lodge towards the conclusion of our conference, he was, in my presence called in, asked by the Vice-Chancellor the state of the Bible department, and ordered to proceed with no more Bible-work for the present, as a meeting was to be held respecting it in his parlour the following week.

On our departure from the Lodge, the Dean accompanied me through the Fitzwilliam Museum, the Public Library, Trinity College Library, &c.; and observed on our way, that as the proposed engagement of my time for the University would be considerable, I ought to make some estimate of its value: that it was out of the question for the University to engage with me in revising the Bible without giving a proper

* I must beg to note, that the Dean of Peterborough spontaneously and somewhat promptly made this offer: I feel much mortified to have to add—I could never learn that he redeemed his pledge. . . . That is, the Vice-Chancellor was particular in requesting a *written statement*; the Dean offered to make it on my behalf—and I have reason to believe it never was made. Whether this put me in what is called a *false position* with this high authority, the Vice-Chancellor, I have no opportunity of learning. It is a manner of acting, however, that I cannot regard as correct on the part of the Dean of Peterborough.

remuneration, &c. as “it was the *best thing they had.*” I observed that the subject had never presented itself to my mind in this way; but as he named it, I would give it consideration. I was to dine with him in the afternoon; and agreed then to state what might occur to me.

We dined, and I then mentioned, (in that spirit of candour which had hitherto pervaded our communications), that I had reflected on the matter of being engaged to collate the various Bibles necessary; and had roughly thought, as Dr. Blayney received a thousand pounds, as I understood, for putting the Universities in the wrong, they might give me five hundred pounds to assist in putting them right. I again, however, observed, that this was a point I did not originally consider at all, nor would I now have it pressed, so as in any way to obstruct the business: a sentiment which I afterwards thought it right to express by letter to the Vice-Chancellor.*

Returning home, I engaged myself in looking into the Public Libraries for the early editions of the Authorised Version: in the midst of which I was greatly surprised by the following communication:—

THE DEAN OF PETERBOROUGH TO THE REV. T. CURTIS.

“DEANERY, PETERBOROUGH,

“July 7, 1831.

“MY DEAR SIR,

“I feel quite grieved that a post should have departed, without conveying a letter of mine, which you would expect to receive; but I really was so completely exhausted by the heat, and the labours I had gone through, that I was unable to write a few lines.

“At a meeting of the Syndics of the University Press, held yesterday, your letter to the Vice-Chancellor was read; and I was requested to express to you their sincere thanks for the communication. . . . It appeared to the Syndics that the first step to be taken in

* I will print this letter, if it be hereafter needful: at present I feel it necessary only to say, that it was to guard amongst comparative strangers, against the imputation of being led into this matter as a mere “hiring,” which I was not.

relation to the subject, was to have an edition of the Bible as now printed, accurately collated with an edition of 1611; and they have accordingly ordered such a collation to be made without delay. They conceived that a collation of the other edition of 1611, and the edition of 1612, will also be requisite. In fact, they are resolved that every effort shall be made to produce, as soon as possible, *an edition which may be considered as a Standard.*

“ The funds at the disposal of the Syndics are so very small, that it would be doing you great injustice if I were to encourage you to occupy your time in this business. But you have it, I am quite sure, very much at heart, that correct copies of the Scriptures should be in circulation; and any suggestions with which you may be pleased to favor us, will always be gratefully received, and attentively considered. We are, you may rely upon it, earnestly intent upon doing every thing that can be done, in this important undertaking; and I intreat that you will communicate to me whatever may at any time occur to you, as conducive to so praiseworthy a purpose.

“ I was apprehensive when I had the pleasure of seeing you, that it was *not* in our power to reward you for your labours in an undertaking of this kind; but I did not think myself warranted in making any statement to that effect without consulting my brethren of the Syndicate.

“ With best wishes for your welfare, believe me,

“ My dear SIR,

“ Your's, very faithfully,

(Signed)

“ T. TURTON.”

This letter surprised me, as widely different in tone from my personal communications with the Dean. The question of remuneration he himself had raised: and I said, and had written as explicitly as I could, that the business would not, on my part, go off on any such point. True it was, that I saw something incomprehensible in the Syndics having voted the large sums of which I heard to rebuild the printing-office at Cambridge, when they knew not how to set about the chief work they had to print; and now could not afford to provide themselves with correct “copy.” In truth, I could not

believe that the proposed plan of revision did go off on this point. The Syndics, however, to my no small satisfaction, had adopted in substance my plan, *i. e. collating the modern Bibles with that of 1611*, and the early editions: I had full opportunity to observe how it should be executed; and with so much gained for the blessed Book and the public, I resolved never to complain on my own account.

But I thought the facts I had collected respecting the Authorised Version ought, in evident duty, to be directed into some useful channel: and I accordingly prepared for the consideration of my literary friends (but never published) “Reasons for Reprinting the Holy Bible, in the Authorised Version of King James I. and Proposals for the Work.” While engaged on a proof of this Paper, which the reader may obtain at my bookseller’s, Professor Lee,* of Cambridge, did me the honour of a call. . . . and asked how my representations and proposals at Cambridge had terminated? I put into his hands the Dean of Peterborough’s letter. I shewed him also the proof before me; when he requested to take it home with him. I consented (not knowing that he had any particular purpose in view) on one condition—that if he found in it any thing at all disrespectful to the Established Church, or that he thought unfair towards the Universities, he would send me it back with such passages marked.

From the subsequent correspondence of the Dean of Peterborough, I have reason to know, that the paper was

* I shall strictly adhere to the mere facts of business that connect me in this statement with Professor Lee. I could speak of his personal kindness and scholar-like frankness of behaviour, when kindness and frankness were peculiarly in season: but I only advert to them here, as accounting for some movements which he spontaneously made, and perhaps for some of his expressions in regard to my qualifications for the task, in which it was proposed we should jointly labour. He only did justice to my zeal and great anxiety to see this business in a peaceable course, *under the direction of the authorised parties*. I fear, had it proceeded as was designed, he might have been disappointed in his expectations from me; but I was not at any rate dismissed by my and his principals, the learned Syndics, on this account; they did not wait to see any portion or fraction of our labours.

laid before the Vice-Chancellor, and sent to the Dean. About a week after, I received from Professor Lee the following communication :—

THE REV. PROFESSOR LEE TO THE REV. T. CURTIS.

* CAMBRIDGE, AUGUST 3, 1831.

(COPY.)

“ MY DEAR SIR,

“ Yesterday was the first time I had it in my power to see the Vice-Chancellor, since I had the pleasure of seeing you at Islington. I then made a strong representation to him on the case of yourself and the projected new edition of the Authorised Version of the English Bible. In consequence of this, the Vice-Chancellor determined to call an extraordinary Syndicate to-day, which he has done, and I now hasten to tell you the results, which are these:— The Syndics have requested me to superintend the collation, which they previously ordered, and of which I think Dr. Turton informed you, and generally to superintend the new corrected edition, with the assistance of Dr. Turton. . . . Now, my dear Sir, I have great hopes that this arrangement will meet your approbation. My impression is, that it has been made principally for that purpose. . . . Let me state my intentions as the matter now stands; and if you can suggest any thing likely to put things in a still better train, I should be most happy in receiving a line from you to that effect. First, this collation must necessarily be proceeded with, because I have no authority to stop it; and secondly, because it will not be necessary at all to retard the projected edition on that account: besides, we cannot have too many materials to work up. In the next place, as neither Dr. Turton nor myself can give up all our time to this work, nor even time enough to go through all the particulars connected with it, it is my intention, and in this I think Dr. Turton will join me, to move for power to appoint a coadjutor, wherever we can find a person duly qualified and willing to undertake such appointment. I need not say that in such case, application will be made to you, not only because you have very properly and very generously called the attention of the University to this question, but also because you have been so long conversant with it, that your services will be infinitely more valuable than those of any other person upon whom we can lay our hands. I cannot of course, say any thing in this state of the business, about the amount

of remuneration, but I think I may say that our coadjutor will not be suffered to go unremunerated. Now, my dear Sir, I have opened to you all my mind on this subject, and I request you to favor me with your thoughts about it. I shall write to Dr. Turton to-morrow, who is now at Peterborough; and, no doubt, he will be quite agreeable to any fair and well-digested arrangement, likely to bring the projected work to a speedy and good conclusion. It is my intention to be at the White Horse, Fetter Lane, about four o'clock on Monday next. By the by, the coach comes through Islington, and is at the Peacock about half-past three. If you can make it convenient to meet the coach, and come down with me to Fetter Lane, (where I must also remain during Sunday) we can talk on the matter at length: and it is not improbable I may have had a letter from Dr. Turton before that time. If so, we shall soon be able to commence operations. Hoping your family are all well, as mine are,

“ I now subscribe myself,

“ MY DEAR SIR,

“ Your's, very faithfully,

(Signed)

“ SAMUEL LEE.”

We met accordingly in London I then expressed some hesitation as to a final arrangement with the Syndics, on the ground of the probable soreness of some parties who had expressed their jealousy of my acquaintance with Professor Lee; and of the high churchmanship of others, to which I had some reason to believe every thing in University-management would be made to bend. The Professor assured me that matters were improving in this respect; and that when the business was once arranged, we should be able to work on very well with all the parties concerned.

I requested a copy of the Resolution of the Syndics, to which he had alluded in his Letter, and received the following :—

“ AUGUST 3, 1831.

“ It is agreed, that Professor Lee be requested to examine from time to time the progress of the persons employed in collating the Bible of 1611 with that of 1825; and generally to superintend the

work. And that Professor Turton, on his return to the University, be requested to lend his aid to promote the success of this important undertaking."

The next day the Professor went down to Bristol; and I sent after him a Letter objecting to being, as I termed it, "smuggled" into this business. "There can be no need for me to add," I said, "that neither by this term nor in thought, do I impute any wish to make cheap of me to yourself. I do not know that it is to be personally imputed to any body. But I think the Syndics should by some memorandum or resolution include me by name; as, for instance, 'and that ——— (you may *quakerise* in my description, if you like) be invited to assist in this business;' and (perhaps) 'with an especial view to the use of his collected series of early and other Bibles.' I add this, because I can fully enable you to testify the importance of such a series to the work; and to give the Syndics a just and solid reason to be placed on record. For I find even my *modern* false copies of occasional use, I assure you, to settle the origin and character of some errors; and of these modern Bibles I had upwards of fifty different editions before I began to collect the early ones.

"I know, and would with all christian wisdom and humility meet, the main feeling of repugnance—at my dissent. But, my dear Sir, no man could better deal with this than your Vice-Chancellor at the time I saw him. I do not say that my mind is at all at present brought to consider what I here suggest as any thing final; but I put it to you, as I should wish to do to him, (and will go to Cambridge to do this, if it be on reflection adviseable)—Whether this may not be a time and occasion to extend good-will and courtesy between parties so brought together? That is, making no parade of the matter, but only acting in straightforward justice and propriety to the whole affair, and all parties concerned. Think of this.

"I have had put into my hands within these two days the

most curious proof of the wretched practical conduct of all parties connected with your press, to a very late date; *i. e.* a list of such errors as these in 1828, (12mo. Nonpareil.)”

Deut. xii. 19.—“ Take heed that thou forsake not the Levite as long as thou livest upon thy earth,” for “ the earth.”

Psalm xlii. 1.—“ As the *heart*” (oh! shame) panteth after the water brooks,” &c. for “ *the hart*”—that beautiful figure thus *blotted* from the Psalm; and its connection with “ the tears” (you know) of the third verse.

Eccles. v. 11.—“ When goods increase, *thy* are increased,” &c. for “ they.”

Matt. xxii. 28.—“ Whose *wise*,” for “ whose wife shall she be.” Stark nonsense, yet puzzling to the unlearned.

1 Cor. x. 31.—“ Do all to the glory God”—“ of” omitted.

Heb. xiii. 2.—“ Bet* not forgetful,” for “ Be not forgetful.”

1 Pet. ii. 16.—“ A *cloke* of malicionsness,” for “ malicionsness.”

These are sent me by a minister, dated, he says, 1828; and, (observe) I find them all in a new Bible just sent in for my boys, dated 1829.”

A Letter stating that the Professor had requested me to be named to assist in the projected edition of the Bible, “ as encouraged by Dr. Turton in a Letter just received,” and my own inquiries as to the long delay which now took place, I here omit. The following seemed to me to settle the business sufficiently for us to proceed:

THE REV. PROFESSOR LEE TO THE REV. T. CURTIS.

“ LOWER COLLEGE GREEN, BRISTOL,

“ August 31, 1831.

“ MY DEAR SIR,

“ You are quite right; the Vice-Chancellor has been out of College. He wrote to me a short time ago from London, saying, that my letter had followed him thither; and that he had been making all the enquiry he could for copies of the early editions of the Bible, &c. * * * * *

“ This morning I had a letter from Cambridge on business, and I hasten to lay before you the particulars. I told you in my last what I had said in my letter respecting your being formally appointed a

* I heard a tradesman of this neighbourhood pausing one day over the possibility of this (Bet) being the vulgar abbreviation of Elizabeth!

corrector of the Press, &c. with Dr. Turton and myself. The Vice-Chancellor's letter says,—“I called a special meeting at the Press, at which the following resolution passed. Agreed, that a new Brevier octavo edition of the Bible, with references, be immediately commenced, in accordance with the text of the folio edition of 1611; and that Professors Turton and Lee be authorised to employ any person they may deem competent to assist them in ascertaining the correct readings. It is the wish of the Syndics present that the new edition should be an exact reprint of that of 1611, with the exception of typographical errors.” The only comment of any importance given on this resolution by the Vice-Chancellor, is this: “The resolution to which the Syndics have come will simplify the business very much.” This, I apprehend, is said with reference to the particulars stated in your first letter to me here; viz. that your name should be named, &c. You also mention to me something about persons of different creeds being brought together on this occasion. To all of which I have no objection; I myself will sacrifice any thing but principle for the sake of good neighbourhood: but, on the present, which is a mere question of business, I think, with the Vice-Chancellor, that these things need not be mentioned. You need not be afraid, however, on this account that your name will be kept back, either by the Syndics, or any one concerned in this work; certainly not by me, who have great doubts whether it will be such as to give any one much literary eclat. Such as it is, however, you may depend upon having your share. The resolution you now have, and you know quite as much as I do on the whole matter. I believe I am authorised to ask you, whether you feel disposed to take a part in the proposed work or not? I can say no more about remuneration, than that I believe the Syndics will attend to the recommendations of Dr. Turton and myself on this subject, when the work shall have been completed. I do not see that we can make any recommendation now, because it is quite impossible for us to say what labour you will have bestowed upon it. I can only say for myself, that having had some experience in this way, I shall be disposed to do you ample justice; and think I may say, Dr. Turton will do the same. Besides, there will certainly be no objection to your having your labour valued by any friend of your own, who is acquainted with this sort of labour. I am sure no objection will be made by me. Now, taking matters as they

stand, placed I think in a fair way for consummation, and just as you have said you wished to see them, giving you every opportunity to exert your abilities to make this edition as perfect as possible, I ask, are you willing to engage to read the proofs once at least, and recommend such readings, (I mean such as will effectually correct the errors of the edition of 1611) as will render the edition perfect in your estimation? Dr. Turton and myself will of course also read them more than once, collating them with such copies of the early editions as are accessible to us. For my own part, I do not despair of having access to the first five or six at least; I have two here, 1611 and 1613; and have been promised access to several others. I should be obliged to you for an answer as early as convenient, as I must take steps in accordance with your determination.

“ I remain,

“ My Dear Sir,

“ Your’s, faithfully,

(Signed)

“ SAMUEL LEE.”

“ P. S.—I very much doubt whether I shall see London before February next. I cannot, therefore, promise you an interview as I hoped I could at your house.”

The reader must be troubled with my reply to the Professor, and his final rejoinder.

T. CURTIS TO THE REV. PROFESSOR LEE.

“ GROVE HOUSE, ISLINGTON,

“ Sept. 2, 1831.

“ MY DEAR SIR,

“ I hope, amongst other surplusage matter, this prolonged talking about me, will soon be thrown aside in this business. Therefore, I at once answer in the affirmative your inquiry, and *will read the proofs of the new octavo edition of the Bible proposed by the University, at least once; recommending such readings as will, in my estimation, render the edition perfect.*

It is but just to yourself and *myself* to add, that I do this greatly, nay, chiefly in reliance on your personal straightforwardness and knowledge of all I think of this matter, and particularly because I am to have every fair “ opportunity to exert myself” in making this edition as perfect as possible. Nor will I doubt, while I retain my own

particular feelings, of the manner in which the appointment might have been made, that every degree of justice will be done in the issue to my character and interests in the way you propose.

"Therefore, dear Sir, to business. I *cannot* be satisfied without reading over each proof by all my principal editions between 1611 and 1618. I will describe them to you more particularly another day, but they now embrace two very distinct folio, black editions of 1611; the first roman quarto (the only copy I can distinctly hear of) 1612; first separate New Testament, black, same year; first black quarto Bible, 1613; second roman quarto edition, 1615; first roman folio, 1616, (at least I take it to be the first in roman;) and a black folio, page for page with the 1611 editions, of 1617. This last has been very useful in the collation I have begun. Then to-day have I sent me a beautiful octavo edition of 1615 of the late King's.

"That is, I must I fear have six readings of the whole matter, to do justice to the occasional varieties that I find; and I have already *gone through* one-fortieth (perhaps near one-thirtieth) of the entire task. I have the power of consulting, on difficult and delicate points, about six more various editions *within this period*, namely, to the Synod of Dort; when Dr. Ward and the other British divines formally reported on the finished labours of the Translators. Such a range must take us through all the *possible* light on typographical errors: at the same time, as it appears to me, much is worth doing of *labour* in such a task (especially watched and looked for as this will be) to see that there is nothing *critically* to do. I have made a scale of "varieties in the earliest editions of the Authorised Version," a copy of which I will forward you early, but can now only add, that I am,

"Your's, Dear SIR,

(Signed)

"Most faithfully,

"T. CURTIS:"

(Rejoinder.)

THE REV. PROFESSOR LEE TO THE REV. T. CURTIS.

"BANWELL, SOMERSETSHIRE,

"Sept. 6, 1831.

"MY DEAR SIR,

"Your last letter has set all right, and I am now living in hopes of most cordially co-operating with you, and of

seeing at no distant day an edition of our English Bible which will do us credit, and perfectly satisfy the public. I shall write by this day's post to Mr. Smith, our Printer, requesting him to send the sheets, as they are printed, first to you for your corrections, &c. I shall tell him to let them have a good broad margin, and to print them upon paper which will bear the ink well. I wish you would put your corrections in the margins of these sheets, either in red ink, with your name, or in such way that they may be known to be yours, naming at the same time your authorities, *i. e.* the date of the editions, &c. which you have consulted. When you have done this, be so good as to send them here to me by post. I will read them with my copies; when I have done this, I will send such sheets to Dr. Turton for his collation, &c. and he will send them to the press. After this, I shall recommend that the sheets come again to you, then to me, and then, as before, go to Dr. Turton, and that he send them to the press to be printed off. We shall of course each give our imprimatur: and if Dr. Turton should see any necessity for departing from our second revision, then, I shall propose, that he send the sheets again to you and to me, with his reasons stated in the margin; and that upon our returning it, as before, he send it to the press. The University will, of course, defray all expense of postage. These sheets will, of course, be laid up, and at the close of the work, your labour of collation, &c. will be attested by them. But they will answer other ends; it will always be seen by the Syndics, on what ground our text has been formed; and further if any question should hereafter arise as to any of the readings, how we have determined the case in our edition.

“ If you can suggest any improvement in the course to be pursued I shall be much obliged to you if you will state it. I shall write by the next post to Dr. Turton, and get his mind on the subject; and will apprise you if he has any thing to propose. In the mean time, it is probable Mr. Smith may send you a sheet; for I believe the edition is ordered: in that case it would, perhaps, be as well to proceed with it as mentioned above, in order to avoid delay: before the next comes, we shall, no doubt, have matured our plans. We commence residence here next week, and propose remaining here till the middle of November. We must then go into residence at Bristol. But I will then apprise you of our next movements,

which will be to Cambridge. With kind remembrances to your family."

" I remain,

" MY DEAR SIR,

" Your's, very truly,

(Signed)

" SAMUEL LEE."

My Lord, I now certainly felt myself impelled by the strongest claims of duty; and must, on deliberate reflection, consider myself justified—in diligently examining every public and private collection of Bibles to which I could gain access: in purchasing those which I could obtain at reasonable prices, and which promised materially to save my time in the collation proposed; as well as in procuring extra assistance in my ordinary pursuits, to leave my time and mind as much as possible free, for the weighty care of this revision.

The books described in my last Letter to Professor Lee were brought immediately into use: and I so far varied from my first design, when I did not receive the proofs, as he anticipated, in a few days, as to read and record the issue. The object was, to be if possible *before* the printer all the way, and have my six-fold readings *ready* to apply to one or two careful revisions of the proofs. I could occasionally and by turns employ one or two intelligent pupils, my son of sixteen, and a classical assistant of my school; so that altogether I arranged to have the six earlier editions read over to me in portions of fifteen and twenty chapters at a time, by *three* regular readers. And giving from two to three hours to the business in the morning from an early hour; and from two to three in the evening, we had read over and examined word for word (including marginal readings and references) the following editions to the twenty-fifth chapter of Jeremiah, between the beginning of September and November 22, 1831.

That is to say:—

2 Editions, black, folio of	1611
1 Roman 4to.	1612
1 Black, 4to.....	1613
1 Roman 8vo.....	1615
1 Roman folio	1616

When afterwards, we read the first separate New Testament, small 4to. 1612, in addition, we were obliged to call in another reader. The modern Bible compared with them was an interleaved Oxford folio of 1786, printed page for page with Dr. Blayney's folio edition of 1769. On Wednesdays and Saturdays I took down a portion of the interleaved folio to compare with a *third* folio edition of 1611, small black letter, in the British Museum, and there marked by Dr. Combe, "1st edition." This was consulted in every case in which the modern differed from the early editions: as were in every such case, the following editions in my own possession.

1 Roman 4to.	1613
1	1615
1 Black, folio	1617
1 Roman 4to.	1619
1 Small folio Roman	1629
1 Black, 4to.....	1641
1 Roman 8vo.	1661

The collation being thus extended, in all matters of discrepancy between the modern and early Bibles, over the first fifty years from the date of the translation. I had also the folio edition of Dr. Blayney, 1769, by my side throughout this collation; and before any errors were recorded in my interleaved folio copy of his edition, that of 1769 itself was consulted.

On the 22nd of November, these preparatory labours (essential, as I thought, to the correct marking of a single series of proofs) were terminated on the part of the University of Cambridge, by the following Letter:—

THE DEAN OF PETERBOROUGH TO THE REV. T. CURTIS.

(COPY.)

"CAMBRIDGE, Nov. 21, 1831.

"MY DEAR SIR,

"When you were in Cambridge about the end of June, it appeared to me, as I then told you, quite impossible that your plan for revising the text of the English Bibles could receive due attention till after Michaelmas, when the business of the University would be resumed. With regard to the order of the Syndics, communicated to you by Professor Lee, and bearing date the 29th August, 1831, if I rightly recollect, I have already stated to you,

D

that it would necessarily have to be re-considered. . . . After mature deliberation, it has been finally decided by the Syndics, that the said order shall no longer remain in force; and I have been commissioned to request your acceptance of one hundred pounds, on account of the trouble which you may have taken, in consequence of that order. In the course of a week, the Vice-Chancellor (the Rev. Dr. Graham, the Master of Christ's College) will transmit you the money.

" I cannot conclude without assuring you, that the proposed plan received the most full and fair consideration. Great pains have been taken in this matter for many years; and although it did not seem expedient that your plan should be persevered in, you may rely upon it, that no effort will be wanting on the part of the Syndics, to secure a supply of Bibles as accurate as possible. With best wishes,

" I remain,

" DEAR SIR,

" Your's, very truly,

(Signed,)

" T. TURTON."

The renewed unwillingness of the University to go back to the Authorised Version, and the mere common-place of "great pains having been taken in this matter for many years," (the very phrase of your Lordship's friend at Midsummer, 1831, when he could only say, that the University *would* correctly follow the right standard, "if they *did but know it*"), these were the chief matters, my Lord, in this letter, that struck me with renewed surprise and disappointment. I believe I afterwards convinced the Dean that he was mistaken as to having "already *stated to*" me "that the resolution of the Syndics forwarded to Professor Lee would necessarily be re-considered."

At first, I demurred upon the point of taking the money proffered. . . . But I had spent some money (the greatest part of the amount*) and much time in the service of the

* I find that the University of Oxford, according to Dr. Burton, have expended "several hundred pounds" in the collation they have found necessary this

Syndics; they were under an engagement to me, which contemplated the revision of the entire Bible; *they* terminated the engagement, which they "authorised" Professor Lee to make; and they fixed upon this sum. Although therefore it did not recompense me in the manner in which I had been accustomed to have my labours remunerated, I received and acknowledged it in the terms of the Dean of Peterborough's Letter.

And here, my Lord, little doubting that in the length of this Letter I shall have tired the patience of your Lordship, and that of some of my readers,

I subscribe myself,

Very respectfully,

Your Lordship's most obedient Servant,

T. CURTIS.

The Right Rev. the Lord Bishop of London, &c. &c.

LETTER II.

* Let it not be forgotten, (and I recommend the fact to the especial attention of those among ourselves who are disposed to rest contented with an implicit faith and passive acquiescence) that the Church of Superstition never ceased to avow the profoundest reverence for the *Scriptures themselves*, and what it forbids its vassals to ascertain, it not only permits but commands them to *take for granted*."—*Mr. Coleridge's Statesman's Manual*.

MY LORD,

WHILE the foregoing arrangement with the University of Cambridge was pending, being assured by Sir H. Inglis, and in other quarters, that I should readily

summer. In point of fact I procured a more useful collection of editions for my purpose than either of the Universities possessed last year, as I came personally to know.

meet with attention, I endeavoured to introduce the subject of these Letters to a learned Oxford Delegate. I must confine myself to extracts.

T. CURTIS TO THE REV. DR. BURTON, REGIUS PROFESSOR OF DIVINITY, OXFORD.

“ ISLINGTON, AUGUST 4, 1831.

“ REV. SIR,

“ You will have heard of a Committee of the House of Commons being engaged in investigating the duties of the King’s Printer, and some of the privileges of the Universities.

* * * * *

“ I apprehend no considerate men will long differ as to the *exact duty* of the Universities, as privileged printers of the Bible. It was surely to *supply* the public with a *settled and accredited text*—THE AUTHORISED VERSION. Not to alter or even *amend* the text: not to be or play the critic upon it. To this principle, it has appeared to me, every iota of their moral and legal rights is to be traced. Now, in the phrase of this blessed book, Sir, I must not be thought your enemy because I tell you the truth. The Universities have strangely lost sight of this principle. I wish not only to *give you*, (in preference to going at once to the public) the proof of this; but I wish as I have had the happiness to convince your Sister University, that you yourselves should remedy the evil, if possible, before the public knows of it what I know. Of course this is a matter of much detail. * * * * * Wanting this opportunity [of personal conference] I have at last determined to say and suggest in this way—Why, during the 200 years’ enjoyment of this privilege, is there no trace of a simple collation of the *earliest editions of our Authorised Version*? I mean, for *merely* typographical correctness. I find alterations by this University and that—additions by this (unquestionably learned) prelate and that—unauthorised marginal readings for instance, innumerable departures (almost) with regard to supplemental words from the *Bible of King James*:—but I have looked in vain for any record of pains to be the simple *preservers* of the Authorised Version; and of course I have looked in vain for *any authority to depart from it*, in this way. Perhaps I have thus tested sufficiently the probability of my doing any good, by adding more. You will find some slight communications of mine with Mr. Collingwood, as to typographical errors.”

The reply of the learned Professor was somewhat cordial : he hoped I would not think any apology necessary for addressing him upon a subject of such importance as that of the printing of Bibles. He said there were no meetings of the press in the vacations, and that the Delegates would not re-assemble till October. He added, " you will perhaps, therefore, suspend any farther communications till that time; but if you wish to write sooner, I shall be most happy to hear from you."

My next communication was received differently :—

T. CURTIS TO THE REV. DR. BURTON.

(COPY.)

" GROVE HOUSE, ISLINGTON,

" August 17, 1831.

" REV. SIR,

" My list of errors I have of late divided into what may be called *typographical*, and *advised*; and though my attention was first caught by the former, it is on the latter that I rest my chief present objections to the system of the University Presses. Therefore, Rev. Sir, *are we agreed (generally) on the principle I ventured to affirm in my last, that the Universities are to be regarded simply, as the depositaries of the Authorised Version of King James?* All hope of the recovery of a Standard seems to me to press on this point.

" For can you be fairly said to have a *Standard* (certainly you have not an authorised one) at Oxford? You, in the main follow Blayney: but I have mentioned above a score departures from him on some points rather material to Collingwood; I should think you must find *the necessity of departing from him increase*,* and *so far as you adhere to him and depart from the Translators' own editions, I submit, that it is a very questionable course of procedure; both as to the principles of criticism, as well as those of good faith with the public, involved.*

" Drs. Mant and D'Oyly support this view of the matter *expressly*

* Mr. Horne mentions, "not fewer than 116 errors" discovered in Blayney, by the London readers of the edition of 1806, 4to. But he does not say by what standard they decided. He speaks also of their detecting 1200 errors in the common Oxford editions; and "a great number of very gross errors" in the Cambridge copy!

when they abandon, in their Family Bible, all beside the Translators' own references and marginal readings, as unauthorised. See their Preface. But then, 1. Why do the Universities *continue* these, together with Dr. Blayney's frequent blunders as to the mode of printing the LORD, Lord, LORD God, and Lord GOD of our excellent Translators? and 2. His almost innumerable alterations of Italic to Roman, and Roman to Italic words? There are also some few inserted words.

"I suggest an abandonment of the whole, and a *careful return* to what ought never to have been left, the *Standard* of the Translators' Bible.

"This, in all the editions of the first six years, I have been for some time collating. Much be-praised, it has been sadly neglected: a *little care applied at intervals* was all that was requisite to have avoided some strange blunders that have crept in: but leaving this "undone," now a new marginal reading, now new references, now a system and then a correction of the system of chronology, has been made or added; and in the middle of the last century the alterations *ad libitum* of Dr. Blayney and his coadjutors—until, as I contend, the Authorised Version has been, in a sense *lost* to the public, and some of its peculiarities entirely overlooked.

"I see an improvement of late, at Oxford, as to gross typographical mistakes. But woful these have been, within the last twenty years, and *I* can have little confidence in your present plans *that they will not recur*. I extract *these* within twenty years from Oxford books all but one, before me. [They are incorporated with my first List.]

Add, 24mo. 1830.—Josh. iii. 11. "The LORD of all the earth," (the authorised mode of designating Jehovah) for "the Lord."

Same error in 12mo. 1823, and 8vo. 1824, (minion letter.)

See also Zech. iv. 14. and vi. 5. same blunder.

Also Ps. cx. 5. which quite alters the sense.

"On the question of italics, marginal readings, &c. an inspection of the Translators' and any modern Bible will establish the *systematic* departure. I doubt if on some points Dr. Blayney understood the principle of our Translators.

"I would apologize for the freedom of my remarks and exposures; but *here* I think it is demanded of any man who can also lay claim, as I do, to hearty goodwill to all who love and would duly honour the blessed Book in question."

(Reply.)

DR. BURTON TO THE REV. T. CURTIS.

(COPY.)

* SHREWSBURY, Aug. 19, 1831.

" SIR,

" I am sure from the tone of your letter that you will not be displeased at my speaking openly, and must tell you fairly that I am quite at a loss to understand your principles of criticism. I was afraid from your first letter that our Printers were still extremely inaccurate, and that you had discovered several errors in the last editions. I accordingly requested you to send me a list of these errors, and I am much obliged to you for the trouble you have taken; but my satisfaction is as great as my surprise, when I find that *every one* of these errors has been corrected in later editions. I have verified all the places with an edition of 1827, and the mistake has invariably been corrected.

" In one place you say, after shewing that an error was continued for forty-five years, " known or unknown, what does it say for the system?" I should have thought that there could have been no doubt as to *the system*: it is plain that our Printers were less accurate some years ago than they are now; but your list of errata is the strongest testimony to the accuracy of our present Printers which could possibly have been given. You said in your former letter that there was no evidence of reference having been made to the original edition of 1611. How then do you account for all these errors having been corrected? The fact is, that Mr. Collingwood has introduced a system of accuracy which is perhaps not to be found in any other Press; HE CONSTANTLY REFERS TO THE ORIGINAL EDITION,* a copy of which is lodged in the Press, and your own letter is a convincing proof that he MAKES A GOOD USE OF IT. Still I do not mean to say that our present Bibles are free from error; and as soon as ever I return to Oxford, I shall investigate the subject. You can perhaps point out some mistakes in the latest edition, and we shall be much obliged to you for acquainting us with them."

" I remain,

" SIR,

" Your's, faithfully.

(Signed,)

" G. BURTON."

* Between which and the modern ones, it is to be observed, are full 10,000 critical differences. It is clear that at this period Dr. Burton did not suspect this.

I saw little in this triumph of Dr. Burton's, but a strange misconception of my meaning, and of the strongest facts of the case ; which I endeavoured to re-state to him.

T. CURTIS TO THE REV. DR. BURTON.

(COPY.)

" GROVE HOUSE, ISLINGTON,
August 21, 1831.

" REV. SIR,

" I have no "satisfaction," I assure you, in finding either you or the Universities in the wrong; but your's is a little premature, on the subject of your *typographical* correctness. Observe, however, this is not my main point; I have spoken in both my Letters, for I have no case to make out, of your improvement in this respect of late : my main point is, your *advised* and systematic departures from the Authorised Version. Upon this, probably from your distance from Oxford, and the weighty consequences involved, I observe you say nothing.

" Yet see, Rev. Sir, the curious dilemma our brief correspondence has already brought us to. You say all the errors specified in my last are corrected " in an edition of 1827." Now I have before me your " Ruby" 8vo. 1828, and here are four of the most material ones—am I to say again inserted? I find also all the same errors in what is called your " Ruby" 24mo. 1830. And, by the way, I *referred you*, I see, to THIS edition, as containing them. How, good Sir, could your Printers, except most rarely gifted indeed, correct in 1827, the errors of 1830? They occur in Josh. iii. 11. ; Zech. iv. 14. ; and vi. 5. ; and Psalm cx. 5. ; and *are* errors (as, without fear, I submit to my betters) whether compared with our excellent and *real* Authorised Version, or the original Scriptures.

" Of Mr. Collingwood I have heard in various quarters as a most respectable and pains-taking Printer: but my chief objections to your existing system, I will be free to say, are *beyond his province* : or why are a body of learned Delegates in charge of the Press, above him? You have given him inadequate materials to work with; in the critical sense, *false copy* : and lodging with him a single copy of what you term 'the original edition of 1611,' will not accomplish, as you will find, the recovery (practically) of an Authorised Standard.

" I could add much more on this topic; but am, as a Minister of this peaceful Word, unwilling to offend, where I may not convince.

May I intreat you to look fully into the question of, How many unauthorised doctrinal comments of Dr. Blayney and others remain at the head of your present pages only? How many notes, involving difficult and much controverted questions of chronology and theology at large, in the margins? Together with how many alterations have been made from roman into italic words, in evident departure from the principles, or neglect of the ancient Versions, on which our noble Translators decided? These are not questions, you will see, for the mechanical Printer."

Dr. Burton replied as follows :—[I afterwards sought to remove the little tartness of personal feeling that seemed to have arisen between us] and here *these* communications with Oxford closed.

DR. BURTON TO THE REV. T. CURTIS.

(COPY.)

* SHREWSBURY, Aug. 24, 1831.

" SIR,

" I am perfectly aware of what you mean by " the curious dilemma" in which my last letter has placed us ; and I lose no time in rescuing you from the suspicion of having made a misstatement. The fault is entirely mine. Your second letter contained twenty-six cases of errors in our Oxford Bibles. I say twenty-six cases ; because the last instance which you give, though including four texts, refers in fact to the same case, *i. e.* the mode of printing the word *Lord*. I verified twenty-five of the cases with an edition of 1827, and found that every one of them had been corrected : you are quite right in saying that the last case had not been corrected in any of the four texts, but *having no Hebrew Bible at hand*,* I could not tell whether our modern editions are right or wrong. I ought of course to have stated this, though I hardly expected you would have noticed my omission in the way you have done ; and you might have spared your sarcastic question as to Printers correcting in 1827 the errors of 1830. I again repeat, that I shall feel really obliged to you for a list of " advised and systematic departures from the Autho-

* It requires no Hebrew Bible to detect the error of printing *Jehovah* or *LORD* in construction, if the typographical rule of our Translators in printing it be known.

rised Version." But after what I have seen of your list of typographical errors, you must really excuse *my believing the University guilty** without further evidence. I shall be most happy to see you in Oxford when I return there in October; and if you were more acquainted with the details of our Press, you would perhaps see that the tone which you have adopted in your letter is by no means necessary."

" I remain,

" SIR,

" Your obedient Servant,

(Signed,)

" G. BURTON."

While I was expecting the Cambridge proofs, I thought a visit to Oxford might increase my acquaintance with the early state of the Authorised Version, and further perhaps excite the attention of the Delegates to the state of their Bibles. I arrived there on Saturday afternoon, October 15, and called on the Printer, Mr. Collingwood, and Mr. Parker, the Bookseller; whom I understood to have a pecuniary interest in the printing of the Bibles and Prayer-books. They very readily engaged to send to my inn for inspection the copy of the Bible of 1611, alluded to by Dr. Burton as deposited at the Clarendon Press. I found it to answer to my edition, No. 2.; as indeed (to anticipate the researches of the following week) did all the five other copies of the Bible of 1611 at Oxford.†

Dr. Burton not being in College, I addressed to him a note stating that I should be only able to remain at Oxford during

* I beg the reader's particular attention to this feeling of the learned Professor's, *before* he knew of the numerous intentional departures which are now indisputable.

† A clerical friend has since pointed out a small distinction in the New Testament of some of these.—I found at the Bodleian on Monday, a folio Bible of 1602, originally Selden's; with many MS. suggestions, as they are thought to be, of one of King James's Translators. In a rigid collation, for the sake of perfectly returning to the Standard, I saw reason to suppose this book would be useful.

Monday; but if he were not coming to the University, and it would be agreeable to him to receive me, I would call on him at his house at Ewelme, on my return home. This he politely invited me to do. The interview was of little immediate moment to my business; I took down with me however the interleaved folio Bible in which I had entered the fruits of my collation so far as it had proceeded. The Professor looked at a few passages with me; appeared to admit, at one time, the necessity of returning to the Authorised Standard; yet to argue for making the italics uniform as to principle, (as I understood him) by modern hands. He was much surprised by my mentioning the engagement in which I stood with the Cambridge Press; thought it was rather a "hasty" undertaking on the part of the Syndics; promised to state to me the measures that might be determined upon at Oxford, and spoke of the necessity of both Universities adopting some one plan of procedure in the case.

Mr. Parker having mentioned to me at Oxford, that it was there known I had been engaged by the Cambridge Syndics, I felt it might have been thought a want of candour, not to allude to the circumstance in my intercourse with Dr. Burton. I have since thought, that, in the manner of some insignificant chemical agents, when in action, my introduction *between* the learned bodies of Cambridge and Oxford, has developed affinities before unsuspected. It is quite clear that their confidence in each other upon this subject did not exist in June 1831, as in January 1832. I could, I think, prove that one of its first-fruits was the Cambridge breach of engagement with me; and I conjecture that I brought the happy crisis of union on, by my 'untoward' but unrepented visit to Ewelme.

Having finished in December, I addressed to his Grace the Archbishop of Canterbury, the following Letter; which if somewhat recapitulatory, will evince, I trust, to your Lordship, that I was anxious fully to acknowledge the station and influence of the Established Church in the country.

T. CURTIS TO HIS GRACE THE ARCHBISHOP OF CANTERBURY.

(COPY.)

" GROVE HOUSE, ISLINGTON,

" Dec. 9, 1831.

" MAY IT PLEASE YOUR GRACE,

" In such terms as you may consider most respectful, I would humbly apply for an opportunity of submitting personally to your Grace, the result of six months great labour of my own and Assistants, in a collation of English Bibles.

" To the Lord Bishop of London, I intimated in the Spring my apprehension, that the Universities *were* printing the Bible without any "specific Standard:" the result was, that his Lordship enclosed to me a communication from Cambridge, confirming all my fears as to the Press of that University, and expressly enquiring for a "Standard to be followed."

" I attach great weight to that communication. . . . The University of Cambridge has been so long printing the Bible from imperfect and mutilated copies, that divines and scholars of the greatest eminence in the University *did not know* what was *the Standard* to be followed in June last. The Bishop of London will, I have no doubt, verify to your Lordship this important fact. Some concluding words of that communication are very strong:—" *Can your Lordship furnish us with any intelligence respecting a Standard?*" I returned, at his desire, the original communication to the Bishop.

" Moreover, my Lord, at this period—(for I earnestly *wish the church to know*, and, if she will *to remedy the whole* of this mischief) there was great jealousy between the two Universities on the point of agreeing to a Standard. For proof of this, I refer in part to the communication I have adverted to, and to the fact that while at Oxford they professed to follow Dr. Blayney's Bible (with some slight exceptions) "even to a comma;" at Cambridge they did not possess a copy of this professed Oxford Standard.

" On the last point, I am happy to hear this week from Dr. Burton, that the Universities are in so different a disposition, that they are "quite agreed as to the plan that ought to be followed in their editions of the Bible:"—but the learned Professor adds, "considerable time must elapse *before they can ascertain what alterations it will be necessary to make.*

" I wish your Grace therefore to be acquainted with the existing state of this important business;—with which I did not meddle, I

add in justice to myself, until I found that I possessed a greater number of the earliest editions of the Authorised Version than either University. It seems proper also to say, that I projected at Cambridge a plan of collating these editions, which was so far entertained that I read them for the University to the middle of "Jeremiah:" when I suddenly received an intimation, that the Resolution of the Syndics in August was 'no longer in force.' To this was attached an offer of money, which I have accepted (for it does not overpay me)—on their own estimate of my labour.

"But, my Lord Archbishop, (though this turn, may be attempted to be given to the matter) I did not labour for the money; I love the Bible beyond my life; for I owe to it, what no Church, nor University can give or take from me:—and I must take the liberty of expressing to your Grace my great jealousy of any "alterations" of the Bible that under the circumstances, the Universities may "take considerable time" to make.

"In any event, I *entreat your Grace's personal attention* to the result of six months labour of an industrious literary man and minister of the gospel on this Holy Book. It is a mere record of *facts*; but of facts of pregnant and pressing *consequences*, (as I think all impartial persons must conclude) to the British Church of God in the widest sense. And I have great apprehension, that if prompt measures are not taken, men of very different feelings toward the Church of England to myself (though a Dissenter) will be found to take up this business.

"I am,

"MY LORD,

"Your Grace's most respectful, and

"Most obedient humble Servant,

(Signed,)

"T. CURTIS."

P.S. A schoolmaster, and wanting my vacation, I should be obliged if your Grace could see me before the end of next week. Upon the subject of the King's Printers' Bibles I have also some communications which I wish to make."

To His Grace the Lord Archbishop of Canterbury, &c. &c. &c.

The Archbishop received me at the close of my vacation, January 26th of this year.

Passing some minor matters—as, the offer through Dr. Burton of a duplicate of my collation, as it proceeded, to the University of Oxford, of which no notice whatever was taken—I have to acknowledge the reception, in the interim, of a further communication from this gentleman as to the *instructions* given to Dr. Blayney in 1769.

Dr. Burton says—“The instructions to which Dr. Blayney alludes, were merely a resolution at a meeting of the Delegates of the Press, that he should compare the edition of 1611, Bishop Lloyd’s of 1701-3, and the Cambridge editions of 1743 and 1760.* Nothing beyond this appears in the minutes of the meetings of the Delegates. As to the “list” [of his alterations] I can find no trace of it; if it was given in to the Vice-Chancellor, it does not appear to have been preserved; and since you have read the letter which is printed in the Gentleman’s Magazine, you have in fact all the information which we are able to give you. Dr. Blayney was aided throughout by a committee of Delegates.”

In my interview with the Archbishop of Canterbury, his Grace observed that, strictly speaking, there was nothing in his power to do in this business; and that he would have said this by note, but thought I should be more satisfied to see him. I said it was a great satisfaction to me to see his Grace: that the chief-matter I had to represent was this—the Universities had made a great number of *advised alterations* in the sacred text. Could it be reconciled with their exact duty?

His Grace observed, that he had understood me to have pointed out typographical errors only; that the List I had sent to him consisted principally of such.

I answered, that my attention had been at first directed to typographical errors; and that I sent to his Grace and the Bishop of London, some of the principal errors of this description which I had found. But in following up the general enquiry I had arrived at so serious a number of advised alter-

* Dod’s, the most correct Cambridge Bible, bears date 1762.—See His Royal Highness the Duke of Sussex’s Catalogue.

ations, that my attention had been long engaged by them. [I had stated this explicitly, as I conceived, in my second note.]

I would respectfully ask of his Grace, whether there was any legal or ecclesiastical ground for calling any other the Authorised Version than the Bible of King James? He said, Certainly there was not.

I observed that the alterations of the Authorised Version had then been most extensive, that they amounted on the whole to several thousands,* wholly excluding the typographical errata.

His Grace enquired, whether the greater part might not be improvements? I replied that I did not feel competent to answer this question, in the face of the two Universities; that in my humble judgment many of the alterations were *not* improvements. But that this was not at all my point. That I must avow considerable jealousy of any advised alterations of the Authorised Version even with the view to improve it. That it was altering a public document by private hands, which I felt to be most objectionable: and intreated his Grace to consider where it might lead.

I afterwards turned to a few instances of alterations, as I conceived, in error. On my pointing out some which appeared to affect important controversies, (as in the mode of printing the Divine names) his Grace said, But no one was capable of interfering in such controversies, who could not have recourse to the original Scriptures. I said, certainly; yet if our Translators had happily adopted a mode of reflecting the distinctions of the original, so that a mere English reader could be made to perceive them, no one seemed authorised to diminish his advantages, or to lower the standard of excellence in this respect. . . . I ventured to ask his Lordship, whether he did not regard *the school* to which Dr. Blayney belonged as not the most desirable, considering what the University of Oxford entrusted to him? He said, It was not. "He was a disciple of Bishop Lowth, with not half his abilities."

* I handed to his Grace the numerical statement at the back of my title-page.

I could only finally say, that his Grace would greatly relieve my mind, if at his convenience he should be able to state, that the Universities had resolved to return to the Authorised Standard. He said he had not heard of any thing new of late being done or resolved upon by them.

I should not close, perhaps, my narrative of communications with the heads of the Church, without acknowledging a kind reception of my statements by the Bishop of Chester; who, exhorted me to patience; and said there were some minds in which weighty matters must be left for a time "to thaw." I have no right to state what kind of judgment (if any) he formed as to my views or proceedings—but he asked if I had found three men who could doubt that we *ought to return* to the Authorised Standard?

The King's Printers, as your Lordship must be aware, hold an office directly devolving upon them some of the most serious duties of the head of the Church of England; and of the highest consequence to the universal church of God—one that confers a patent right of furnishing us with correct copies of the English Bible. The practice of their office has generally been, I find, to follow in the wake of the Universities. No particular competence to their task of printing the Holy Word has been ever, I believe, required in them. Men of respectable talents in their profession, and of ordinary religious and moral character, I am far from doubting that they have generally been—but other kind of men altogether, the country should be well aware they might be; irreligious, sceptical, malignantly *hating* christianity,*—as

* The late Mr. Baskerville, to whom the University of Cambridge sold a right to print certain editions of the Bible and Prayer-book, was notoriously AN INFIDEL. In his will he uses terms of contempt for revealed religion, "too gross to be transcribed." (Chalmers' Biog. Dict.) And was buried under a windmill in his garden, as the inscription placed over his remains declares—"To contribute to emancipate the [reader's] mind—from the *wicked arts* of priesthood." Yet this man was allowed to style himself, on the most important works with which he could be entrusted, "Printer to the University!"

(I do not speak of the present possessors of this office) ignorant of the Hebrew Bible, the Greek original of the New Testament, and even of *the English text of the Bible*, and the most common facts of its history, the workers of this patent have been known to be.

Little, therefore, appeared likely to be effected by communication with the patentees of this office. I have twice, however, called on Mr. Spottiswoode, during the progress of my investigations, to mention the results of them: offering on the last occasion to allow any Clergyman or other friend of this gentleman's, to inspect my marked Bible, or any of the Bibles of my collection.

On the first occasion, he only stated that the Bible of King James "was never given to them;" and on the last, that they should "see what the Universities did."

And thus, my Lord, I close a sketch of some painful and well-meant, however abortive, exertions in this matter, within the pale of your Lordship's Church. Nothing material to the character and views of other men, have I knowingly omitted; much, in general corroboration of my own views of this business,* I could, I think, at any time add.

And have the honor to be,

MY LORD,

Your Lordship's most obedient

Humble Servant,

T. CURTIS.

* Since this portion of the pamphlet has been prepared for the press, I have received through my late neighbour, the Bishop of Calcutta, a statement which the Regius Professor at Oxford permits him "to shew to any person interested in the question."

It mentions that the University has "for several months been engaged in investigations on this subject, which will cost them several hundred pounds." That "one of their Printers has been employed in collating a copy of their last printed edition with THE ORIGINAL of 1611—that the result is most satisfactory: and that whatever Mr. Curtis may say," the writer (Dr. Burton) "will risk his character upon the assertion, *that the departures from the edition of 1611 are of no importance whatever.*" Yet, he adds, "as another result of the

LETTER III.

"It must be superfluous to dwell, at any length, on the singular care and pains taken in the formation of this great national work—[King James' Bible.] The King addressed a letter to his Archbishops and Bishops, requiring them to inform themselves of all such learned men within their several dioceses, as having especial skill in the Hebrew and Greek tongues, have taken pains in their private studies of the Scriptures, for the clearing of any obscurities either in the Hebrew or in the Greek, or touching any difficulties or mistakings in the former English translation. A careful selection of these persons was made for conducting the translation of the several parts of the Bible, regulations were made by which each book, and each division of the Bible were submitted in turn to the judgment of the whole body. After being thus prepared, the whole underwent two or three revisions from committees specially appointed for the purpose. In cases of difficulty letters were addressed to learned persons requesting their opinion. More than three years were spent in preparing the work in this laborious manner. Thus it had the benefit of all the theological learning and talent to be found at that time in the kingdom; and this, not hastily applied, but with the most ample time for due investigation and deliberation."—*Quarterly Review*, xlv.

MY LORD,

THE able* Quarterly Reviewer of Mr. Bellamy's "New Translation," conveniently furnishes, as above,

investigation, to go back to the standard of 1611, as Mr. Curtis proposes, would be the height of absurdity, whether we are speaking as critics, or as lovers of the Bible."

My observation upon this, was and is:—If there be no variation of importance between the modern and original editions, what possible *absurdity* can there be, in abiding by the latter? The Professor pledges his character that "no alteration of importance" could thus be made.

Another remark I make, is—If the Oxford collation have been as close as the Professor states—it has developed at least 10,000 critical and intentional departures from King James' version; and *then* that Dr. Burton's and no single man's character in these realms, is of sufficient eminence thus to pronounce upon this weighty question—the utter non-importance of ten thousand critical alterations of the Holy Bible, translated by *such* men as the Forty-seven of King James' reign! The Professor must permit a humble individual to say—it appears to him most indecorous to propose such a pledge on the subject.

* Yet this reviewer, while on the whole he fully proves the inadequacy of his author to the task he assumed, mistakes *twice* in the analysis of one chapter, (Exod. i.) the italics of modern Bibles for those of the Translators, and falsely charges in consequence a "false charge" on Mr. Bellamy.

an abridged view of the precautions taken by King James and his Translators, as well as of the admirable methods which were adopted in the execution of their noble work. In the Hampton Court conference, the king professed his desire that "*special pains* should be taken in this matter for one uniform translation to be done by the best learned in *both Universities*; after them to be reviewed by *the bishops*, and the chief learned of the church:" and the commission of translation directed that the "several learned persons" should "meet, confer, and consult together, in such places as were appointed them, *so as that* NOTHING SHOULD PASS *without* A GENERAL CONSENT." When the commission was fulfilled by the delivery of the joint labours of the Translators to his Majesty's Printer, I venture, my Lord, to contend that it became in natural course, DEFUNCT; and that the Translators themselves possessed no right whatever to make in future a single *critical* alteration, without a renewed authority. Typographical errors only should have been at any time corrected.

Dr. Blayney and his Oxford coadjutors in 1769, certainly claim, however, to have performed much of the work of original Translators. According to his Letter to the Vice-Chancellor, published in the Gentleman's Magazine of that year, and recently reprinted at the Clarendon Press, they so "corrected former editions," that they "REFORMED THE TEXT, to a standard of purity not to be met with in *any*" edition prior to their own: for which purpose they speak of having had "frequent recourse to the Hebrew and Greek originals, as on other occasions, so with a special regard to the words not expressed in the original languages, but which our Translators have thought fit to express in italics." These italics are found in every chapter of the Bible: and the faithful preservation of the *Translators' text* could require little of the process here described.

Then, my Lord, with no authority to make the slightest critical alteration, do the Oxford Delegates of 1769, or the Gentlemen they employed, appear to have taken any thing like the precautions of our venerable and *fully*-authorised

Translators? Dr. Burton (see the preceding correspondence) is my authority for stating that there do not seem to have been *any* formal or written instructions given to Dr. Blayney; little appears of any concert or meetings between the chief learned of the church and *two* Universities: and still less of consulting generally "*any* learned in the land," as in places of "special obscurity," King James' instructions enjoined. The translation of 1611, was in fact, in every sense of the words, the work and honor of the whole church of England—these numerous alterations of it, the bold, unwarranted meddling of a few Oxford Divines in a corner. As to the basis, or materials on which they proceeded, it is most remarkable, that neither are the *versions* of the Bible, ancient or modern; nor the quotations in the Fathers, early or late, alluded to in any way by the Delegates, or Dr. Blayney—although, in obedience to King James' fourth direction, a company of the authorised Translators was appointed to attend specifically to the latter; and what they state with regard to the former, is as we shall hereafter see, most material. How then, my Lord, was a text thus elaborately formed, likely, in utter negligence of some of its most important sources to be "re-formed?"* But we will now follow Dr. Blayney's extraordinary letter into a few of its details. And

1. Of the BIBLES he COLLATED. This 'Editor' states that, "In the first place, according to the instructions he received, the folio edition of 1611, that of 1701, published under the direction of Bishop Lloyd, and two Cambridge editions of a late date, one in quarto, the other in octavo, have been carefully collated." The two Cambridge editions of a "late date" in 1769, could be of no authority. Let the reader well remark what Mr. Lewis, the historian of our translation, says of the edition of Bishop Lloyd. "A very fine edition,"

* Even the list of the alterations Dr. B. and his coadjutors made, never appears to have been given to the University. He says he intended to do this, but "had not" at the period of writing his Letter "yet found time." The Regius Professor of Divinity states, that it never afterwards was heard of. See the correspondence.

(that is, as we shall see, of noble appearance, as to size, type, and paper, an anticipation of Mr. Reeves' official excellence in these respects) was published in large folio, in 1701, under the direction of that excellent prelate, Dr. Thomas Tenison, at that time Archbishop of Canterbury." Then comes a specification of the 'chronological dates' added by Bishop Lloyd, (whose name therefore has frequently been given to the edition) and certain other unauthorised marginal additions which will hereafter require attention. But what now follows, perfectly astounded me, my Lord, in an exhibition of authorities on which Dr. Blayney virtually settled the text of all our modern Bibles. "*It is a great pity,*" adds good Mr. Lewis, "*that so excellent a design, for want of a little care and pains, should be so ill executed.* But the majority of the clergy of the lower house of Convocation, which sat two years after, A. D. 1703, very justly took notice of *the many typographical errata of this edition,** and had too much reason given them to complain in their humble remonstrance of several GROSS ERRORS having been committed in some late editions of the Holy Bible." And it is on this occasion he adds, "*this careless printing of the Holy Book* grew at last to that height, that complaints being made to his late Majesty," the order already adverted to was issued for the future Archbishops of Canterbury and Bishops of London, to appoint correctors of the authorised Presses. Dr. Blayney so particularly notices the errors of the *figures* in the marginal references of this Bible, that in justice to him one cannot but add, it appears very clearly that the "gross" state of the entire edition was unknown to him, and of course

* In reply to whom, I find a speech of his Grace the Archbishop of Canterbury, in Convocation, April 3, 1704, confirming this representation. He says, "Those who are employed at the Queen's Press, he had sent to more than once with sharp messages." That (like our modern Universities) "they have made *large promises*, and there has been some performance of them. Many pages in which very gross and scandalous faults were found, have been cancelled and *suppressed*," &c.

to his learned employers and co-adjutors.* But then, my Lord, can we pay this tribute to their honesty, but at the expense of their competence to such a task? Ought they *not* to have known a fact on the records of the Convocation of the Established Church?

So far then as *the English text of the English Bible* is in question, we clearly have all our modern Bibles printed after copies of *no* authority, or after bad or erroneous authorities—with the important exception of what remains of the Authorised Version itself. For your Lordship will not fail to observe, that I have, as above, disposed of *all the Bibles* with which Dr. Blayney professes to have *collated* the edition of 1611. Therefore, if collation is comparison, what is left of his task worth the name?

And now shall we find, my Lord, that Dr. Blayney, or any of his learned friends, **KNEW** the edition of 1611, to which they evidently refer as King James' Bible, to be the first or original edition? The phrase, "*the edition of 1611*," was evidently written on the supposition of there being but one edition of that year. But I personally possess two: (the candid reader will excuse a necessary egotism, in stating matters of fact) the copies of the Universities are all of one edition, I believe: but in the Archbishop's library at Lambeth, and lately in the possession of George Offor, Esq. of Tower Hill, was a *distinct* edition of 1611, answering to my No. 1. Those of the Universities, answer to my No. 2.; and these editions are both in the "large black letter." Moreover, in the British Museum is a third, distinct edition of this date, in a *smaller* black letter, and having I. **MDCC.** lettered on the back, by the original direction, as it appears, of Dr. Charles Combe, of whose library the country became the purchasers at a large sum. In Dr. Cotton's list this is described as an

* His words are, "The Marginal References *even in Bishop Lloyd's Bible*, had in many places suffered by the inaccuracy of the Press." No man, I apprehend, would have written thus, who knew the whole book, text and margin, to have been notoriously inaccurate.

edition of 1611, in small black letter. True it is, with regard to this last edition, that it exactly corresponds in various typographical errors and minute points with a copy in Christ Church, Oxford, and with another which I now have before me, belonging to the Rev. the Conference of the Wesleyan Methodists, dated 1613. It may be regarded, therefore, as doubtful at what period between 1611 and 1613 it was issued.

But the fact of there being *two* editions, at least, of this year (1611)—one in the Lambeth library, and another at his hand, is surely sufficient to prove that Dr. Blayney and the Oxford Reformers of the text in 1769, were disgracefully ignorant of the materials they might have accumulated for their task: the resolution of the Delegates bears this ignorance of a *vital point* (which is the first edition) on the face of it; and leaves it doubtful whether throughout the whole business, they had *a document of the slightest genuine authority* before them! That is, they may have mistaken a second and more inaccurate, for the first and genuine edition of the Translators.

The Oxford delegates have commenced reprinting “the edition of 1611,” which they possess. The book of “Genesis,” the only part published, assists me in making the following

COMPARATIVE EXTRACTS.

<p><i>The Oxford and Cambridge Bibles of 1611, answering to my No. 2, and the late reprint of Genesis read:—</i></p> <p style="padding-left: 40px;">Gen. x. 16.</p> <p>And the Jebusite, and the EMORITE, and the Girgasite.</p> <p style="padding-left: 40px;">Gen. xix. 13.</p> <p>For we will destroy this place, because the *crie of them is waxen great</p> <p style="padding-left: 40px;">Gen. xxvii. 36.</p> <p>— And behold, now he hath taken away my blessing:</p> <p style="padding-left: 40px;">Gen. xxvii. 39.</p> <p>— Behold, *thy dwelling shall be THE fatnesse of the earth.</p> <p style="padding-left: 40px;">Gen. xxix. 8.</p> <p>and TILL they rolle the stone—</p>	<p>The Lambeth Edition of 1611, Mr. OFFOR's, and my No. 1.</p> <p style="padding-left: 40px;">Gen. x. 16.</p> <p>And the Jebusite, and the AMORITE, and the Girgasite.</p> <p style="padding-left: 40px;">Gen. xix. 13.</p> <p>For we will destroy this place, because the *cry of them IN waxen great</p> <p style="padding-left: 40px;">Gen. xxvii. 36.</p> <p>— and behold, how he hath taken away my blessing:</p> <p style="padding-left: 40px;">Gen. xxvii. 39.</p> <p>— Behold, *thy dwelling shall be THY fatnesse of the earth.</p> <p style="padding-left: 40px;">Gen. xxix. 8.</p> <p>and TELL they rolle the stone—</p>
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These are adduced merely as obvious instances in one book of there having been two editions of this year. There are other minute proofs arising from the *length of the lines*, and the size and character of the ornamental letters used in each. Thus:

<p>In my No. 2, answering to the Cambridge and Oxford copies (the late reprint of Genesis does not profess to be more than page for page)— Gen. xxi. 33.</p> <p>Name of the LORD, the everlasting God. Gen. xxv. 11.</p> <p>his sonne Isaac, and Isaac dwelt by the well Lahai-roi. Gen. xxvi. 1.</p> <p>Contents—occupy <i>seven</i> lines.</p> <p>AND there was a famine in the land, beside the first famine that was in the dayes of Abraham. And Isaac went unto Abimelech King of the Philistines, unto Gerar.</p>	<p>In my No. 1, answering to the Lambeth and Mr. Ofor's copy.—</p> <p>Gen. xxi. 33.</p> <p>Name of the LORD, the everlasting God. Gen. xxv. 11.</p> <p>sonne Isaac, and Isaac dwelt by the well Lahai-roi. Gen. xxvi. 1.</p> <p>Contents, occupy <i>six</i> lines.</p> <p>AND there was a famine in the land, besides the first famine that was in the dayes of Abraham. And Isaac went unto Abimelech King of the Philistines unto Gerar.</p>
<p>with Rachel, ch. xxix. and marieth her. Gen. xxxi. 43.</p> <p>children, and these cattell are my cattell, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have borne? Gen. xxxiv. 1.</p> <p>Has an ornamental letter occupying the depth of five lines, i. e. all verse 1.</p>	<p>with Rachel, ch. xxix. and marrieth her. Gen. xxxi. 43.</p> <p>children, and these cattell are my cattell, and all that thou seest, is mine: and what can I doe this day unto these my daughters or unto their children which they have borne? Gen. xxxiv. 1.</p> <p>An ornamental letter occupying the depth of six lines, i. e. including a line of verse 2.</p>

I could readily pursue this comparison, my Lord, through other books of the Bible, but will only further notice, as readily proving the distinction between my No. 1 and 2, that in the latter and in all the Oxford and Cambridge copies, (for all these principal discrepancies between the two editions, I or my friends have examined) there is in Exod. xiv. 10. a repetition of three entire lines, containing the

words "the children of Israel lift up their eyes, and behold the Egyptians marched after them, and they were sore afraid;" an error which is *not* in my No. 1, nor in the I. EDIT. of the British Museum.

It may be said, however, if you prove the existence of two or more editions of 1611, have you not rather involved the case in greater difficulty; and what could Dr. Blayney and his coadjutors have done had they known of their existence?

My reply is—1. The FACTS of so important a matter are first to be fully investigated; and that no man can be tolerably competent to a collation of this kind, until he know well all the principal editions. 2. My notion of such a duty as that which was undertaken by Dr. Blayney, is this—it should extend to a diligent collation of the earliest editions so carefully to ascertain what were mere typographical errors,* which should be corrected; but that the public version should adhere critically to the latest text settled by public authority:—Dr. Blayney and the Oxford delegates did not know enough of the matter to distinguish between typographical and critical alterations.

Following the particulars of his Letter in their order—

II. Of the PUNCTUATION.—Dr. Blayney says, it 'has been carefully attended to, not only with a view to preserve the true sense, but also uniformity, as far as possible.' Now to this matter, my Lord, my engagement with the University of Cambridge having been abruptly closed, I confess I have not been able to pay minute attention. I find, however, that with this, as with all the other peculiarities of our authorised text, great liberties have been taken. Dr. Blayney seems to have been fully aware that the punctuation may "preserve"

* For it may be, that the first edition was more inaccurate in the mere typography than the second; while the former is still to be our only critical guide. The "I. Edit." of the British Museum, corrects a typographical error, as I regard it, of my Edit. No. 1 and 2, 1611; which read 2 Cor. iii. 3. "fleshy" for "fleshy tables of the heart." "Fleshy" is likewise the reading of Dr. Blayney and all our modern Bibles. Dr. Johnson says, "Fleshy, plump, fat, muscular!" Fleshy is clearly the sense intended.

and of course obscure or destroy "the true sense;" and I must submit, that *whenever a point affects the sense*, we have no modern authority for altering the authorised punctuation.* And the position of a comma will sometimes affect the statement of a scripture doctrine; *ex. gr.* Heb. x. 12. that of the all-important doctrine of the atonement. Our Translators placing their comma at "ever," make the verse to read, "This man after he had offered one sacrifice for sins for ever, sat down on the right hand of God." Dr. Blayney and the modern Bibles, removing the comma, read, "This man after he had offered one sacrifice for sins, *for ever sat down* on the right hand of God." Your Lordship will be aware, that this comma decides to which of two Greek clauses of the verse (nicely balanced) the phrase *eis to diηνekes* attaches.

III. ITALICS. This class of alterations includes numerically the greatest portion; and I would with deference inquire, upon what more delicate or difficult point succeeding

* In Judges x. 8. the colon of the Translators being removed after "Israel," makes this difficult verse to read with perfect absurdity—"And that year they vexed and oppressed the children of Israel eighteen years." With the celebrated prophecy of the seventy weeks of Daniel, a great liberty is also taken, in removing the semicolon from the end of the first clause, or, "seven weeks;" in which, (see Wintle) the Translators advisedly follow the Masoretic pointing. A writer in the *Classical Journal*, vol. xxix. 239, supplies other instances of alterations of the pointing in the later editions "not for the better."

I will here only add, the Paragraph marks are so largely interfered with, that I count 101 of them altered (including 21 of them removed altogether) in Genesis alone: that the Gospels have in the same manner the beginning and end of a subject continually altered; and that in reading them, to form a harmony, this alteration often becomes of consequence. The Translators, placing this mark of a distinct subject, Matt. xxviii. 19. express their opinion that the important commission of that verse was given in the mount of Galilee: the modern Bibles placing it at the 18th verse, indicate a different opinion. Parentheses (and what more important to distinguish sometimes, than those of St. Paul?) are also thus destroyed and created: we have a new one in Rom. v. 13 to 17, although the 13th verse is part of the *sentence* of the 12th; and in Eph. iii. 2. to chap. iv. 1. while the much clearer one, iii. 3. to the end of 4th verse, ("as I wrote afore," &c.) is omitted. We have also a useful one, shewing a particular miracle to have been wrought by our Lord on his way to work another, omitted Luke viii. 42—48.

scholars could have interfered with our translation? The ablest modern critics have objected to the number which the Translators in a scrupulous honesty have inserted, and indeed to the doctrine of italics altogether: the modern Bibles prodigiously increase them.

They generally indicate, as commonly understood, that there are no words exactly corresponding with *them* in the original; and that where they occur, it has not the precise sense of the Hebrew or Greek that is expressed, but a sense approaching it as nearly as the idiom of our language will admit. They are also used for another important purpose; viz. to mark a doubt on the part of the Translators as to the perfect *authenticity* of certain readings of the original Scriptures—see I John ii. 23. Here, therefore, they became a mode of exhibiting their judgment as to the state of the original text. *Closely* studied, it is evident they would become important in leading to a knowledge of the editions of the original which they preferred, and of their entire critical apparatus.

Dr. Blayney and his coadjutors also employ them to express *their* doubts of the authenticity of particular readings—see John viii. 6. where they thus, in a sense, discard the whole clause, “*as though he heard them not.*” Josh. iv. 6. “*Ask their fathers.*” Josh. xiv. 10. and the conjunction, *and*, Josh. xxi. 16. in the list B, supply other instances.

Some of the past consequences of this species of interference are curious. Mr. Horne (Critical Introduction, v. ii. p. 892, second edit.) quoting the Rev. G. Hamilton, the author of a Codex Criticus, designed to form a correct Hebrew text of the Bible, adduces the italics or supplemental words of the first and last of these texts in Joshua, as proofs of *what* Hebrew Bible King James’ Translators used; whereas, the Translators here insert no supplemental words at all. “*Similar instances,*” says Mr. Hamilton, “*may be observed in every book of the Bible!*” While Mr. Horne concludes his notice of the matter with an eulogy on “*the extraordinary and minute attention of our venerable and much-translated*

Translators." They have also this Gentleman's meed of praise for similar care with regard to the [*modern*] italics inserted 1 Pet. v. 13. where, although the Greek New Testament contains no corresponding words to "*church that is,*" they are found in the Peshito Syriac, and the Vulgate; and the Translators seem to have decided accordingly. 1 John iii. 16. supplies an instance of modern italics affecting the question of the Divinity of Him, "who laid down his life for us."

Your Lordship cannot fail to perceive, that the insertion of italics in this manner by unauthorised, however learned persons, is most dangerous in principle; and will subscribe, I am sure, to the opinion of Bishop Marsh, that, "*No critic of the present age ought to adopt a new reading [especially into a public version] unless the general evidence be produced, and the preponderance in its favour distinctly shewn.*" By a parity of reasoning he ought not, except in this way, to discard or brand with doubt an old reading. On the principle of Michaelis, with regard to an insertion in the modern German Testaments, each instance of the kind must be called "*a corruption*" of the text of our Translators.*

But on the ground of the general purpose of the italics, my Lord, how rash has been the modern interference!—The instances given in which learned men† of modern times have been misled by them, is in part a proof of this. I shall only further ask, in what manner, without a reference to the

* Without entering into the controverted case he cites, his principle is strictly applicable. "An undeniable instance of unwarranted liberty has taken place," he says, "with Luther's German Translation. That great Reformer of our religion, being persuaded that the well-known text, 1 John v. 7. was not authoritative, refused it a place in his translation of the Bible. Guided by a mistaken zeal in support of orthodox opinions, the Divines of Germany, long after the death of Luther, inserted this passage, and *yet retained the name of Luther's version* in the title. Even had the passage been genuine, IT WOULD STILL BE A CORRUPTION OF THE TEXT OF LUTHER."

† Dr. John Taylor, of Norwich, has constructed his whole Hebrew Concordance, on the principle of considering the English italic words, "not in the Hebrew text." He published his work happily before Dr. Blayney's alterations; which, however, greatly interfere with it.

ancient versions, are those "many" passages to be settled which have words that occur *but once*, and which often affect the whole structure and meaning of the passage? The learned German critic just alluded to, does not hesitate, your Lordship knows, to say, that with regard to the New Testament, the ancient versions and the writings of the early fathers are in many instances of more importance to consult, than any of the Greek MSS. which have come down to us; because they are of earlier date.

Our Translators were deeply impressed with their difficult duty here;—"not only comparing the channels with the fountains," in the language of Johnson, their early Vindicator, "translations with the original, which was essential; but also channels with channels, which was abundantly useful."

"Neither did *we* think much," say they, "to consult the translators or commentators, Chaldee, Hebrew, Syriac, Greek, or Latin; no, nor the Spanish, French, Italian, or Dutch; neither did we disdain to review that which we had done, and to bring back to the anvil that which we had hammered." But in our modern Bibles the whole face and structure of their noble work has been disturbed, and but too often marred, without any pretence to such care:—hundreds of *nouns substantive* left as an integral part of their text, have been degraded from that station; and many thousand verbs and particles. Out of about twenty cases of one verb (יָשָׁב) instanced by Dr. Gesenius, of Halle, as always containing the substantive verb *to be*, I have counted thirteen cases* altered in our modern Bibles into italics, as though it did not contain it. "God's offspring," in truth, my Lord, "have been bastardized," as a learned Examinant of the following List observed, in not a few instances of these transmutations. Threatenings and promises of the divine word, have been materially, often ignorantly, weakened; historical statements obscured; prophecies, even of the Messiah, made

* These thirteen passages are, Gen. v. 24. xxxvii. 29. xli. 8, 15, 24, 39. xlii. 13, 36. Numb. xi. 6. xiv. 42. Deut. xxii. 27. Ruth iv. 4. 1 Kings xviii. 10.

doubtful with regard to their object; prohibitions converted into injunctions; and negations into positive assertions. See the list B. I believe, ere I close, I shall substantiate these opinions unanswerably.*

* To the general reader, it may be convenient that we should here bring together (at the hazard of some repetition) a few instances of these alterations—in all of which, as a learned friend has said, “The words falsely put into italics are as much in the original, as a man’s money is in his pocket, when it is not seen.” The words in italics are the altered ones. The remarks, of course, are designed for the mere English reader.

OLD TESTAMENT.

Gen. vii. 22.—“All which was in the dry *land* died;” *i. e.* in the flood. This is an alteration of 1769. It does not mean the dryer heights or hills merely, but *the whole* of the dry land of the earth, as distinct from the waters. Two instances of a similar alteration (from the Authorised Version) are found in Gen. i. 9, 10, and four others in Exod. xiv. 16—29.

Gen. xx. 17.—“And they bare *children*.” From a Hebrew verb signifying to bear a child (Gesenius): not bare burdens, evil usage, or any thing of a more general nature.

Gen. xxiv. 52.—“Worshipped, bowing *himself* to the earth.” Not bowing to the earth, but bowing his whole person in the entire prostration of the east, to God.

Gen. xlii. 11—34.—Five cases of “true *men*,” as opposed to spies. Not true brethren, or true Canaanites. There was no other way of expressing the plural of the original here.

Exod. xix. 12.—“Take heed to yourselves *that ye go not up*.” Putting not (ignorantly) into italics here, makes a strong prohibition to which a PENALTY OF DEATH was attached, a command. The Hebrew decidedly *prohibits* the going up into the mount.

Lev. iv. 13—27.—Three instances of “*somewhat against* any of the commandments of the Lord *concerning things* which should not be done.” A command concerning a thing which should not be done is a prohibition; so Gesenius renders it. By putting these words into italics, the *sin* is said to be *doing any of the commandments of the Lord which ought not to be done!* And it is thrice said to be so.

Lev. xxiv. 10.—“This son of an Israelitish *woman* :” meaning an Israelitess, and because he had a father of a different nation; thus, perhaps, accounting for his blasphemy. The Hebrew word strictly marks the sex, which “Israelitish” alone would not.

Psa. lxxxix. 19.—“I have laid help upon *one that is* mighty; exalted *one* chosen,” &c. The italics destroy or render doubtful the final reference to Christ, or indeed to any one person. But the Hebrew is clearly in the singular.

Eccles. v. 8.—“*He that is* higher than the highest regardeth :” *i. e.* oppression. The italics destroy the reference to the Most High.

IV. HEADS, OR CONTENTS OF CHAPTERS. "Considerable alterations have been made in the heads or contents prefixed to the chapters," continues Dr. Blayney, "as will appear on inspection; and though the Editor is unwilling to enlarge upon the labour bestowed by himself in this particular, he cannot avoid taking notice of the peculiar obligations, which both himself and the public lie under to the Principal of Hertford College, Mr. Griffith, of Pembroke College, Mr. Wheeler, Poetry Professor, and the late Warden of New College, so long as he lived to bear a part in it; who, with a prodigious expense of time, and inexpressible fatigue to themselves, judiciously corrected and improved the rude and imperfect draughts of the Editor."

The portion of Dr. Blayney's labours respecting which he thus acknowledges his "peculiar" and strongest "obligations" for assistance, is that which as was intimated in the correspondence, (see p. 15) Drs. D'Oyley and Mant entirely abandon, as well as the Universities and King's Printers, of late years. But they long obtained an unmerited preference over the closer and simpler 'contents' of chapters in the Bible of

NEW TESTAMENT.

Matt. ix. 5.—"Thy sins are forgiven thee." Making it doubtful whose sins. (Alteration of 1769.)

Matt. xii. 31.—"The blasphemy *against* the Holy Ghost." Making its *hostile* character toward the Spirit of God doubtful. Dr. Clarke, the Arian, says, that the Scriptures never charge men with sinning against the Holy Ghost.

Matt. xiii. 19.—"Then cometh the wicked *one*." Making it doubtful whether the devil be intended. But see the parallel places of Mark and Luke. Altered 1769.

John xviii. 38.—"I find in him no fault *at all*." Weakening a strong testimony to the spotless character of our Redeemer. Also altered 1769.

Acts xiii. 25.—"John said, I am not *he*." Making what or who he denied himself to be, unintelligible.

Acts xxii. 28.—"But I was *free* born." Rendering doubtful the whole emphasis of the passage.

1 Cor. xiii. 3.—"Bestow all my goods to feed *the poor*." Not to feed myself, which this may leave the possible sense. Altered in 1769.

Heb. x. 10.—"The offering of the body of Jesus Christ once *for all*." Or once and for ever, as it means. The other sacrifices here spoken of were all offered once: this only once for all.

King James; a *large number* of the Bibles in which they are found are still in use, and they are worth pausing over, as exhibiting some of the doctrinal partialities of the Reformers of 1769. Certain obnoxious doctrines are here softened; ‘man’s fall,’ is not ‘man’s shameful fall,’ as the Translators left it. (Gen. iii.) ‘The church maketh confession of their natural corruptions,’ Is. lxiv. (Trans.) is ‘Confesseth her own unworthiness,’ (Blayney). ‘What we were by nature,’ Eph. ii. (Trans.) ‘The Ephesians—their former corrupt heathen state,’ (Bl.) agreeing with the removal from the top of the page in other places of ‘None is just,’ ‘None is clean,’ ‘The heart wicked,’ &c.

So the prominence given to *Christ* (as a subject of prophecy in particular) appears to have been objectionable. Deut. xviii. 15. ‘Christ, the prophet, is to be heard,’ (Trans.) is exchanged for, ‘A prophet to arise like unto Moses, is to be hearkened unto,’ (Bl.)—Isa. xvi. ‘Moab exhorted to yield obedience to Christ’s kingdom,’ (Trans.) ‘To yield obedience to the throne of David,’ (Bl.)—xxii. ‘Eliakim prefiguring the kingdom of Christ, his substitution,’ (Trans.) ‘Eliakim’s advancement in Shebna’s room,’ (Bl.)—xxviii. ‘The residue shall be advanced in the kingdom of Christ,’ (Trans.) ‘God will be the glory and strength of the residue.’ (Bl.)—l. ‘Christ sheweth that the dereliction of the Jews is not to be imputed to him, by his ability to save.’ (Trans.) ‘The dereliction of the Jews to be imputed to their sins, and not to God’s inability to save,’ (Bl.)—li. ‘An exhortation after the pattern of Abraham to trust in Christ,’ (Trans.) who make him the subject of the entire chapter; ‘The righteous are exhorted by the example of Abraham to trust in God,’ (Bl.) who makes the whole chapter to regard ‘God’ in a general sense only.

Again, while generally the Reformers of 1769, lengthen these contents, in those of Heb. i. where our Translators had said, ‘Christ is preferred before the angels, both in person and office,’ Blayney omits the important words, ‘*both in person and,*’ and makes the superiority only official. In the next chapter, where *they* say, ‘We ought to be obedient to

Christ, because he *vouchsafed* to take our nature upon him ;' Blayney substitutes, 'The obligations we are under to give more earnest heed to the *gospel doctrine*.'* Again, 1 John i. (Trans.) 'He describeth *the person of Christ*, (see verse 2) in whom we have life *eternal* ;' (Bl.) 'The apostle professeth to declare what he had formerly seen and known of the word of life.' Dr. Blayney and his coadjutors seem also to have been strongly attached (according to these summaries of their doctrine) to the heathen deity Fortune, of whom the Bible of the Translators certainly knew nothing. Thus the predictions of the angel, who is called Jehovah, Gen xvi. are said to be "informing" Hagar "of her and her son's fortunes ;" and Gen. xxv. the struggling of the children during Rebekah's pregnancy, "a token of the future fortunes of their posterity." But enough, perhaps, on this point, as these 'Contents' are suppressed.

The most extraordinary part of the business is, that it should never have occurred to these learned persons that they were thus writing an uncalled-for *comment on the whole text of the Bible* in the names of Forty-seven other and abler men; and that your Lordship's Church should have received, should have unhesitatingly and universally circulated; and then again, should have *withdrawn* such a com-

* Just an Unitarian phrase. We are bound in charity, from his subscription to the articles of the Established Church, to believe that Dr. Blayney was not an Unitarian; but he could write very unsoundly on this great topic of Christ's Divinity. He denied that Jer. xxiii. 6. contains any proof of it; and when pressed in controversy on the subject declared, that in his judgment, this was "*a doctrine which draws its decisive proofs FROM THE NEW TESTAMENT ONLY* ;" — a concession of which Dr. Carpenter (See Nares, on the Unitarian Improved Version) has not failed to make triumphant use. What said Bishop Horsley of a loose writer of this description a few years after? "We judge him not further than he pronounces his own condemnation. *But we cannot think that man's faith built upon a strong foundation, who, with some of the worst of the ancient Gnostics, sets the Old Testament at variance with the New; who perceives not that religion, under the law and the gospel, was in substance the same, only differing in the external forms:*" "Jesus Christ, the same yesterday, and to-day, and for ever."

ment, at the dictation of the Delegates of the Oxford University; the very names of those who acted in this grave matter (particularly in the withdrawal of this comment) being wholly unknown to the public, and I presume to three-fourths of the Right Reverend bench.

IV. The COLUMN TITLES. "The running titles at the top of the columns in each page, how trifling a circumstance soever it may appear, required no small degree of thought and attention." Akin in principle to the abandoned comment above, is the continued* one here alluded to, which contains some corruptions of the doctrine and statements of the Bible, as understood by our Translators, that I am far, my Lord, from regarding as trifling! 'Man's righteousness,' is *their* column-title of that part of Isa. lxiv. which contains the memorable phrase, "And all our righteousnesses are as filthy rags." Dr. Blayney avoids this for—'The calling of the Gentiles,' the subject of the lxv. chapter. So we have for 'None is just,' 'All are alike.' Eccl. vii. and viii. two other subjects substituted, 'Patience and wisdom,' 'Kings are to be respected;' and 'None righteous,' Rom. iii. exchanged for 'The Jews universally sinners.' (Bl.) The first two of these corruptions are in the last Camb. 8vo. Ref. Bible, finished at the period of my visit to that University. 'None is just,' Job xxv. is thus also withdrawn; 'None is clean,' Prov. xx. 'The heart wicked,' Jer. xvii. 'God's justice in punishing sinners—God's ways equal,' Ezek. xviii. (Trans.) exchanged for 'Every man shall stand or fall by his own good or bad actions,' (Bl.) and Camb. 8vo. 1831. My Lord, was there any thing honorable in the *animus* of these alterations? The Church of England, we know, furnished during the *last* century, but too many advocates of a righteousness by works, which made 'the grace of God no more grace;' but they should have contented themselves with a fair field, and fair

* It is largely continued, as in two cases out of the three that *withdraw* the doctrine of universal corruption from notice. Occasionally I find the old titles used.

weapons of controversy ; thus silently to withdraw an important sanction of a directly *opposite* opinion, was surely any thing but fair or becoming.

Our modern Bibles *retain* several instances of the withdrawal of the name and character of our blessed Redeemer from the top of the page. As Ps. xxii. 'A prophecy of Christ,' (Trans.) (one hardly need add, quoted by all the Evangelists as such) changed to 'David complaineth in distress,' Bl. and the modern Bibles, Oxford, 1828, and Camb. 1831—Prov. viii. 'CHRIST'S ETERNITY,' (Trans.) 'The call of wisdom,' (Bl.) and Oxford, 1828 ; 'Excellency, &c. of wisdom,' Camb. 1831.—Jer. xxxi. 'Christ promised,' (Trans.) 'Rahel mourning is comforted,' (Bl. and modern Bibles)—Dan. vii. 'Christ's dominion,' (Trans.) 'The interpretation thereof,' [*i. e.* the vision just before] (Bl. and modern Bibles)—'Christ's yoke,' 'Rich in Christ,' 'Fools for Christ,' 'Christ our praise,' 'Christ glorified in his saints,' 'Christ above the angels,' (Heb. i.) 'Called in Christ,' are other instances in the New Testament of references to him finally *withdrawn*.

Other doctrinal views of the Translators, *reformed* by those of the Oxford Divines of 1769, will be interesting to some of my readers. I shall merely for the sake of brevity put down the *withdrawn* doctrine. The reader can generally find the substituted one of Blayney in the modern Bibles. Ps. lvii. 'God saveth his.'—Isa. x. 'A remnant saved.'—xlv. 'God's love to his chosen people.'—xlvi. 'God beareth his.'—xlviii. 'God trieth his.'—Jer. xv. 'God saveth his.'—xxx. 'Everlasting love.'—id. 'A new covenant and everlasting.'—Acts v. 'Ordained to life.'—Eph. i. 'The election of the saints.'

My Lord, after the example of their Geneva brethren, our venerable Translators often chose for the head of the page, "some *notable* word or sentence for the help of the memory;" and there is frequently an evident and honorable effort at catching a careless eye,* in the selection of the beautiful

* Dr. Blayney and his coadjutors seem wholly to have overlooked this intention, and to have attempted to make the tops of their pages abridged *contents*

mottos thus placed. I will copy a few of these, of which our modern Bibles are denuded. *Exod.* xxxiii. 'God not seen.'—*Deut.* viii. 'To avoid all idolatry.'—ix. 'God, a fire.'—xix. 'A false witness.'—xxiii. 'The punishment of whoredom.'—xxx. 'Mercy to the repentant.'—*Job* xviii. 'The wicked's fall.'—xix. 'Job's hope.' [see ver. 26.]—xx. 'The wicked's portion.'—xxi. 'The wicked prosper—All alike in death.'—xxvii. 'Hypocrite's hope.'—*Ps.* xxi. 'Trust in God.'—xxxix. 'Man is vanity.'—xli. 'God our refuge.'—xlviii. 'Zion's beauty.'—l. 'Pay thy vows.'—li. 'A contrite heart.' lxii. 'Wait on God.'—xc. 'Man's life short.'—cvii. 'God's present help in trouble.'—cxvi. 'The saints' death.'—cxxxix. 'Nothing secret to the eyes of God.'—*Prov.* v. 'Flee whoredom.'—ix. 'Wisdom's feast—The just blessed—The good tongue.'—xxix. 'God's word pure.'—*Eccles.* x. 'Repent betimes.'—*Isa.* viii. 'Seek God only.' . . . (I must unwillingly omit the rest I have noted in the Old Testament.) *Matt.* xi. 'To take the cross.'—xv. 'Man's tradition.'—id. 'What defileth.'—xvi. 'Pharisees' leaven.'—*Mark* xiv. 'Watch and pray.'—xvi. 'Unbelief reprov'd.'—*Luke* ix. 'The least great.'—xi. 'Ask, seek, knock.'—*John* iii. 'The force of faith.'—v. 'Search the Scriptures.'—viii. 'True freedom.'—xiv. 'Who loveth Christ.'—xvi. 'Ask and have.'—*Acts* v. 'Lying to God.'—*1 Cor.* vi. 'Our price.'—ix. 'Run to obtain.'—xvi. 'Stand in faith.'—*2 Cor.* v. 'New creatures.'—*Eph.* v. 'Awake from sleep.'—*Phil.* iii. 'Belly-gods.'—*Col.* i. 'Christ, the Head.'—*Heb.* ix. 'The force of Christ's death.'—x. 'The living way.'—xi. 'The force of faith.'—*James* i. 'Ask in faith.'—id. 'God tempteth not.'—*1 Pet.* i. 'Our price.' (again)—*2 Pet.* i. 'Precious faith—Who are blessed.' (Trans.) 'Of Christ's second coming,' *Bl.* and the modern Bibles; here putting a new and false gloss, it is presumed,*

merely—a thing impossible; while the attempt destroyed a beautiful feature of King James' Bible.

* See what follows in the chapter. A clerical friend (if I may so call him) high in office in one of our public institutions, which occasionally distributes

on the phrase, 'Have made known unto you the power and coming of our Lord Jesus Christ.' 1 John i. 'God is light.'—iv. 'Try the spirits.'—Rev. ii. 'To hold fast.'

V. MARGINAL ADDITIONS AND ALTERATIONS. We come to the last but not least important of the avowed alterations of 1769; those which were made in the margins of the Bible. The sin, my Lord, has here been, like the chief of the errors we charge on the Romanists,* in the way of excess. The margin has been so crowded with unauthorised additions, that the far greater part of the Bibles issued from the authorised Presses, (Mr. Collingwood has stated, I think, 14-15ths, or a similar large proportion) are *without any* marginal notes or references whatever. That is, for the sake of the few who are accommodated with the extra notes and references—the vast majority of purchasers and the poorest in all cases, are entirely deprived of the Translators' own. I regard this as a great abuse. The Translators in their *first* and *small* 8vo. of 1612, print all their marginal notes and references.

The former are an integral part of the version. They speak of what they have thus "set in the margin," as "profitable for the *finding out of the sense* of the scriptures, when the text is not so clear;" as what "must needs do good; YEA, IS NECESSARY, AS WE ARE PERSUADED." (Translators to the Reader.) If necessary to finding out the sense, let it be remembered, they are a portion of the words of eternal life; and until we arrive at "the sense" of the words, it is impossible we can receive the mind of the Spirit. I would discard then, my Lord, *any* human additions that were the means of

the Bible, while he thought me too zealous for these misinterpretations to be removed, stated, that from this very text he had been assuring his flock the preceding Sunday, that the *first* coming of our Saviour must be meant. Might not a shrewd old woman say, he contradicted what *was in her Bible?*

* "I know of few absurdities," says Mr. Blanco White, "that can be compared to *this*. In the absence of the physician, a patient mixes his prescription with every quack medicine that the neighbours recommend. Having swallowed the whole, he now comforts himself with the assurance that he is in the *safe side!*"

withdrawing *this* from the humblest reader. And these were carefully constructed within appointed limits. "No marginal rules at all" were "to be affixed, but only for the explanation of the Hebrew and Greek words which cannot without circumlocution so briefly and fitly be expressed in the text." They are strictly verbal explanations; rarely indeed do they become a mere human comment. "Some complained," says Fuller, on the first publication of the version, "that they could not see into the sense of Scripture, for lack of the spectacles of those Genevan annotations." Our noble Translators were the maturer Protestants—but *we* are compelled, my Lord, if we would receive *their* sense and entire translation, to use the Oxford "spectacles" of 1769.*

As to the importance of these readings one would, from the statement of the Translators, take it to be more obvious *in the case of the poor* and unlearned than in that of those who can consult the original scriptures. They often remove a serious difficulty.† "I have found in collating many of them with the originals," says Dr. A. Clarke, "that those (readings) in the margin are to be preferred to those in the text in the proportion of *at least eight to ten*."

Dr. Blayney claims to have translated "many of the proper names"—to have "considered and rectified some obvious and material errors in the Chronology"—and to have added with great care various additional references. The first was a task little needed. "It is the constant practice of Holy Writ," as Horsley observes, "to *accompany* the mention

* I am happy to corroborate this view of the matter, by the opinion of so competent a judge as Dr. Adam Clarke. Speaking of additions that he could readily have made to the marginal readings of his Bible, he says, "*Had* I inserted *some of my own*, then my text would be *no longer* the text of the Authorised Version, but an ALTERED TRANSLATION, for the marginal readings constitute an essential part, properly speaking, of the Authorised Version."

† Let the reader only carefully regard the two connected with the vow of Jephthah. They remove entirely the imputation of his having offered his daughter as a burnt-offering.

of enigmatical or allusive names with an exposition of the name" in the text. The Translators supplied, as they allege, what besides was needful, in the margin.

Thus they explain Abram's original name in the margin as meaning a high father: the name of Abraham given him as the father of many nations, they do *not* further explain to the reader than by the reason for it given by God himself in the text. Able critics see a difficulty in the addition of a single letter of the original so materially changing the sense, as to warrant the literal translation of the word by "A father of many nations." The able Ainsworth, says, it is the 'High father of many nations;' Gesenius, the 'Father of a multitude.' "Israel," (Gen. xxxii. 28.) the Translators leave also to be explained by the text. Blayney says, 'That is, a prince of God.' Gesenius, with greater plausibility, (from *יָשַׁר*, to wrestle, and *אֱלֹהִים*, God,) 'A wrestler or combatant with God;' referring to Hosea xii. 4. Perhaps another case of the opinion of these Oxford Divines, on topics upon which our Translators chose to be silent, may suffice. It is that of the Egyptian monarch's surname of Joseph—Zaphnath-paaneah. 'In the Coptic,' say they, 'a revealer of secrets, or, the man to whom secrets are revealed.' St. Jerome from the same language translates it by *Salvator mundi*, to which the Septuagint approaches; while Gesenius thinks *it is a CORRUPTION of the word* in the Hebrew, which has given rise to the marginal explanation of our modern critics.

In the *Chronology*, my Lord, we have a topic upon which the Translators forbore altogether to enter. They well knew the difficulty of deciding between very ancient adverse claims: and the discussions of modern times only appear to confirm the propriety of ranking *this* among the unsettled territory of biblical criticism. The best works are but collections of materials. The modification of Archbishop Usher's system, sometimes called, 'The Bible and Autho-

rised' Chronology was first added to the margin of our Bibles about 1680.*

A single specimen of the influence of an unfounded system of this kind will here suffice. It has induced (see the List B.) the modern editors to add in the margin of the book of Judges a sort of running comment, to *shorten* the general period which the text seems to embrace; in fact, to reduce it from about the 450 years which St. Paul and Josephus, Michaelis, Eichhorn, Hales, Jahn, and others assign to this book, to 350 years, the period consistent with Usher's system. This has rendered it needful to *localise* certain deliverances of the Israelites: (as that of Barak, for instance, though all the tribes were evidently expected in the battle); and to make other of the Judges contemporaneous who are said to have arisen "after" one another. The heroic age of the Sopherim of Israel is thus broken up into mere fragments, resembling those in which that of all other early history appears—but a great point of the historical truth and beauty of the Bible is thus resigned. In such circumstances "the obvious and material errors" corrected in 1769 can have little interest for the close student of the Bible. Let him urge his learned friends to grapple with the difficulty of fixing the great leading points—and look at the remark of our List B as to the Chronology of another of the early books, of the Bible, *i. e.* Job.

The *references* compared with those of the Translators are increased in the proportion of about sixty-five to nine.† These venerable men profess also to have duly executed *this* department of their labour, or to have supplied "such quotations of places marginally set down *as shall serve* for the fit reference of one scripture to another." My Lord, we

* I am surprised that so accurate and learned a writer, as Mr. Townshend, should have been misled to adopt this phrase. See the Introduction to his able Arrangement of the Old Testament, 2 vols. 8vo.

† Being in the Translators' Bible 8,980—in Blayney's 64,983.

have in this vast addition of references again, (it was unavoidable) *party bias*; fanciful allusions, and mere verbal, and often mistaken parallels. A learned Scottish writer* complains of the Popish notion of regeneration by baptism, being carefully supported in the references of John iii.; those of Heb. vi. 2. in like manner are made to support episcopal confirmation. That while these references are the most expensive additions to the printing, they are little consulted in reading the Bible, we have some proof also in the strange blunders, such as references to verses in a chapter, which it does not contain, &c. that have been left for twenty, thirty, and forty years uncorrected. On the whole Drs. D'Oyley and Mant, have wisely withdrawn them from their Bible as not resting "on the same authority" with those of the Authorised Version; and will in this, I trust, be speedily followed by the Universities. The fact is, there is not the shadow of authority for introducing them; they are virtually a private *comment* on the whole text; and no well-ordered mind, that felt the importance of keeping the sword of the *Spirit* sharp and bright, would, in the circumstances of this case, have added any of them.

————— Grant they were
The handers down; can they from thence infer
The right to interpret? Or would they alone
Who brought the present claim it for their own?

Having thus briefly traversed all the alleged improvements of Dr. Blayney, I must again subscribe myself,

MY LORD,
Your Lordship's most obedient Servant,
T. CURTIS.

P. S. I trust to be able to supply in another Postscript a weightier comment than my own on these *improvements*. I would only here inquire, my Lord, as Dr. Blayney dwells with evident satisfaction on what he thinks was accomplished in this way in 1769, why should we not, if his alterations

* Dr. Lee, of Edinburgh.

shall be still retained as such by the Universities, have this stated on the title-page of our future Bibles? 'Altered, improved, and finally settled' [or something to this effect] by the Oxford Divines of 1769. It would be mere justice to Dr. Blayney: would be a satisfaction to those who could rely on the critical judgment of the modern Delegates and Syndics, to be informed that it *was* an Improved Orthodox Version which they possessed: and the Unitarians would not then be allowed to stand alone in this kind of claim. I must feel, however, as perhaps the country would, that the Unitarian Improved Version would still have taken a precedence from which the Church would find it difficult to dislodge it, on the point of candour, or in *introducing* its alleged "improvements" *eo nomine*.

LETTER IV.

"Whereas the *ground of faith* is the word of God contained in the Scriptures, it must needs be a work of highest consequence to preserve those Sacred Oracles in the original purity, freed as much as may be from all possibility of error, that may arise either by the negligence of scribes, injury of times, &c."—*Bishop Walton's Prospectus to his Polyglott.*

"And if you continue to take such pains for the setting forth of God's word as you do, although in the mean season you suffer some snubs, many slanders, lies, and reproaches for the same, yet one day he will requite altogether. And the same word, as St. John saith, which shall judge every man at the last day, must needs show favor to them that now favor it."—*Cranmer to the Vicar-General, in 1537.*

MY LORD,

IN introducing the two Lists which will occupy the chief part of this my closing letter, I can touch, I find, but upon one principal point in which the text of our Authorised Version has been much disturbed—that of the mode of distinguishing certain Divine names. Of these alterations, many of which I trace to him, Dr. Blayney gives no intimation.

The Translators, it has been said, wherever they found the word Jehovah, יהוה, in the original of the Old Testament indicate it by the term LORD, printed in capital letters. In the first edition in roman, dated 1612, (which I possess) it is printed in small capitals, as in most of our modern Bibles. This distinction the Synod of Dort notices, and indeed follows, in directing the Belgic Version to express that important name by HEBERE, similarly printed. (Acta Synod. Dort. sess. xii.) *Capellus de Vera Pronuntiatione Nominis JEHOVA*, edited by Reland, 1707, and various other learned men notice and approve the distinction so far as it goes. For it is well known that many of the learned have expressed a wish that the term Jehovah itself had been retained.

To this general rule, however, there are exceptions. When the Hebrew Adon or Adonai (rendered also by the word Lord, only in that case printed with no other distinction than the L being a capital letter, thus, Lord)—precedes Jehovah in the original, they have been compelled to translate Jehovah by the word GOD, and print the compound thus, Lord GOD. Numerous instances occur in the prophets Ezekiel and Amos. Here then are *two* authorised words by which Jehovah is regularly translated; only the English sign of it, whether LORD or GOD, is always printed in capitals or small capitals.* When Al, Aloah, or Alehim (all translated God) follow Jehovah in the original, then the LORD as usual, expresses the latter, and we have the form LORD God. In Psalms lxxviii. 20, and lxxxv. 8, respectively, we have GOD the LORD, and God the LORD; to indicate in the first case, the occurrence of Jehovah *before* Adonai, which is rare: and in the last, that it *follows* Al, or יהוה, which is also rare. I never find Jehovah when it occurs alone indicated by God, in the Bibles of 1611.

In Exod. xxxiv. 23, prescribing the attendance of all the

* In the few instances in which יהוה, *Jah*, occurs, it may be as well stated here, they also print LORD, or Jah; taking it apparently for a portion of the word Jehovah. Thus Ainsworth, in Ps. lxxviii. on *Jah*, 'Of the same effect as Jehovah, but more seldom used.'

males of Israel, on the three great feasts of the law ; we have the three Divine Names above distinguished—brought very significantly together. “Thrice in the year shall your men-children appear before יהוה אלהי ישראל the Lord God, the God of Israel ;” our Translators indicating them (in 1611) as your Lordship will perceive, by a three-fold distinction in their mode of printing these names. This is lost in our modern Bibles, which print them “the LORD God, the God of Israel.”

This, my Lord, is not a fit opportunity for discussing the precise import of these names. That they have very distinct and very important meanings, I cannot suppose that any respectable theologian will deny ; and I venture to contend, that with the facility of distinguishing them in our Bibles, which the venerable Translators supplied, the chief instruction they convey may be communicated, and is abundantly worth communicating, to any English reader, or English audience. Dr. Nares (Remarks on the Improved Version of the Unitarians, p. 88, 9,) observes, that “perhaps there was more of revelation in the Hebrew titles of God, than in any thing else. It is easy,” he adds, “to raise the cry of Cabala, Mysticism, &c. against those who refer to such remote matters, but sacred Scripture is sacred Scripture ; we must not give up the Bible.” Bishop Horsley—that “the real etymology and import of them is *a matter of great moment* : and while יהוה is by far the most important, that neither this, nor אלה and its derivatives were of human invention or ascription to God ;” but “on the contrary, are names of God which he assumed to himself, in his communications to the patriarchs as declarative of himself and his perfections.” (*Review of Geddes’ Bible.*)

Jehovah יהוה is by far the most important. It has been said to occur 6800 times in the Hebrew Bible :* our Trans-

* Adonai, the other word rendered Lord, about 1200 times. What a testimony does the comparison suggest to the general doctrine of God’s self-existence !

lators took, as we have seen, the greatest pains to indicate its presence. "It expresses the self-existence of God, and all that is involved in the idea of self-existence." (Horsley)—"Jehovah is to be expounded," says Abrabanel, "of the Divine essence only; Elohim, on the other hand, is to be understood in relation to external things." Ever preserving this distinction, the sacred writers do not except in the single instance of יהוה צבאות, bring the word יהוה, Jehovah into grammatical construction, nor connect with it personal pronouns. It has been well called the ineffable, the incommunicable, and the proper name of the Deity. "He who reads Adonai for Jehovah, puts "a false sense" upon various passages of Scripture, says Relandus: "not only says what God does not say, (Gataker on Exod. vi. 3.) but that indeed which does not at all agree with it:" and Leusden, on Ps. lxxxiii. 18. "*Qui pronunciat Adonai sic legeret: ut cognoscant te solum nomine tuo esse Adonai, quod FALSUM est: nam nomen Adonai in S. Scriptura sæpe hominibus tribuitur.*

Now, my Lord, is it not startling to see that in the chief seats of our national and biblical learning, a grammatical peculiarity of the original Scriptures, (that of Jehovah never being put into construction, except in one case)—of more importance, perhaps, than any other peculiarity in any of the grammars of the earth, should be cast, as it were, to the winds! Jehovah never calls himself the Jehovah of *any* people, place, or thing; not even the Jehovah of Israel; only of all the hosts of his creatures, collectively. But having in six places of the Scripture described himself as the Adonai, Lord, or Sovereign of all or of the whole earth—in five of these places he is made to call himself in our modern Bibles, and to the English reader, the LORD or Jehovah of all the earth! The passages are Josh. iii. 11. Ps. xcvi. 5. Mic. iii. 13. Zech. iv. 14. and vi. 5. (Camb. Bib. 8vo. 1831.) Thus also, these passages stand in Dr. Blayney: while four out of the five are correctly printed in Baskett, 4to. Lond. 1767, two years before Dr. Blayney's edition appeared. Is it possible he could make these four *altera-*

tions? They have, at any rate, been made and continued at both Universities, for these sixty years. *And Dr. Blayney passed each of them at least four times*, according to his printed Letter.

My Lord, this must be taken as a specimen of the accurate Hebrew learning of this editor. I could produce other instances, (seven in one Psalm, and five in another,) of the alteration of Adonai to Jehovah :* others, of LORD to Lord, or the reverse alteration. Also, of various passages in which personal pronouns are prefixed to this important name.† But two further specimens from the Bible of 1769 must suffice. In Ps. cxl. 8. we have, “ O GOD, the LORD,”‡ equal to “ O Jehovah, Jehovah !” a repetition of the word never found, I believe : and what is far worse, in Is. lxi. 1. (the formal commission of the Messiah quoted by our blessed Lord) “ the Spirit of the Lord God,” for the Lord God, which destroys in this place the prophecy, that the Spirit of Jehovah should rest upon Christ.

It seems to be of great moment to preserve with accuracy an indication of this kind, when the most learned of the Unitarians admit, that JEHOVAH is certainly limited to express the *Supreme Being* alone. (Belsham’s *Calm Inquiry*, 304, 5). Yet

* That in Ps. cx. 5, for instance, which destroys the application of the following verses of the Psalm to Christ and his sufferings.

† “ The *force* of it (יהוה) is opened Rev. i. 4, 8 ; and thus it differeth from Adonai, or Lord, which is God’s name of his sustentation or dominion, whereas Jehovah is his name of existence or being.”—*Answerth*. This neglected non-conformist, was the first English scholar who introduced the word Jehovah into the translation of any considerable part of the Old Testament ; which he did within a very few years of the date of our Authorised Version.

On יהוה, Dr. Smith says, when it has the emphatic prefix, ה, it is applicable to God alone ; “ So the learned and minutely indefatigable J. H. Michaelis.” But minute learning was hardly requisite in this case ; as (though the observation is valuable) all the passages where it occurs with ה, appear to be the following :—Exod. xxiii. 17. xxxiv. 23. Isa. i. 24. iii. 1. x. 16, 33. xix. 4. and Mal. iii. 1. The last is clearly a prediction of the coming of *Christ*.

‡ Also in Oxford folio, 1786.

we have thousands of Bibles in circulation without any distinction whatever between Jehovah and Adonai, and often with none between Jehovah and Elohim, (I allude in particular to the editions of the late Mr. Reeves) : the following list will also show, that *none* of our modern Bibles can be relied upon for preserving these distinctions accurately. I may therefore, be permitted perhaps to add that most important use of them is made, as your Lordship well knows, by Bishop Pearson on the Creed, and the late Rev. Mr. Jones, of Pluckly, on the Trinity. Obliterate these distinctions, and there are various passages which are quoted in proof of our Lord's divinity, by these and other writers, whose force cannot be understood ; I would point to those especially, in which Jehovah, speaking in the *first* person, declares he will send or " save" by Jehovah, *spoken of* in the third person, such as Isa. xlviii. 16, 17. Hos. i. 7. Zech. x. 12, &c. These passages have appeared to some hard students, my Lord, to destroy the last refuges of Socinianism in Sabellianism. We grant, with Archbishop Whately, that " there is no translation of the Bible, (and no ill-transmitted copy of a translation) *that is not better than none*, where this is the alternative ;" but the Crown and people of England have largely provided *and paid* for the perfect preservation of the weighty distinctions in question ; and our's is *not* the alternative of a bad translation, though alas ! at the present moment, it is that of a bad copy, of a good translation—or none.*

My Lord, I must now be permitted to bring together in

* Dryden's description of darker times, has its application here : blessed be God, but a partial one ; but into the degree that it is applicable, " a knowing age" should " inquire," as he afterwards says.

" Scripture was scarce, and as the *market* went,
Poor laymen took salvation on content ;
 As needy men take money, good or bad :
 God's word they had not, but the priests they had.
 Yet *whate'er* false conveyances they made,
 The lawyer still was certain to be paid."—*Religio Laici*.

what order I can, a few corroborative facts and statements, pressing, as I conceive, the general importance of my subject.

1. The British and Foreign Bible Society has circulated upwards of a million copies of the Holy Scriptures in error on this point—its early church friends in particular, (among them, according to Dr. Hodgson and Mr. Owen, the venerable Bishop Porteus, your Lordship's predecessor) united with the Society in the palpable error—of believing they were circulating, as their fundamental rule is that they will "*only*" circulate, the "AUTHORISED VERSION." But *they have never circulated a single copy of the Scriptures* that has not contained thousands of *intentional departures* from that Version. Their well-meant resolution on the subject, through the unauthorised proceedings at the only presses to which they could apply, having been all along an utter and gross FALLACY.

2. The lessons of the Established Church are read in error, so far as any of the interpolations or alterations of the text of the modern Bibles are read; and in the burial service alone, my Lord, two minor interpolations occur. In 1 John i. 4, we have an alteration ("our joy" for "*your* joy") of Dr. Blayney's, and many modern Bibles, which materially alters the sense. Macklin's beautiful and expensive Bible, one of the noblest productions of British typography, I saw the other day deformed with this alteration, and the gross one (also in Blayney's Bible), Judg. xi. 7, "children" for "elders" of Gilead. Remembering again, that the marginal readings are an integral part of the Version, and that Clergymen have an option (which I know they sometimes use) of reading either the textual or the marginal words—how, without a change of system, my Lord, is the humble Curate of a remote Parish to distinguish the authorised from the unauthorised readings? Sometimes indeed, he has not this difficulty to complain of; for too many of the large Church Bibles contain *no* marginal readings or references whatever. As in the case of these expensive books economy can hardly be thought to have been the object, ignorance or

negligence of the Translators' design is clearly chargeable somewhere.

3. The country is annually allowing a draw-back, of some importance to the revenue, on the *paper* used in printing the Bibles at the Authorised Presses; a draw-back especially granted with the view of keeping up a cheap supply of the Authorised Version:—it has been claimed, however, for above sixty years, such Version not having been in point of fact supplied, but a professedly "*reformed*" *text*, one that in the case of any other book would make it a distinct property and copyright. Is this correct in principle? And may not a parliamentary inquiry compel a large sum of money thus illegally received to be returned?

4. The Scottish King's Printers, according to Dr. Lee of Edinburgh,* (a gentleman not unknown, I believe, to your Lordship) ground a modern information against the book-sellers of Edinburgh on the circumstance of their privileges being "chiefly conferred for the protection of the purity of the text;" adding, that "THEY would be certain of a severe punishment, or even of the entire loss of their patent, if they were to BETRAY THEIR TRUST by supplying the people of Scotland with inaccurate editions." Is not this rule applicable to England and *Ireland*?†

5. I think we shall find every intention of the legislature in granting these privileges has been, in turn, broken in upon. Justice Foster concludes his comment on the legal opinion quoted in my first letter, by saying, that these privileges or "powers given are reposed" in those learned bodies "for public benefit, *and not to be transferred upon lucrative views to other hands.*" Yet Baskerville, an infidel, had only to pay a large sum to the University of Cambridge for the

* See his "Memorial," 8vo. (on the state of the Scottish Bibles.)

† Ireland.—The labours of whose authorised Presses have been, to my personal knowledge, occasionally transferred to the eastern shores of England: the Printers who, however respectable, that are not suffered to issue a single New Testament without notes for their own village, having been considered sufficiently accurate to supply *her* capital and provinces.

liberty to print *his* Bible, and so much per thousand to print two editions of the Prayer-book, as he states—and was no further controlled afterwards, as it appears, than any other Printer; the London Booksellers have been allowed, as in 1806, to print the Bible at the Press of their own Printer, Mr. Woodfall, (and very creditably in the circumstances of the case it was executed) paying an agreed sum per book to the King's Printing Office; and a respectable Oxford Bookseller is an avowed and "managing partner," at the present day, in "the Oxford Bible Press."* Are not all these instances of "transferring upon lucrative views" their important "powers to other hands?"

6. Your Lordship is perhaps aware, that a whole edition of the Bible in some of our provincial dialects, as the Welsh, has been sent back to the Universities as erroneously printed—by the Society for Promoting Christian Knowledge; a step which, as I am informed, the Bible Society has also found necessary to take. But when was an instance of this kind of zeal exhibited with regard to the English Authorised Version? I have heard indeed, that on one of these Societies declining to take more of an inaccurate University edition, *it was afterwards sold at a cheap price* to the other! If your Lordship will institute any inquiry into this, in the Society with which your Lordship's station connects you, I will produce the name of my informant.

7. While some learned brethren of mine will be found, I trust, in the sequel to protest against the unauthorised *italics* as stumbling-blocks in the way of the unlearned, I have a few notes of the manner in which they have depreciated our vernacular Version in the eyes of other scholars. Dr. Geddes objects to them as often "ill-assorted ekes." "We should laugh," he says, "at the man who would thus render Lucian," and other classic authors. "*Is it not ridiculous* in a Version of the Bible, to distinguish by italics those necessary and implied supplements which we so frequently meet with in our modern Bibles?" [Out of *five* instances in Genesis,

* See page 110.

which he regards as ridiculous, *three* are not the Translators' italics.] Was it wise to put weapons into the hands of this bold adversary of "Moses and the law?" In the *Classical Journal*, vol. xxxix. p. 229, another writer of ability complains, "The most material and glaring *defect* in our English Version is, the introduction of italic words in almost every verse; as if all these words were interpolated and surreptitious, or additions of the Translators to supply the defects of the original. While they would appear to maintain the integrity of the Hebrew text, they in reality *impeach* it as deficient and wanting. The construction of that language always directs *to* the words called elliptical; unless the rules of such direction be made a *principle* of translating, the translation is defective." Quotations of such complaints might be multiplied.

Now, my Lord, there are only thirty-two chapters in the whole Bible, in which the italics have not been interfered with and *added to*; (twenty of these are short Psalms,) and but *one* chapter in the New Testament; *i. e.* 1 Tim. iv. Dr. Lee observes, that in John x. the Translators have but *one* supplied word; modern Bibles, *seven* and *nine*: John xi. Trans. *NINE*; modern Bibles, *nineteen*.

8. It will be in your Lordship's recollection, that I expressed my fears, in the spring of last year, that the Universities were, and had been for some time, printing the Bible without *any specific standard*. Evidence, I understand, has been given to the Committee of the House of Commons, that even Dr. Blayney's Bible has been subjected to *correction* at the Clarendon Press: a fact I can in measure corroborate. Having sent to Mr. Collingwood a few striking departures (about twenty, I think) from that Bible in the modern ones, he tells me, that these alterations were made "on the authority of MS. corrections of *that* edition." At Cambridge, your Lordship will find that the Family Bible of Drs. D'Oyley and Mant was taken as the standard in the commencement of my investigations, and "perhaps seven or eight years" before. Thus, the last correction seems to be in perpetuo

corrected; and we fasten regularly the anchor of our confidence in the text of Scripture on a floating authority—that of a secret and irresponsible body of men in temporary possession of the Authorised Presses. The public Authorised Standard has been abandoned, and **NO ONE FIXED AND SPECIFIC STANDARD** (even on very important critical matters) has been substituted in its place.

9. In a loose and careless manner, altogether, has this precious book been transmitted. *Which* is the first edition of the Version, the Universities, its legal custodes, are not able to inform us; and *neither University have kept a single copy, in modern times, of the successive editions* which they have issued. So that what has been printed by them for sacred Scripture, can never in this world be ascertained. Why, my Lord, the law provides, that one hundred hand-bills shall not be issued, on any thing like a public question without the Printer filing a copy; and that a novel shall not be printed at the Minerva or any other Library, without a registration of it at Stationers' Hall, and copies being duly presented to certain public libraries. Edition after edition, however, of this all-important volume, the **BIBLE**, may be put forth, (the new one printed from the last, or the one nearest hand) and the precaution of keeping a copy shall not be thought of! *responsibility* as to any errors it may contain, resting in reality **NO WHERE**. I was perfectly astounded to find last year that of the successive editions of *the Bible*, no distinct traces could be found!

10. But would you return, I may be asked, to the obsolete orthography and its manifold inconsistencies? And are even critical improvements *never* to be made? My reply to the last question will be found in the language of other and able men—while an Authorised Version is professedly maintained, let good faith be kept with the public; it is, as Dr. Clarke has said, "*another*" Version in regard to every critical alteration that is adopted: and I would adhere to it in every critical point, "until with equal authority, equal publicity, and superior learning another can be made." I would not,

my Lord, as the pretensions of the King's Printers and Universities, I conceive, now do, speak (הלאל עולה) "CROOKEDLY FOR GOD." Job xiii. 7. With respect to orthography, respectable national usage is followed with our best authors, and it is left ordinarily to competent printers. Before the publication of Dr. Johnson's Dictionary we had nothing like the standard orthography which that has contributed to fix; as the published Letters of Swift, Addison, and other classical writers will shew. No scholar will assert that this is not a widely different matter, generally, from the criticism of a translation. When it touches on criticism, and you *profess* to be printing other men's works, *follow their* decision, I would add:—as, moreover, that our modern Bibles are not without *their* absurdities and school-boy blunders, in this respect.*

I quote finally, my Lord, the apology on a similar occasion of a distinguished present member of the Episcopal body—“The attention which has been paid to apparent trifles both in the text itself and the notes—may appear frequently superfluous; but let no one forget, that *accuracy* and *impartiality* are the two great virtues of a critic, and that objects of no importance in themselves lead not seldom to consequences of the greatest moment.”†

And beg, with all deference, to subscribe myself,
MY LORD,

Your Lordship's most obedient, and
Respectful humble Servant,

T. CURTIS.

The Right Hon. and Right Rev. the Lord Bishop of London, &c. &c.

* As in the unfortunate word *sole*, occurring but four times in the whole Bible, but regularly spelt *two* different ways, ever since Dr. Blayney's time; *i. e.* twice in Genesis, *fole*; and in Zechariah and Matthew, *foal*. Unlearned persons if they cannot tell which is right, will conjecture both cannot be. We have also very frequently *borne*, for *born*; throughly, for thoroughly; ought for aught; twined, twice, for twinned; idle, for idol; palmerist, (Blayney) for palma Christi, &c. And why cherubims and seraphims are retained when the Philistims have been banished, I cannot divine.

† Marsh's *Michaelis*, v. i. p. 526.

LIST A.

 TYPOGRAPHICAL ERRORS,

IN AND SINCE DR. BLAYNEY'S EDITION:

Many of the Editions quoted being still on Sale, especially to the Poor.

 C. denotes Editions in the Writer's own possession; all the others he has inspected, except the 8vo. 1804, Oxford, mentioned in the Congregational Magazine, May, 1833.

 Ἐποικωσιν εχε ὑγιανοντων λογων.—PAUL.

- C. 8vo. Oxford, 1801. Gen. xi. 29.—The name of Abram's wife was *Sirat*, for "*Sarai*."
- C. id. id. 1810. Gen. xxxiii. 5.—And *she* said. "*She*" inserted, making (as it may be thought) Rachel the speaker, instead of Esau.
- id. id. 1804. Num. xxxv. 18.—The murderer shall surely be *put together*, for "*put to death*."
- C. fo. Oxford, Bl. 1769. Deut. xii. 19.—As long as thou livest upon *thy* earth, for "*the earth*."
- 8vo. Lond. Kg's Pr. 1817. id. id.
- C. 12mo. Camb. 1829. id. id.—*i. e.* for sixty years uncorrected.
- C. id. Oxford, 1801. Josh. xiii.—Title, *Baalim* is slain, for "*Balaam is slain*."
- id. id. 1804. id. id.—(Shewing that the editions could not have been separately read by any standard.)
- C. id. id. 1801. Judges vii. 5.—The Lord said unto *Gilead*, for "*said unto Gideon*."
- C. fo. Oxford, 1769. Judges xi. 7.—*Children of Gilead*, for "*Elders of Gilead*." This is in twelve different University

- C. to *Oxford*, 1814. Bibles to that of *Oxford*, 1814, shewing it to be an uncorrected error of *forty-five years*. The King's Printers in 1806, 4to. also copied it.
- C. 8vo. id. 1810. 2 Sam. ii. 24.—*Gath*, for "Giah." (Thirty miles apart.)
- id. id. 1804. 1 Kings viii. 19.—Out of thy *lions*, for "loins."
- C. fo. id. 1786. Ps. xviii. 30.—Marg. The word of the Lord is *resigned*, for "refined."
- 24mo. *Lnd. Kg's Pr.* 1822. Ps. xviii. 50.—(David) his *apointed*, for "his anointed."
- C. 8vo. *Oxford*, 1801. Ps. xxxii. 11.—Be glad in the LORD, and rejoice, LORD, ye righteous—"LORD" inserted.
- C. id. id. Ps. xxxiv. 6.—The Lord *hear* him, for the "Lord heard him."
- C. 12mo. *Camb.* 1817. Ps. xxxiv. 13.—Keep *my* tongue, for "thy tongue from evil."
- C. 24mo. id. 1826. Ps. xlii. 1.—As the *heart*, for "As the hart panteth after the water-brooks."
- id. 1830. id. id.
- 12mo. 1830. id. id.
- Both the last two editions sent to the Writer by a Bookseller within the last year.
- C. 8vo. *Oxford*, 1810. Ps. lxxxvi. 11.—Teach *my* thy way, for "me thy way."
- C. 12mo. id. 1820. Ps. cxix. 119.—*Then* putttest away the wicked, for "Thou."
- C. 8vo. id. 1801. Prov. xxvii. 2.—Let another man praise thee, and *to*, for "and NOT thine own mouth."
- C. 12mo. *Camb.* 1829. Eccles. v. 11.—When goods are increased, *thy*, for "*they* are increased," &c.
- C. 12mo. *Oxford*, 1820. Isa. lxvi. 9.—Shall I bring to the birth, and not *cease*, for "not cause to bring forth."
- C. 8vo. id. 1770. Isa. lvii. 1. Merciful men are taken away. "Are" omitted.
- 8vo. id. 1804. Jer. xxvii. 3.—Come to *Jeremiah*, for come to "Jerusalem."
- C. 4to. *Lnd. Kg's Pr.* 1806. Ezek. xlvii. 10.—The *fishes* shall stand upon it, (the river) for the "fishers."
- id. id. 1813. id. id.
- C. 8vo. *Lond.* 1823. id. id. Error of *seventeen years*.

* * * These are the Editions which the Rev. Mr. HORNE so much commends, and which he states the Episcopal Church of North America has resolved to consider *standards*.

- C. 12mo. *Camb.* 1805. Hosea vi. 5.—*Shewed* them, for “hewed them by the prophets.”
- C. id. id. 1819. id. id. Error of *fourteen years*.
- C. fo. *Blayney*, 1769. Jon. iv. 6.—(Marg.) Palmerist, for Palme Crist, or Christi. Also *Oxf.* 4to. 1772, 1773, and 1786, fo.
- C. fo. id. 1769. Hag. i.—ZEPHANIAH, for “Haggai,” at the top of page, no part of which has any thing but Haggai; and thus omitting that prophet from the top of the page altogether.
- C. fo. *Oxford*, 1786. id. id. Error of *seventeen years*. This is page for page with Blayney, and shows the strange adherence to even his typographical errors.
- C. 8vo. id. 1801. Zech. vi. 1.—There came *forth*, for “there came *four* chariots out;” destroying the whole sense of this prophecy.
- C. id. id. 1810. id. id. Error of *nine years*.
- C. id. id. 1801. Zech. xi. 17.—Woe to the *idle*, for “to the idol shepherd.” A very common error.
- C. 12mo. id. 1793. Mal. iii. 6.—I change not: therefore, ye sons of Jacob *are ye not*, for “ye are not consumed.”
- C. id. *Camb.* 1819. Mal. iv. 2.—Son, for “*Sun* of righteousness,” and “ye” omitted in last clause, destroying an often quoted promise of God.
- C. 8vo. *Oxford*, 1807. Matt. xiii. 43.—Who hath ears to *ear*, for “hear.”
- C. 12mo. *Camb.* 1829. Matt. xxii. 28.—Whose *wise*, for “whose wife shall she be!”
- C. 8vo. *Oxford*, 1801. Matt. xxiv. 22.—There *shall*, for “there should no flesh be saved.”
- C. id. id. 1810. id. id. Error of at least *nine years*.
- C. id. id. 1801. Matt. xxvi. 62.—*What is it which these against thee*—“WITNESS,” omitted.
- C. id. id. 1801. Matt. xxvii. 15.—*Want*, for “wont to release a prisoner.”
- 8vo. id. 1823. Mark vii. 14.—*And* said unto them, for “he said,” marring the sense of two or three verses, and copied unfortunately into a large edition of the Bible with Notes.
- C. 8vo. id. 1801. Mark xii. 14.—Say unto *me*, for “unto him,” quite altering the facts narrated.
- C. 8vo. id. 1810. id. id. Error of *nine years*.
- C. 8vo. id. 1810. Luke xiv. 26.—Hate his own *wife*, for “his own life.”

- C. 8vo. *Oxford*, 1801. Luke xviii. 41.—Lord, that I may receive my *sight*, for “my sight.”
- 8vo. *Lnd. Kg's Pr.* 1817. Luke xxiii. 44.—There was *darkness*, for “a darkness over all the earth.”
- C. fo. *Oxford*, 1786. John i. 12.—But *as many* received him, to them gave he power, &c. for “But as many as received him,” &c.
- C. 8vo. *id.* 1810. John xiv. 10.—*My Father*, for “the Father.”
- 8vo. *Lnd. Kg's Pr.* 1817. John xvii. 25.—Righteous Father, the world *hath known* thee, for “hath NOT known thee.”
- *.* This Edition was sent out by the Bible Society to a respectable Missionary, who detected the error, while engaged in translating the Scriptures into an East Indian dialect.
- C. 8vo. *Oxford*, 1801. John xx. 29.—*Blessed are they that THEY have not seen*, for “Blessed are they that have not seen.”
- C. *id.* *id.* 1810. *id.* *id.* Error of *nine years*.
- C. *id.* *id.* 1801. Acts iv. 17.—*By* that it spread, for “But that it spread.”
- C. *id.* *id.* 1807. Acts xxvi. 21.—The Jews caught met in the temple, for “caught me,” &c.
- id.* *id.* 1804. Rom. viii. 14.—The Spirit *or* God, for “the Spirit of God.”
- C. *id.* *id.* 1807. Rom. xii. 20.—If thine enemy hunger, feed him; if *the* thirst, for “if he thirst, give him drink.”
- C. *id.* *id.* 1807. Rom. xvi. 8.—*Great Amplias*, for “greet Amplias.”
- C. *id.* *id.* 1801. Rom. xvi. 18. — good *works*, deceive, for “good *words*.”
- 12mo. *Camb.* 1829. 1 Cor. x. 31.—Do all to the glory God—“of” omitted.
- C. 8vo. *id.* 1807. 2 Cor. ii. 14.—Maketh manifest the *favour*, for “the savour of his knowledge.”
- C. 12mo. *Camb.* 1805. Gal. iv. 29.—Inserts “to remain.” “Persecuted him that was born after the Spirit—TO REMAIN—even so it is now.” Error *fourteen years*.
- C. 8vo. *id.* 1805-6. *id.* *id.* That is in a different size and type. *Printed for the Bible Society.*
- *.* These are books still frequently on sale to the poor.
- id.* *Oxford*, 1804. Gal. v. 17.—Flesh lusteth *after* the Spirit, for “*against* the Spirit.”
- C. 8vo. *id.* 1807. 2 Thess. ii. 17.—*Work* and work, for “word and work.”

- C. 4to. *Oxford*, 1770. 1 Tim. iv. 16.—Take heed to thyself and unto *thy* doctrine, for “the doctrine.”
- C. 8vo. id. id. id.
 * * * Mr. Horne calls this “another material error” of “many modern editions.” It appears to have been first pointed out by Bishop Horsley.
- C. 4to. *Lnd. Kg's Pr.* 1802. 1 Tim. v. 21.—*Discharge* thee, for “I charge thee.”
- C. 8vo. *Oxon.* 1807. Heb. ix. 14.—GOOD WORKS, for “dead works,” (*νεκρω έργων*.) “*The blood of Christ purge your conscience from good works.*” The writer has never met with an equally mischievous perversion of scripture abroad in the world, *as scripture.* This copy was recently in use by a minister.
- 8vo. *Lnd. Kg's Pr.* 1817. Heb. xii. 4.—Striving *agianst*, for “against sin.”
- C. 12mo. *Camb.* 1830. Heb. xiii. 2.—*Bet* not forgetful, for “Be not forgetful to entertain strangers.”
- id. id. 1 Pet. ii. 16.—A cloke of *malicionness*, for “maliciousness.”
- 8vo. *Oxon.* 1804. 1 Pet. iii. 6.—If you do *will*, for “if you do well.”
- C. fo. 1769. 1 John i. 4.—That *our* joy, for “your joy may be full.” Traced in twenty editions of various sizes, and by all the authorized Printers, to Cambridge, 12mo. 1824, i. e. *fifty-five years.*
- G. to *Camb.* 1824.
- C. 8vo. *Oxon.* 1801. Jude v. 16.—These are *murderers*, for “these are murrurera.”
- C. fo. *Blayney*, 1769. Rev. vii. 14.—Marginal reference: there is one to chap. iv. 21. There being but eleven verses in the fourth chapter. The folio edition, 1786, and even the King's Printers, 1817, make or copy the same blunder, i. e. for *thirty-one years.*

DOUBTFUL.

The following gross error of Dr. Blayney's, I call DOUBTFUL; for I am not sure whether it should be regarded as a typographical mistake, or an intentional alteration.

- C. fo. *Oxford*, Bl. 1769. Rev. xviii. 22, omits entirely these words, “At all in thee; and no craftsmen of whatsoever craft he be, shall be found any more.”
- 4to. id. 1769. id. id.
- Royal fo.* id. 1770. id. id. A Church Bible, without marginal references or readings. (On sale in London, July, 1832.)
- fo. *Oxford*, 1772. id. id. A copy in W— Street Pulpit, July 1, 1832.
- 4to. 1772. id. id. Seen on sale, July, 1832.
- 4to. *Lond.* 1773. id. id.

This is the *largest omission* which has been made during the 220 years of the transmission of our present Version. Mr. Horne is mistaken in attributing it to "the overrunning the folio edition of 1769, into the 4to. size;" because the 4to. according to Dr. Blayney's own account was printed *first*, and because it is in *both his editions*. It appears also, from Dr. Blayney's account, that he *twice* revised each of his two editions which contains this error. . . . The writer has casually come to the knowledge of its being in *six* folio and quarto editions — five of which he has inspected. From previous statements, especially Mr. Horne's, he had concluded it was but in one, *i. e.* Dr. Blayney's 4to. It is probably in several others besides these six—for *here* are no sizes but folio and quarto specified, and no Cambridge edition of any size.

My doubts respecting this being a mere Printer's error arise thus:—[Two respectable Printers of the metropolis say, it could not be a typographical error.]

These *seventeen words*, making nearly two lines, were found in every edition of the Bible which Dr. Blayney can be thought to have used in sending his edition to press: for it is not probable that he would take the trouble to furnish an entire MS. Bible to the Printer. If the Printer left them out, it would be while "composing," as it is called; and the omission must have passed unnoticed in two distinct readings at the Press, designed to check such accidents; it must also, according to Dr. Blayney's account, have been passed by him four times unnoticed. Is *this* probable?

On the other hand, a fragment of Hippolytus, and an inferior MS. (Cov. ii.) are quoted by Mill, as omitting the Greek clause exactly corresponding with these words: and *παισις τεχνης* of the clause is omitted in the Codex Alex. and the Arab. version. I must venture the conjecture, as one nearer approaching to probability—that Dr. Blayney *struck out* these lines from the copy he sent to Press. But perhaps this copy can be produced.

LIST B.

INTENTIONAL DEPARTURES FROM THE AUTHORISED VERSION :

With some Typographical Errors still continued.

The italic words quoted without remark, are false, or unauthorised italics. The cases marked with a star, were examined by the Sub-Committee mentioned in the Postscript.

B. at the end means, introduced by Blayney, so far as I can ascertain.

. It is particularly to be observed, that the errors are stated to be such on the authority of the Edition (No. 1.) of 1611. It is with *that* the Modern Bibles are compared; and no criticism is attempted except in support of that.

"The too-little learning of the Friars, [read authorised Printers] and the too-much learning of the Jesuits, [unauthorised critics] have so wrested the scriptures, that (as Polydore Virgil saith of the lawyers) they have stretched God's book as a shoemaker extendeth a boot." *John Boys' (one of the Translators) Sermon on Christmas Day.*

The TITLES, of the Old and New Testament, in the modern Bibles, omit the word "Newly," before "Translated out of the Original Tongues," and "Translated out of the Original Greek," respectively; and substitute "Command," for "Commandment." The last appears the better word in this case, as expressing more fully "a mandate given;" and because Command is never used as a noun in the Bible itself. But "NEWLY" is important as expressing the claims of the Translation to originality, or to its having been made directly from the original Hebrew and Greek; a fact of late denied by Mr. Bellamy and others. Mr. Todd, in "Vindication of our Authorised Translation and Translators," is obliged to quote the old Title, where "Newly Translated" stands in emphatic apposition with "Diligently compared."

In their Dedication, they say, "Your Highness—apprehended how convenient it was that out of the Original Sacred Tongues, together with comparing of the labours, both in our own and many foreign languages, of many worthy men who went before us, there should be ONE MORE EXACT TRANSLATION of the Holy Scriptures into the English Tongue." It was not merely a revision of other men's labour, or a *compilation* of various Translations before made; but a Translation "Newly made from the Original Tongues by his Majesty King James' special commandment."

Marginal Additions,
or Alterations.

- * Gen. i. 9, 10. "The dry *land*," twice. In Exod. xiv. 16—29. four other cases. See also vii. 22. (B.)
- * 27. "God created man in his *own image*." Gen. v. 3. same phrase left unaltered..... The comparison would imply, that Adam's children were more in his likeness than he originally was in God's. Geddes—'After his own image.' (B.)
- * v. 24. "And he *was* not, for God took him."
- * vi. 4. "The sons of GOD came in unto the daughters of men." GOD, one of the Translators' signs for Jehovah, in the original. Many regard these, (*i. e.* the Elohim) as only nobles or powerful men. [Of late corrected.] (B.)
- * 16. "Lower, second and third *stories*."
- vii. 22. "Of all which *was* in the dry *land*." (23rd v. was unaltered.) (B.)
- xi. 2. †Or, *eastward*. Text reads "from the East." And the Ararat range of mountains extended east of Shinar. 'Chose to go westward.' Patrick. 'Journeyed from the East.' Ainsworth. 'From their first residence.' Geddes. (B.)
- xiv. 10. "The vale of Siddim *was full of* slime-pits." A Hebraism that cannot be otherwise expressed, בארית בארית. Heb. "pits, pits, which meaneth many." Ainsworth.
- xviii. 27. LORD for LORD.
- xviii. 30—32. LORD for Lord thrice. [Of late corrected.] (B.)
- xx. 7. "Restore the man *his* wife." 'The wife of the man.' Ainsworth. (Bl.)
- * xx. 17. "And they bare *children*." ילך, to bear a child. Gesenius.
- xxx. 30. The Lord, for LORD. (B.)
- xxxii. 15. Foles, for "foals." As also in xlix. 11. Yet Zech. ix. 9. and Matt. xxi. 5. we have foal. (B.)
- xxxvi. 39. †After his death was an aristocracy. A comment violating King James' sixth direction:—"No *marginal notes* AT ALL to be affixed, but only for the explanation of the Hebrew and Greek words, which cannot without some circumlocution, so briefly and fitly be expressed in the text." (Not in Oxford 4to. 1770.)
- * xxxix. 1. Bought him of the hands, for "*hand*" of the Ishmaelites. כַּדִּי, the 'hand,' the common idiom for power.

Marginal Additions,
or Alterations.

- Gen. xxxix. 16. Until his lord, for "until *her lord*" came home.'
Vulg. *ostendit marito revertenti domum*. Right
in 1750.
- xlii. 11—34. Five cases of true *men*, as opposed to spies. (B.)
- xlix. 26. Blessings of thy father prevailed above the bless-
ings of *thy*, for "my progenitors." הורוי
'*progenitores mei*.' Vulg. 'My progenitors.'
Ains.' (B.)
- Exod. vi. 2. †Or, JEHOVAH. To explain the LORD. The same word occurring
five times in preceding, and eleven times in
same chapter unexplained. (B.) By distin-
guishing this case, you convey to the unlearned
a false idea of the others; indeed of many
more passages—the LORD being the common
sign of Jehovah.
- vi. 21. Zithri (צִיתִּי) for "Zichri," (זִכְרִי) The former
being mentioned next verse. (B.)
- viii. 21—31. Seven instances of "swarms of *flies*." עֲרֵב. See
Ps. lxxviii. 45. and cv. 31. for the same phrase
unaltered.
- * xii. 36. "And they lent unto them *such things as they*
required." 'Gave them their asking.' Ains.
'Gave whatever they asked.' Geddes. The five
supplied words are to express the Translators'
understanding of the force of שָׁאַל; as meaning
not merely to lend, but to lend or give what is
demanded. See Ps. ii. 8. 'Shall demand.' Old
Version. '*Postulabit*.' Vulg. Bishop Horsley,
Dr. Clarke, and others, observe, that neither
the words lend nor borrow are applicable here.
'The Egyptians were in consternation—they
were urgent upon the Israelites to depart. The
Israelites demanded, as a condition of their
immediate hastened departure, the things men-
tioned.' This solves a "scripture difficulty" of
which infidels have made a considerable use.
- xv. 25. "Made for them a statute." "*For them*" in-
serted.
- xix. 12. "That ye go *not* up." Turning a prohibition
into a strong injunction to go up into the
mount.
- xxvi. 17. †Heb. *bands*, i. e. tenons. (יָדִית, artificial hands.) 'Called
for "hands."
in Hebrew *hands*, for that they held fast in the
mortises of the sockets.' Ains. It is 'hands,'
Lond. 1767.

Marginal Additions,
or Alterations.

- Ex. xxvi. 24. †Heb. *twined*, i. e. paired. A Hebrew word (תּוּמִים) only used for "twinned." here and xxxvi. 29. 'The Hebrew word signifieth twins; declaring that they should be so perfect and well joined, as were possible.' Gen. Bib. Our old English verb to twin, is often used by Shakespeare. See Johnson. 'twinned,' Lond. 1767.
- xxxii. 18. " *It is not the voice of them that shout for masonry, neither is it the voice of them that cry for being overcome; but the noise of them that sing that I hear.*" Eleven italic words, five only genuine. This verse is instanced by Mr. Carpenter, as a "striking" example of "our Translators having encumbered their Version with a load of useless italics, and often without the slightest necessity."—'Guide to Reading the Bible,' p. 57, under 'Defects of the Authorised Version.'
- xxxiv. 23. Before the LORD God, the God of Israel, for "the Lord God," &c. (B.)
- Lev. ii. 4. *Unleavened cakes*, for "an unleavened cake." Gen. 'An unleavened cake.' Geddes. 'An unleavened cake. The Translators evidently preferred the sing. (A poor man's offering.)
- * iv. 13, 22, 27. Three cases of "*somewhat against any of the commandments of the LORD, concerning things which should not be done.*" The sense destroyed. Gesenius quotes the place to prove the Hebrew word כִּזְיוֹה, to mean a prohibition.
- xxiv. 10. "Israelitish woman." An Israelitess. Her father being an Egyptian.
- Deut. xxiv. 17. Nor take *the widow's*, for "a widow's" raiment to pledge."
- xxvi. 1. The LORD thy God. "Thy God," inserted.
- * xxix. 29. The secret things....*things which are revealed.* No other way of expressing either of these.
- Josh. iii. 11. The ark of the covenant of the LORD of all the earth, for "The ark of the covenant, *even* the Lord of all the earth." The LORD or יְהוָה, brought into construction *with the earth*, and of substituted for "even." This 'even' advisedly inserted. Patrick quotes *three* Jewish writers (D. Kimchi among them) who con-

- sider the ark to be here called the Lord of all the earth, because God " was so present with it, that where the ark was there were wonders wrought which ceased in its absence." And they defend this construction critically. See the preceding verse. So did the late Mr. Greenfield, of the Bible Society.
- Joshua iv. 6. " Ask *their fathers*."
- xi. 8. †Burnings, for They were bituminous waters. Geddes. 'Warm " Burnings of baths, or salt-pits.' (B.)
waters."
- xiv. 10. " While *the children of Israel* wandered."
- xix. 2. *Beersheba, Sheba, and Moladah*, for " *Beersheba*, (1) *or Sheba*," &c. *i. e.* the same town, and making the number falling to this family too many. Geddes shews that the Translators *advisedly* rendered the 1 " *or*," and Gen. xxvi. 33. makes it one place. See Patrick. ' *Beersheba, which is Sheba.*' ' *Certainly it is so here,*' *he says.*
- xxi. 16. " *And Bethshemesh.*" Mr. Hartwell Horne instances the *italics*, iv. 6. and in this last place, (which have been inserted since their time) to shew what Hebrew Bible our Translators used!
- xxii. 34. Called the altar *Ed*. This name, not in our present Hebrew text, is however, in the Syriac, Arab. and Vulg. a proof that our Translators sometimes used these as *deciding* a reading.
- Judg. iii. 31. It seems only All in violation of King James' direction before to concern the country next to the Philistines. It contradicts expressly Acts xiii. 20. or St. Paul, Josephus, Michaelis, and the best modern authorities; making the period of the book 350 instead of 450 years. These notes also destroy the continuity of the general narrative; or the strictly *historical* character of this book. " Nothing but a determined adherence to hypothesis," says an able writer, " could have done this. Any person reading impartially will not fail to discover that it was one part of the design of the author or compiler to deduce the history of the Israelites in a continued series." " The
- iv. 2. It seems to concern only North Israel.
- xi. 29. Jephthah seems to have been judge only of North-East Israel.
- xii. 8. He seems to have been only a civil judge, &c.

Marginal Additions,
or Alterations.

- [Two other cases in this chapter.] succession of one event and of one chieftain to another, is frequently expressed in exact words."
- Judges xiii. 1. This seems a partial captivity.
- xv. 20. [A similar case.]
- * viii. 13. Returned before the sun *was up*: (or rose).
- xxi. 22. †Or, gratify us *in time*, for "in them." (Asking a favor.)
- 1 Sam. v. 4. †The fishy, for Only *the stump of Dagon*, דגון פת. Literally, "*the filthy part* (perhaps) 'the mere Dagon,' or Dagon part of Dagon." Our Translators from their margin seem to have considered this as an obscene idol. See Parkhurst in 27.
- xiii. 6. They were in *a strait*, (rectified, *i. e.* distressed) for "*a strait*." (B.)
- xxv. 29. †The bow, for An imprecation on enemies. Bought, 'a twist, the *bought of* link, knot.' Johnson.
a sling. "Many a bought
Of linked sweetness long drawn out."—MILTON.
A fine word of the language lost. (B.)
- 2 Sam. xvi. 8. Thou art taken in thy mischief, for "*to thy mischief*," hurt, or ruin.
- xx. 19. I am *one of them that are* peaceable. One among others, is the true sense.
- 1 Kings xiii. 11. †*Son*, Heb. *His sons* came, for "*his son* came and told him."
- xviii. 28. "Cut themselves with knives and *lancets*," for *lancers*, a small spear. 'Lancers.' Gen. 'Lanceolis.' Vulg. 'Javelins, short spears.' Brown. Not the modern surgical instrument. It was a mode of idolatrous worship. Lactantius describes the Roman priests of Bellona as running swords through their hands, &c.
- 1 Chron. xxix. 1. Solomon—whom *God alone* hath chosen, for "*whom alone* God hath chosen." See xxviii. 5. (B.)
- 2 Chron. iii. 10. In the most holy *house*, for 'most *holy place*,' he made cherubim. 'In the sanctuary.' Geddes.
- xxi. 12. †Which was writ before his death. The text reads—"There came a writing to him from Elijah." This explanation must have been obtained by miracle, if authentic. Who, in the silence of scripture, shall say when it was written?

Marginal Additions,
or Alterations.

- 2 Chr. xxviii. 22. In the time of *his* distress, for "*this* distress." See v. 20. 'This distress.' Geddes.
- xxxii. 5. *Repai*red Millo, for "*pre*pared."
- Job i. 1. †Moses is And although Job lived an hundred and forty thought to have years after his calamities, this (B. C. 1520) is wrote the book the date throughout; either as if the book were of Job among not to be regarded as a regular portion of his—the Midianites, tory, or by a blunder.
B. C. 1520.
- xxxix. 30. Where the slain are, there is *she*, for "*he*," *i. e.* the male bird. In the Pent. this form of אֵשֶׁת, is the common gender. (Ges.)
- Psalms v. 6. Man of blood, *i. e.* very bloody. (B.)
for bloods—
- ix. 18. "The expectation of the poor shall *not* perish." Turning a negative into a positive assertion. (B.)
- x. 14. †Cleaveth, for "Himself unto thee." Cleaveth himself, non-sense. Leaveth himself, in this connexion, a fine expression of resignation on the part of the poor. (B.)
- xxviii. 47. Subdueth the people *unto* me, for "*under* me."
- xlv. 7. †O God. Addressed to the Messiah. Dishonest orthodoxy. Dr. P. Smith would not admit this construction of the original into his first edition of "Scripture Testimony." In the second, he has admitted it; but is it fair thus to foist it into a public Version?
- lxviii. 2. The wicked perish *in*, for "*at* the presence of God." אֵשׁ, before or from. ("As wax melteth before the fire.") B.
- lxxvi. 5. "Speak *not with* a stiff neck."
- * lxxxvi. 8. "Neither *are there any works* like unto thy works."
- * lxxxix. 19. "I have laid help upon *one that is* mighty; exalted *one* chosen." Destroys the reference to the Messiah, or indeed to any one person.
- cv. 12. When *there*, for "*they* were but a few men. (B.)
- xxii. 30, to lxxxvi. 15. Thirty-one cases of LORD, for Lord; or this important name inserted where it is not in the Hebrew of Vander Hooght, or the Translators' Bible.
- lxviii. Has five cases. (4 B.)
- lxxxvi. Has seven. (4 B.)

Marginal Additions,
or Alterations.

- Psalm xcvii. 5. The LORD of the whole earth. There are seven cases of this kind altogether. See the beginning of the Letter.
- * cx. 5. The LORD, for the Lord. Altering *the sense* of last three verses, which cannot thus apply to Christ. (B.)
- Prov. x. 25. "So is the wicked no *more*." No more, a phrase for death, destroyed by separating the words.
- xix. 20. Receive instruction that thou mayest be wise in *the*, for "*thy* latter end." כַּבְּרֵיךָ, 'in tuo novissimo.' Vulg. A wide difference — *thy death*, the strongest sanction of the command, is surely meant. (B.)
- Eccles. i. 1. The preacher *king of Jerusalem*, for "in (2) Jerusalem." See 12 ver. (B.)
- v. 8. "He *that is* higher than the highest." Destroys the reference to the Most High.
- viii. 17. "Yet *he shall not find it*." The whole clause inserted, as we believe it should be; but *inserted and omitted* for fifty years.
- x. 20. †"Figure like," Text—"Curse not the king; no, not in thy thought." (B.) To all I have asked, this is
‡ Or conscience. utterly unintelligible... I suppose, it is meant to explain the next clause.
- Cant. viii. 1. Yea, for "yet I should not be despised."
- Isa. iii. 16—18. Six cases of LORD, for Lord. Contrary to
- iv. 4. Hebrew and Translators' Bible, and Bishop
- xxi. 6, 16. Lowth. (B.)
- lvi. 8. LORD God, for Lord God. id. id. (B.)
- xv. 2. Gone to Bajith, for "gone up to Bajith." Lowth restores this. (B.)
- * xxxviii. 18. "Death can *not* celebrate thee." Again making a negative a positive assertion.
- lvii. 8. Made *thee* a covenant. "Thee" inserted. Lowth omits it.
- lxi. 1. Spirit of the Lord God, instead of Lord God. Obliterating a prophecy that the Spirit of the LORD (יְהוָה) should rest upon Christ! (B.) Rectified since.
- Jer. vii. 4. "The temple of the LORD," *thrice* in Heb. and A. Version; only once in Dr. Blayney's edition. Since rectified.
- xxviii. 12. "Jeremiah, *the prophet*." To establish a different reading.

Marginal Additions,
or Alterations.

- Lam. i. 14, 15. Seven cases of the LORD, for Lord, contrary to
iii. 31—58. Heb. and Translators' Bible. (5. B.)
- ii. 2. Made to touch, Destroying a fine metaphor.
for couch.
- Ezek. i. 17. They *turned* not, for "*returned* not when they
went." Lond. 1769. "*turned*." (B.)
- xviii. 1. "*And*" omitted from first verse (?). The first
word in 1611 Bible.
- xviii. 25, 29. LORD, for Lord, twice; Heb. and Trans. (B.)
- xxvi. 5, 14. xlvii. 10. Three cases of "*a place for the spreading of
nets.*"
- xi. 43. End-iron, for Or, Hand-iron. See Johnson, Skinner, and
Andron. Minshew.
- Dan. i. 12. Give *us* pulse, "*us*" inserted.
- iii. 18. Nor worship *the*, for "*thy* golden image."
- vii. 25. "*Shall speak great words against the Most
High.*" Greatly weakening the emphasis of
this prophecy.
- ix. 24. † They begin An Exposition of a prophecy, said by Sir Isaac
from the 20th Newton to lay at the foundation of Christi-
of Artaxerxes. anity. There are, at least, *three* famous opi-
nions on this point. Prideaux and Dr. Hales
directly contradict *this*, as does Ezra vii. 11.
apparently.
- ix. 25. ||Or, And [the Jews] An unauthorised *insertion*.
they shall be no more his people,
chap. xi. 17. Or, And the Prince's
[Messiah's v. 25.] future people.
- ix. 27. ||"*And upon the* ||Substituted for "*With the abominable armies.*"
battlements shall (Trans.) which agrees with our Lord's expo-
be the idols of the sition, "*When ye shall see Jerusalem en-
desolation.*" compassed with ARMIES."
- xi. 25—31. ||Upon the de- Contradicting the text "*upon the desolate.*"
solation.
Three cases of "*Fulfilled*" See also Hos. vii. 7. for a similar comment.
inserted.
- xi. 38. Or, *God's protectors.* For protecting deities, or false gods ! !
- Hos. ix. 3. †*Not* into Egypt Flatly contradicting text.
- Zech. xi. 2. Because the mighty *is* spoiled, for "*Because all
the mighty are spoiled.*"
- xiv. 6. †*Marg.*..... A long *literal* interpretation of a difficult unful-
filled prophecy. (B.)
- * Matt. iii. 15. "*Suffer it to be so now.*" At least, Suffer it, or
me now; *agri* giving an exhortative force to
the verb.

Marginal Additions,
or Alterations.

- * Matt. iv. 20. "Left *their* nets." The article *τα* used for the possessive pronoun.
 - vi. 1. †Or, *right-* To introduce a *new reading* objected to by Wetst
ousness. and Whitby.
 - 3. "What thy right *hand* doth." Hand inserted.
- * viii. 3. "Jesus put forth *his* hand." Art. for pronoun.
- * 20. "Not where to lay *his* head." id.
- * ix. 5. "*Thy* sins be forgiven thee (*σου αι αμαρτια*) as second verse.
- * x. 1. "Called unto *him* (*προσκαλεσαμενος*) his twelve disciples."
- 10. †Gr. a *staff*.. Another reading (*ραβδον*) contradicted by the text, and by Mark vi. 8. which prescribes a staff.
- xii. 23. "Is *not* this the Son of David?" NOT inserted. Campbell reads, "Is this," observing that *μητι* is never used in the New Testament to interrogate negatively. The Syriac, Vulgate, and most ancient Versions agree. Both express doubt, but the "not" intimates that belief predominates; 'Is this,' implies disbelief.
- * 31. "The blasphemy *against* the Spirit," *του πνευματος βλασφημια*, destroying its reference to the object. (B.)
- * xiii. 19. "Then cometh the wicked *one*, (*δ πορνηος*), the *Devil—Satan*, in Mark and Luke. See Campbell; obliterating an important assertion of Satan's enmity to the gospel. (B.)
- 23. "Heareth the word, and understandeth *it*."
- * xix. 10. "The man with *his* wife." Article for pronoun.
- * xx. 25. "Jesus called them *unto him*." (B.)
- * xxiv. 41. "Two *women* shall be grinding. See also Luke xvii. 35 and 36. The sex clearly marked in the original.
- xxviii. 19. Or, make dis- i. e. "baptizing them." What pretence can be
ciples or Chris- alleged for inserting the words 'or Christians'
tians of all na- here, it is difficult to imagine; unless making
tions. christians by baptism, be meant, in the sense
of regenerating them by baptism, as contended
for by Bishop Mant; and then such an inser-
tion is insidious. Bp. Lloyd, or (B.) Not in
1770, 4to.
- * Mark ii. 9. "*Thy* sins are forgiven thee."
- * iii. 13. "Calleth *unto him* whom he would." (B.)

Marginal Additions,
or Alterations.

- Mark iii. 23. "And he called them *unto him*," viii. 1 and 34; two other cases. (B.)
- x. 18. "There is *none good*," for "there is *no man good*, but one, that is, God;" for 50 years it stood thus, or to 1661.
- xiv. 36. "Not *what* I will," for "Not *that* I will, but what thou wilt."
- Luke vii. 21. "In *the* same," for "In *that* same hour he cured many." (B.)
- viii. 40. "And the people *gladly* received him."
- xi. 13. "Your heavenly Father."
- 52. "Ye *enter*," for "*entered* not in yourselves." (B.) Ye have not entered, Campbell.
- John vii. 16. "Jesus answered them, *and said*." And said, inserted.
- viii. 6. "*As though he heard them not*." To discard a reading.
- x. 29. "My Father which gave *them* me, and no *man* is able to pluck *them*." Three new italics.
- 30. "I and *my* Father are one!" Art. for pronoun.
- xiii. 14. "If I then, *your* Lord and Master."
- xviii. 5, 6, 8. Three cases of "I am *he*," *Εγω ειμι*. The Oriental usage seems to require 'he.'
- 38. "I find in him no fault *at all*"—not even one fault—Nothing culpable, Campbell—weakening an important testimony of his judge to the moral character of our Saviour. (B.)
- xx. 5, 11. "Stooping down and *looking in*." See Campbell and James i. 25.
- Acts v. 33. "Cut *to the heart*." Sawn through, perhaps. "*They were cut like a saw*," Broughton. 'Dissecabantur,' Vulgate.
- xiii. 25. "John said, I am not *he*," *ουκ ειμι εγω*. On the pronoun here rests the entire stress of the denial.
- xv. 5. †Or, rose up, There is nothing in the original for 'said they,' said they, certain. which alters the whole time and place of the narrative. Doddridge combats this in L'Enfant.
- xxi. 38. †*This Egyptian rose*, A.D. 55. Another of the many new comments.
- xxii. 28. "But I was *free* born." Rendering doubtful all that this clause means, as a reply to the foregoing.

Marginal Additions,
or Alterations.

- * Rom. i. 21. " They glorified *him* not as God." What a statement to render doubtful—hypercritically.
- iv. 16. " Of faith that *it might be* by grace," *wa nara Kapw*.
- * viii. 29. " Predestinate to be conformed."
- * xi. 23. " If they *abide* not in unbelief," for " If they *bide not still*," &c.—' still' is in Lond. 1767.
- * xii. 3. " Not to think of *himself* more highly," i. e. not arrogantly.
- 1 Cor. iv. 9. †Or *us the last* " As it were *appointed*," for " *approved to*
apostles as *death*."
.13. " Filth of the *earth*," for " filth of *the world*." (B)
- * xiii. 3. " Bestow all my goods to feed *the poor*, (*ψωμισω*)
Depart all my goods into the meat of poor men.
Wichif.
- xv. 41. " *And* another *glory* of the moon." ' And,' and
' glory' inserted.
48. " Such are they *also* that are earthy." ' Also,'
inserted.
- 2 Cor. viii. 2. †Gr. simpli- for liberality. No ground appears for the change.
city. The whole subject is liberality.
4. " And *take upon us* the fellowship;" again
rejecting a reading. See Marsh's Michaelis.
- x. 26. " In journeyings, in perils, &c. Nine dative
cases, hypercritically objected to. All Roman,
London, 1767.
32. " Kept the *city of the Damascenes*." ' Of the
Damascenes' inserted.
- xii. 2. " *About* fourteen years," for " *above* fourteen
years ago." (B.)
- A.D. 46. at Lystra Although scripture is wholly silent on the matter,
and the critic having changed the date as above
in the text. The apostle had hitherto, per-
haps, been silent on this great honor which he
received: to *alter* its date is to lessen the
proof of his forbearing modesty.
- Gal. ii. 6. " Of *those*," for " of *these*."
- Eph. iii. 5. " "*the*" for "*his*, (i. e. *Christ's*) holy apostles and
prophets." (B.)
- iv. 24. " And that ye put on *the*," for " *that* new man
which after God;" &c.
- vi. 5. " Be obedient to *your* masters."
24. " *Adam*," inserted. The better MSS. omitting
it.

Marginal Additions,
or Alterations.

- * Phil. iii. 19. " Whose god is *their* belly, and *whose* glory is in their shame."
- Col. iii. 19—22. " Husbands love *your* wives : children obey *your* parents : servants obey in all things *your* masters." Three important moral precepts weakened. All cases of the Greek article considered by the Translators to be used for the possessive pronoun.
- iv. 1. " Masters, give unto *your* servants." A similar case.
- 1 Tim. i. 4. " Rather than *godly* edifying." " Godly" inserted. ' Great edification,' M'Knight—a Hebrew superlative.
- ii. 9. " *Broidered*," for " *broided* or braided hair." The participle of broide, to braid; an old English verb used here for plaited. See the margin.
- 1 Tim. iv. 13. " *And the books*," early inserted. (first in 1614.)
- * Heb. i. 3. " The brightness of *his* glory," (*avrs*) " the radiance of his glory." Professor Stuart.
- * ii. 17. " Things *pertaining* to God," *τα προς τον Θεον*, " things which pertain to God," Stuart.
- vii. 24. " But *this man* because he continueth ever."
- * x. 10. " Offering of the body of Jesus Christ once *for all*." (*εφωραξ*) ' once is not an adequate translation.' Dr. J. P. Smith. For all or for ever **REQUIRED**. The all-availing sacrifice of the Redeemer being the subject, and the Jewish sacrifices and Romish masses, being alike excluded by the weakened words.
- xi. 29. " Through the Red Sea as by *dry land*." (*ερησας*) See Matt. xxiii. 15.
36. " Trials of *cruel* mockings."
- xii. 1. " Let us run with patience the race," " *unto* the race." Trans.
- * 10. " But he for *our* profit that *we* might be," &c. B.
- 1 Pet. v. 13. " The *church that is* at Babylon." Again to *reject* a reading found in the Syriac, and admitted as authentic by the Translators. See the foregoing Letters.
- 2 Pet. i. 1. †Of our God If one of the new readings supplied by the present doctrine of the Greek article is to be introduced, why not the rest? But the principle

Marginal Additions,
or Alterations.

- of these surreptitious introductions is objected to. No good cause requires it.
- 1 Pet. iii. 1. "In *both* which," (*ex* *aus*), at least two being meant.
11. "What manner of *persons* in *all* holy conversation."
- 1 John iii. 16. "Love of *God* because he laid down his life."
To discard a reading, which implies that Christ was God. (B.)
- v. 12. Son of God (second time Son occurs) "*of God*" inserted.
- Jude 8. "*Filthy* dreamers."
- * Rev. xii. 13. "Brought forth the man *child*," a male.
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POSTSCRIPT.

“ They have opened the flood-gates of an unbounded, and, as it would often appear, of a licentious criticism ; have rejected readings and admitted readings, on their own sole authority :— have permitted that nibbling of the would-be critic at the sacred text, which like the petty labours of the mouse in the fable, may let loose a roaring lion upon us at last.”—*Printer's Complaint.*

SINCE the foregoing Letters have been prepared for the Press, a writer in the public papers has alluded to a London “ Committee of Divines ” whom he considers as the authors of the “ Complaints ” alluded to by the Oxford Delegates.

I think it a compliment to have had his Letter attributed to me in some quarters, but I have no claim to the honor of being its author, nor knowledge of who may be the party that justly has that claim. *His* knowledge of the fact that such a Committee has been several months in existence, I suppose him to have obtained in some of those conversations which have been held by the various members (and by me certainly very freely) with both the Established and other Clergymen, and scholars, who have shown an interest in the questions involved. We all felt, that sooner or later our papers must come before the public. —I am otherwise altogether unconnected with the letter of “ Academicus.”*

This writer is doubtless, however, correct. The “ Complaints ” of an individual were not entitled to the notice of so distinguished a body as the learned Delegates ; but they would not slight some names which appear to the first of the following Letters, much less so considerable a number of gentlemen and ministers making a joint representation.

* Times Newspaper, Tuesday, July 24.

It appears then, my Lord, but common fairness to the public and the case, that an answer to the Complaints having been put forth by the Delegates, those Complaints themselves should also now appear. They have, as I conceive, become a species of sacred public property.

I must add, that I am further induced to print these Letters by the singular discrepancy that appears between the judgment of the Committee, and that of the learned Regius Professor of Divinity, at Oxford. See the close of my Third Letter. He solemnly pledges his high literary and professional "character"—that those alterations are of NO IMPORTANCE WHATEVER, upon one portion of which only the Subcommittee, assisted by Dr. Pye Smith, have pronounced, that they "*greatly deteriorate*" our Vernacular Version; "unnecessarily expose the sacred text to the scoffs of infidels, and throw such stumbling-blocks in the way of the unlearned, as are greatly calculated to perplex their minds, and unsettle their confidence in the text of Scripture."

It is a great satisfaction to me, in the circumstances of the case, that I can thus close with the testimony of competent judges, to the accuracy of my chief statements; and while it appears impossible that the discussion should rest at its present point, it will have a tendency, I trust, to deliver it from personalities. I am most happy to retire from it as an individual: and can heartily forgive the "snubs" which, in the language of Archbishop Cranmer, I have certainly received.

. Dr. Blayney and his coadjutors are considered, it will be seen, at the Universities, as having *settled* the modern text. He represents himself as having "reformed" the text on a wide and elaborate review of all that had been before done. I do not, therefore, consider it material to inquire into the exact portion of alterations which he *first made*; that so many have *been* at all made, is my complaint:—but some of my learned associates have considered it a great extenuation

of his conduct, that many of the italic alterations were made before his time. Where I have been able, I have, therefore, in my List B distinguished his alterations.

Perhaps, I should also here notice that there are a few typographical blunders of the editions of 1611 which have been thought by some scholars an obstacle to our returning to these editions.—I am no advocate for restoring typographical errors of any kind. Scholars are chiefly wanted for an occasional superintendence of the editions of the Bible, and particularly *now* in recovering the standard, to *discriminate* between what are typographical errors and what attempted criticism. The latter, as I have repeatedly said in the pamphlet, I would exclude; the former, I would correct.—Among the typographical errors of 1611, I count seven instances of LORD for Lord, and one *vice versa*. The first is retained (Numb. xiv. 17,) to this day uncorrected. Let it be observed that *our Translators* had at least 6500 marks, to make in printing from the older Versions, on this subject alone: little therefore, will the considerate reader be surprised at one error arising from a thousand such marks. But these numerous cases were already marked for the modern Emendators.

The following CORRESPONDENCE and PROCEEDINGS will now then be perfectly intelligible to my readers.

LETTER I.

TO THE REVEREND THE VICE-CHANCELLOR AND THE OTHER
DELEGATES OF THE CLARENDON PRESS, OXFORD.

LONDON, April 2, 1832.

REVEREND SIR,

DEEPLY interested as ministers of religion in the state of our English Bible, we respectfully submit to you the fact, that the modern Bibles issued from the Press of your University, abound in deviations from the Authorised Version of King James.

Some of these are clearly typographical errors; others (and it is to these that our attention has been more particularly directed) are as evidently intentional departures from King James' Bible with a view to *improve*

the Version. Alterations of the latter class are found to a very serious amount. One of our number has pointed out, in the book of Genesis alone, upwards of 800; in the Psalms 600; in the gospel of St. Matthew 416; in about a fourth part of the Bible 2931—not including minute alterations of the punctuation nor matters of orthography. We would particularize instances of discrepancy; but they are so obvious on an *inspection* of any of the editions of 1611 (in comparison with the more modern editions) that the University, we are persuaded, must at once perceive the general truth of our statement. We, therefore, are chiefly anxious that the Universities should return to our only legal Standard text; are deeply impressed with the importance of very prompt and efficient measures being adopted to secure this great object; and earnestly wish to be informed whether any measures of this nature are contemplated, and of what kind.

As the plea of improvement has been extensively acted upon, we feel bound to express our opinion of the extreme danger of its unauthorised application in this peculiar case. It is well known to have been, on other occasions, the plea of the most heretical, as it is not unfrequently that of the most incompetent critics on the Bible. We recognize as Protestants but *one* English Authorised Version, and we respectfully contend for the restoration and protection of this, until with equal publicity, equal authority, and superior learning another can be made.

Trusting that a matter of so grave concernment to the public, and to all the Protestant churches of the world who speak our language; one also that seems to involve the character of the government of the country, of the Established Church, and of the Universities for *good faith*; and not slightly connected with the integrity of the English text of the Bible, and the honor of Almighty God—will be duly regarded by the proper authorities,

We have the honor to be,

REV. SIR,

Your most obedient and most faithful humble Servants,

J. BENNETT, D.D.

J. BLACKBURN.

GEORGE COLLISON.

F. A. COX, L.L.D.

THOMAS CURTIS.

J. FLETCHER, D.D.

E. HENDERSON.

J. PYE SMITH, D.D.

J. TOWNLEY, D.D.

R. WINTER, D.D.

P.S. An answer may be addressed to the Rev. Dr. Bennett, Chapter Coffee House, St. Paul's.

A letter in the same terms, with the exception of the address being to the "Syndics" of the "University Press" was sent by the same Gentlemen to the University of Cambridge.

The replies were as follow :—

LETTER II.

THE REV. THE VICE-CHANCELLOR OF THE UNIVERSITY OF
OXFORD TO THE REV. DR. BENNETT.

EXETER COLLEGE, April 4, 1832.

REV. SIR,

I have the honor of acknowledging the receipt of a letter signed by yourself and other Gentlemen, concerning our Oxford Bibles, and of assuring you that it will be attentively considered.

I remain,

REV. SIR,

Your very obedient Servant,

I. C. JONES,
Vice-Chancellor.

The Rev. Dr. Bennett, &c. &c. &c.

LETTER III.

MR. PARKER OF OXFORD TO THE REV. DR. BENNETT.

OXFORD, April 5, 1832.

REV. SIR,

As one of the managing partners of the Oxford Bible Press, I hasten to inform you, that your letter of the 2nd instant, addressed to the Vice-Chancellor, has been duly considered.* In answer to it, I am instructed to furnish you with a copy of a letter lately sent to the British and Foreign Bible Society, from which I trust it will appear that we are desirous of printing the Authorised Version of the Scriptures, as correctly as possible.

I am,

SIR,

Your obedient Servant,

J. PARKER.

COPY OF A LETTER ADDRESSED TO THE REV. A. BRANDRAM AND
THE REV. JOSEPH HUGHES, SECRETARIES TO THE BRITISH
AND FOREIGN BIBLE SOCIETY, DATED MARCH 23, 1832.

GENTLEMEN,

Your letter of Feb. 14, addressed to the Delegates of the Oxford University Press, has been carefully considered. In answer to it, I am instructed to assure you, that they are fully sensible of

* The reader will observe, this was *the day after* the Vice-Chancellor's promise that these extensive statements should be "*attentively considered.*"

the importance of sending forth copies of the Authorised Translation of the Bible correctly printed; and that they use the utmost care and diligence for that purpose.

They would observe that the early editions of the Bible printed in the reign of James the First, contain many typographical errors, and many discrepancies from each other; so that no one of them can, in point of fact, be assumed as a perfect Standard.

After various attempts of several learned men to correct such errors, as either originally existed in the early editions of the Authorised Version of the Bible, or had been introduced in subsequent impressions, the Delegates of the Clarendon Press in the year 1767, commissioned Dr. Blayney to superintend the publication of an edition, exhibiting the text in a more correct form than any in which it had before appeared. Dr. Blayney was assisted in this undertaking by several distinguished members of the University of Oxford; and his execution of the task met with general approbation. His edition has in consequence been taken as the basis of those issued from the Oxford Press.

Besides correcting the text of the Authorised Version, Dr. Blayney under the inspection of the distinguished persons already mentioned, and in conformity with a suggestion of Archbishop Secker, made some additions to the marginal readings, references, &c. This part of his labors having been also favorably received by the public, the Delegates of the Oxford Press have printed certain editions of the Bible with the marginal references, &c. contained in that of Dr. Blayney.

They have not however any objection to print editions of the Bible without Dr. Blayney's marginal additions; in fact, three editions of the family Bible have been printed at the Oxford Press, containing only the marginal references of the early editions of the Authorised Version.

With regard to the text, the Delegates after considering the great incorrectness of the early editions, are of opinion that the text of Dr. Blayney was formed with much care and judgment; that it furnishes on the whole, a very good basis for editions of the Bible, and that the confidence now generally reposed in it, ought not to be disturbed on slight grounds.

I am,

GENTLEMEN,

Your obedient Servant,

J. COLLINGWOOD for J. PARKER.

P.S. I should add, that preparation is making at our University Press, for an exact reprint (but in Roman letter, and the octavo form) of the folio edition of the Authorised Version, published in 1611, in large black letter, preserving its antiquated spelling and typographical errors. It is also intended to give the various readings of other early editions to be printed in the same manner, that the public may be enabled to compare the book with our Bibles of the last ten years, and with those which we shall hereafter print.

N.B. We have carefully collated a copy of the above-mentioned folio edition with our quarto Bible published 1824.

LETTER IV.

THE REV. THE VICE-CHANCELLOR OF THE UNIVERSITY OF CAMBRIDGE TO THE REV. DR. BENNETT.

CHRIST'S COLLEGE, CAMBRIDGE,
April 23, 1832.

GENTLEMEN,

Your letter, dated April 2, has received the attentive consideration of the Syndics of the Press. In answer to it, they desire me to assure you, that they are fully sensible of the importance of sending forth editions of the Authorised Version of the Bible correctly and faithfully printed; and that they use the utmost care and diligence for this purpose.

With regard to your anxiety that the "Universities should return to our only legal Standard text," and your statement that you recognize but "*one* English Authorised Version," the Syndics beg leave to observe, that the early editions of the Authorised Version, printed in the reign of James the First, contain many typographical errors—and also many discrepancies from each other; so that no one of them can in point of fact, be assumed as a perfect Standard. After various attempts of several learned men to correct such errors, as either originally existed in the early editions of the Bible, or had been introduced in subsequent impressions, the Delegates of the Clarendon Press at Oxford, in the year 1767, commissioned Dr. Blayney to superintend the publication of an edition exhibiting the text in a more correct form than any in which it had before appeared. Dr. Blayney was assisted in his undertaking by several distinguished members of the University of Oxford; and the manner in which he executed his task met with general approbation.

His edition has in consequence been taken as the basis of those issued from the Cambridge Press.

The Syndics feel themselves warranted in speaking with confidence of the general accuracy of the editions which they at present publish; their attention is anxiously directed to the attainment of this important object; and they beg to assure you, that they will always be ready to correct any particular instances of error that may be pointed out in the editions which they issue.

I have the honor to be,

GENTLEMEN,

Your most humble Servant,

J. GRAHAM,

Vice-Chancellor.

I must now introduce to the reader some "*Proceedings of a Committee*" formed of the preceding Gentlemen "for the Restoration and Protection of the Authorised Version."

18, ST. PAUL'S CHURCH YARD, LONDON,

May 1, 1832.

At a meeting of Gentlemen who have signed a Letter to the Universities, convened for the purpose of taking the answer of the Universities into consideration.—

Present—the Rev. Dr. Bennett, Dr. Cox, Dr. J. Pye Smith, and T. Curtis.

It was thought advisable that the Gentlemen who signed the Letter should become a Committee for the promotion of its objects; and

Dr. SMITH being called to the chair, it was resolved,

1. That it appears to this Meeting from the correspondence opened with the Universities, that they admit and defend the intentional alterations in the modern Bibles, as compared with the Authorised Version of King James.

2. That this Meeting feels compelled by a sense of fidelity to the interests of religion, to declare its entire disapproval of the principle thus assumed by the Universities; and must deny that they possess any right whatever to alter critically the text of the Authorised Version.

3. That this Meeting on these grounds feels it a duty to continue its efforts for the restoration and protection of the Authorised Version, and therefore forms itself into a permanent Committee, of which it requests the Rev. T. Curtis to become Secretary.

(Signed,)

J. P. SMITH, *Chairman.*

It appears sufficient to add, that a Sub-Committee being afterwards appointed to verify and report upon the various collations of the Secretary of the general Committee, the following was their Report, received at the Congregational Library, August 7, 1832. It was forwarded to me in the hand-writing of Dr. Henderson, and afterwards signed by the two other members of the Sub-Committee.

AT GROVE HOUSE, ISLINGTON,

June 13, 1832.

Present—Dr. Bennett, Dr. Cox, and Dr. Henderson, a Sub-Committee appointed to verify and report upon a collation of various editions of the Holy Bible, made by the Secretary.—Dr. Smith, though not of the Sub-Committee, kindly assisting in the investigation, it was

Resolved, 1. That this Committee are perfectly satisfied that an extensive alteration has been introduced into the text of our Authorised Version, by changing into Italics innumerable words and phrases, which are not thus expressed in the original editions of King James' Bible, printed in 1611.

2. That these alterations so far from being an improvement of our Vernacular Translation, greatly deteriorate it; inasmuch, as in most instances, they convey to the reader the idea, that wherever any words are printed in Italics, there is nothing corresponding to them in the original text: whereas it must at once be obvious to every person who is competent to judge on the question, that what has been supplied in these instances, was absolutely necessary in order to give the full force of the Hebrew and Greek idioms; and consequently, should have been printed in the same characters as the rest of the text.

3. That those who have made these alterations, have discovered a great want of critical taste, unnecessarily exposed the sacred text to the scoffs of infidels, and thrown such stumbling-blocks in the way of the unlearned, as are greatly calculated to perplex their minds, and unsettle their confidence in the text of Scripture.

4. That it be recommended to the general Committee, to take such measures as they shall deem most likely to effect a speedy return to the Standard text, which has thus wantonly been abandoned ; but that it is expedient to wait till the reprint of the edition of 1611, now printing at Oxford, be before the public, ere any further correspondence be entered upon with the Universities.

(Signed,)

E. HENDERSON.

F. A. COX.

J. BENNETT.

At this period (Nov. 1832) nothing further has been attempted by the Committee.

NOTICE.

The Writer has been much urged to publish the **FIRST EDITION** of 1611, correcting its typographical errors--with **NOTES**; exhibiting, at least, the chief **DISCREPANCIES** between this and the **Modern Editions** of the Bible. Gentlemen disposed to promote an undertaking of this kind may communicate with him at **Mr. WILSON's**.

Royal Exchange, Dec. 31, 1833.

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