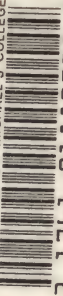


UNIVERSITY OF ST. MICHAEL'S COLLEGE



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TRANSFERRED





ILLUSTRATIONS
OF
BIBLICAL LITERATURE,
EXHIBITING
THE HISTORY AND FATE
OF
THE SACRED WRITINGS,
FROM THE
EARLIEST PERIOD TO THE PRESENT CENTURY;
INCLUDING
BIOGRAPHICAL NOTICES OF TRANSLATORS, AND OTHER
EMINENT BIBLICAL SCHOLARS.

BY REV. JAMES TOWNLEY, D. D.

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ILLUSTRATIONS

OF

BIBLICAL LITERATURE.

PART III, CONTINUED.

SIXTEENTH CENTURY CONTINUED.

CHAPTER IV.

Luther—German Version—Duke of Wurtemberg's Library—Melancthon—Bugenhagen—Jonas—Cruciger—Aurogallus—Rorarius—Forster—Ziegler—Emser's Catholic New Testament—Dietenberg's Bible—Other German Versions—Attempts to suppress Luther's Version—Low-Saxon, Swedish, Icelandic, Hungarian, and Dutch Versions—Potken's Ethiopic Editions—Progress of the Reformation—Zuingle—Latin Versions—Munster—Leo Judæ—Bibliander—Cholin—Gualter—Bullinger—Pellican—German-Swiss and German Versions.

THE great Saxon reformer, MARTIN LUTHER, was born at Eisleben, in the county of Mansfeld, and electorate of Saxony, in the year 1483. His father was employed in the mines, and rose by assiduity and integrity to the possession of property, and the office of magistrate. His mother, who appears to have been a woman of exemplary piety, devoted considerable attention to the tuition of her infant son; and to her pious instructions he was probably indebted for the early devotional bias of his mind. After receiving a liberal education in the schools of Magdeburg and Eisenach, he repaired to the university of Erford or Erfurt, and commenced master of arts, at the age of twenty. In 1505 he retired to the Augustinian monastery in that place, under the influence of religious impressions, occasioned by the awful death of a friend, and his own providential deliverance from a tremendous storm of thunder and lightning. "In this university of Erford," says Fox, "there was a certain aged man in the convent of the Augustines, with whom Luther, being then of the same order, a Friar Augustine, had conference upon divers things, especially touching

the article of the *remission of sins*; the which article the said aged father opened unto Luther after this sort; declaring, that we must not generally believe only forgiveness of sins to be, or to belong to Peter, to Paul, to David, or such good men alone; but that God's express commandment is, that every man should believe his sins particularly to be forgiven him in Christ; and further said, that this interpretation was confirmed by the testimony of St. Bernard, and showed him the place, in the 'Sermon of Annunciation,' where it is thus set forth: 'But add thou that thou believest this, that by him thy sins are forgiven thee. This is the testimony that the Holy Ghost giveth thee in thy heart, saying, Thy sins are forgiven thee. For this is the opinion of the apostle, that man is freely justified by faith.' By these words Luther was not only strengthened, but was also instructed of the full meaning of St. Paul, who repeateth so many times this sentence, 'We are justified by faith.' And having read the expositions of many upon this place, he then perceived, as well by the purpose of the old man, as by the comfort he received in his spirit, the vanity of those interpretations which he had read before, of the schoolmen. And so reading, by little and little, with conferring the sayings and examples of the prophets and apostles, and continual invocation of God, and excitation of faith by the force of prayer, he perceived that doctrine most evidently."*

It was about the same time that Luther either received from one of the monks, or accidentally found in the library, a neglected copy of the Latin version of the Bible, bound in red morocco. To his great surprise, he discovered that there were many parts of the Scripture which were never read to the people in the public service of the church. He therefore studied the sacred volume with such constancy and diligence, that he was very soon able to refer with ease and promptitude to any particular passage. Many portions of it he committed to memory; and sometimes spent the whole day in endeavouring to gain the true sense of one sentence. The incredible ardour with which he applied himself to the study of the Scriptures, gradually enlightened his mind, and produced those important views of Christian doctrine, experience, and practice, that eventually led to the astonishing results which took place in the Christian church, and spread the pure light of the Gospel in every direction.

Luther also became a Biblical, or Scriptural Bachelor, (*Baccalaureus Biblicus*,) whose duty it was to read lectures upon certain

* Fox's Actes and Monumentes, vol. ii, pp, 60, 61.

portions of Scripture. The Biblical Bachelors were, however, considered as inferior to the Scholastic Bachelors, (Baccalaurii Sententiarum,) or those who read lectures on the sentences of Peter Lombard, and the works of other scholastic divines, and, therefore, their degree was regarded merely as a preparatory one in divinity. But it is worthy of notice, that at the time when Luther entered the order of the Augustinians, it was the only one capable of furnishing a Biblical Bachelor to the university of Paris; for, at the reformation of the theological faculty, or college, at Paris, toward the beginning of the sixteenth century, the Augustine monks were selected to furnish the college of divinity, once a year, with a Biblical Bachelor, from which it is natural to conclude, that the Dominicans, Franciscans, and other Mendicant orders, had entirely neglected the study of the Scriptures, and especially, as by the original decree of the theological faculty, prior to the reformation of the college, each of the Mendicant orders was enjoined to provide annually a Biblical Bachelor, yet in the reformation of the college, none but the Augustinians were able to satisfy that demand.* Melancthon was a Biblical Bachelor of the same order as Luther.

In his Augustine superior, Staupitius, or Staupitz, Luther found a zealous adviser of the study of the Scriptures, in preference to any other pursuit. In the technical language of the times, Staupitz recommended him to become a good *textualis et localis*, by which he meant, the acquisition of a thorough knowledge of the texts of Scripture, and an expertness in quoting them. In 1507 he was ordained; and the next year was called by Staupitz to the professorship of logic in the university of Wittemberg. In 1510 he was sent on special business to Rome, and after his return was created doctor in divinity; and exchanged the philosophical for the theological chair, of the same university.† He now commenced lectures on the Epistle to the Romans, and the Psalms; he also diligently applied to the study of the Hebrew and Greek languages, for the purpose of obtaining a more perfect knowledge of the Scriptures.

“Such,” says Melancthon, “were the employments of Luther at

* Mosheim’s Eccles. Hist. by Maclaine, vol. iv, p. 218, *note*. Du Cange, Glossar. Lat., v. *Baccalarii*.

† The learned reader will find Luther’s views of the duty of a Christian divine, delineated in a summary, extracted from Melchior Adam’s Life of the German Reformer: “*Tria faciunt theologum, dixit: meditatio, oratio, tentatio: et tria verbi ministro facienda: evolvere Biblia; orare seriò; et semper discipulum manere. Optimi ad vulgus hi sunt concionatores: qui pueriliter, trivialiter, populariter, et simplicissimè docent.*—M. Adami *Vit. German. Theolog.*, p. 165.

the time when those prostitute indulgences were first proclaimed by that most impudent Dominican, Tetzel. Burning with the love of every thing that was godly, and irritated by Tetzel's shameful discourses, he published some propositions concerning the nature of indulgences. The Dominican, in return, publicly burnt Luther's propositions, and menaced the heretic himself with the flames. In a word, the outrageous conduct of Tetzel and his associates absolutely compelled Luther to discuss the subject at length, in support of the cause of truth."

In this manner began the controversy, in 1517, between the reformers and the papists. At first, Luther had to contend almost alone against a host of powerful and violent enemies; but as his doctrines became more generally known, and his character and views more perfectly understood, he was joined by other worthies, in the sacred cause, and the Reformation spread wider daily, and daily gathered strength. As the Reformation advanced, Luther became more fully convinced of the necessity of furnishing the people with vernacular translations of the Scriptures.

In 1521, after having attended the diet of Worms, in order to vindicate the doctrines he taught, he was, on his return, seized and confined to the castle of Wartburg and its vicinity, by Frederic, elector of Saxony, probably to protect him from the violence of his enemies, and of the emperor in particular. In this retirement, which he used to call his Patmos, he first began to apply himself to the great undertaking of a new translation of the Bible into German. For the purpose of engaging in this important labour, he had previously devoted some time to the study of the Hebrew and Greek. His skill in German is universally admitted. With such assiduity did Luther devote himself to the work, that before he left the castle of Wartburg, in March, 1522, he had translated the whole of the New Testament from the Greek, which, after his return to Wittenberg, was submitted to the critical revision of Melancthon. Of the different books of the New Testament, St. Matthew's Gospel was published first, then St. Mark's, and the Epistle to the Romans. The other books soon followed, so that the whole came out by September, 1522. With a view to extensive circulation among the lower orders, Luther took care that the form of the edition should be cheap, and by publishing the different books of the New Testament separately, sold them at a very low rate. And such was the rapid sale of this translation, that a second edition was printed before the conclusion of the same year. Of the labour bestowed upon this translation, and the essential assistance afforded

by Melancthon, we may judge by the following circumstances. In a letter which Luther addressed to Spalatin, secretary to Frederic of Saxony, after returning from Wartburg, he says, "I translated not only John's Gospel, but the whole of the New Testament, in my Patmos ; but Melancthon and I have now begun to revise the whole of it, and it will, by the blessing of God, do us credit. We sometimes need your assistance to direct us to suitable modes of expression. Prepare yourself, therefore, but supply us only with such words as are simple, and avoid all that are confined in their use to the camps or court. We wish the book to be distinguished for the simplicity of its style. To accomplish this, in one difficult passage, we beg you will furnish us with the names, colours, and, if possible, a sight, of the precious stones mentioned in Revelation xxi." This request had reference to the elector's collection of gems. Spalatin complied with the wish of his friends, and transmitted to them the precious stones in question, which, after due examination, they sent back. Again, in a letter which Melancthon addressed to the celebrated physician, George Sturciad, dated the 5th of May, 1522, he speaks of the whole version being in the hands of the printers ; and states that he had paid particular attention to the different kinds of *money* mentioned in the New Testament ; and had also consulted with many learned men, that the version might express them with the utmost accuracy. He begs his correspondent to give his opinion, and to consult Mutianus, as being profoundly skilled in the knowledge of Roman antiquities ; and entreats him to attend to this application, from a regard to the general good, and to do it immediately, because the work was in the press, and printing with great expedition.

After his return to Wittenberg, Luther proceeded to the translation of the Old Testament. On the 2d of November, 1522, he thus expressed himself in a letter to a friend : "In my translation of the Old Testament I am only in Leviticus. It is inconceivable how much writing letters, business, conversation, and many other things, have interrupted my progress. I am now determined to shut myself up at home, and to use despatch, so that the five books of Moses may be sent to press by January. We shall print them separately : after that we proceed to the historical parts of Scripture, and lastly to the Prophets. The *size* and *price* render it necessary to make these divisions in the publication."

In accomplishing this translation, Luther had to encounter various difficulties, not only from the different idioms of the Hebrew and German languages, but from the proper names of the animals

mentioned in the Pentateuch, and the parts of them noticed relative to the Jewish sacrifices. In a letter to Wenceslaus Lincus, he exclaims, "How difficult and laborious the task, to force the Hebrew writers to speak German, which they resist, like the nightingale refusing to quit its delightful melody to imitate the coarse notes of the monotonous cuckoo!" And in another to Spalatin, he writes, "We find so much difficulty in translating Job, arising from the sublimity of his style, that he appears much more impatient of our translation, than of the consolation of his friends, or he would certainly have sat for ever on the dunghill. Unless, perhaps, the author meant that his book should never be translated. This has caused the delay of the press in this third part of the Bible."

By the friendly aid of Spalatin, he obtained much information respecting different species of insects and reptiles, as well as of wild beasts and rapacious birds. He also employed butchers to dissect different animals, at his own house, that by examining their different parts, he might accurately express the sacrificial terms. But Luther was not satisfied with inquiries only of this nature, for he wisely called in to his assistance in this great work several singularly learned and pious professors of divinity, that each might contribute toward the perfection of the whole. Their method was to assemble from time to time, when each came prepared, by having previously studied the particular parts of the Bible then under consideration. Some of the professors excelled in an acquaintance with the Chaldee paraphrases, or Targums; others in the Rabbinical writings; while others brought various lights from the Greek Septuagint, and the fragments of the Greek translations of Aquila, Symmachus, and Theodotion. Luther, who presided, had always before him the Hebrew Bible, the Latin Vulgate, and his own manuscript version; Melancthon brought the Greek, and Cruciger the Chaldee, and the other professors the Rabbinical writings. Thus they proceeded to examine the whole, sentence by sentence, till, after sufficient deliberation, it was agreed, either to confirm, alter, correct, or improve the translation, as occasion required; and so desirous were they of producing a correct translation, that they sometimes returned *fourteen successive days to the reconsideration of a single line, or even a word!*

The Old Testament was published in parts as well as the New, but the writers who have written concerning Luther's version, differ considerably respecting the times at which they appeared. The following is the statement of Walch, which, from the dates affixed to copies of some of the portions in the library of the king of Wur-

temberg, seems to be tolerably correct. The Pentateuch, or five books of Moses, appeared in 1523; the book of Joshua, and the rest of the historical books, except Job, in 1524; and later in the same year, Job, the Psalms, Proverbs, Ecclesiastes, and Solomon's Song. In 1526 were printed the Prophecies of Jonah and Habakkuk; in 1528 Zechariah, and afterward Isaiah. In 1529 the Book of Wisdom was published; in 1530 the Prophecy of Daniel, and during the same year the remainder of the Apocryphal books. In 1531 Luther published a new and more liberal translation of the Psalms: and in 1531 and 1532 completed the rest of the Prophets.* In 1534 the Bible was first published complete: the Psalms in this edition were those of the translation of 1531. The eagerness with which copies of this translation were sought after, called for numerous editions, so that besides several printed at Nuremberg, Strasburg, Augsburg, and other places in Germany, editions were printed under the inspection of Luther, and his learned coadjutors, at Wittemberg, in 1535, 1536, 1538, 1539, 1541, 1543, 1544, and 1545; which was the last edition that Luther superintended, his decease occurring in 1546. After his decease, editions of the German Scriptures were multiplied so rapidly, that between the years 1534 (when John Lufft, of Wittemberg printed the first edition of the Bible) and 1574, a hundred thousand copies were issued from the office of one printer only!† The king of Wurtemberg's library, at Stutgard, contains many of the rarest editions of Luther's Bible, among which we notice the following in folio, viz.: the New Testament, without date, but known to be the first edition of 1522; two editions of the Pentateuch, without date, said to be of the year 1523; Joshua and Esther, without date, but printed, according to the catalogue, in 1523; the books of Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon, 1524; the Prophets, 1532; the first edition of the whole Bible, 1534; (the third part of the Old Testament wanting;) several other of the rarest editions, viz.: 1535, 1536, 1539, 1541, 1543, 1545, all printed at Wittemberg, by John (Hans) Lufft. There are also in the same valuable collection three editions of the Prophecy of Habakkuk, all dated 1526, 4to., but differing from each other in the translation; two of Jonah, of the same date, in 4to., differing from each other in the translation; one of Daniel, 1530, 4to.; and also Jonah and Habakkuk, 1526, 4to.; besides many other rare editions of the

* Walchii (J. G.) Bibliotheca Theologica, tom. iv, cap. viii, p. 82. Jenæ, 1765. 8vo. Adleri Bibliotheca Biblica, olim Lorckiana, pars iii, pp. 7-18. Altonæ, 1787, 4to.

† Walch., *ut sup.*, p. 86.

whole, or parts of Luther's German translation of the Bible, printed during his life.*

* *Adleri Bibliotheca Biblica serenissimi Württembergensium Ducis, olim Lorckiana*, sec. xxviii, pt. iii, pp. 7-22.

The following anecdotes, relative to the king of Wurtemberg's library, will be interesting to the Biblical student. In 1768, Charles, the late duke of Wurtemberg, who was distinguished for his knowledge and love of books, began to collect for his library at Stutgard, which in 1804 contained upward of one hundred thousand volumes, and was every day increasing. The duke travelled into various countries, and purchased books at very high prices. The collection of *Bibles* is unique, and comprises upward of nine thousand different editions; and three thousand more were said to be wanting in 1804, to complete the collection. In 1784 the duke went to Copenhagen, where he purchased the collection of Bibles which had been made by a clergyman of the name of Lorck, amounting to more than four thousand editions; and shortly after bought M. Panzer's collection, consisting of one thousand six hundred and forty-five volumes. Of that part of the Biblical collection which the duke purchased of the Rev. Mr. Lorck, Adler printed the above-mentioned catalogue, comprising notices of five thousand one hundred and fifty-five articles, in 4to., at Altona, in 1787. Bishop Marsh pronounces it "a catalogue of great merit, and great utility." As it is become rare, even on the continent, an analysis of it from one now before me may be acceptable to the reader.

The first part, containing the Hebrew, Greek, and Oriental versions, has the following list of dialects and editions, comprehending 998 articles:

Editions of the whole, or distinct parts of the Bible.

No. of editions.		No. of editions.	
Polyglott Bibles, &c.	119	Ethiopic	13
Hebrew	267	Persian	7
Greek	346	Turkish	6
Modern Greek	8	Coptic	1
Hebrew Versions	17	Armenian	5
Greek (Old Testament)	51	Tamul	13
Chaldee	22	Hindoostanee	6
Samaritan (Fragments)	4	Malayan	14
Syriac	35	Cingalese	1
Arabic	28	Jewish-German	35

The second part contains the Latin and its dialects; including 1157 articles, viz.:

Latin Bibles, &c.	790	Italian	43
Portuguese	18	French	290
Spanish	15	Rhætian	1

The third part exhibits the Teutonic, or German versions, and contains 1158 articles, viz.:

Ancient German	23	German Reformers	43
Luther's German version, edited during his life	124	Heterodox, as Socinians, &c.	55
after his death	657	Orthodox	95
Catholic versions	46	Saxon Bibles	115

An edition of Luther's German translation of the Bible, so far as had then appeared, including the whole, except the Prophets, was printed at Nuremberg, by Peypus, in 1524, fol. A copy of this early edition is in the magnificent library of Lord Spencer. Dibdin (Biblioth. Spencer., tom. i, p. 62) observes, "they are a magnificent production; being printed in a large type, with jet-black ink, upon stout, excellent *vellum*, and having a great number of capital initials, spiritedly cut in wood, which contain historical or other subjects, treated of in each chapter. They have signatures, catch-words, and paginary numbers." Respecting the edition of 1539, Luther wrote to his friend Pontanus on the 20th of September, of that year, in which he thus expresses his desire: "I hope the Anhalt noblemen and gentlemen will take care that there be at least three copies of this edition *printed upon vellum* :

The fourth part includes the other European dialects, and the American, comprising 774 articles, viz. :

	No. of editions.		No. of editions.
English	215	Bohemian	21
Dutch	274	Wendish, or Sorabic	10
Danish	116	Polish	20
Icelandic	14	Lithuanian	6
Greenlandish	3	Lettonian	7
Creole	2	Esthonian	4
Fanteic, or Acraic	1	Hungarian	7
Swedish	45	Welsh	5
Finnish	6	Irish	1
Lapponic	3	Cantabrian, or Basque	1
Russian	8	North American Indian	2
Croatian	3		

The appendixes, which comprise 1045 articles, contain in various languages,

Apocryphal Books	111	Dutch	84
Poetical Paraphrases, chiefly Psalms,		Danish	21
Polygott	1	Bohemian	1
Greek	55	Polish	2
Latin	201	Malay	1
Spanish	4	Erse	1
Portuguese	1	Hungarian	2
Italian	9	Harmonies of the Bible	73
French	104	Concordances of the Bible	29
German	105	Histories of the Bible	39
English	33	Books of Images, or Figures	163

The *Supplement* contains, besides *Commentaries* on some of the Canonical Books, and Poetical Paraphrases of the Psalms, one *Syriac* version of the Gospels; one *Tamil* version of the Old Testament to Job inclusive; one *Cingalese* version of several portions of the New Testament; one *Malay* version of the New Testament; Books of Prints, &c.

for each of which it may be necessary to procure three hundred and forty calves' skins, formerly to be procured for sixty florins, but now indeed at four times that price." See Seckendorf's Com., lib. i, pp. 203, 204; lib. iii, p. 254.*

Of the later editions, that of 1541 was the one upon which Luther bestowed the greatest care in revising and correcting. It was printed in two volumes folio, and ornamented with wood cuts. An unique copy upon vellum, of this edition, was in the possession of the late James Edwards, Esq., of Manor House, Harrow-on-the-Hill. At the sale of his rare collection of books it was purchased by George Hibbert, Esq., for £89 5s. 6d. The account of it in the catalogue of Mr. Edward's library must interest every Biblical scholar in its fate: it is there described as "the first edition of Luther's translation of the Bible, after his final revision. His own copy which he used till his decease. This copy," it is added, "must always excite the deepest interest and most lively emotions in the breast of every Protestant. The manuscript notes, prefixed to each volume, seem to introduce us to the closest acquaintance with a bright assemblage of reformers. We find Luther exhibiting in the privacy of retirement the same unshaken confidence in the Deity under the persecutions he was suffering, as he nobly evinced in public. In a manuscript note in the second volume he transcribes the [4th] verse of the twenty-third Psalm, *Etiam quum ambularem per vallem lethalis umbræ, non timerem malum, quia tu mecum es*; and then adds a passage strongly indicative of his own exalted ideas of faith. He appears to have bequeathed this copy to Bugenhagen, who, on the 19th of May, 1556, wrote in it a pious distich, and some religious sentiments, in which he denies the necessity of profane learning. The illustrious Melancthon was its next possessor. He writes a remarkable passage relative to the final consummation of all things, and intimates his belief, that the end of the world is not far distant, adding, 'May Jesus Christ, the Son of Almighty God, preserve and protect his poor flock. Scriptum manu Philippi, 1557.' The same year it passed into the hands of George Major, another reformer, who has written in it a compendious exposition of his faith, signed with his name. In this version Luther omits the contested verse relative to the three heavenly witnesses."† 1 John v, 7.‡ It is a singular coinci-

* Dibdin's Bibliographical Decameron, vol. i, p. 164, note.

† Walsh says, the first edition of Luther's translation, in which this verse was inserted, was the Wittenberg edition of 1596. See Walchii *Biblioth. Theolog.*; tom. iv, cap. viii, p. 86. ‡ Gentleman's Mag., vol. lxxxv, p. 284. *Biblioth. Edwardsiana.*

dence, that in the library of the king of Wurtemberg there is a copy of the edition of 1545, in which the same reformers, Luther, Bugenhagen, Melancthon, and George Major, have likewise written manuscript notes.*

Different opinions have been formed of the style and correctness of Luther's version, and it might be expected that his adversaries would endeavour to depreciate his version, yet even the papal historian, Maimbourg, acknowledges that Luther's translations of the Old and New Testaments were remarkably elegant, and in general so much approved, that they were read by almost every body throughout Germany. Women of the first distinction studied them with indefatigable diligence, and steadily defended the tenets of the reformer against bishops, monks, and Catholic doctors.† The dialect of the translation became the literary language of the most elegant German writers, and has maintained its superiority to the present time. Of this last instance of the popularity of the important version of Luther, a modern grammarian thus expresses himself: "There existed, about the time of the Reformation, three grand divisions of the German language, viz., the Upper German, (*Ober Deutsch*,) the Low German, (*Nieder Deutsch*, or *Platt Deutsch*,) and lastly the High German, (*Hoch Deutsch*.) Before that era, every literary production which was composed in the German tongue was written in the Upper German; this was the vehicle of literature in that country. The high German was the native dialect of Luther, and by the influence of his example it began to rise up into competition with the former idiom, and was soon spread throughout the whole nation. The BIBLE, and other works of great interest at that period, published in this dialect, and the number of Protestant divines which issued from the electorate of Saxony, tended to make it known even in the remoter parts of the country. It was read and understood everywhere, and by degrees cultivated as the general language of all Germany. It drove the Upper German from that pre-eminence which it had hitherto occupied, and in its stead possessed itself of the fields of literature and science.‡

The chief coadjutors of Luther in the laborious task of translation, and in the subsequent revisions, were Philip Melancthon, John Bugenhagen, or Pomeranus, Justus Jonas, Casper Cruciger, and Matthew Aurogallus. The corrector of the press was George Rorar, or Rorarius.

* Adleri Biblioth. Biblica, &c., sec. xxviii, p. 12.

† Milner's History of the Church of Christ, vol. v, ch. xvi, p. 84.

‡ Noehden's Grammar of the German Language, *Introduction*, pp. 3, 4.

The amiable and profoundly learned PHILIP MELANCTHON (or, according to the German name, SCHWARTZERDE) was born at Bretten, a small town in the Palatinate of the Rhine, in the year 1497. His early proficiency in learning was such, that at twelve years of age he became a student of the university of Heidelberg; he afterward removed to Tübingen, where he was admitted in 1513 to a master's degree. He immediately began to give lectures, as a public tutor, on Virgil and Terence, the latter of which occasioned him some labour; for so low was the state of literature at this period, that the text of that poet had actually been printed in the manner of a prose writer, and of course the versification had been wholly destroyed. Melancthon first pointed out to the students the diversified Iambic measure, employed by Terence, and then proceeded with great labour and perseverance to restore the whole text to its metrical arrangement. He afterward delivered lectures on select parts of Cicero's works; and on the first six books of Livy's history: he also edited different classical authors.* At the age of twenty-one he was chosen professor of Greek in the university of Wittemberg, at the instance of the celebrated Reuchlin, to whom he was on several accounts under peculiar obligation.

In the midst of his classical and scientific engagements the mind of Melancthon had been early imbued with a knowledge and love of the Scriptures. When but a boy, Reuchlin had presented him with a small Bible, printed at Basil, at the press of Frobenius. This he carried about with him continually, and read it with eagerness wherever he came, so that from the attention he paid to it at church, he was suspected of reading profane authors, instead of repeating the offices of devotion. In the margin of his Bible he inserted such explanatory hints as occurred to his own reflections, or appeared to be of sufficient importance in the authors which he perused. Thus his mind became prepared for receiving the doctrines of Luther, with whom he was associated in the university of Wittemberg.

In 1520 Melancthon delivered a course of lectures on the Epistle to the Romans, which Luther afterward published without his knowledge. But so rare was the word of God, and so seldom to

* A beautifully executed *Variorum* copy of Cicero *De Officiis* is in the possession of the writer of the present work, with the notes of Melancthon among others, printed by Thomas Richards, Paris, 1550, 4to. *Cum privilegio Regis*. This rare edition has also the works *De Senectute*, *De Amicitia*, *De Somnio Scipionis*, by the same printer, and of the same date; and *Paradoxa*, by John L. Tiletan, 1546, Paris. The text of the works printed by Richards is in a well-defined open Roman type, and the notes in a small, neat Italic; the Greek quotations are clear and good.

be obtained, especially in the original languages, at the time he began to proclaim the TRUTH, that he was obliged to print select parts of the Greek Testament, for the use of the students in the university who attended his lectures. The Epistle to the Romans was edited by him in 1520; the first Epistle to the Corinthians in 1521; the second Epistle separately, the same year; and also the Epistle to the Colossians.*

In 1527 John, elector of Saxony, appointed Melancthon, in conjunction with other grave and learned divines, to visit and reform the churches throughout that electorate. Afterward he was employed to draw up the Augsburg Confession, in which it is allowed he has represented the sentiments of the reformers with great elegance, perspicuity, and strength; and which received its name from being presented, in 1530, to the emperor, at the diet held in that city, as the confession of faith of those who from having *protested* against the decree of the diet of Spires, in 1529, had received the honourable denomination of PROTESTANTS.

After powerfully contributing by his talents, learning, and influence, to the spread of truth and the reformation of religion, this great and good man was called to his eternal rest, on the 19th of April, 1560; and his remains were interred in the presence of multitudes of real mourners, in the church of the castle at Wittenberg.

His works were collected by his son-in-law, Casper Peucer, and printed at Wittenberg in 1601, in four volumes folio.†

JOHN BUGENHAGEN was a native of Pomerania, from whence he was sometimes called POMERANUS. He was born June 24th, 1485. He made considerable progress in learning, and became distinguished as rector of the school at Treptow. When Luther's treatise on the "Babylonish Captivity" came out in 1521, and he had read only a few pages of it, he exclaimed, "The author of this book is the most pestilent heretic that ever infested the church of Christ." After a few days he read it more carefully, and was induced to read it again and again, with the closest attention, and at length ingenuously recanted his opinion in the following strong terms:—"The whole world is blind, and involved in Cimmerian darkness; and this man alone sees the truth." From this time he embraced the doctrines of Luther, and became the strenuous advocate of justification by faith. "I am convinced," says he, "that

* Clarke's Bibliographical Dictionary, vol. vi, p. 194.

† Melchior. Adami Vitæ Germ. Theolog., pp. 327-361. Francofurt, 1653. Cox's Life of Melancthon, pp. 28, 29.

the Holy Ghost is with Luther; he is a man of an honest, holy, firm, and invincible spirit."

During many years he had been much given to prayer and the study of the Scriptures. At the age of thirty-six he removed to Wittemberg, was chosen parochial minister of the great church, and with much piety and usefulness discharged the duties of his station for thirty-six years.

After the translation of the Scriptures into the German language had been completed, in which he had been one of Luther's active coadjutors, he annually celebrated the day on which it was finished, by inviting his friends to partake of a feast conducted with cheerful gravity, and designated the Festival of the Translation of the Scriptures.

His piety, judgment, and intrepidity, caused him to be frequently employed in regulating and reforming different churches throughout Germany. Christian, or Christiern III., king of Denmark, invited him to Copenhagen, where Bugenhagen crowned the king, and afterward ordained the seven superintendents of the Danish church. Henry, duke of Brunswick, also appointed him, with others, to inspect and regulate the churches under his government.

The last year of his life he was too feeble to sustain the labours of public preaching: he nevertheless visited the church daily, and commended it and himself to God by prayer; and when necessary attended the pastoral deliberations. In April he became too weak to leave his bed, and on the 20th of that month, in the year 1558, calmly resigned his spirit to God who gave it, frequently repeating, "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." He retained his mental powers in their full vigour to the close of life, evidencing the most ardent attachment to the doctrines of the Reformation.

He was the author of commentaries on several parts of the Old and New Testaments, and of some smaller works.*

JODOCUS, or JUSTUS JONAS, was the intimate friend of Erasmus, Luther, and Melancthon. He was born at Northausen, in Thuringia, June 5th, 1493. He applied himself first to the law, but soon quitted it for the study of divinity, by which means he became one of the zealous friends and disciples of Luther. In 1521 he was made president or principal of the college of Wittemberg. To this presidentship belonged the profession of the canon law; but as Jonas chose to employ his time in studying the Scriptures, and

* M. Adami Vit. Germ. Theolog., pp. 311-319. Milner's History of the Church of Christ, vol. v, p. 568.

reading lectures in divinity to the students every day, he insisted upon giving up a portion of his salary to a lecturer in the canon law, and refused to accept the presidentship on any other terms. He wrote Annotations upon the Acts of the Apostles, printed at Basil, 1525, 8vo. He was also the author of a Defence of the Marriage of Priests, and several other tracts. He died October 9th, 1555.*

CASPER CRUCIGER, whose extensive and multifarious learning rendered him the able advocate of the Lutheran doctrines, was a native of Leipsic, where he was born January 1st, 1504. His native city was the scene of his first studies. After having acquired a knowledge of Latin and Greek, he repaired to Wittemberg, and not only perfected himself in those languages, but gained an accurate acquaintance with the Hebrew, so that he is said to have possessed a fluency in them all, equal to that of his mother tongue. At the diet of Worms he attended in the capacity of notary; and was on other occasions so indefatigable a scribe, that it was to him the public owed copies of the chief part of the expositions and sermons delivered by Luther in the university and church of Wittemberg. He was appointed rector of the school of Magdeburg, and gave great satisfaction in the discharge of the office; but a thirst for information induced him to return to Wittemberg. The same passion led him to add the study of the mathematics, and even of medicine, to his theological labours. For several years in the latter part of his life he held the station of rector in the university, and filled the office with eminent prudence, diligence, and success; but his incessant application and exertions probably hastened his end, since he died in 1548, when only in the forty-fifth year of his age.†

MATTHEW AUROGALLUS, a native of Bohemia, was a divine of Wittemberg, eminent for his knowledge of the Latin, Greek, and Hebrew tongues. He died in 1543. He was the author of a work on the Hebrew names of countries, cities, rivers, mountains, &c., mentioned in the Old Testament, printed at Wittemberg, 1526. 8vo., and again with improvements, at Basil, 1539, 8vo.; and of a Compendium of the Hebrew and Chaldee Grammar, Wittemberg, 1525, 8vo.; Basil, 1539, 8vo.‡

* M. Adami Vit. Germ. Theolog., pp. 258-261. Milner's History of the Church of Christ, vol. iv, p. 627.

† M. Adami Vit. Germ. Theolog., pp. 192-199. Bower's Life of Luther, App., pp. 443, 444. Lond., 1813, 8vo.

‡ Le Long, Bib. Sacra, tom. ii, p. 620. Paris, 1723, fol. Chalmers, vol. iii, p. 196.

GEORGE RORAR, or RORARIUS, the learned corrector of the press at Wittemberg, born October 1st, 1492, was a clergyman of the Lutheran Church, ordained in 1525. He not only carefully guarded against typographical errors, in the editions which he superintended, but after the decease of Luther added several marginal notes to his translation; and, with the knowledge and consent of the Wittemberg doctors of divinity, made some alteration in the translation itself. He also enlarged Casper Cruciger's edition of Luther's Exposition of St. Peter's Epistle, from discourses which he had heard delivered by Luther; and assisted in editing other works of the great reformer. On the removal of the public library from Wittemberg to Jena, he was appointed librarian. He died on the 24th of April, 1557, in the sixty-fifth year of his age. He had been amanuensis to Luther.*

Luther was likewise occasionally assisted in his translation by JOHN FORSTER, the intimate friend of Reuchlin, and author of a valuable Hebrew lexicon, printed at Basil, 1557, fol. Forster was born at Augsburg in 1495. He taught Hebrew at Wittemberg, where he died in 1556.†

BERNARD ZIEGLER also contributed his aid to the same great work. He was a native of Misnia, professor of theology at Leipsic, and an able supporter of the doctrines of the Reformation. He died in 1556, aged sixty. He was the author of some theological works, now almost forgotten.‡

The publication of Luther's German version of the Scriptures roused the Catholics to the most virulent opposition, and every measure was adopted that was likely to disparage the translation, and prevent its circulation among the people. Jerome Emser, one of the counsellors of George, duke of Saxony, and professor of the canon laws at Leipsic, and John Cochläus, chaplain to the duke, and afterward dean of the collegiate church of Frankfort, attacked it in terms of calumnious severity. Emser affirmed that the heresies and falsehoods of the translation amounted to fourteen hundred; Cochläus estimated them only at a thousand! But critical notes were not deemed adequate to the exigency of the case; Emser, therefore, under the patronage and sanction of George of Saxony, and two bishops, produced what was called, A correct

* Le Long, *Biblioth. Sacra*, tom. i, pp. 384, 385. Paris, 1723. Freheri *Theatrum*, pt. i, p. 173. Walchii *Biblioth. Theologica*, tom. iv, p. 741.

† M. Adami *Vit. Germ. Theolog.*, pp. 302-305.

‡ Le Long, *Bibliotheca Sacra*, tom. i, p. 384. Lempriere's *Universal Biography*, art. *Ziegler*.

Translation of the New Testament into German, with annotations, printed at Dresden, 1527, fol. In this work Emser asserts, "That he had confuted Luther's interpretations of the Scriptures, and opposed to them his own, constantly following that sense of any passage which the church approved. That, however, he was by no means convinced of the expediency of trusting the Scriptures with the ignorant multitude; for that the sacred writings were an abyss in whose depths even the most learned men had often been lost." "If the laity," said he, "would but take my advice, I would recommend it to them rather to aim at a holy life than to study the Scriptures. The Scriptures are committed to the learned, and to them only." Emser's translation was, nevertheless, little more than a republication of the version of Luther, altered in some places to meet the views of the Catholics; so that while he condemned the work of the reformer, he actually passed the highest encomium upon it, by republishing the principal part of it as his own. Luther was sensible of this, and thus expresses himself respecting it: "He has left out my preface, inserted his own, and then sold my translation almost word for word. The best revenge which I can wish for is, that though Luther's name is suppressed, and that of his adversary put in its place, yet Luther's book is read, and thus the design of his labours is promoted by his very enemies."*

Several editions of Emser's New Testament were speedily printed; and in 1530 the monks of Rostock published a version of it in the dialect of Lower Saxony in 8vo. Alterations were also made in many of the later editions, so that they varied exceedingly from those of earlier date.† A German version of the whole Bible was undertaken and published at the request of Albert II., by John Dietenberg, a Dominican monk, and professor of theology,‡ with the same design as that of Emser's New Testament. It was printed at Mentz, 1534, fol. Dr. Geddes calls it "a bad transcript, or rather miserable interpolation of Luther's;" and Casper Ulenberg, who undertook a German translation by order of Ferdinand, elector and archbishop of Cologne in 1614, declared, "that it was impossible to render it conformable to the Vulgate; and that it would be easier to make a new translation of the whole Bible."§

* Milner's Hist. of the Church of Christ, vol. v, ch. viii, pp. 84-87.

† Walchii Biblioth. Theolog., tom. iv, p. 161.

‡ He died A. D. 1534.

§ Walchii Biblioth. Theolog., tom. iv, p. 109. Geddes's Prospectus, p. 107. Le Long, Biblioth. Sacra, tom. i, pp. 379, 380. Paris, 1723.

John Eckius, or Ecken, another of Luther's opponents, published a German translation of the Old Testament, in 1537, fol.; to which he subjoined a corrected edition of Emser's translation of the New Testament.*

While the more learned adversaries of Luther were thus zealously engaged in their literary endeavours to check the progress, and discountenance the perusal, of Luther's translation, the powerful aid of civil authority was called in to assist the design. The duke George of Saxony persecuted, with unrelenting severity, the clergy of his district who were inclined to Lutheranism; recalled the students from the schools and universities where the doctrines of Luther were supposed to prevail; and, with a view to destroy Luther's version of the New Testament, purchased as many copies of it as he could collect, and severely punished such of his subjects as refused to deliver them up. As soon as Emser's revision of the New Testament was ready for publication, he issued a proclamation, in which he treated Luther and his disciples with the most virulent language; accused him of being the author of the fanatical and seditious commotions which had lately occurred; and laid particular stress on the mischief which he affirmed Luther had done to Christianity by his version of the New Testament; vindicating his prohibition of the use of it, by saying that "he acted in obedience to the late edict of Nuremberg, agreeably to what was the acknowledged duty of every German prince." This edict of Nuremberg was the one issued at the diet held in that city, by the pope's legate, in 1523, by which, among other things, it was decreed, "That printers should print no new things for the future; and that some holy and learned men, appointed for the purpose by the magistrates, within their several jurisdictions, should peruse and examine what came from the press, and that what they disapproved should not be sold." The edict being variously interpreted, Luther wrote to the princes who had sanctioned the diet, acquainting them that he had reverently and with pleasure read it, and also proposed it to the church of Wittenberg; but that since some persons of the highest quality refused to obey it, and put various constructions upon it, he thought it prudent to declare his judgment respecting its meaning, which he hoped would be consonant to their own. After this introduction, he stated the articles of the edict, and proposed his opinions as to the sense of them, and, in particular, respecting the decree before mentioned, observed,

* Le Long, *Biblioth. Sacra*, tom. i, p. 379. Paris, 1723.

“That whereas they had decreed, that no more books should be published, unless they were first approved and licensed by learned men chosen for that purpose, he was not, indeed, against it; but, however, that he understood it so as not at all to be extended to the books of the Holy Scripture; for that the publishing of those could not be prohibited.”*

This opposition of the civil authority to the dissemination of Luther's translation of the Bible was promoted by Henry VIII., king of England. For, exasperated by the reply of the reformer to his answer to Luther's treatise “On the Babylonish Captivity,” Henry complained to the elector Frederic, and to the dukes John his brother, and George his uncle, of the conduct of Luther. “All Germany,” he said, “was in the utmost danger from the spreading of his doctrines. Moreover, they ought by no means to allow Luther's false translations of the New Testament to be dispersed among their subjects.” The duke George heartily concurred in the censure of Henry, and returned for answer, “That he had punished the bookseller who first imported and sold an impression of Luther's Testament among his subjects.”†

Prince Ferdinand of Austria, the emperor's brother, issued an edict, forbidding the subjects of his imperial majesty to have any copy of Luther's German version of the Scriptures in their possession; and extending the interdiction to the rest of his writings. A similar proclamation was published by Anthony, duke of Lorraine, commanding, That since Luther's doctrine was condemned by the pope, and the emperor, as well as by the most famous universities, none of his subjects should in their sermons teach any such doctrine; and that they also who had any of Luther's books, should bring them in by a certain day, or otherwise incur the penalty by him appointed.”‡

Happily, the injury done to the cause of the Reformation, by these interdictions, was more than outweighed by the redoubled zeal of the advocates of the translations of Scripture. They accounted it honourable to devote themselves to preaching and commenting on the sacred volume, and their ministrations were received with cordiality and joy. Others, who had a poetical turn,

* Sleidan's Hist. of Reformation, translated by Bohun, b. iv, p. 64. Milner's Hist. of the Church of Christ, vol. v, pp. 83, 85.

† Milner's Hist. of the Church of Christ, vol. v, pp. 355, 356.

‡ Cox's Life of Melancthon, p. 228. Sleidan's Hist. of the Reformation, b. iv, p. 75.

composed hymns and sacred ballads,* to be put into the hands of poor people, who made a livelihood by singing them through the country; and perhaps a more effectual way of rendering Scripture history familiar to the minds of the lower orders of society cannot easily be imagined. Among those who exerted themselves in turning such subjects into verse was Paul Spretter, a man of rank, from Suabia, who was indefatigable in forwarding the Lutheran cause in Prussia. On one occasion, it is related, that a poor man, who had received the printed copies of the rhymes, repaired to Wittenberg, and, in the course of his progress through the town, sung them under Luther's window. The attention of the reformer was caught by the subject; he listened with pleasure to the song, and when, on inquiry, he learned the name of its author, he is said to have burst into tears, and rendered thanks to God, for making such humble expedients conducive to the propagation of truth.†

Luther's fondness for music is universally known, and the Old Hundredth Psalm tune, which tradition attributes to him, remains a singular instance of his skill in that science. In an evening, before parting from his family and his friends, he usually sung a hymn; and in his hours of dejection, music frequently proved a delightful restorative. A short time before he ventured to administer the Lord's supper, in the German language, he composed and printed a very useful little book, containing thirty-eight German hymns, with their appropriate tunes,‡ comprising a summary of Christian doctrines, expressed in elegant German metre. In the preface he supports the duty of church music on the authority of David and Paul, but reminds us, that in this devotional exercise our eyes should be directed to Christ alone. "He had subjoined the suitable *tunes*," he says, "to show that the fine arts were by no means abolished through the preaching of the gospel; but that,

* The word *ballad* in our language was formerly used to signify a *sacred song*. Thus, in the old English translations of the Bible, Solomon's Song is called *the ballet of ballets*. Such was the opinion the patriotic Fletcher of Saltoun entertained of the influence of *ballads* upon the inferior classes, that he is reported to have said, "if he could but make the *ballads* of a nation, he would care very little who made the *religion* of it."—*Encyc. Perth.*, v. "Ballad."

† Bower's *Life of Luther*, pp. 205, 206.

‡ The following testimony of HANDEL to the excellence of Luther's musical compositions, is given in a letter of Sir John Pringle's to J. D. Michaelis, dated 1769. "The late Mr. Handel, that celebrated musician, told me, that Luther had even composed the music of his psalms and hymns, and which he said was so excellent in its way, that he had often borrowed from it, and inserted whole passages in his oratorios." *Literarischer Briefwechsel von J. D. Michaelis*, vol. ii, p. 240. Leipsig, 1795, 12mo.

in particular, the art of music should be employed to the glory of God ; though he knew this sentiment was contrary to the romantic ideas of some teachers, who were disposed to allow nothing but what was purely intellectual.* He endeavoured to introduce the singing of Psalms into the public services of religion ; for this end he partly translated, and partly procured to be translated, the whole of the PSALMS into German verse. For the versification, he invited the assistance of Spalatin, and of another friend named Dolzy ; and for the composition of the tunes, of which he was an excellent judge, he engaged a person of the name of John Walther. He thus addressed Spalatin : “ In my judgment, we ought to copy the examples of the prophets and fathers of the church, by composing psalms or spiritual songs, in the vernacular tongue, for the use of the common people, that the word of God may be sung among them. We are, therefore, inquiring for poets ; and since you are favoured with fluency and elegance in the German language, improved by frequent use, we entreat you to assist us, and to endeavour to versify some of the Psalms, in a similar way to that which I send you. I wish novel and courtly terms to be avoided, and simple, common, and well-chosen words to be sung by the multitude. The sense should be clear, and express the mind of the psalmist, adopting the meaning in preference to the words. I have little, but good wishes, yet what I can do, I am willing to do, and I will make an attempt, if you will be Asaph, Heman, or Jeduthun.” His wishes succeeded ; and his pains were amply rewarded, by the version becoming exceedingly popular.†

In order to spread more generally the sacred writings, and to direct the attention of those who read them to the truths they contained, Luther, at different periods, published commentaries upon particular parts of them. The first which appeared was the “ Commentary on the Galatians,” in 1519. It had been prepared for the press by those who had attended his lectures, and when shown to him, he allowed its accuracy, and consented to its publication. He afterward considerably enlarged it, and printed it at Wittenberg, 1535, 8vo. The other parts of the Scriptures upon which he wrote commentaries, were Genesis, Deuteronomy, the greater part of the Psalms, Ecclesiastes, Solomon’s Song, Isaiah, part of Daniel, the Twelve Minor Prophets ; some chapters of the Gos-

* Milner’s Hist. of the Church of Christ, vol. v, p. 392.

† M. Adami Vit. Germ. Theolog., p. 163. Bower’s Life of Luther, p. 231.

pels of Matthew and John, the Epistles to the Romans and Corinthians, the Epistles of Peter, John, and Jude. In the commentary on *Deuteronomy* he has the following judicious directions and remarks: "Let the Christian reader's first object always be to find out the *literal meaning* of the word of God; for this, and this alone, is the whole foundation of faith, and of Christian theology. It is the very substance of Christianity; the only thing which stands its ground in distress and temptation: it is what overcomes the gates of hell together with sin and death, and triumphs, to the praise and glory of God. Allegories are often of a doubtful nature, depending on human conjecture and opinion; for which reason Jerome, and Origen, and other fathers of the same stamp, nay, I may add, all the old Alexandrian school, should be read with the greatest caution. An excessive esteem for these has gradually introduced a most mischievous taste among later writers, who have gone such lengths as to support the most extravagant absurdities by Scriptural expressions. Jerome complains of this practice in his own time, and yet he himself is guilty of it. In our days there are some commentators, who, wherever they find in Scripture a word of the feminine gender, understand it to mean the Virgin Mary; and hence, almost all the revealed word is made to treat of the blessed virgin. Wherefore we ought always to observe St. Paul's rule, not to build upon wood, hay, and stubble, but upon gold, silver, and precious stones; that is, an allegory should never be made the foundation of any doctrine, but be introduced as a secondary thing, to confirm, to adorn, to enrich a Christian article of faith. Never produce an allegory to support your sentiment; on the contrary, take care that your allegory rest on some just sentiment as a foundation, which, by its aptness and similitude, it is calculated to illustrate."* Most of Luther's commentaries were written in Latin, and afterward translated into German by his friends.

The pious and fearless zeal of this reformer was crowned, by the great Head of the church, with a success equal to his most sanguine expectations; and he lived to see the cause of Scriptural truth embraced, not only by several of the German states, but by many of the other nations of Europe. The papal power, which had exercised despotic sway over the mightiest monarchs of the world, was deprived of its extensive influence; and the thunders of the Vatican rolled over the heads of the reformed without exciting the least alarm. The Scriptures of truth were generally

* Milner's Hist. of the Church of Christ, vol. v, p. 383. Bower's Hist. of Luther, pp. 117, 118. See also Le Long, Biblioth. Sacra; and Walch, Biblioth. Theolog.

circulated, and placed in the hands of persons of every rank, and age, and sex, by translations into the vernacular dialects, the copies of which were rapidly multiplied by the labours of the press; and the traditions of Rome gave place to the gospel of Christ. But while Luther was continuing his important exertions in favour of religion and truth, his incessant occupations and intensity of thought were undermining his constitution, and hastening his death. In 1545 his health began to suffer considerably from severe attacks of the stone, and of violent head-aches. Early in the following year he visited Eisleben, his native place, at the request of the counts of Mansfeld; but his strength was exhausted by the journey; and on the 18th of February, 1546, he expired. Justus Jonas preached the funeral sermon; and after the removal of the body to Wittemberg, Melancthon pronounced the funeral oration; and the corpse was committed to the grave by several members of the university, amid the most unfeigned expressions of sorrow and regret; princes and nobles, doctors and students, mingling their tears with the thousands of people who wept over the remains of the man of God.*

After the decease of Luther, his great work, the German translation of the Scriptures, was circulated through the Germanic states with a diligence and assiduity at least equal to that which had been manifested during his life. Before his death, one or more European versions had been made from his translation; it afterward became the ground-work of others. Walch enumerates the Low-Saxon, the Pomeranian, the Danish, the Icelandic, the Swedish, the Belgic or Dutch, the Lithuanian, the Sorabic or Wendish, the Finnish, and the Lettish.† Of these, we shall at present notice only the Low-Saxon, the Swedish, and Danish, the two former being undertaken during the life of Luther, and the latter being completed under the inspection of one of Luther's coadjutors in his German translation.

Editions of the Bible in the Low-Saxon dialect had been printed at Lubeck, in 1494, and at Halberstad, in 1522, two vols. fol.; but as the translation had been made prior to the Reformation, Bugenhagen, at the request of Luther, superintended a new translation,

* Milner's Hist. of the Church of Christ, vol. iv, and v.; Bower's Life of Luther; and Melchior Adam's Life of Luther, in his *Vit. Germ. Theolog.*; are the works to which the writer is chiefly indebted, in addition to those already quoted, for the above account of this great reformer; except that he has occasionally consulted Seckendorf's *Comment. on Maimbourg's Hist. of Lutheranism.*

† Walchii Biblioth. Theolog., tom. iv, pp. 95-99.

to which he added a preface, short notes, and summaries. It was printed at Lubeck, 1533-4, fol. The names of the translators do not appear to have been preserved from oblivion among men, but they live before Him, who is "not unrighteous to forget their work and labour of love."

There had also some parts of the Scriptures been printed by the reformers, in the Low-Saxon dialect, prior to the version of the whole Bible by Bugenhagen. In the king of Wurtemberg's library we find the Pentateuch, printed 1523, fol., the New Testament, 1525, 4to., and 1523, 1526, 1529, 8vo., by Bugenhagen.*

The SWEDISH translation was commenced under the sanction of the king GUSTAVUS VASA. This excellent and patriotic monarch, the son of a Swedish nobleman, had been raised to the throne in the place of Christiern, king of Denmark, who had usurped the sceptre, and exercised the most revolting severities upon the nation he had conquered. During the usurpation of Christiern, Gustavus had been in prison and in exile, and at one period had entered among the miners, and wrought as a slave under ground. While an exile at Lubeck, he had gained some information respecting the doctrines of Luther, which he afterward embraced, and, on obtaining the throne, determined to support. His first object was the dissemination of the Scriptures throughout his dominions. To effect this, he ordered them to be translated into SWEDISH. This was begun, in 1523, by Laurentius Andreas; who is said to have completed the version of the NEW TESTAMENT, which was printed at Stockholm, in 1526, fol. The translation was afterward carried on, and the whole revised and finished, by Laurentius and Olaus Petri, and printed at Upsal, 1541, fol. On the occasion of the translation of the New Testament, Gustavus exhibited a rare instance of equity and candour, for though he ordered this translation to be made according to the Lutheran version, he at the same time enjoined Johannes Gothus, the archbishop of Upsal, to prepare another version, suited to the doctrines and views of the Church of Rome; that by a careful comparison of both translations with the original, an easier access might be opened to the truth; urging, among other reasons, that almost all other nations had the New Testament in the vulgar tongue; that without it the common people could not easily discover the errors which then afflicted the church; and that even the ignorance of many of the priests rendered such a step necessary to enable them to feed their flocks

* Adleri Biblioth. Biblica,—olim Lorckiana, sec. 33, pp. 203, 207, 208, 209.

with wholesome food, without which they could not justly be regarded as pastors. For some time the archbishop resisted the royal mandate ; but at length, fearing the displeasure of the king, he distributed the New Testament, in various portions, among the fathers of the cathedral churches, and the different orders of monks, to be translated into Swedish by the 8th of September following, (1525.) This translation does not appear to have been completed ; though it is said, a Catholic doctor, called Peter Benedict, prepared a version of the New Testament, aided by an old translation, supposed to be the one made by Matthias of Lincopen or Lindkoping, for St. Bridget. The archbishop, however, preferring a voluntary exile to an adoption of the measures of the monarch, secretly quitted the kingdom ; but returned from Italy to Dantzic in 1534. He died at Rome, March 22d, 1544.*

LAURENTIUS ANDREAS was a native of Sweden, and a priest of the church of Strengnas. Afterward he became archdeacon of Upsal ; and at length was chosen to be chancellor by Gustavus I.†

LAURENTIUS and OLAUS PETRI were brothers, born in Nericia, a province of Sweden. They both studied at Wittemberg, where they imbibed the doctrines of the Reformation from the lectures of Luther himself. OLAUS was the herald of the reformed religion in Sweden, in which he was powerfully seconded by the brave and public-spirited Gustavus. Under the auspices of the monarch a public disputation was held at Upsal, between Olaus, in support of Luther's system, and Peter Galle, as defender of the papal dogmas. In this contest Olaus obtained a signal victory, which contributed greatly to confirm Gustavus in his views of the Lutheran doctrines, and to spread them more generally through the nation. The Reformation being established in Sweden by the prudence and firmness of Gustavus, aided by the counsels of Olaus, this eminent reformer, who had been one of the pastors of the church, was appointed secretary of Stockholm. In this elevated situation, he applied himself with vigour and discretion to the promotion of religion, and the dissemination of Scriptural truth. At his instance, in the year 1529, a new Ritual was published in the Swedish language, in which the official rules for marriage, baptism, burial of the dead, and the administration of the Lord's supper, were much cleared from Romish superstitions and incum-

* Mosheim's Eccles. Hist., vol. iv, pp. 79, 80. Acta Eruditor. An. 1704, p. 341. Walchii Biblioth. Theolog., tom. iv, p. 97. Messenii Scandia Illustrata, i, tom. v, pp. 23, 24 ; et ii, tom. xv, pp. 101, 109, 114. Stockholm, 1700, fol.

† Acta Eruditor, *ubi sup.*

brances: he also published a more distinct explanation of the important Christian doctrine of "justification by faith." Protected and encouraged by his sovereign, Olaus continued his labours for the good of the rising church till called to his great reward by death. His brother Laurentius, who had been raised to the archbishoprick of Upsal, revised and printed several books of Scripture of the Swedish translation, separately, in a smaller form, viz., Job, the Psalms, Proverbs, Ecclesiastes, Canticles, Isaiah, Wisdom, and Ecclesiasticus; but the first translation was retained in the public services of the church. Laurentius Petri died in 1573.*

In DENMARK, a partial attempt to remove the veil from the Holy Scriptures, and to present them to the public in the vernacular tongue, was made by Christiern Pedersen, the learned editor of *Saxo Grammaticus*, who in 1515 published a Danish version of "All the Epistles and Gospels which are read on every Sunday through the year, with their interpretations and glosses." In this volume, which was printed at Paris, there are many things which mark the legendary credulity of the Church of Rome, while other passages bespeak a mind possessed of considerable information, and steadily advocating the truth it had discovered. In the preface, the author delivers a decided testimony in favour of the reading of the Holy Scriptures by the common people. "Our Lord himself," says he, "commanded his blessed apostles to go throughout the world, and preach and teach the Holy Gospels to all men, adding: He that believeth and is baptized shall be saved; but he that believeth not shall be damned eternally. Now as none can believe the Gospels unless he understands them well, it is both useful and necessary that they should be translated into plain Danish, for the sake of common laymen who are not acquainted with Latin, and but very seldom hear any sermon. For what doth it profit plain country people to hear the Gospels read to them in Latin, if they be not afterward repeated to them in their own tongue? Our Lord says, in the holy Gospel, 'If thou wouldst attain to the kingdom of heaven, keep the commandments of our Lord;' but how can any keep them, if he does not know the Gospels in which the holy evangelists wrote them from our Lord's own mouth? And St. Luke declares, in the second chapter of the Acts, that the Holy Spirit came from heaven, on the day of Pentecost, in the shape of fiery tongues, and fell on the apostles, and other disciples of our Lord; and they were all filled with the same

* Milner's Hist. of the Church of Christ, vol. v, pp. 133-142, and App., p. 574. Acta Eruditor. An. 1704, p. 341. Le Long, vol. i, *Index*.

blessed Spirit, and immediately spoke all languages, to the intent they should preach the gospel to all men throughout the world, in that language which each of them understood. St. John the apostle and evangelist, and St. Luke, wrote Gospels to the Greeks in Greek, in order that they might fully understand them. St. Matthew wrote Gospels in Hebrew to those who spoke Hebrew; and St. Paul the apostle wrote Epistles both in Greek and Hebrew to those who spoke these languages. If any of them had written Gospels to the kingdom of Denmark, they would assuredly have written them in plain Danish, that all might have understood them; for every one ought to be able to read them in his native tongue. Let not any one imagine that they are more sacred in one language than what they are in another. They are just as good in Danish and German, when properly translated, as they are in Latin. Therefore none can say that it is improper or inconvenient to translate them into Danish. But certain it is, that without them, and the holy faith, none can be saved."

After the title follows an index, directing the reader to the page where the different Epistles and Gospels are to be found; which is succeeded by a short prologue on the advantages resulting from the remembrance of the sufferings of Christ, in which some of the modes prescribed in the Romish Church for the expiation of sin are set forth, in rather a disadvantageous point of view; and the necessity of seeking refuge in the death of Christ is strongly enforced.

The body of the work is divided according to the order in which the portions of the Vulgate were read in the churches. 1st. The Epistle for the day. 2dly. The Gospel. 3dly. An exposition or short sermon: and lastly, a *Jertegn*, that is, a fictitious miracle, or a fabulous story of certain occurrences which were supposed to confirm the truths taught in the portions of Scripture that had been read. From this latter part, the work has obtained the name of *Pedersen's Jertegn's Postil*. The translation itself is very paraphrastic, especially in the Epistles; and as it was not till the following year, (1516,) that the first edition of the Greek New Testament was published, Pederson must have made his version either from the Vulgate Bible, or, which is more probable, from an authorized breviary, in which all the Epistles and Gospels were arranged to his hands. In some instances our author gives his opinion very freely of certain scandals and abuses in which even the pope himself and his cardinals were implicated. At other times he inculcates the most devoted obedience to the Roman see.

Some of his *Jertegns* contain credible accounts of events which tend to elucidate and corroborate the truths taught in the Scriptures; but most of them are "lying wonders, and old wives' fables," unworthy of the erudition which Pedersen otherwise displays, but quite congenial with the religious taste of the communion of which he was a member. This inconsistency he afterward acknowledged, and loudly expressed his gratitude to God, who had called him "out of darkness into his marvellous light," and delivered him from the intellectual darkness of which he had been the subject. "I would here," says he, in his preface to the New Testament, which he published about fifteen years afterward, "I would here acknowledge the great delusion under which I laboured, when I composed the miracles and fables, published in Paris, which are merely the inventions and dreams of men, teaching us that we should live as the saints have done, and thus merit heaven by our own good works; than which nothing can be more false, for Christ alone hath made satisfaction for our sins, and merited the kingdom of heaven for us by his sufferings and death. I therefore request all to reject those fables and miracles, and not give any credit to them, but adhere strictly to God's own true word and Gospels. God be eternally praised for having of his mercy brought me out of my error, and given me grace to learn and understand his Holy Word better than I did before, when I was involved in darkness." A second edition of this work was, however, soon called for, and in 1518 it was reprinted at Leipsic in folio by Melchior Lotther, a printer who afterward became renowned for his impressions of such writings as advocated the cause of the Reformation; and with Dr. H. we may pleasingly indulge the hope that, "though the rays transmitted through this medium were but few and feeble, they [nevertheless] served to conduct many a weary pilgrim through the dangers and temptations of this transitory scene

'To better worlds on high.'

The place of CHRISTIERN PEDERSEN's birth is not known with certainty; but he received the first rudiments of his education from Simonsen, in Roskilde, and studied at the academy of Paris, where he took his degree in the belles lettres. In 1505 he was canon in Lund, as appears from an ancient document which he has subscribed, bearing that date. Some have supposed that he was also amanuensis to the archbishop; but this is, not unlikely, a mistake which has arisen from confounding him with Adler Pedersen, who sustained that office in 1518. He was in great favour with Chris-

tian II., who frequently consulted him on state affairs, and at last made him his historiographer. Nor was he wanting in attachment to his royal patron, for he accompanied him in his flight to Holland, and assisted in planning measures for his restoration to the crown. During his stay in that country he published several works, some of which will be hereafter noticed. He was also engaged in preparing the first Danish Bible. He died A. D. 1554, at Helsing, near Slagelse, in Zealand, where he is said to have been the first Lutheran clergyman.

The first Danish version of the whole of the New Testament was made by Hans Mikkelsen, who is sometimes called John Michaelis. For this treasure Denmark was indebted to the patronage and generosity of Christian II., "a prince," says Dr. Henderson, "whose character earlier writers have depicted in the blackest colours, but whom posterity, though not blind to his faults, yet cooler in its judgment, and more impartial in its decisions, seems on the whole inclined to favour." The bold and unprecedented measures which this monarch adopted in order to abridge the overgrown power of the priests and nobles, to restore the rights of the peasants, and other private citizens, and to introduce the Lutheran Reformation, irritated the papal hierarchy and produced a faction, which being strengthened by the nobles, broke out into open rebellion in 1523. To escape the rage of his rebellious subjects, Christian, with a few confidential friends, fled to Holland, where he hoped to find shelter under the protection of the emperor Charles V.

It was while in this expatriated state that he promoted the publication of the New Testament, thus imitating the example of its blessed Author, who hath ordered it to be disseminated among his rebellious subjects, with a view to the promotion of their present and eternal welfare. The person whom Christian II. employed in the execution of this important undertaking was HANS MIKKELSEN, originally mayor of Malmoe, in Scania, and afterward secretary to his majesty. From the proximity of his residence to Lund, the papal metropolis of the north, Mikkelsen had ample opportunities of becoming acquainted with the evils of the reigning system; and it is likely that the early part which the inhabitants of Malmoe took in the Reformation was the result of his secret but well-planned opposition. His unshaken attachment to his sovereign was proved by his sacrificing his private connections and interests, and voluntarily accompanying him into a state of exile. That his character stood high, even in the estimation of his master's enemies, appears

from their allowing considerable estates belonging to him in Scania to remain untouched for the space of two years, and their sending him several pressing invitations to return to his native country; and it was not till they saw that all hopes of his return were vain, that his property was confiscated. His zeal in the cause of the Reformation excited the jealousy and resentment of the Catholics in the Netherlands, and he was at last necessitated to separate from his royal friend, and retire to Harderwick, in Guelderland, where he died, about eight years after his translation of the New Testament left the press.

The designation, or title of Mikkelsen's version is, "Thette erez thz Nöye testamenth paa danske ret effter latinen udsatthe. M. D. XXIII." That is, "The New Testament in Danish, properly translated according to the Latin." It is inserted within the space described by a large portico, at the foot of which there is a representation of Christ on the cross, and of a multitude of angels contemplating in attitudes of wonder and surprise. At the end there is a notification stating it to have been printed at Leipsic, by Melchior Lotther, the Monday preceding St. Bartholomew's day, A. D. 1524. It forms a small quarto volume, and is divided into three parts: the first containing the four Gospels and the Acts of the Apostles; and the second comprising all the Apostolical Epistles; to which the third, which contains the Apocalypse, is added by way of appendix. To the first part are prefixed three prefaces; the first and second of which are merely translations of those published by Luther, and are designed to give the reader some previous idea of the Gospel, and to point out to him the principal books of the New Testament. The translator has not even hesitated to adopt the harsh judgment of the reformer respecting the Epistle of St. James, calling it "a proper epistle of straw," compared with the other Epistles. In the third, which is wholly the translator's own composition, "he praises the goodness and mercy of God in having conferred upon them his Holy Gospel in their own language, and thus enabling them to become acquainted with his eternal bounty, revealed in and by Christ Jesus; complains that the New Testament had been long concealed, and that many had erred, not knowing the Scriptures, with which he justly maintains all ought to be acquainted; ascribes the present publication, under God, to the king and the assistance of other good Christians; and requests all candid teachers that if they should meet with any oversights in the version, either through the fault of the printer, who was ignorant of the language, or arising from the difficulties

which the language itself presented, or from the little assistance that could be procured in the execution of it,* they would, for the sake of public utility, correct whatever they found needful in point of orthography, punctuation, or diction. Then follows an explanation of a number of words made use of in the New Testament, such as bishop, priest, deacon, church, cross, sacrifice, saint, &c., which, from the perverted explication of them by the papists, the translator thought necessary previously to elucidate, lest the common people should imagine they found their errors confirmed, rather than reprobated by Scripture; and the preface concludes with the specification of a few errata, which had found their way into the Gospels.

The address prefixed to the second part is directed to all the inhabitants of Denmark, and exhibits the most unequivocal proofs of the abhorrence in which the translator held the corruptions of the Church of Rome, and his anxiety to have the attention of his countrymen fixed on the superlative importance of the Scriptures of truth. At the same time it is to be deplored that he should have introduced any thing of a political nature into it, as it could not fail to create prejudices against it in the minds of many who might otherwise have given it an attentive perusal. The address may be found at full length, both in English and Danish, in the first part of the Rev. Dr. E. Henderson's Dissertation on Hans Mikkelsen's Translation of the New Testament, 4to., Copenhagen, 1813; a copy of which is deposited in the library of the British and Foreign Bible Society in London. This address is stated at the end to have been written at Antwerp, in Brabant, the year after the birth of Christ, one thousand five hundred and twenty-four; and it is not unworthy of notice, that this Danish version appeared *two* years before the first English edition of the New Testament, by Tyndall; and that the place where the preface was written was the very spot selected by Tyndall for the execution of his translation.

Besides the above-mentioned prefaces and address, there is a preface to each Epistle, as also one to the Apocalypse, but they are all literal translations of Luther's. At the beginning of the second part there is a register, showing the order of the books and the number of chapters contained in each. To some copies of his translation, Mikkelsen added a letter addressed to the burgomaster of Dantzic, in which he endeavours to vindicate Christian II.; and

* As the initials H. S. are printed at the end of the Testament, it is supposed, with a good degree of probability, that *Henry Smith*, a native of Malmoe, and the corrector of several of Christiern Pedersen's works, was employed in correcting the proof-sheets.

exhorts the inhabitants of Denmark to receive him back again into the kingdom. The reason why it is found in some, and not in others, seems to be that Mikkelsen ultimately regretted his having published it; and fearing lest it should injure the circulation of the New Testament, left it out of the remaining copies. The order of the books in this translation is the same with that observed by Luther; the Epistle to the Hebrews, and those of James and Jude, being placed after the rest, on account of the doubts entertained by the reformer respecting their authenticity. Several woodcuts are inserted in the work, exhibiting the Danish arms, the portrait of Christian II., and the insignia of the apostles prefixed to their writings. The initial letter of each chapter is also ornamented with a wood-cut. The books are only divided into chapters and paragraphs; the division of the New Testament into verses not being introduced till nearly thirty years afterward. In the Gospels and Epistles almost the only points used are, a stroke cutting the line transversely, from right to left, and the sign of interrogation. In the Acts of the Apostles, however, besides these, both the colon and full-stop are frequently introduced. It is printed on good strong paper, and the type, which is the black, or German character, though small, is uncommonly clean and distinct.

From a laborious and accurate collation of this translation with the Latin version of Erasmus, and the German version of Luther, Dr. Henderson concludes, that in translating the four Gospels, Mikkelsen chiefly availed himself of the Latin version of Erasmus, but that in the Acts of the Apostles, and the rest of the New Testament, he generally followed the German version by Luther. Indeed, this distinction seems not unequivocally to be hinted in the title, in which the first part is said to be done "exactly according to the Latin;" whereas, in the designation of the second, no mention is made of the Latin at all, but it is said to have been "translated with due discrimination and interpretation." The most probable reason of this difference is, that the king's plan embraced only the four Gospels and the Acts of the Apostles, and that as he had frequently conversed with Erasmus, in Flanders, in 1521, upon the most eligible means of eradicating the dominant ecclesiastical corruptions, he directed Mikkelsen to translate the Gospels and Acts of the Apostles into Danish, from the Latin version which Erasmus had published along with his editions of the Greek Testament. In this case the translation would be begun before the first edition of Luther's version had left the press. But in the translation of the Epistles voluntarily undertaken by Mikkelsen, he preferred

the version of the bold and spirited reformer, which had by that time been published, to that of the indecisive and timid Erasmus.

“In the Gospels and Acts,” says Dr. H., “the Latin idiom frequently predominates; and in the Epistles, not only the construction of sentences, but the very composition of the words bears marks, at times, of German extraction. The use of these foreign idioms has certainly given a considerable degree of stiffness to many parts of the translation, and also occasioned some obscurity; yet it must be evident to every one who examines it with impartiality, that Paul Eliæ* uses the exaggerated language of prejudice when he affirms that, ‘did not the reader understand Latin, it

* “PAUL ELLÆ, a native of Warberg, in Sweden, was originally one of the Carmelite friars in Elsinore, from which place he went to Copenhagen, and was constituted prior of the new Carmelite convent in that city. Having read some of Luther’s writings, he acknowledged the truth of his principles; and after he was promoted to the divinity chair, in the university of Copenhagen, he assisted in the attempts that were made to introduce the Reformation, by interpreting the German discourses which were held to the people by Reinhard, who had been brought to Denmark for the express purpose of disseminating the truth in the capital. It was not long, however, before he turned his back upon the reformers and went to the Catholic party: on which account he obtained the nickname of *Paul Vendekaabe*, or Paul Turncoat. It has been alleged that this change of sides was owing to his being preferred to a good canonry, in Odense, by the bishops of Roskilde and Aarhus, who were anxious to prevent the friends of the truth from reaping any advantage from his literary abilities.

“As the circulation and perusal of the New Testament could not fail to elucidate many things which it must have been the earnest wish of the clergy to keep concealed, it necessarily filled them with hatred and resentment; and in order the more effectually to counteract its operations, they prevailed on Paul Eliæ to take up his pen against it. This he did in a pamphlet to which he gave the title, ‘A brief and becoming Reply to the heretical and inconsiderate Letter which the impudent heretic, Hans Mikkelsen, published along with the New Testament that King Christian caused to be translated in his tyrannical manner, and not to the glory of God.’ It bears the date of Odense, 1527. In this Reply Eliæ charges the version with obscurity; and declares that it was made sometimes from the Latin, and sometimes from the German, and so completely literal, that the Danish had no meaning to one who did not understand Latin. Had Mikkelsen, he says, done it as those do who translate from Greek into Latin, according as the genius of the languages admitted, and published the bare text, without any of the poisonous prefaces and heretical glosses, he would have been entitled to thanks. He states that he had no objection to every person’s understanding so much of the Scriptures as concerned his salvation; but to maintain that the common people ought to know the whole of the Bible, was to maintain what was impossible, even supposing it to be seemly. He is very severe upon Mikkelsen for having copied Luther in the judgment he passed on the respective merits of the different books of the New Testament; and accuses him of political views in publishing it:—clothing Luther in the same, and thus sending him into the kingdom to do all the mischief he could. The whole breathes a spirit of wounded pride and party zeal. See *Worm’s Lexicon over Lærde Mænd*; and *Olivarius de Vita et Scriptis Pauli Eliæ Carmelitæ*.”

would not be the reading of Mikkelsen's translation that would make him wise.' On the contrary, whatever imperfections may have crept into the execution of it, it indisputably contains an intelligible representation of the truths of divine revelation. There is not a doctrine or a duty inculcated and taught, in this important portion of the sacred volume, but what is here expressed in terms which the generality of those who were at all acquainted with letters must, on the whole, have understood."*

Instead, therefore, of meriting censure, this version claimed the respect and veneration of the inhabitants of the northern kingdom, for whose benefit it was executed, and to whom it became the means of emancipating their minds from the fetters of ignorance and error, and of communicating to them the most satisfactory information on those topics, which, as responsible and immortal creatures, it most concerned them to know. Its object was not merely the amelioration of their external and temporal condition, but the advancement of their intellectual and everlasting happiness; and this end it answered to a very considerable extent. Copies were transmitted by sea from Antwerp to different parts of Norway, Sweden, and Denmark, and were joyfully received by numbers who longed for the treasure, and who exerted themselves to impart it to their neighbours. Having thus gained admittance, "it darted its beams across the gloom with which the northern horizon was beclouded, and ushered in a brighter and happier day." In the letter referred to in the preceding note, its enemies, three years after its publication, are compelled to bear testimony to the efficiency of its operations. "In this kingdom," say they, "there are many who now doubt more than ever they did before, especially since the New Testament came into their hands." It was the policy, therefore, of the adversaries of the Reformation to prevent, if possible, its distribution among the people. The counsellors of the kingdom, in company with the bishops, among other measures which they resolved to adopt in order to put a stop to the spread of the new heresy, unanimously determined to "interdict new and dangerous books which are daily imported from Antwerp and other places."† This prohibition, however, produced but little effect,

* "When Christiern Pedersen alludes to this subject, in the preface to *his* version of the New Testament, he does not maintain that Mikkelsen's language was unintelligible; he only says that 'many complained they could not understand it,' which was a very good excuse for the publication of his, though the complainers may mostly have been of the same party with Paul Eliæ."

† Pontopp. *Annal. Eccles. Diplom.*, vol. iii, p. 789.

and the word of God continued to be more or less read by the inhabitants of Denmark and its dependencies.

Four years after the publication of Mikkelsen's Danish New Testament, a version of the PSALMS was printed in the same language, at Rostock. The title of it was "David's Psaltere, &c.;" that is, "The Psalter of David translated into Danish by Francis Wormord, Carmelite friar, with a few annotations on such places as needed them, together with an excellent register at the end, pointing out the use, virtue, and power of each Psalm. *Cum gratia et privilegio Regiæ M.*" It is in quarto, and is stated at the end to have been printed by the friars in St. Michael's convent at Rostock, on the 5th of September, 1528. It is dedicated to Sir Andrew and Lady Bilde of Siöholm, to whose importunate entreaties the author ascribes its publication. In the preface he points out the excellence of the Psalms, and the great utility attending the study of them; specifies the different translations of which he had availed himself, and combats the arguments of those who opposed the publication of the Scriptures in the vulgar tongues. His version appears to have been made immediately from the Hebrew, though at the same time the author consulted the renderings of the different translations of the Psalter which he had at hand. These he states in the preface to have been *Psalterium Gallicanum*, or the old Italic; *Psalterium Romanum*, the version of Jerome; two German translations, the one German proper, and the other Dutch; and the two more recent Latin versions of Felix Pratensis and Conrad Pellican. It was a dictate of prudence to suppress the reformer's name, yet he had evidently Luther's at hand, not only in specifying the contents, but in forming the version. The language is very unpolished. Indeed, Wormord himself acknowledges, in the preface, that he had considerable difficulty in expressing himself in Danish, both on account of the dissonance between the Hebrew and Danish; and the intrusion of his native language, the peculiarities of which it was hardly possible for him to elude. That his version is not more unpolished is owing to the assistance he received from his old master, Lector Paul, who, he says, on being desired, assisted him in this point with more readiness than many of his enemies were willing to believe. This is the same Lector Paul, (Paul Eliæ,) of whom an account has been given in a preceding note. His participation in this work cannot fairly be construed into a proof of his having changed his mind in regard to the sentiments expressed in his letter to Hans Mikkelsen. He had declared in that letter, that "he had no objection to every person's

understanding so much of the Scriptures as concerned his salvation;" and it is likely he considered the Psalms in this light. Besides, they were not so liable to be adduced in opposition to the antichristian system of which he was a zealous abettor, as the New Testament was, and therefore he could not be under any alarm at their being put into the hands of the laity.

A translation of Athanasius's Treatise on the virtue and excellence of the Psalms, by Paul Eliæ, is appended to the work; together with a Royal Privilege, which Wormord was careful to procure, in order to prevent the enemies of the translation from throwing any obstructions in the way of its circulation. To each Psalm a short summary is prefixed, and compendious notes are interspersed, with a view to illustrate the more difficult passages.

FRANCIS WORMORD, the translator of this version of the Psalms, was born at Amsterdam, in the year 1491, but came, when young, to Denmark, and entered the Carmelite monastery at Elsinore. He was one of the first of the monks who embraced the doctrines of the Reformation, and was so distinguishingly zealous in propagating and defending them, that he procured to himself the name of *Luther Frank*. In 1526 he was driven from one of the pulpits in Copenhagen, amid the clamours and hissings of the canons, who felt themselves galled by the pointed manner in which he delivered the new views he had obtained of the gospel. In these circumstances, it was natural for him to look around him for men of similar sentiments with himself, and to settle in some place where he would be more unshackled in his endeavours to disseminate the truth; and where, by this means, he would be more likely to be useful to his fellow-men. He accordingly crossed to Malmoe, the inhabitants of which town had already discovered a disposition to favour the cause he had espoused. He could not, however, be prevailed on to preach, till he had applied for permission to the archbishop of Lund. This prelate, on Wormord's promising to preach nothing but the *pure truth*, not only granted him liberty, but made him a present of some florins, on his leaving him: but it was not long before his sermons made it manifest, that his ideas of pure truth differed widely from those entertained by Achon, and that the evident tendency of his doctrines was to alienate the minds of the people from the Roman see. Yet he was allowed to proceed without much molestation; was soon employed as theological tutor in the high-school, which had recently been established at Malmoe; and, in 1530, we find him called to take part in the pub-

lic theological *colloquium*, held at Copenhagen, for the purpose of discussing the merit of the questions at that time pending between the Catholics and Protestants, in Denmark. In 1537 he was elected the first Lutheran bishop of Lund, which office he has the testimony of having filled with great credit and ability. He died in 1551.

Le Long (Biblioth. Sacra, tom. i, p. 416) mentions, on the authority of Aslacus, that an edition of the Psalms was published at Malmoe also, in 1528. This Dr. Henderson conceives to be an error. The following are his words: "As I had not found any traces of such an edition in any of the northern writers I consulted, I was the more anxious to see what Aslacus said on the subject; but on turning to his book, I found nothing further than what is in Le Long, and am persuaded he has been misled by a Danish Psalm-book, which was first printed at Malmoe, 1528, and has mistaken it for the Psalms of David. It was composed chiefly of Psalms translated from the German by Tönlebinus, who, along with Spandernager, was zealous and successful in his attempts to introduce the principles of the Reformation into Malmoe. This Psalm-book was republished in 1529, and 1534; but no copies are known to be now extant."

CHRISTIERN PEDERSEN, who has been already noticed as the author of the Jertegn's Postil, published a translation of the Psalms in Danish, with the title, "Dauidz Psaltere, &c.;" that is, "David's Psalter, which the Holy Spirit himself made by the mouth of David. It is a suitable book for all Christians, for it shows us how we ought to believe in, serve, and love God, with our whole heart, and how we may be saved. It may, indeed, be called a little Bible, seeing it contains, in a few words, what is contained in the Bible." At the end is added, "This Psalter is translated into Danish by Christiern Pedersen, who was canon in Lund, and printed at Antwerp the year after the birth of God, 1531." But it may be doubted whether this was the date of the *first* edition, as Le Long says an edition was printed in 1528; and Dr. Henderson (*MS. Hist.*) remarks, that the copies which he has seen (evidently meaning besides this) have 1529.

In the preface, the translator, whose mind was now opening to the truth, complains how sadly the Psalms had been neglected; that their place had been occupied by passionals and legends of saints; and that books of imitation, which were full of fictitious miracles and foolish dreams, had been preferred before them. He points out their excellence and superiority, not only in com-

parison with the best books of human composition, but even with the rest of Scripture itself,—as they furnish us with the most eligible expressions for carrying on our correspondence with God, teach us the right way to heaven, and contain the most lucid prophecies of the sufferings and death, the kingdom and glory of Christ. He insists on the necessity of humble prayer to God, for light and direction, in order to our interpreting the Scriptures properly; and ascribes the accomplishment of the present work to the Father of lights, who had conferred grace upon him proportioned to the arduousness of the task he had undertaken. A brief description is also given of the different instruments of Hebrew music that are mentioned in the Psalms; and several observations are made respecting the genius of the Hebrew language, such as the frequent changes of person, tense, &c., which show that the translator was versant in that tongue.

At the close there is an address, in which he repels the objections made to the reading of the Holy Scriptures by the laity; and apologizes for any imperfections which might be found in his translation. “It ought,” he says, “properly to have been all in verse, for the original Hebrew is in verse; but the Danish language does not admit of that flexion and ease which are requisite in such a performance.” In another part of the same address he defends the liberty he had taken in not rendering word for word, but giving what appeared to him to be the meaning of the writer. “If,” he declares, “I had translated exactly according to the Latin of St. Jerome, none would have understood my Danish; nor would it have either head or tail, as every one must perceive from the other versions which have been made of the Psalter, of which all complain that they are unintelligible, a necessary consequence of their having been verbally translated, and the sound having been followed rather than the sense.” “He that translates,” he adds, “from Latin, Greek, or Hebrew, must do it so as to be understood by all who speak the language into which he translates; otherwise it were better for him to abstain from the undertaking, for those who read his translation will soon get weary of what they do not understand, and thereby grow careless about reading the word of God.”

The translation is considered by competent judges as being frequently too paraphrastic, and the expressions too generally accommodated to Christian sentiments for a Jewish writer, but it is remarkably pure in its language, considering the time when it was executed; and the learned Bishop M^{ün}ter (*Den Danske Reforma-*

tions historie, II Deel., p. 73) assures us, that the works of Peder- sen are worthy of a place among the Danish classics.

A still more important work was completed by the same author, in a translation of the New Testament into Danish, published at Antwerp, A. D. 1529. The title of it is, *DET NY TESTAMENT, &c.*; that is, "The New Testament, containing the very words and Gospels which Jesus Christ himself preached and taught here on earth, and which his holy apostles and evangelists afterward wrote,—now translated into proper Danish, and corrected, to the praise and honour of God, and the service and benefit of the common people. 1529." The form is small quarto, the paper better than that on which Mikkelsen's translation was printed, and a considerable improvement is observable in the typography. The punctuation is nearly the same, only, what is rather singular, there is seldom any full-stop to be met with. The parallel passages are referred to in the margin, by the specification of the chapter. It is entirely exempt from marginal glosses and observations: what the translator deemed necessary to add by way of explanation, he has enclosed within a parenthesis, or expressed paraphrastically in the version itself.

In the preface, which occupies eleven pages, he calls the inhabitants of Denmark, Sweden, and Norway, to thankfulness to God, for having sent them his holy and unadulterated word, in their own language; adverts to its perversion by the priests and monks, and is very severe upon them for having kept it back from the common people; showing them, in this respect, to be worse than the Jewish doctors and scribes themselves, who did not hinder Christ, when only twelve years of age, from asking them questions out of the book of the Law. His expressions are not quite so harsh as those made use of by Mikkelsen, in his address; but the following extracts will show the reader with how very little ceremony he treated the clerical order, and how zealous he was for the dissemination of divine truth among all classes of men. "There are many proud clerks," says he, "who have a high idea of themselves, and imagine that they have much Scripture wisdom, and who foolishly maintain, that it is not lawful for any who do not understand Latin, whether they be noblemen, knights, or yeomen, peasants, handicraftsmen, women, or girls, to have the Gospels in their own language, or even so much as to see them: but which all good Christians now know to be an egregious falsehood; for Christ suffered death for the meanest clown or maiden, equally as for the most exalted emperor, king, pope, bishop, or prelate, that ever

lived ; and it is his pleasure that they should all be saved, the one as well as the other, for with him there is no respect of persons." —“ They assert that the keys of the kingdom of heaven are committed unto them, and that they have the exclusive right of binding and loosing ; but Christ addresses them thus : ‘ Wo unto you, scribes and Pharisees, hypocrites ! for ye shut up the kingdom of heaven against men : for ye neither go in yourselves, neither suffer ye them that are entering to go in. Wo unto you, for ye devour widows’ houses, and for a pretence make long prayers ; therefore ye shall receive the greater damnation !’” Matt. xxiii, 13, 14. And again, ‘ Wo unto you, scribes and Pharisees, hypocrites ! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith : these ye ought to have done, and not to leave the other undone,’ ver. 23. And St. Paul warns all to beware lest they should be deceived by the philosophy of such clerks ; for they always oppose the word of God, just as the scribes, Pharisees, and hypocrites, the bishops and prelates, Caiaphas and Annas, opposed the word and preaching of Christ. Agreeably to the doctrines he taught, his disciples were not to aspire after worldly honours, riches, or power ; and when he sent them out, he commanded them to teach gratis, saying, ‘ Freely ye have received, freely give.’ Nor did he himself neglect the common people, but, on the contrary, preached to them in the fields, deserts, and woods, to which many thousands flocked to hear him, and generally women, girls, and clowns, rather than clerks and others of a similar description.”

To the preface is annexed a list of the Gospels and Epistles, as appointed to be read in the churches. The lives of the evangelists are prefixed to their writings, and the contents of each book are briefly stated. The order in which the books are placed is nearly the same as in Luther’s German version, except that the Epistle to the Hebrews is inserted between the Epistle to Philemon and those of Peter, instead of following the Epistles of John, as in the editions by Luther ; and although Pedersen has not altered the position of St. James’s Epistle, he has very strongly expressed his disapprobation of the manner in which Luther and Mikkelsen had spoken of it. “ I cannot conceive,” says he, in the preface, “ how any should have the assurance to call this epistle an ‘ epistle of straw,’ as if it were of no more value. Yet every Christian well knows that he was an apostle of Christ, and spake by the Holy Spirit. But what the spirit is by which such speak, is best known

to God, from whom nothing can be concealed, and by whom all are to be judged."

The version itself appears to have been raised on the foundation laid by Mikkelsen, though the translator has greatly improved the style, and been careful to banish all foreign words and idioms, and has introduced a superior system of orthography. But notwithstanding the excellences of this translation, it is allowed to be sometimes too paraphrastic, and in some instances to be disfigured by the adoption of modern terms and phrases, inconsistent with the manners of the age in which the New Testament was written: thus Matt. xxvi, 17, is rendered "Skær Torsdag," "Maundy Thursday;" and xxvii, 6, *κορβαν* (Eng. "treasury") is translated, "thirken's-block,"—"the church-block," that is, a block of wood stuck into the ground, the upper end of which is hollowed out, so as to form a box, and firmly secured with iron, leaving a small opening at the top, through which alms are deposited for the poor. This kind of poor-box is very common all over the north of Europe, and is placed either at the church-door, the entrance to the church-yard, or at the road side adjoining to the church. Bastholm has adopted the same word in his translation of 1780.

The way having been paved for its reception by a four years' circulation of Mikkelsen's version, this improved translation of Pedersen's was welcomed with joy, and read with the utmost avidity. In less than two years a new edition was called for; and the translator accordingly republished it, along with his version of the Psalms, at Antwerp, 1531, but without any alteration; and to the light diffused over Denmark, Sweden, and Norway, by means of these different editions of the New Testament, more than to any other cause, is doubtless to be ascribed the early and extensive progress which the Reformation made in those kingdoms.

In 1533 Jacob Hansen published a Danish translation of Schmalzing's German version of the Psalms. It was printed in Magdeburg, in 16mo. A second edition appeared in 8vo., Copenhagen, 1570, which Hielmstjerne, by mistake, says, was done by Pallas; (see *Bogsamling*, pt. ii, p. 538;) and a third at the same place, in 12mo., 1616. As this publication does not contain a direct translation of the Psalms of David, but is composed of prayers, or pious ejaculations drawn from the text, it might have been entirely passed over, had it not been liable to be confounded with the real versions.

The publication of the Danish New Testament, by Christiern

Pedersen, was soon followed by a Danish version of the Pentateuch, by Hans Tausen, bearing the title, *De fem Moses Bøger*, &c.; that is, "The five books of Moses faithfully and diligently translated into Danish, by Hans Tausen, A. M., preacher in Copenhagen." At the end it is said to be "printed at Magdeburg, by Michael Lotther, the year after the birth of God, 1535." It is printed in a small octavo size, on tolerably good paper, with a type similar to those employed in printing the other Danish translations of the Scriptures. The version is without note, comment, or marginal reference. The chapters are divided, as was usual at that time, only into paragraphs, and are marked by their beginning a new line. In his address to the Christian reader, Tausen states the necessity of our having access to the sacred, living, and all-powerful Word which lies concealed in the writings of the prophets and apostles, seeing we are deprived of their personal ministry: and he declares the Holy Scriptures to be of such importance, that their contents deserve "to be painted on every wall, written on every corner, and translated into every language, that the rising generation may be exercised in them betimes." This address is followed by a list of the books of the Old Testament, and a translation of Luther's excellent preface. With respect to the diction, Dr. Wöldike observes, (*Kjöbenhavn'ske Selskabs Skrifter* I Deel, p. 9,) that greater attention has been paid to the purity, propriety, and perspicuity, of the Danish language, in this version, than in any cotemporary publication, if we except the writings of Christiern Pedersen.

"In making this version," says Dr. Henderson, "Tausen has neither implicitly followed the Vulgate, nor Luther, but has had the Hebrew text itself before him, the meaning of which he has, in certain passages, more happily expressed than either of them; and even in those instances in which he leaves them without having himself apprehended the meaning, it is evident that his mistake has arisen from the different light in which he viewed the Hebrew expressions."

That this translation of the "Five Books of Moses" was well received, appears from the fact, that it was found necessary to prepare a new edition in the course of the following year. This edition was likewise printed at Magdeburg, by Michael Lotther. On the titlepage is the date 1536, which shows that it was begun in the course of that year; and at the end, 1537, the year in which it left the press. It corresponds, in every respect, with the former edition; only, instead of "The Five Books of Moses," the translator has substi-

tuted *Det Gambe Testamente*; "The Old Testament;" which must have arisen from his design to publish the whole of that part of the sacred volume, at a future opportunity. Le Long mentions the latter edition, but appears to have been unacquainted with the former. Tausen actually set about completing his design, and, in 1543, obtained a royal privilege from Christian III. permitting him to print his translation, and interdicting its republication and sale by others, for the space of four years: but owing to some unknown cause, it never made its appearance.

HANS TAUSEN, who has obtained the name of *the Danish Luther*, from his activity and zeal in promoting the Reformation, was born A. D. 1494, at Birkinde, an obscure village in the vicinity of Kierteminde, in Funen. Even while a child he discovered an uncommon inclination to study, and his parents, though poor, sent him to the cathedral-school of Odense, where he was initiated into the elements of science, supporting himself with what he received for chanting before the doors of the inhabitants,—a practice at that time greatly in vogue. After spending some time also in the school at Viborg under the tuition of the famous Borup, he entered, about the year 1515, the Cross-Friar convent at Anderskov, in Zealand, and soon gained the esteem of Eskild, the prior, who not only took particular pains in the direction of his studies, but, flattering himself with the hopes that his pupil would one day prove an able advocate of the Catholic faith, resolved to send him to some of the foreign universities, where he might prosecute his researches after knowledge to greater advantage than he could possibly do at home. This proposition was exceedingly welcome to Tausen, who had already grown weary of the manners of the convent, and accordingly, in 1517, he proceeded to Holland, after having come under an obligation not to visit Wittemberg, and on his return to Denmark, to re-enter his convent. The first university he visited was Louvain; but he was soon disgusted at the dry scholastic lectures of the professors, and went to Cologne, where he found, to his mortification, that the lectures were equally insipid. Here, however, he met with several of Luther's publications, which increased his abhorrence of the predominant ecclesiastical abuses, and led him to resolve, notwithstanding the obligation into which he had entered with the prior, and which he ought to have kept faithfully, to visit Wittemberg, that he might hear and converse with the reformers. He accordingly repaired thither, and after spending upward of a year there, in secret, he returned to Denmark in 1521. Having been created master of arts at Rostock, on his way home, he was

called to hold theological lectures in the university of Copenhagen ; but his popularity with the students, and the purity of his doctrine, are supposed to have excited the hatred and jealousy of the clergy, who prevailed on Eskild to recall him to the convent. Here he kindled a flame not to be extinguished. In his sermon on Good-Friday, 1524, he discussed the following doctrinal proposition ; "That a penitent sinner obtains the divine favour, the pardon of his sins, and life everlasting, of mere grace, solely in virtue of the atonement of Christ, without any worth or merit of his own : " which so exasperated the prior, that he ordered him immediately to be put in confinement ; though afterward he released him, at the instance of some of Tausen's friends, on condition that he should leave Zealand and Funen.

Our reformer now went to Viborg, where he gained over many friends to the truth, but, at the same time, created himself many enemies, whose rage ultimately grew to such a height, as to cause him to be again imprisoned. This discouraging circumstance only served to add fresh vigour to his zeal, and though restrained from propagating the doctrines of the gospel in the same public way in which he had begun, he still did what he could, by preaching through the windows of his prison, to such as collected before them. The God whom he served was, however, able to deliver, and did deliver him ; for he was not only liberated by royal authority, but nominated chaplain to Frederick I. and allowed to preach in the church of Viborg, to the no small mortification of Friis, bishop of the diocess. So embittered was this prelate against Tausen, that he even ventured, in spite of the royal protection, to forbid him the use of the church ; but Tausen, who had learned that God was not confined to temples made with hands, mounted a grave-stone in the church-yard, and proclaimed the glad tidings of salvation to numerous audiences. Nor ought it to be concealed, that the magistrates were at last obliged to obstruct the passage, leading from the bishop's residence to the place where Tausen preached, with iron chains, to prevent the haughty dignitary and his horsemen from molesting him ! Determined, if possible, to stop the mouth of such an audacious heretic, Friis sent for the bishops of Ribe, Borglum, and Aarhus, who, after consulting together on the subject, wrote to the famous Eckius, requesting him to come and silence Tausen by argument ; but Eckius, who had already found how difficult it was to dispute with the reformers of Germany, declined the task ; on which they applied to Cochlæus, who, having advised

with Erasmus,* also refused to undertake the journey; and Tausen was permitted to preach, without interruption, at Viborg, till 1529, when the king appointed him preacher of the church of St. Nicolas, in Copenhagen. Here he entered on a new and more extensive field of usefulness. The church was crowded when he preached; and the animation and perspicuity with which he delivered the doctrines of the Reformation were productive of the best effects on the minds of his hearers. The Catholics, grieved to see their cause growing into disrepute, were so importunate with the king, that he was necessitated to call a meeting of the states at Copenhagen, in the year 1530, that the differences between the Catholics and reformers might be settled by public disputation. The former selected the most learned and acute of their party; but fearing lest after all they might be worsted, they hired some able disputants in Germany to come and assist them. Tausen came forward as the champion of the reformers. He had prepared forty-three articles as a confession of faith, which were signed by himself and his brethren. Two of these were, "That the Holy Scriptures are the only standard of salvation;" and "That a Christian needs no other rule but these Scriptures, separate from all human appendages." In opposition to these, the other party composed twenty-seven articles; and nothing now prevented the commencement of the disputation, but the settling of the following preliminary questions: 1. "In what language it should be held?" Tausen and his brethren maintained, that as they had begun to write on the matter in Danish, it ought to be carried on in that language, and the rather, as it was the language of the common people, whose interest was at stake, as well as their own. The Catholics, on the contrary, contended that it should be held in Latin, that being the language of the church.—2. "Who was to be arbiter of the controversy?" The Catholics would only admit the Bible, as interpreted by the fathers and councils, to be the standard; and maintained that the

* The advice of Erasmus is too remarkable not to be inserted here: "Iter perlongum est, et gens fera dicitur, et instat hiems. Si Episcopi pugnarent pro Regno Christi, non pro suo, alacrioribus animis capesseremus hanc militiam. Quare nihil in isto negotio possum consulere, nisi ut spectetur non hominum sed Christi negotium, magisque iis intentus servandis hominibus, quam puniendis." "The journey is long; the people are said to be of a savage disposition, and winter is at hand. If it were the kingdom of Christ the bishops were contending for, and not their own, we should be more ready to join in the contest. The only advice I can therefore give in the matter, is, that you regard it as the cause of Christ, and not that of man, and that you be more intent on the salvation, than the punishment of men."

pope, as head of the church, and the vicar of Christ, was the only legitimate judge : whereas the reformers insisted that the Scriptures were, in themselves, the only standard by which they would submit to be judged ; and chose the king, the council, and states of the realm, for their judges. Tausen, knowing the weakness of his enemies' cause, encouraged his friends, on leaving the hall that day, with the words of the prophet : "The Egyptians are men, and not God," Isaiah xxxi, 3. Finding that they were not likely to gain their cause, the Roman clergy attempted to get clear of the business by publishing, that as the Lutherans were heretics, they would not dispute with them ; on which Tausen drew up thirteen additional articles, in defence of himself and his brethren ; and full liberty was granted them to preach when and where they pleased.

No sooner, however, did Tausen lose his royal protector, who died in 1533, than his enemies exerted their influence against him, and occasioned him to be summoned to appear before the states of the kingdom. Here he was accused in the bitterest manner ; and although he defended himself with great ability, the prelates sentenced him to lose his life, honour, and goods. This sentence the council refused to confirm ; though he was ordered to leave the island, and never appear more either in Zealand or Scania. But the citizens, having been apprised of the manner in which he was treated, assembled before the chamber and demanded that he should be delivered to them safe and sound. An amiable trait in Tausen's character displayed itself on this occasion. The populace were so exasperated at Bishop Rönnow, whom they regarded as the author of the prosecution, that they were determined to wreak their vengeance on him as he returned to his residence. Tausen, however, calmed their fury, and conducted his enemy by the arm, through the mob, to the door of his house.

Having weathered the storm, he continued to labour unmolested in Copenhagen till the year 1537, when he was appointed lecturer on divinity in Roskilde. In 1542 he was created bishop of Ripen, which station he occupied till his death on the 9th of November, 1561, aged sixty-seven. (*Skiagraphia Lutheri Danici, sive Biographia Primi in Dania Restauratoris Doctrinæ Sanæ Magistri Johannis Tausani, Auct. P. Rön, Hafniæ, 1757, 8vo.*)

After Tausen's version of the Pentateuch, the next portion of sacred Scripture published in Danish was a translation of the book of Judges. The author, Peder Tideman, was clergyman of the parishes of Hersted Oster, and Hersted Vester, in Zealand,

and published several other works, mostly translations, among which was his version of the apocryphal books, Jesus Sirach, and the Wisdom of Solomon, Magdeburg, 1541, Svo., which Le Long improperly ascribes to Hans Tausen. His version of the book of Judges is considered as one of the scarcest in the Danish language. "No mention," says Dr. Henderson, (*MS. Hist.*) "is made of it in Lork's *Bibliotheca Biblica*; and the only copy I have fallen in with is that in the royal library at Copenhagen; but it is defective, beginning near the end of the sixth, and ending near the conclusion of the twentieth chapter. The following note is written by an anonymous hand, on the first clean leaf: 'A fragment of an old Danish translation of the book of Judges, with a preface, written by Peter Tideman, and doubtless translated by him. Printed in Copenhagen, 1539, and not 1532, as Resen Bibl., p. 126, and Möller Hypon. I have seen a complete copy in Peter Ewertsen's collection, but this piece I purchased at the auction of the late Dr. Wöldike.' It is in 12mo., on middling paper, and the type is coarser than that with which the preceding translations were printed. It is inferior also in point of language; and in different parts of the version several obsolete and foreign words are observable. The translator sometimes follows the rendering of the Vulgate, and sometimes that of Luther."

Hitherto the Danes had been chiefly indebted to the indefatigable zeal of private individuals for those portions of the Holy Scriptures which had been translated into the vernacular language; but the first edition of the whole Bible owed its publication to the munificence of their monarch, Christian III.

The attempts which had been begun by Christian II., to introduce the principles of the Reformation into Denmark, were continued with greater prudence and success under the following reign. Frederick I. granted perfect liberty of conscience to all his subjects shortly after his accession to the throne; afforded the Lutherans the same protection and security as the Catholics; cut off the dependance which the bishops had on the papal see; and retained for himself the right of confirming their election after they had been chosen by the chapters. These advances toward an entire emancipation, which he effected at the diet of Odense, 1527, were accelerated by that of Copenhagen, 1530; after which period the cause of the reformers was espoused by the greater part of the nobility, and received accessions of strength and influence daily. But it was reserved for CHRISTIAN III. to bring to perfection what his royal predecessors had commenced; to break in

pieces the hierarchical yoke ; to establish the Protestant doctrine as the religion of the state ; and to adopt measures for securing its purity and perpetuity. A new form of ecclesiastical government and discipline was drawn up and introduced ; important regulations were made for the conducting of the schools ; the privileges of the university were renewed and extended ; and the greatest care was taken to promote the illumination both of the clergy and laity.

Of all the steps, however, that were taken in order more fully to establish, and completely to secure the safety of Protestantism in Denmark, none tended more directly, or more rapidly to the attainment of this important end, than the translation of the Bible into the vulgar tongue. Detached portions of it had already been published at different times, but no edition of the *whole* had yet appeared. This defect was pointed out to the king, by the famous Bugenhagen, whom he had invited to Copenhagen to assist in the reformation of ecclesiastical abuses, and who possessed no ordinary degree of his confidence and esteem. While he expatiated to his majesty on the glorious effects resulting from the general diffusion of the word of God in Germany, he did not fail to notice the excellences of Luther's version, and to recommend it as the text from which the Danish translation ought to be made. To this, it is probable, he was induced, not from any depreciating idea of the abilities of the Danish professors, for some of them had received distinguished academical honours at Wittemberg itself, but with a view to prevent a construction being put upon certain passages of Scripture that might be supposed to favour the Zuinglian opinions, to which, it was suspected, some of them at that time were partial. The execution of the work was committed to the theological faculty, which was at that time composed of Peter Palladius, Olave Chrysostom, John Synning, or Siunesön, and John Macchabæus, or Macalpine.

The early impressions of the Danish Scriptures were almost all executed abroad. There had, indeed, been a printing-office established in Copenhagen as early as 1493 ; but the influence of such as were hostile to the translation of the word of God was too great to admit the first vernacular versions to be printed at home ; and though the press had received several improvements and enlargements subsequent to its first erection, it was, nevertheless, found to be inadequate to so stupendous a work as that of printing the whole Bible. The Copenhagen divines were therefore obliged to procure a foreign printer who might be able to execute it satisfactorily ; and ultimately fixed on Lodowich Dietz, of Rostock, who

had rendered himself celebrated by his masterly execution of Luther's Bible in the Low Saxon language. Some have supposed that he was sent for at the instance of Bugenhagen, but Dietz himself, in his appendix to the Low Saxon New Testament, which he printed in 1553, mentions Dr. Macchabæus as his particular friend and patron. It also appears from the same appendix, that Dietz was well rewarded by the king for his pains, for which he there thanks him, and praises his laudable undertaking.

In 1546 the paper destined for the work arrived, (most probably from Holland,) at Elsinore, and in order to meet the expenses of it, together with those connected with the printing, a tax of two rix dollars was levied on every church in Denmark. It was not, however, till 1550 that the Bible was completed. The title of it is, *BIBLIA, det er den gantske, &c.* "BIBLIA, that is, the whole of sacred Scripture translated into Danish. 'The word of God abideth for ever,' Isaiah xl. Printed in Copenhagen, by Ludowich Dietz, 1550." This is inserted in the middle of a cut representing the giving of the law, the eating of the forbidden fruit, and its consequence, death; the crucifixion and resurrection of Christ; and at the foot, two men, one of whom has a Bible under his arm, are showing a wretched sinner to Christ on the cross. The same cut is inserted at the beginning of the Prophets, and New Testament. On the inside of the title-page is the portrait of Christian III. The two following pages present us with a paradisaical scene, and the Danish arms, with the inscription: *INSIGNIA CHRISTIANA TERTII DANORUM REGII, &c., anno MDL.,* together with the royal and most Christian motto of this monarch: *UNICA SPES MEA CHRISTUS.* C. R. D.

It forms a middle-sized folio, consisting of one thousand and ninety pages, and is tolerably well printed on good strong paper. It is divided into five parts: the first, containing the Pentateuch; the second, the rest of the historical books, and the Hagiography; the third, the writings of the Prophets; the fourth, the Apocripha; and the fifth, the New Testament. A royal patent is prefixed, stating the design of the translation to have been, to furnish such as were unacquainted with the Latin and German languages with the word of God in their own tongue, that they might reap that advantage from it which it was calculated to afford, having been previously revised by learned men in Denmark, and particularly by those in the university;—a declaration which seems to intimate that it had gone through several hands before it was referred to the professors, and that the principal concern they had was its final re-

vision : after which the royal patent concludes with a prohibition, forbidding any one to reprint this Bible, or publish any edition of the Scriptures, without the king's permission. Then follows an excellent preface, written by Bishop Palladius, in which the advantages of revelation are forcibly pointed out ; the Holy Scriptures enforced as the source of religious truth, and the standard by which the fathers, councils, &c., are to be judged ; the qualifications necessary to a profitable reading of the Bible specified ; and the means to be employed in order to understand it in its proper meaning clearly explained. The chapters are divided into paragraphs, sometimes longer and sometimes shorter, but generally more compendious than the *Parashahs* of the Hebrew Scriptures. The more remarkable passages are printed in a larger type than the rest of the text ; and the term "HERRE," when used for Jehovah, is always printed with capitals. The lines proceed along the whole breadth of the page. Several wood-cuts, illustrative of the sacred history, are copied from those in the German Bibles ; and the notes and references of Luther are printed in the margin. The version itself, agreeably to the advice given by Bugenhagen, follows that of Luther, except in a few instances, in which the translators have mistaken the meaning of the German.

The number of copies printed of the Danish Bible amounted to three thousand. When they were ready, a bookbinder was procured from Lubeck, who engaged to deliver two thousand copies bound in whole leather, with clasps, within a year and a day, for *two marks* Danish per copy, besides lodging, as appears from a royal brief given at the royal palace, Copenhagen, on the 8th of July, 1550. The price at which copies were sold was three rix-dollars each. Of the impression, two hundred and fifty-seven copies were sent to the diocese of Scania ; one hundred and ten were appropriated to the churches in Zealand ; one hundred and twenty-three were sent to Ribe ; three hundred and twenty to Aarhus ; two hundred to Viborg ; one hundred and fifty to Vend-syssel ; ninety-six to Norway ; one hundred and eight to Laaland, Falster, and the adjacent islands ; thirty-three to Gulland, and three to Iceland. (*Læsendes Aarbog* for 1800, pp. 13, 14.) The remaining copies were sold to individuals who had a desire to read the word of God, and were in possession of means sufficient to meet the expense connected with the purchase of it.

The names of those members of the theological faculty who were engaged in this important undertaking have been already

mentioned. The following biographical notices of them will enable the reader still more fully to appreciate their character and labours.

PETER PALLADIUS, to whom the chief care of the translation was committed, was born at Ribe, in 1503. Here he laid the foundation of his knowledge of the learned languages; and after spending some time in Copenhagen and Odense, visited Wittemberg, where he was indefatigable in his application to the study of theology, and unremitting in his attendance on the public lectures of Luther, Melancthon, and Justus Jonas. The progress he made during his stay at that university was so conspicuous, that when Christian III. consulted the Wittemberg divines, in regard to a fit person for carrying on his views relative to church affairs in Denmark, they unanimously recommended Palladius to him; on which he took his doctor's degree, and returned, in 1537, to Copenhagen, where he was immediately made professor of divinity. In this situation he so gained the esteem of the king, and of the other professors and divines, that on the 2d of September, in the same year, he was installed, as the first Lutheran bishop, into the see of Zealand. In 1545, finding the discharge of the duties connected with both posts greater than he was able to bear, he relinquished his professorship, and confined his attention exclusively to his episcopal charge. Besides his vigilant superintendence of ecclesiastical affairs, he wrote much for the elucidation and defence of the truth. Zwergius enumerates twenty-seven works of his, which have been printed, exclusive of a number of MSS. in Latin and Danish. Many of his publications consist of commentaries on the sacred Scriptures. One of his works, now before me, which was printed at Frankfort, by Peter Brubach, 1558, small 8vo., is intituled, *De Bibliis Sacris et Libris Veteris et Novi Testamenti*. It is an excellent analysis of the different books of the Bible, and is accompanied with an exposition of Christ's prayer, contained in the seventeenth chapter of St. John's Gospel. He thus distinguishes the canonical and apocryphal writings: 1st. "The *canonical* books are those by which the authority of the doctrines of divines is confirmed. 2d. The *apocryphal*, or doubtful, are those, the truth of which is uncertain, and which only serve for the edification of the people, and not for the confirmation of ecclesiastical doctrines; such are the books of Judith, Wisdom, Tobit, Jesus Sirach, Baruch, Maccabees, and the fragments of Esther and Daniel. All the rest are canonical, or authentic, on which account the Scriptures are termed

the canonical, or authentic Scriptures, and they who read or interpret them are called *canons*.* Palladius departed this life in 1560.

OLAUS, or OLAVE CHRYSOSTOM, was a native of Vendsyssel, in Jutland, and one of the first and most zealous defenders of the doctrines of the Reformation in Denmark. He was for some time professor of the belles lettres, in Malmoe, and afterward received the appointment of Hebrew professor, and preacher of Lady-church, in Copenhagen. In 1542 he was rector of the university, and ordinary professor of divinity; and two years afterward took his doctor's degree. He was highly esteemed by his colleagues, but the students were by no means partial to him, which was probably the cause of his being removed to another situation. This happened in 1549, when he was nominated to the see of Aalborg, where he died, in 1553.

JOHN SYNNING, or SIUNESÖN, was also a native of Jutland. In 1544 we find him filling the divinity chair in Copenhagen, and shortly after officiating as preacher of the church of the Holy Ghost, (Freherus says, of the church of St. Hospitius.) This latter office he afterward gave up, and applied himself solely to his academical functions. He died in 1577. (Worm's Lexicon, art. Siunesön.†)

JOHN MACCHABÆUS, or M'BEE, was a native of Scotland, and descended from an ancient and noble family. His true name was *Macalpine*, of the celebrated clan Alpine. From his infancy he discovered a strong propensity to learning, which was encouraged by his parents, who provided him with the most learned teachers they could procure. Having embraced the principles of the Reformation, he was obliged, in 1532, to flee into England, where he was entertained by Bishop Shaxton, and also gained the esteem of Lord Cromwell. Here he married a lady of Scotch extraction, whose name was Agnes Machison. From England he passed over to the continent, and for some time resided at Wittemberg, where he formed an intimate friendship with Luther and Melancthon, the latter of whom gave him the name of *Macchabæus*, from the similarity between his character and circumstances and those of the ancient Jewish champions. He also spent some time at Strasburg, where several English refugees then resided. He was afterward invited to Denmark by Christian III., who employed him in the great work of aiding the establishment of the

* Palladius, De Bibliis Sacris, p. 5.

† Henderson's MS. See also Freheri Theatrum, pt. i, pp. 172, 181.

reformed religion in his dominions ; and made him a professor in the university of Copenhagen. He was highly esteemed by the Danish monarch, who, at his request, wrote to Queen Mary of England, in behalf of his brother-in-law, Miles Coverdale, bishop of Exeter and the venerable translator of the Bible, who was released from prison through his importunity.

Macchabæus was well acquainted with the Danish and German languages, which, added to his general character for piety and learning, occasioned his appointment as one of the translators of the Danish Bible. He was the author of various works designed to support and spread the principles of true Christianity. After labouring for many years in the cause of truth, he was called to his eternal reward, December 6th, 1557. By his wife Agnes Machison he left a son, Christian, born at Wittemberg, 1541, who became president of the college of Sora, in Zealand, and canon and archdeacon of Lunden.*

It would also appear from a royal receipt, dated Feb. 13th, 1557, that Hemmingius, professor of Hebrew ; Peter Tideman, whose translation of the book of Judges has already been described ; and Hans Henrickson ; had each his share in the execution of the translation, for which certain sums are there stated to have been paid them. A certain allowance was also paid, out of the funds appropriated to the publication of the Bible, to Christiern Pedersen, the author of a former version of the New Testament, for writing out a fair copy from the several translations which were made by those appointed to the work. (*Langebekiana*, pp. 295, 297.)

Though far distant from the seat of the Reformation, the island of ICELAND also soon experienced its happy effects. A translation of the New Testament into the Norse or Icelandic idiom was completed in 1539, by Oddur Gottshalkson ; and printed in 1540, in 12mo., at Roschild, in Denmark, by Hans Barth. The title-page of this edition is ornamented with a cut, emblematical of the spread of the gospel. The translation is made from the Latin, with some emendations from the German version of Luther : and is said, " in point of language, to bear the palm from all the succeeding versions."

The circumstances under which Oddur undertook and prosecuted his invaluable work, exhibit a striking proof of the difficulties which many of the first translators of the Scriptures had to encounter. At the time of commencing his translation, Oddur was engaged in the service of Ogmund, bishop of Skalholt, the deter-

* M'Crie's *Life of Knox*, vol. i, pp. 357-359. Edinb., 1814, 8vo. Freheri *Theatrum*, pars i, pp. 174, 175, 305.

mined enemy of the Reformation, and its doctrines. Of this enmity the following instance is given: Gisle Jonson, the rector of the cathedral, having imbibed certain Lutheran principles, was one day reading the German version of Luke, in an obscure corner of the church, when he was unexpectedly surprised by the bishop, who instantly demanded what book he was reading? The panic-struck priest could make no reply. Enraged at his silence, the bishop coarsely exclaimed, "Show it me, thou son of a ——." The New Testament was immediately delivered to Ogmund, who no sooner opened it, than he condemned it as full of Lutheran heresy, and threw it with violence into the court, before the church. To avoid detection by so formidable and avowed an enemy, Oddur was obliged to employ every precaution that prudence could dictate. With this view, he retired to a small cell in a cow-house. In this humble apartment he was occupied in transcribing ancient ecclesiastical statutes and constitutions; and on showing his progress to the prelate, obtained those supplies of paper, and writing materials, which enabled him to prosecute his favourite design. But he had only advanced in this translation to the end of Matthew, when he was obliged to quit the episcopal see, probably through information lodged against him on account of his principles. On quitting Skalholt he leased the farm of Reykium, in the district of Olves, and there completed his translation. In order to have it printed, he sailed the same year to Denmark, and obtained for it the patronage of his majesty Christian III., who, on its being approved by the university, issued an edict, authorizing its publication: and it was accordingly printed the ensuing year, to the great joy of Oddur and his friends, and the general benefit of the inhabitants of Iceland; and was the first Icelandic New Testament.

This eminent translator, **ODDUR GOTTSHALKSON**, was the son of the bishop of Holum. In his sixth year he was committed to the care of his uncle Guttorm, a lawyer, in Norway, by whom he was sent to the school of Bergen, under the pious and learned Magister Petræus. While at Bergen, the doctrines of the Reformation attracted his attention, and at length created in him the utmost anxiety of mind. At a loss to decide what was truth, he sought wisdom of God. For three successive nights he prostrated himself, half naked, upon the floor of his apartment, and besought the Father of lights to open the eyes of his understanding, and show him the truth. The result was a firm conviction that the cause of the reformer was the cause of God. From Bergen he proceeded to Germany, and heard the sermons of Luther and Melancthon.

On returning to Iceland, he entered into the employment of Ogmund, bishop of Skalholt. Here he associated with Gisle Jonson, the rector of the cathedral mentioned above ; Gissur Einarson, the bishop's secretary ; and his steward, Oddur Eyolfson ; all of whom used to meet at the house of the latter, in order to read the Scriptures, and the works of Luther. Besides the New Testament he also translated the fifty-third chapter of Isaiah into his native tongue. He added to it short expository notes, and got it printed at Copenhagen, in 1558. All his translations which were made public by him were printed at his own expense. In 1554 he was made lawyer of the northern division of the island, an office which he filled with great credit till 1556, when he lost his life in the river Laxâ, in the Kiosar district.*

PRUSSIA, as well as Iceland, received at an early period the principles of the Lutheran Reformation. In 1523 Luther sent John Brisman, a Franciscan doctor of divinity, into Prussia ; and also, in less than a year after, Paul Sperat, who, for preaching the gospel in Moravia, had been condemned to a noisome dungeon at Olmutz, by the persecuting bishop of that city, but had providentially escaped to Wittemberg. These laborious and excellent men were joined by John Poliander, and George de Polentz, bishop of Samland. Of this prelate, Luther speaks with triumphant satisfaction and delight. "At length," says he to Spalatinus, "one bishop is come forward, and, with a single eye, has given himself up to the cause of Christ and his gospel, in Prussia. I mean the bishop of Samland, who listens to the fostering instruction of Brisman, whom we sent there after that he had cast off the monkish habit." So much, indeed, did this bishop distinguish himself by his evangelical exertions, that he may truly be called the father of the reformation in that country ; and appears to have been the first prelate who ventured to recommend to his clergy the study of Luther's writings. "Read," said he, "with a pious and diligent spirit, the translation of the Old and New Testament by that most famous divine, Dr. Martin Luther. Read his tracts on Christian liberty, and on good works, also his explanations of the Epistles and Gospels, and of the Magnificat and the Psalms." In the same public advice to his clergy, he lamented the ignorance of the people, and exhorted them to perform the baptismal service no longer in Latin, but in the language of the country ; adding, that "it was the will of God that the promises of the gospel should be explained in in-

* See the "Historical View," appended to Dr. Henderson's *Iceland*, a work to which this account is entirely indebted.

telligible language.”* The advice of the good bishop to his clergy to read the Explanations of Scripture by Luther, leads us to remark, in the words of a celebrated ecclesiastical historian, that “the first and principal object that drew the attention, and employed the industry of the reformers, was the exposition and illustration of the sacred writings, which, according to the doctrine of the Lutheran Church, contain all the treasures of celestial wisdom; all things that relate to faith and practice. Hence it happened, that the number of commentators and expositors among the Lutherans was equal to that of the eminent and learned doctors that adorned that communion. At the head of them all, Luther and Melancthon are undoubtedly to be placed; the former on account of the sagacity and learning discovered in his explications of several portions of Scripture, and particularly of the books of Moses; and the latter, in consequence of his commentaries on the Epistles of St. Paul, and other learned labours of that kind, which are abundantly known. A second class of expositors, of the same communion, obtained also great applause in the learned world, by their successful application to the study of the Holy Scriptures, in which we may rank Matthias Flacius, whose Glossary and Key to the Sacred Writings† are extremely useful in unfolding the meaning of the inspired penmen; John Bugenhagen, Justus Jonas, Andrew Osiander, and Martin Chemnitz, whose Harmonies of the Evangelists are not void of merit. To these we may add Victor Strigelius, and Joachim Camerarius, of whom the latter, in his Commentary on the New Testament, expounds the Scriptures in a grammatical and critical manner only; and laying aside all debated points of doctrine and religious controversy, unfolds the sense of each term, and the spirit of each phrase, by the rules of criticism and the genius of the ancient languages, in which he was a very uncommon proficient.”

“All these expositors and commentators abandoned the method of the ancient interpreters, who, neglecting the plain and evident purport of the words of Scripture, were perpetually torturing their imaginations, in order to find out a mysterious sense in each word or sentence, or were hunting after insipid allusions and chimerical applications of Scripture passages, to objects which never entered into the views of the inspired writers. On the contrary, their principal zeal and industry were employed in investigating the natural

* Milner's Hist. of the Church of Christ, vol. v, pp. 178, 179.

† “The Latin titles are *Glossa Scripturæ Sacræ*, and *Clavis Scripturæ Sacræ*.”

force and signification of each expression, in consequence of that golden rule of interpretation inculcated by Luther, that there is no more than one sense annexed to the words of Scripture, throughout all the books of the Old and New Testament.* It must, however, be acknowledged, that the examples exhibited by these judicious expositors were far from being universally followed. Be that as it may, all the expositors of this age may be divided, methinks, with propriety enough into two classes, with Luther at the head of the one, and Melancthon presiding in the other. Some commentators followed the example of the former, who, after a plain and familiar explication of the sense of Scripture, applied its decisions to the fixing of controverted points, and to the illustration of the doctrines and duties of religion. Others discovered a greater propensity to the method of the latter, who first divided the discourses of the sacred writers into several parts, explained them according to the rules of rhetoric, and afterward proceeded to a more strict and almost a literal exposition of each part, taken separately, applying the result, as rarely as was possible, to points of doctrine or matters of controversy."†

The zeal displayed by the early reformers, in translating, circulating, and explaining the Scriptures, extended its influence to HUNGARY, and occasioned the translation of several parts of the sacred writings. Le Long notices a translation of the four Gospels and the Acts of the Apostles into the Hungarian tongue, made in 1541, by John Sylvester, an Hungarian, and dedicated to Ferdinand and his son Maximilian. This translation was never printed. The same learned bibliographer mentions the Epistles of St. Paul, in the Hungarian tongue, printed at Cracow, 1533, 8vo.; the four Gospels, translated by Gabriel Pannonius Pestinus, printed at Vienna, 1536, 8vo.; the four Gospels, the Epistles of St. Paul, and the Revelation, printed in 1541, 4to.; and the whole of the New Testament, printed at Vienna, in 1574, 4to.‡

The New Testament and the book of Psalms were also translated into the FINNISH language by Michael Agricola, a native of the province of Nyland, pastor, and afterward bishop of Abo, in Finland, who had embraced the Lutheran sentiments. This ver-

* "This golden rule will be found often defective and false, unless several prophetic, parabolical, and figurative expressions, be excepted in its application."—*Note by Translator.*

† Mosheim's Ecclesiastical History, translated by Dr. Maclaine, vol. iv, pt. ii, sec. 3, pp. 304–306.

‡ Le Long, *Bibliotheca Sacra*, tom. i, p. 446. Paris, 1723.

sion, which was made from the Swedish, was printed at Stockholm, in 1548, 4to. Agricola died in 1556.*

Nor ought we to omit the mention of the Biblical labours of JOHN POTKEN, *prepositus* or bishop of the cathedral church of St. George, at Cologne. Induced by the desire to furnish the ETHIOPIANS who visited Rome with an impression of the Psalms, and some other parts of the Scriptures, in their native tongue, and its appropriate characters, he applied himself to the study of the Ethiopic language, and by the assistance of an Ethiopian, or Abyssinian monk, acquired sufficient knowledge to print an edition of the Psalms, and of the Song of Solomon, in 1513, in 4to. To this work he subjoined the Ethiopic alphabet, and a brief introduction to the reading of the Ethiopic tongue. It was printed at Rome, by Marcellus Silber, or Franck; and was the first book printed in Europe with the Ethiopic character. In 1518 he published at Cologne a Polyglott Psalter, in folio, containing the Hebrew text, with the Greek, Latin, and Ethiopic versions. The Ethiopic, Potken called the Chaldee, according to the practice of the Ethiopians themselves. The Polyglott Psalter was probably printed by himself, as no printer's name is mentioned. He was assisted in this work by his learned kinsman, John Soter, or Heyl.†

Returning to the NETHERLANDS we discover the doctrines of the Reformation rapidly spreading through the several provinces of that country, and causing the frequent printing of the Belgic or Dutch Bible. An old translation of the Belgic Scriptures had been printed as early as 1475, and again in 1477 and 1479; several editions were also printed at Antwerp early in the sixteenth century. These all appear to have been Roman Catholic translations made from the Latin Vulgate; but in 1526 Jacob á Liesveldt, a famous printer of Antwerp, published an edition of the Belgic Bible, translated by certain learned men whose names, unfortunately, have not been transmitted to us, which seems to have been collated with such parts of Luther's German version as had then been published, and in succeeding editions to have been rendered still more conformable to the version of the great reformer. The numerous editions of this translation, printed by the same printer, have gained them the name of "Liesveldt's Bibles." Various editions of the Scriptures in the Belgic dialect were published by William Vorsterman

* Placcii Theatrum Anonymorum, tom. i, p. 671. Hamburg, 1708, fol. Le Long, Biblioth. Sacra, tom. i, p. 447.

† Le Long, edit. Masch, pt. ii, vol. i, sec. 6, pp. 146-148; and pt. i, cap. iii, p. 401. See also vol. i, p. 124, of this work.

and others, many of which were afterward prohibited by the inquisition.*

This rapid multiplication of copies of the Scriptures was regarded by the adherents to popery as heretical and dangerous in the extreme. The most violent measures were resorted to in order to prevent the dissemination of these vernacular translations, and to check the progress of the Reformation. Fines, imprisonment, and death, were denounced against the advocates of evangelical truth, and persecution raged against them in its most sanguinary forms. In the years 1523 and 1524 the most dreadful severity was exercised toward those who dared publicly to avow their belief of the doctrines propagated by Luther and his followers. The following is an instance: the curate of Melza, at Antwerp, had been in the habit of explaining the gospel, on Sundays, to a vast concourse of people. An express order was issued to forbid the practice, and permission given to take the uppermost garment of all that assembled to hear, while thirty guilders were offered for the apprehension of the priest himself. The people, however, were not easily deterred, and met in the dock-yards as usual. The preacher or expositor not making his appearance, a zealous youth, named Nicholas, placed himself in a boat near the shore, and addressed the audience in a pious manner, from the chapter concerning the five loaves and two fishes; but the very next day he was ordered to be seized, and put into a sack, lest he should be known by the people; and in that state he was suddenly thrown into the river and drowned.† In the same year, 1524, a placard or mandate was published, bearing date the 1st of April, by which "it was forbidden to print any books unless they had been viewed and approved by persons duly authorized." On the 25th of September, 1525, another placard was issued, forbidding "all open and secret meetings, in order to read and preach the Gospel, the Epistles of St. Paul, and other spiritual writings, or to talk of, and interpret the same." Afterward, another edict was published which had been previously drawn up by the emperor himself in council. The contents of it were to the following effect:—

"That the vulgar had been deceived and misled, partly by the contrivance of some ignorant fellows, who took upon them to preach the Gospel privately, without the leave of their superiors, explain-

* Le Long, *Biblioth. Sacra*, tom. i, pp. 409, 410. *Adleri Biblioth. Biblica*, Plut. 35. *Walchii Biblioth. Theologica*, tom. iv, p. 125.

† Fox's *Actes and Monumentes*, vol. ii, p. 116. Lond., 1641, fol. *Milner's History of the Church of Christ*, vol. v, ch. x, p. 190.

ing the same, together with other holy writings, after their own fancies, and not according to the orthodox sense of the doctors of the church, racking their brains to produce new-fangled doctrines. But," adds the placard, "these heresies happened in some measure, and were augmented, by reason that some of the laity, who were weak and unlearned persons, read the Flemish and Walloon (or French) Gospels, explaining them according to their own private judgment, and according to the letter, and held divers disputes among themselves, and in public meetings, about them; choosing such opinions as pleased them best." The placard, therefore, forbade in the emperor's name, "*all assemblies, [calling them unlawful,] in order to read, speak, confer, or preach, concerning the Gospel, or other holy writings, in the Latin, Flemish, or Walloon languages.*" It was further enjoined by the same edict, "That, together with the books of M. Luther, Pomeranus, Carolstadt, Melancthon, Oecolampadius, Franciscus Lamberti, Justus Jonas, and all other their adherents of the same sentiments, all the Gospels, Epistles, Prophecies, and other books of the Holy Scriptures, in High Dutch, Flemish, Walloon, or French, that had marginal notes, or expositions according to the doctrines of Luther, should be brought to some public place, and there burnt; and that whoever should presume to keep any of the aforesaid books, and writings, by them, after the promulgation of this placard, should *forfeit life and goods!*"

There were, however, some persons found who were "valiant for the truth," and who, braving every danger that threatened them, hazarded their lives rather than burn their Bibles. This noble conduct produced another of those edicts, the spirit of which marked it as originating with him who was "a murderer from the beginning." On the 14th of October, 1529, a placard appeared at Brussels, whereby "all such as had in their custody any prohibited books, which they had not brought forth to be burnt, as required by former placards against heresy, or had otherwise contravened them, were condemned to death, without pardon, or reprieve."

The elaborate historian of the "Reformation in the Low Countries," when speaking of the general state of religion, and of Scriptural knowledge, emphatically remarks, "No letters and no books were less minded in these times, by most of the clergy, than the Bible. Many had been in holy orders for years without having ever read it. Some of them dipping into it accidentally, were extremely surprised at its contents, as by no means agreeing with their lives or doctrines. But those who renounced the errors of

popery, made use of the Holy Scriptures for admonishing and instructing each other in their assemblies; and likewise translated Luther's New Testament into Low Dutch, or Belgic, and afterward his Bible." One of the first printers of this translation, Jacob á Liesveldt, was condemned, and beheaded at Antwerp, because in the annotations of one of his Bibles he had said, that the salvation of mankind proceeds from Christ alone!! Somebody afterward made a collection of the most comfortable passages in the Scriptures, and published them under the title of "The Well of Life." But this little tract, which contained nothing but the very words of the Bible, without any comment or explanation, became so exceedingly offensive to the zealous defenders of the papal opinions, that a certain Franciscan friar of Brabant purposely took a journey to Amsterdam, where it had been first printed, purchased all the copies that remained of the impression, and burnt them. The work, however, was afterward reprinted in different places.

The emperor Charles V., who claimed the Netherlands as his hereditary dominions, continued to pursue, with unrelenting rigour, all who embraced the opinions of the reformers, and determined, if possible, to crush the rising cause of Luther and his adherents. On the last of July, 1546, he published, with this view, another placard against heretical books. By this it was ordered, "That none should presume to print any books, unless they first obtained from the emperor a license for exercising the trade of a printer, &c., on pain of death." The same edict further required, "That from thenceforward, none should keep public schools, unless they were previously approved, and admitted by the officer of the town or village, and the pastor of the parish church of the place where they proposed to open the same, or by such other persons, ecclesiastical or temporal, as had been qualified to that end, by virtue of some ancient right or privilege, on pain of forfeiting twelve *Carolus Guilders*, for the first time; double for the second time; and of being for ever banished from the place of their habitation, if guilty of the same offence the third time." The names of the books were also mentioned which the children were to use, exclusive of all others. This was followed by a Catalogue of all the books which the faculty of divines of the university of Louvain (after having examined them by order of the emperor) had declared to be evil and dangerous; and which were, therefore, prohibited by the present placard. Among the books thus prohibited were the Latin Bibles, printed at Paris, by Robert Stephens, in the years 1532 and 1540; by Francis Gryphius, in 1541 and 1542;

at Basil, by Froben, in 1530 and 1538 ; at Antwerp, by J. Stels, in 1538, 1541, and 1542 ; at Lyons, by Sebastian Gryphius, in 1542. The Bible, with the Annotations of Sebastian Munster, printed at Basil, in 1535. The Dutch Bible, printed at Antwerp, by Jacob à Liesveldt, in 1542 ; by William Vorsterman, in 1528, 1534, 1544, 1545 ; and by Henry Peterson, in 1541. The Walloon, or French Bibles of Antwerp, in 1534, by Martin de Keiser ; and in 1541, by Anthony de la Haye. The New Testaments in Dutch, printed by Liesveldt, in 1542, 1543, and 1544 ; together with seventeen other impressions.*

While the doctrines of Luther, notwithstanding the severity of the edicts issued against them, were widely spreading their influence in Germany and the Low Countries, another reformer, of adventurous genius, and great Scriptural knowledge, was laying the foundation deep and broad in Switzerland and the neighbouring dominions. This was **ULRIC ZUINGLE**, a canon of Zurich, whose extensive learning, uncommon sagacity, and heroic intrepidity, tempered by the greatest moderation, rendered him one of the most illustrious ornaments of his country, and of the Protestant cause. He was born at Waldenhausen, or Wildhaus, in Switzerland, January 1st, 1487, or, according to Hess, 1484. He studied successively at Basil or Basle, Berne, and Vienna, and after having passed through the different courses of learning taught in the schools of that period, with great applause, returned to Basil, and acquired considerable celebrity as a public teacher. He had only resided four years at Basil, when the burghers of Glaris, the chief town of the canton of that name, chose him for their pastor. Called to the exercise of the sacred office, he resolved to recommence his theological studies, according to a plan traced out by himself. His first object was to obtain a thorough knowledge of the Scriptures ; he therefore applied with assiduity to the perusal of the Old and New Testaments. His acute and penetrating mind was not, however, to be satisfied with the study of the word of God through the medium of the Latin translation ; he determined, if possible, to acquire an intimate knowledge of the original languages of the Scriptures, especially that of the New Testament. With this view, he laboured indefatigably in the acquirement of the Greek, the helps to which were scanty, and difficult to be obtained ; he even copied the Greek text of St. Paul's Epistles with his own hand, adding in the margin a multitude of notes, extracted from

* Brandt's History of the Reformation in the Low Countries, vol. i, b. ii, pp. 49, 54-59 ; b. iii, p. 85. Lond., 1720, fol.

the fathers of the church, as well as his own observations ; intending, by this means, not only to acquire facility in the Greek, but to impress upon his mind more accurately the expressions and doctrines of the apostle. This interesting manuscript still exists in the public library of Zurich, and was made use of by Wetstein, in his critical edition of the New Testament. To the knowledge of the Greek, he subsequently added that of the Hebrew. It is also worthy of remark, that he regarded the expression of St. Peter, ch. i, 20, "No prophecy of Scripture is of any private interpretation," as directly implying the insufficiency of any one truly to understand the doctrines of Scripture, unless assisted by the Spirit of God. While, therefore, he highly esteemed human learning, he sought, by earnest prayer, the aid of the divine Spirit. It was also the practice of this great man to study standing.

In 1516 Zuingle was offered the situation of preacher to the convent of Einsiedeln, in the canton of Schweitz, by Theobald, baron of Geroldseck, the administrator. This station he accepted with pleasure, knowing it would afford him much more leisure for study than he had enjoyed at Glaris, and place him in the company of several learned, intelligent, and candid men, with whom he might freely converse on such subjects as appeared to him of the greatest importance, but which were too generally neglected or discountenanced by persons in authority. In this retreat, Zuingle found Leo Judæ, the principal author of a German translation of the Bible ; Francis Zingg, chaplain of the apostolical see ; John Oechslein, afterward a great sufferer for his opinions ; and other studious and zealous characters. In the library of Einsiedeln, they studied together the works of Erasmus ; of Reuchlin, or Capnio ; and of the fathers ; and derived from the confidential interchange of ideas, that conviction of the need of reformation in the doctrines and discipline of the church, which stimulated them to vigorous exertions in the cause of evangelical liberty and truth. A convent of nuns being placed under the direction of Zuingle, he established new rules among them, abolished several observances, and obliged the nuns to read the New Testament, instead of reciting the "Hours." He also required of them to live irreproachably, though he permitted such as had no predilection for the life of a recluse to quit the convent, and contract a legal union.

In his office of preacher, he explained the Scriptures to the people, and freely censured the errors of the Romish Church, though he had not then heard of Luther ; and promoted with extraordinary

effect, by his influence with the administrator, a reformation of many of the abuses and corruptions of popery, in several places of the Helvetic republic, without ever having read the writings of the German reformer, or having had any interview with him.

Afterward, he was invited to become the pastor or preacher of the cathedral of Zurich. This important situation being accepted by him, he removed to that city. A few days after his arrival he was summoned before the chapter, to be installed in the office to which he had been appointed. He then gave notice, that in his discourses he should desert the order of the Dominical Lessons, or those appointed to be read stately on Sundays and holydays, and explain, in uninterrupted series, the books of the New Testament, in order to make his auditors acquainted with the whole contents of the divine volume, promising to have nothing in view in his sermons but "the glory of God, and the instruction and edification of the faithful." This plan was approved by the majority of the chapter; there were, however, some who regarded it as an innovation likely to produce injurious consequences. Zuingle replied to their objections by saying, "that he was only returning to the practice of the primitive church, which had been continued to the time of Charlemagne; that he should observe the method made use of by the fathers of the church, in their homilies; and that, by divine assistance, he hoped to preach in such a manner, that no friend of gospel truth should find reason to complain." Accordingly, on the 1st of January, 1519, he preached his first sermon, conformably to the plan announced to his superiors, and which he ever afterward followed.

During the same year, he also gave a signal proof of his courage, by opposing, with the greatest resolution, and with triumphant success, the ministry of a certain Italian monk, whose name was Samson, and who was carrying on in Switzerland the impious traffic of indulgences, with the most shameless impudence. This was followed, in 1522, by a letter, which Zuingle and others addressed to Hugh, bishop of Constance, against the celibacy of the clergy, urging him to allow them to marry, rather than suffer the filthy and profligate conduct of the priests. Zuingle also addressed a circular letter to the whole of the inhabitants of the Helvetic republic, entreating them not to obstruct the reformation of the church, nor molest those of the clergy who had married, observing, that the devil was the author of clerical celibacy; and reminding them, that it was a custom in some of their cantons, when they received a new curate, to enjoin him to keep a concubine, lest he

should attempt the chastity of their wives, or their daughters ; which would be more lawfully prevented by the permission of marriage.

In 1523 the senate and clergy of Zurich were assembled for the purpose of receiving the propositions of Zuingle, relative to the doctrines and discipline of the church. John Faber, afterward bishop of Vienna, attended as the suffragan, or vicar, of the bishop of Constance, who exercised the ecclesiastical jurisdiction in the canton of Zurich. In the defence of his propositions, Zuingle supported the sufficiency of Scripture, and in animated terms exclaimed, "Thanks to the invention of printing, the sacred books are now within the reach of all Christians ; and I exhort the ecclesiastics here assembled to study them unremittingly. They will there learn to preach Christianity, such as it was transmitted to us by the evangelists and apostles. As to the fathers of the church, I do not blame persons for reading and quoting them in the pulpit, provided it be where they are conformable to Scripture, and that they be not considered as infallible authority." The doctrines of Zuingle were adopted by the senate, who proclaimed throughout the whole of their government, that "the traditions of men being laid aside, the gospel should be purely taught from the books of the Old and New Testament."

The Reformation being established by the magistrates of the canton of Zurich, Zuingle was commissioned to organize a system of public instruction. In the execution of this commission, our reformer banished from the schools of theology those subtle writers who had long maintained oracular authority in their scholastic disputations ; and took the Old and New Testaments for the basis of his new course of instruction. He required of the professors intrusted with the interpretation of the Hebrew and Greek text, to compare the originals of the sacred writers with the most established versions, such as the Vulgate and Septuagint ; to cite the commentaries of the Jewish doctors on the Old Testament, and those of the fathers on the New ; to apply a knowledge of the manners and customs of the Jews, to the clearing up of obscure passages, to establish the true sense of each, to show its connection with the other truths of religion, and finally to point out the application to be made of them to morals, and the instruction of the people. The lectures on these subjects were given in the cathedral ; and the ecclesiastics of the town, as well as the students of divinity, were obliged to attend them. Zuingle even endeavoured to attract thither all who had leisure and inclination for study ; and

in this he succeeded ; for at that period, the interest in every thing which concerned religion was such, that numerous auditors of all classes assiduously attended the theological lectures : and a taste for the ancient languages was so thoroughly diffused, that twenty years afterward it was not uncommon to meet with magistrates and merchants who could read the Old and New Testaments in the original languages.

The doctrines of Zuingle having many points of resemblance to those of Luther, he was by many denominated a Lutheran. But though he thought well of the German reformer, he refused to be classed among his followers. "As far as I can judge," said he, "Luther is a very brave soldier of Christ, who examines the Scriptures with a diligence which no person else has used for the last thousand years. Luther's interpretations of Scripture are so well founded, that no creature can confute them : yet I do not take it well to be called by the papists a Lutheran, because I learned the doctrine of Christ from the Scriptures, and not from Luther." It is, however, to be lamented, that these two great men, at no very distant period, differed from each other, and engaged in a violent controversy respecting the sacrament of the Lord's supper ; Zuingle affirming that it was merely a *commemorative* rite ; and Luther maintaining that the partakers of the Lord's supper received, *along with* the bread and wine, the *real* body and blood of Christ, though he denied the doctrine of transubstantiation, or actual change of the bread and wine into the body and blood of Christ. This tenet of Luther has been termed *consubstantiation*, and was attempted to be explained by him, by saying, that, "as in a red hot iron, two distinct substances, viz., iron and fire, are united, so is the body of Christ joined with the bread in the eucharist."

The sacramental controversy, as it has been usually called, happily did not prevent these eminent characters from endeavouring to spread, in their respective circles, the other important doctrines of the Reformation. They continued to preach and publish their views of evangelical truth to the close of their lives. Among the publications of Zuingle, his Annotations on several parts of Scripture deserve particular notice. The books on which his Annotations, or commentaries, were published, were Genesis, Exodus, Isaiah, Jeremiah, the four Gospels, the Epistles of Paul to the Romans, Corinthians, Philippians, Colossians, and Thessalonians, the Epistle of James, the Epistle to the Hebrews, and the First Epistle of John. The Annotations on Genesis and Exodus were taken down, when publicly delivered, by Leo Judæ and Caspar

Megander; and the Annotations on the Gospels by Leo Judæ alone. The works of Zuingle were collected and published, at Zurich, in four vols. fol. in 1545, and again in 1581; and at Basil, in 1593.

The progress of the Reformation in Switzerland, and the legal establishment of it in some of the cantons, induced the Roman Catholic inhabitants of the other confederated cantons to draw the sword in defence of the doctrines and practices of popery. At that period, the Swiss were universally trained to arms, and obliged to take the field when the defence of their country required it: and so general was this obligation, that neither the ministers of the gospel, nor the professors of theology, were exempted from military service. Zuingle and his coadjutors were, consequently, obliged to accompany the Protestants of Zurich to the field of battle, during the war which was waged between the Protestants and Roman Catholics of the Helvetic republic. In one of the engagements, which took place on the 11th of October, 1531, Zuingle and Jerome Potanus, one of the theological doctors of Basil, were unfortunately slain. The barbarous revenge of the enemies of the Reformation was wreaked upon the dead body of Zuingle, which they quartered, and threw into the fire. His heart was afterward found, and buried by his friends. Thus fell one of the greatest champions of the Reformation in Switzerland; but though his death was universally mourned, his friends, Oecolampadius, Bullinger, and Bucer, with other enlightened advocates of gospel truth, continued to labour in the sacred cause, which ultimately triumphed throughout the whole of the republic.*

The desire which prevailed among the disciples of Luther and Zuingle to promote the interests of religion by the dissemination of the Scriptures, produced not only several vernacular translations, during the period of which we are writing, and which have been already noticed, but occasioned the two celebrated Latin versions of Sebastian Munster and Leo Judæ.

Munster's Latin version was accompanied with the Hebrew text, and short notes, or annotations; and extended only to the Old Testament. The first edition was printed at Basil, in two vols. fol., 1534-5. It was afterward reprinted, with corrections

* Hess's Life of Zuingle, by Lucy Aikin. Lond., 1812, 8vo. *passim*. Adami Vit. Germ. Theolog., pp. 25-45. Sleidan's Hist. of the Reformation, pp. 48, 51, 57, 156. Mosheim's Eccles. Hist., vol. iv, pp. 48, 49, 361-365. Milner's Hist. of the Church of Christ, vol. v, p. 535.

and additions, at Basil, in 1546. The notes were chiefly selected from the rabbinical writers. It was the first translation made from the original text of the Old Testament, by those who had embraced the principles of the Reformation, and was deservedly held in high estimation, and is still useful to those who are commencing the study of the Hebrew. A great Biblical critic thus characterizes this work: "The version of Munster is much preferable to that of Pagninus, or of Arias Montanus, who have neglected the sense, by too scrupulous adherence to grammatical rules. On the contrary, Munster endeavours to deliver the sense, without being regardless of the principles of grammar; nor has he, like Arias Montanus, merely given the meaning of each word independently considered, but has considered the connection in which they are placed; and though his style is not perfectly pure, it is neither excessively rude, nor barbarous."* Geddes also pronounces it to be "little less literal, but more perspicuous and elegant, than that of Pagninus. The rabbins," he adds, "were his chief guides; and his annotations are compiled with no small discernment from their best works."† An edition of Munster's Latin version of the Old Testament, and of Erasmus's Latin version of the New Testament, was printed at Zurich, by Christopher Froschover, in 1539, with a short preface by the learned Henry Bullinger. The editor of it is supposed to be Conrad Pellican.‡

The Old Testament of the other Latin version to which we have referred, by Leo Judæ, which is generally called the Zurich Latin Bible, was also made immediately from the Hebrew. Leo dying before the work was completed, Theodore Bibliander translated the last eight chapters of Ezekiel, the book of Daniel, Job, the last forty-eight Psalms, Ecclesiastes, and the Song of Solomon; Peter Cholin translated the apocryphal books from the Greek; and he and Rodolph Gualter revised the Latin version of Erasmus, and added a metrical Analysis of the Old and New Testaments. Bibliander also added the marginal notes and various readings. The editor, who had the general revision of the whole, was Conrad Pellican, who, in Leo's last sickness, had promised him to correct and promote the completion of the whole. It was printed at Zurich, by C. Froschover in 1543, folio, and in 1545. Robert Stephens, the printer, of Paris, reprinted this version, along with the Vulgate, and added certain scholia, or notes, which he professed

* Simon, *Hist. Crit. du Vieux Testament*, lib. ii, cap. xxi, p. 359.

† Geddes's *Prospectus of a New Translation*, p. 75.

‡ Le Long, *edit. Masch*, pt. ii, vol. iii, cap. iii, sec. 1, p. 458.

to be by Vatablus, the learned Hebrew professor of the university of Paris, from whence that edition acquired the name of the Bible of Vatablus, though that learned professor disavowed the notes, which had probably been taken in short-hand when he delivered his public lectures.* F. Simon says of this version, that "it preserves the mean betwixt those versions which are too literal and barbarous, and those which are written in a style too affected and elegant." The same critical writer remarks, that in the New Testament, "they have taken Erasmus for their guide, whom, nevertheless, they often abandon. But they speak of him very honourably in their preface, in which they declare that they have collated this edition of the New Testament with the Greek original as their rule, and that they have sometimes consulted some ancient copies, the edition of Cardinal Ximenes, that of Paris, and another of England, besides the ancient versions." In the margin of the New Testament, the translators have added brief notes to explain the most obscure places, especially the Hebraisms, intended chiefly to illustrate the style of the inspired writers; and "if they do not always succeed, they at least show evident proofs of good judgment, at a time when people were not very exact in critical inquiries relative to the sacred books." An instance or two will exemplify their method: thus in the twentieth chapter of the Gospel of St. Matthew, where, conformably to the Greek, they have translated the twenty-eighth verse, "Utque daret animam suam redemptionem pro multis," "To give his life a ransom for many," they have observed in their note that the word *many* signifies *all*, according to the genius of the Greek tongue; at least, that this is the sense which the Hebrews give to their noun כל (*cal.*) "Promultis, id est, pro tota multitudine hominum. Sic enim Græci solent τες πολλες vocare ipsam universitatem hominum; quamvis articulus absens nonnihil huic censui derogaret; nisi Hebræi quoque sic uterentur suo כל." Again in the twenty-eighth chapter, where they have translated with the Vulgate, "Docete omnes gentes," "Teach all nations," they remark that with respect to the grammatical sense, "*docete*," "teach," is the same thing as "*discipulate*," or "discipulos facite," "make disciples."†

The following brief notices of the learned men engaged in these translations will probably be acceptable to the reader.

SEBASTIAN MUNSTER was born in 1489, at Ingelheim, in Ger-

* Le Long, edit. Masch, pt. ii, vol. iii, cap. iii, sec. 1, pp. 439-443.

† Simon's Critical History of the Versions of the New Testament, pt. ii, chap. xxiii, pp. 200-204.

many. In the early part of his life he was a Franciscan friar, and applied himself assiduously to divinity, the mathematics, and cosmography. He was one of the first who attached himself to Luther, but not with that zeal which distinguished many others of the reformers, though he was the scholar and steady friend of Conrad Pellican, whom he succeeded as professor of Hebrew at Basil. Besides his Translation of the Old Testament, and Annotations, he was the author of several other very learned works, particularly a Chaldee Grammar and Lexicon, a Talmudical Lexicon, a Universal Cosmography, and a Disputation between a Jew and a Christian, in Hebrew and Latin. Some of these works were published prior to his secession from the Church of Rome, as appears from the titles, in which he designates himself "Sebastian Munster, a Minorite." He also was the first who published the Gospel of St. Matthew in Hebrew. In his dedication to Henry VIII., king of England, he says that he did not print this version exactly as it was in the MS. which he had obtained from the Jews, and which was torn and defective, but supplied the deficiencies according to the best of his ability. This work was printed at Basil in 1537, folio, and again in 1557 and 1582. John Cinquarbres, or Quinquarboreus, as he styled himself in Latin, published also an edition at Paris in 1551, in 8vo. One of the motives to this publication was the hope entertained by some of the friends of Munster, of converting the Jews; but he himself had another motive to induce its publication. He supposed that St. Matthew's Gospel was written in Hebrew, and that this publication might be of use in ascertaining the meaning of the Greek text. But as the dialect of Munster's edition is the modern rabbinical Hebrew, it can be of no use in Biblical criticism. Though Munster lived in an age of controversy, he avoided the theological disputes which were so violently agitated at that period. He died of the plague, at Basil, 1552, aged sixty-three. From his publications on the Scriptures, and on cosmography, he was called the "Ezra" and "Strabo" of Germany.*

LEO JUDÆ was descended from respectable Christian ancestors, inhabitants of Alsace. His father, who was a priest, and consequently forbidden to marry by the canons of the Romish Church, attempted, according to the custom of those times, to evade the injunction, by having a concubine, to whom he regarded himself as married. Leo, who was the fruit of this illegitimate union, was born in 1482. After receiving the first rudiments of learning he

* Lempriere's General Biog. Dict. Simon, *Lettres Choisies*, tom. iii, p. 113. Marsh's *Michaelis*, vol. iii, pt. i, sec. 10, pp. 195-197.

was sent to Basil. Here he had the celebrated Ulric Zuingle for his fellow-student, with whom he formed a lasting friendship. In 1512 he was admitted to the degree of master of arts, and of philosophy; and was elected deacon of the church of St. Theodore. He was afterward chosen one of the ministers of Zurich, and became one of the most decided opponents to the superstitions of the Romish Church. At the request of several of his learned friends, he undertook his translation of the Old Testament from the Hebrew, having previously delivered lectures upon the Bible for eighteen years. In this great work he consulted various scholars, and examined not only different Hebrew MSS., but collated them with the Greek and Latin versions. His intense application to the work impaired his health, and he fell a sacrifice to it before he was able to complete it. He died, declaring his confidence in the "Lord Jesus Christ as his deliverer, hope, and salvation," on the 19th of June, 1542, aged sixty.*

THEODORE BIBLIANDER, whose proper name was BOUCHMAN or BUCHMANN, was a native of Switzerland, born in 1500, or, according to some, in 1504. Having devoted himself to the study of theology and the languages, he excelled as an Orientalist and divine. He succeeded Zuingle as professor of sacred literature, and commenced his lectures in 1532, at Zurich, where his lectures were attended by persons of all ranks and ages. He died of the plague, November 26th, 1564. Besides what he translated of the Old Testament from the Hebrew, he was the author of a Life of Mohammed, of a translation of the Koran from the Arabic, printed at Basil, 1543, folio, with a preface by Philip Melancthon, and of several other works.†

PETER CHOLIN, a native of Zug, in Switzerland, eminent for his piety and skill in languages, was one of the professors of Zurich. His peaceful death, which happened in 1542, on the day in which the Zurich Bible was finished, corresponded with the uniform integrity of his life.‡

RODOLPH GUALTER was born at Zurich, according to some in 1519, or according to others in 1512. The proficiency he made in his studies, and his extraordinary abilities as a divine, occasioned his election as antistes, or chief pastor of his native city. He was

* M. Adami Vit. Germ. Theolog., pp. 94-97.

† Ibid, pp. 402, 403. Clarke's Bibliog. Dict., vol. ii, p. 15. Clement, vol. iv, p. 211.

‡ M. Adami Vit. Germ. Theolog., p. 96. Le Long, Biblioth. Sacra, Index, Auctor. tom. i.

the author of Homilies on several books of Scripture. After faithfully discharging his sacred and official functions for more than forty years, he "rested from his labours" on the 25th of November, 1586. His son Rodolph, who died before him, at the age of twenty-five, had been chosen one of the ministers of Zurich, and had published several works of a religious nature.*

HENRY BULLINGER, who was a Swiss divine of great celebrity, was born at Bremgarten, a considerable town in Switzerland, in 1504. His first instructor was his father, a man eminent for his attachment to literature. At twelve years of age he was sent to pursue his studies at Embrick, where he continued three years. About this time his father adopted a singular method of teaching him to feel for the necessities of others, by withholding from him for a time his usual pecuniary supplies, so that he was forced, according to the custom of those times, to subsist upon the alms obtained by singing from door to door. From Embrick he removed to Cologne, and employed himself in the study of logic and scholastic philosophy, till 1520, when he proceeded bachelor of arts. While at Cologne he gained admittance to the library of the Dominicans, and eagerly read the works of Chrysostom, Augustine, Origen, and Ambrose; and meeting with several of Luther's publications, he attentively, but privately, read them; from these he was led to the Scriptures themselves, which he diligently perused with the commentaries of Jerome and other fathers upon them. By these means, his mind gradually became averse from popery; and although he had at an early period resolved to enter the Carthusian order, he relinquished his design, and after taking his degree of master of arts, returned to his father's and resided a year under the paternal roof. He was then called by Wolfgang Joner, abbot of Capella, to teach in his convent. In this situation, he explained the *Paraclesin* and *Compendium Theologiæ* of Erasmus, and the *Loci Communes* of Melancthon, but especially the books of the New Testament, in the German tongue; very few of the monks in that or the neighbouring monasteries understanding much of the Latin, notwithstanding the constant use of it in their religious services. On the death of Zuingle, who had favoured him with his confidence, he was chosen as his successor by the senate and the ecclesiastical synod. In this difficult and important situation, he conducted the affairs of the church with firmness and prudence. He enlarged the public library of Zurich, and persuaded the magistrates to establish a new college instead of what had formerly been insti-

* M. Adami Vit. Germ. Theolog., p. 592.

tuted. He steadily supported the Reformation, and was employed in many ecclesiastical negotiations. At the request of certain English noblemen, he addressed two epistles to Henry VIII., king of England, the former On the Authority, Certainty, Perpetuity, and Perfection of Scripture; the latter On the Institution and Office of Bishops. During the persecution of Queen Mary, he hospitably received many of the English divines who had fled to avoid the cruelties exercised upon the Protestants during her reign. On the publication of the bull of excommunication fulminated by the pope against Queen Elizabeth, he wrote an able confutation of it, of which an English translation afterward appeared. He died September 17th, 1575. He left behind him several sons and daughters; having, to his inexpressible grief, lost his wife, with whom he had lived happily thirty-five years, in 1564.*

CONRAD PELLICAN was one of the most learned and eminent of the reformers. He was born at Ruffach, in Alsace, January 8th, 1478. His family name was Kirsiner, or Kirsner, but the name Pellican, which means the same thing in Latin as Kirsner, in German, was given him agreeably to a practice then frequent, by his maternal uncle. He commenced his studies at Ruffach, in 1484, under Stephen Kleger, an excellent master; who inspired him with a love of literature, notwithstanding considerable obstacles presented themselves, chiefly arising from the want of elementary books, being obliged to write down every thing taught him, printing then being in its infancy, and such works as were necessary for him not to be obtained. In 1491 he was invited to Heidelberg, by his maternal uncle, Jodocus Gallus; but after sixteen months returned to his parents, probably because his uncle could no longer afford to maintain him. After his return home he became assistant to a schoolmaster, and was permitted to have the loan of books from the library of the Franciscan convent. His frequent and literary intercourse with the monks, led to his entering into that order, in January, 1493, though against the consent of his relations. He then engaged in theological studies, and the following year was admitted subdeacon. In 1499 meeting with Paul Pfedersheimer, a converted Jew who had entered the same order as himself, he expressed his wish to learn Hebrew, which he assured him he had desired from a child in consequence of hearing a disputation between a Christian doctor and a Jew. Pfedersheimer offered his assistance, and Pellican by this means obtained the elementary part of that language. He received further instruc-

* M. Adami Vit. Germ. Theolog., pp. 476-507.

tions from Reuchlin, and by indefatigable perseverance acquired such knowledge of it as to be accounted, after Reuchlin, the first Hebrew scholar in Germany. Yet such was his poverty, and the rarity of learned works, that when a bookseller had procured a copy of the Hebrew Bible, printed in a small size at Pisaro, in Italy, in 1494, it was with difficulty he raised a florin and a half to purchase it; and he informed Lewis Lavater, that before the preaching of Luther, "a single copy of the Greek Testament was not to be found in all Germany, though a man should have offered to give for it its weight in gold." Charity, the learned abbess of St. Clare, and sister of Pirckheimer, made him, therefore, a most acceptable present, by giving him the Hebrew Pentateuch with the Chaldee Paraphase, which he was too poor to purchase.

In 1501 he was ordained priest, and the following year was appointed to teach theology in the convent of his order at Basil, where he likewise gave lectures on philosophy and astronomy. In 1508 he was sent to Ruffach to teach the same branches, and had Sebastian Munster for one of his pupils in Hebrew and astronomy. In 1511 he was chosen guardian of the convent of Pfortzheim; and in 1514 Casper Sazger, provincial of his order, engaged him as his secretary. The journeys which he took with the provincial, in his official capacity, afforded him peculiar opportunities of conversing with the learned of his time, and of examining the most eminent libraries belonging to his order. These advantages he studiously improved, and largely increased his stock of Oriental and Biblical literature, to which he now chiefly directed his attention. After his return from one of his journeys, he stopped three months at Basil, to superintend a Polyglott Psalter then printing by Froben.

Pellican having begun to read the works of Luther, and sometimes to deliver sentiments favourable to the doctrines contained in them, the professors at Basil accused him of Lutheranism to the provincial, who would have deposed him but for the interposition of the senate, who declared that if he obliged Pellican and his friends to leave the city for this cause, they would send every one of the order after them. Sazger took the hint, and left Basil, and Oecolampadius and Pellican were elected professors. He continued professor at Basil until 1526, when at the earnest request of Zuingle and the senate of Zurich, he accepted the situation of professor of Hebrew in that city. He soon afterward threw off the monastic habit, and entered into the married state. After the death of his wife, which happened in 1536, he, by the advice of his

friends, married a second time, in the course of the following year.

In 1538 he for several months hospitably entertained and assisted Michael Adam, a converted Jew, who was engaged with Leo Judæ in a revision of the German Bible. His skill in the languages, and critical talents, rendered his services of high consideration in this and every occurrence connected with his important situation of Hebrew professor, which he continued to fill with singular ability until his decease, April 1st, 1556.* Besides rendering assistance to the translators of the Zurich Bible, he revised an edition of the Greek Testament, printed by Bebelius, Basil, 1524, 8vo., in which he assumed the name of Cephorinus; he also translated certain of the Chaldee Paraphrases, or Targums, into Latin; and was engaged as the editor of Augustine's Works, published by Amerbach in 1506, in nine volumes folio. He likewise left Latin Commentaries on all the books of the Old and New Testaments, except Jonah, Zechariah, and the Revelation, published at different times, from 1532 to 1540, in seven volumes folio; in which he considerably amended the Vulgate translation. His small copy of the Hebrew Bible is still preserved in the Caroline library at Zurich.†

A translation of the Bible was also made into the HELVETIAN, or German Swiss dialect, and printed at Zurich, the New Testament in 1524, the first part of the Old Testament in 1525, and the rest with the Apocrypha in 1529, accompanied with prefaces and marginal notes, forming three volumes folio. The principal translator was Leo Judæ, assisted by the other ministers of Zurich.‡

As minor but valuable attempts to render the vernacular translations more correct, and worthy the public attention, the German versions of Otmar and Lonicer, Lutherans, claim regard. Silvanus Otmar, a German, published a translation of the New Testament about A. D. 1535, 8vo. John Adam Lonicer, a German, also published a translation of the New Testament, in his native tongue, A. D. 1590; printed at Franckfort, in octavo.§

* M. Adami Vit. Germ. Theolog., pp. 262-299. Chalmers's Gen. Biog. Dict., vol. xxiv, pp. 273-276.

† Le Long, Biblioth. Sacra, tom. i, pp. 204, 280, 289, 300, 304, 305; and edit. Masch, pt. i, cap. i, sec. 1, pp. 11, 12. Walchii Biblioth. Theolog., tom. iv, p. 412.

‡ Le Long, tom. i, p. 399. Marsh's Hist. of Translations, &c., p. 4.

§ Le Long, tom. i, p. 395. Paris, 1723, folio.

CHAPTER V.

SIXTEENTH CENTURY CONTINUED.

Henry VIII.—Tyndall—English New Testament—Poperly abolished in England—English Versions—Coverdale—Progress of the Reformation—Lyndsay's Poetical Defence of Vernacular Translations—Reformation in Scotland—French Versions—Olivetanus—Calvin—Marot's Psalms—Robert Stephens—Faculty of Theology at Paris—Servetus—Spain—Loyola—Jesuits—Spanish Versions—Italian Versions—Brucioli Marmochino—Hebrew Scriptures—Bomberg—Editions of Scripture enumerated by Panzer.

THE Reformation soon extended its influence to ENGLAND, and the works of Luther, Melancthon, and other reformers, were eagerly read and circulated by those who were able to procure them. Translations were also made of such writings as were favourable to similar opinions; among these, Erasmus's Treatise upon the Pater Noster, printed by Wynkyn de Worde, 1524, 4to., deserves particular notice, being "toured into English by a young, vertuous, and well-lerned gentlewoman, of nineteen yere of age;" and demonstrating the prevalent feeling of the nation.* To counteract this inclination of his subjects to heretical sentiments, Henry VIII. entered the list against Martin Luther, by writing and publishing a book, *De Septem Sacramentis*, "Of the Seven Sacraments;" for which Pope Leo X. bestowed upon the royal controversialist the title of "Defender of the Faith." But neither the lustre of Henry's crown, nor the acclamations of the admirers of the royal performance, intimidated the intrepid German, who replied to the treatise in terms of unbecoming severity, followed by a letter, acknowledging the virulence of the terms employed. Luther's reply was succeeded by epistolary answers from the king, whose zeal had been inflamed by the honours he had received from the papal head of the church. These epistolary replies, originally written in Latin, were afterward translated, and printed by Richard Pynson, his majesty's printer. In the last of his epistles, dated 1527, speaking of one of Luther's publications, he says:—"In whiche he fayneth himself to be enformed, that, we be toured to the favoure of his secte. And with many flaterying wordes he laboreth to have us content that he myght be bolde to write to us in the mater and cause of the gossell: And thereupon without answere had from us, nat onely pablysshed the same letter and put it in print, of purpose that his adherentes shulde be the bolder, under

* Dibdin's *Typographical Antiquities*, vol. ii, p. 243.

the shadowe of our favour, but also fell in devyce with one or two lewde persons, borne in this our realme, for the translatyng of the Newe Testaments into Englysshe, as well with many corruptions of that holy text, as certayne prefaces, and other pestylent Gloses in the margentes, for the advaancement and setting forthe of his abhomynable heresy, entendinge to abuse the gode myndes and devotion that you oure derely beloved people beare, towarde the holy scrypture, and enfect you with the deedly corruption and contagious odour of his pestylent errors. In the advoydyng whereof we of our especialls tendre zeale towards you, have with the deliberate advyse of the moste reverende father in god, Thomas lorde Cardynall, legate de Latere of the see apostolyke, archebyssshop of Yorke, primate and our chancellour of this realme, and other reverende fathers of the spiritualtye, determyned the sayd and untrue translatyons to be brenned, with further sharpe correction and punysshment against the kepars and redars of the same, rekenyng of your wysdomes very sure that ye wyll well and thankfully parceyve our tendre and loving mynde towarde you therin, and that ye will never be so gredy uppon any swete wyne, be the grape never so pleasaunt, that ye will desyre to taste it, being well advertised yt. your enemy before hath poysoned it.”*

The English translation of the New Testament to which the king refers was one which had been lately translated from the Greek, by William Tyndale, or Tyndall, an Englishman, and printed in 1526, 12mo., without the name of the translator or printer, or of the place where printed, though it was probably printed at Antwerp, where Tyndall then resided. Of this edition only one thousand five hundred copies were printed, most of which were purchased at the request of Cuthbert Tonstall, bishop of London, by Augustine Packington, an English merchant, and by the bishop committed to the flames. Tyndall's assistants in the work of translation were John Fry, or Fryth, and William Roye; the former of whom was one of the learned students of Cambridge, chosen by Cardinal Wolsey, for his new college at Oxford, called Frideswide, now Christ Church, and afterward burnt in Smithfield for heresy, July, 1533;† and the latter suffered a similar death in Portugal, on the same occasion. The purchase of the chief part of the impression by Bishop Tonstall, and the ecclesiastical commissions issued by him and Archbishop Warham, by

* Dibdin's *Typographical Antiquities*, vol. ii, p. 489.

† A most interesting account of this worthy martyr may be found in *Fox's Actes and Monumentes*, vol. ii, pp. 303-310. Lond., 1641, fol.

which all persons were required, under pain of excommunication, to deliver up the copies of this translation, rendered them so rare, that the only one supposed to exist is that which is preserved in the Baptist's library, at Bristol. Of this copy Mr. Beloe, in his "Anecdotes of Literature and Scarce Books," has furnished the following curious information: "It is in duodecimo, and is lettered on the back, 'New Testament by Tyndall, first edition, 1526.' It has no title-page. There is a portrait pasted to the first leaf.* On the opposite leaf is a printed paper which says, that 'On Tuesday evening, (13th of May, 1760,) at Mr. Langford's sale of Mr. Ames's books, a copy of the translation of the New Testament, by Tyndall, and supposed to be the only one remaining which escaped the flames, was sold for fourteen guineas and a half. This very book was picked up by one of the late Lord Oxford's collectors, (John Murray, written in the margin,) and was esteemed so valuable a purchase by his lordship, that he settled £20 a year for life upon the person who procured it. His lordship's library being afterward purchased by Mr. Osburne, of Gray's Inn, he marked it at fifteen shillings, for which price Mr. Ames bought it. This translation was finished in the reign of Henry VIII. an. 1526, and the whole impression, as supposed, (this copy excepted,) was purchased by Tonstall, bishop of London, and burnt at St. Paul's cross, that year.' On the other side of the leaf, in MS., is this, 'N. B. This choice book was purchased at Mr. Langford's sale, 13th of May, 1760, by me, John White, and on the 13th day of May, 1776, I sold it to the Rev. Dr. Gifford, for twenty guineas, the price first paid for it by the late Lord Oxford.' Then follows a print of the earl of Oxford, formerly the owner of the book, who died in 1741. At the end of the book is the following note in MS. by J. Ames: 'This singular English translation of the New Testament appears perfect to a person understanding printing, although it bears no date, which many books about that time wanted also, the subject at that time so dangerous to meddle with. The place where printed is generally supposed to be Antwerpe, where persons in those days had the press, and greater liberties than in their own countries. The manner in which this book is done *show* it very early, as the illuminating of the great or initial letters, early used in the finest of our old MSS. when they had a set of men called illuminators, for such purposes. Besides, the marginal notes being done with the pen, which were afterward printed, show


* This portrait appears, from the inscription copied by Mr. B., to be John Murray, of Sacomb.

it prior to others printed with them. The person who did it *show* a fine free hand scarce now to be exceeded. These considerations put together, incline me to subscribe to this being the first printed edition of the English N. Testament. J. Ames.' Underneath this is written, 'And what puts it out of all doubt that it is prior to all other editions, are his own words, in the second page of his address to the reader. A. Gifford, Sept. 11, 1776.' The address 'to the reder,' alluded to here, is at the conclusion of the book. It is to this effect, 'Them that are learned christenly, I beseeche for as moche as I am sure, and my conscience beareth me recorde, that of a pure entent, singilly and faythfully, I have interpreted itt, (the Gospel,) as farre forth as God gave me the gyfte of knowledge and understondynge, so that the rudness of the worke now at the *first tyme* offende them not: but that they consyder howe that I had no man to counterfet, neither was holpe with englysshe of any that had interpreted the same, or soche lyke thinge in the Scripture before tyme, &c.' After this follow, 'the errours committed in the prentyng.'*

The opinion of Dr. Geddes, a late Roman Catholic translator and critic, respecting Tyndall's translation, deserves the meed of praise for its candour and correctness: "It was far from being a perfect translation, it is true," says he, "but it was the first of the kind; and few first translations will, I think, be found preferable to it. It is astonishing how little obsolete the language of it is, even at this day; and, in point of perspicuity, and noble simplicity, propriety of idiom, and purity of style, no English version has yet surpassed it. The criticisms of those who wrote against it (we are sorry to find Sir Thomas More among them) are generally too severe, often captious, and sometimes evidently unjust."†

The following specimen of this translation, with the gloss upon it, from an early, but imperfect copy now before me, will enable the reader to judge of its excellence:—

Matthew, chap. v.

Ye haue herde, how it is sayde: thou shalt loue thyne neyghbour, and hate thine enemy. But I saye unto you: loue youre enemies; Blesse them that curse you: Do good to them that hate you: Praye for them which do you wronge and persecute you, that ye maye be the chyldren of youre father which is in heauen; for he maketh his soune to aryse on the cuel and on the good, and sendeth his rayne on the just and unjust. For yf ye loue them which loue you, what rewarde shall ye haue? Do not the  Publicans euen so? And yf ye be frendly to your brethren only; what singular thing do ye? Do not the Pub-

* Beloe's Anecdotes of Literature, &c., vol. iii, pp. 52-57.

† Geddes's Prospectus, pp. 88, 89.

Ucans also like wyse; ye shall therefore be perfecte euen as poure father in heauen is perfecte.

¶ Close vpon the v. chapter.

¶ (Publicans,) were such men as the Romaynes set to gather theyr tolles and customes, and the sayme were for the moost parte ungodlye Weythen.

Acts, chap. xx.

¶ Wherefore I take you to recorde this day that I am pure from the bloude of all men. For I haue kepte no thynge backe, but haue shewed you all the counsell of God. Take hede therefore vnto yourselues, and to all the flocke: amongst the which the holy goost hath set you to be Bischoppes, to fede the congregation of God, whiche he hath purchased thorow his owne bloude."

The following noble testimony to the integrity of Tyndall, and to his fidelity in translating, is given by his friend and companion John Fryth the martyr, in his answer to Sir Thomas More: "And Tyndall, I trust, liveth well content with such a poor apostle's life, as God gave his Son Christ, and his faithful ministers in this world, which is not sure of so many mites, as ye be yearly of pounds, although I am sure for his learning and judgment in Scripture, he were more worthy to be promoted, than all the bishops in England. I received a letter from him, which was written since Christmas, wherein among other matters he writeth this; 'I call God to record against the day we shall appear before our Lord Jesus, to give a reckoning of our doings, that I never altered one syllable of God's word against my conscience, nor would do this day, if all that is in earth, whether it be honour, pleasure, or riches, might be given me. Moreover, I take God to witness to my conscience, that I desire of God to myself in this world, no more than that, without which I cannot keep his laws.' Judge, Christian reader, whether these words be not spoken of a faithful, clear, innocent heart. And as for his behaviour, it is such, that I am sure no man can reprove him of any sin, howbeit, no man is innocent before God, which beholdeth the heart."*

The Dutch printers quickly pirated Tyndall's New Testament, and accordingly an edition was published by them in a small form, in 1527, and the year following, another. These two impressions consisted of five thousand copies, and were sold by the Dutch book-sellers at the rate of thirteen pence a piece, or three hundred for £16 5s. In England they were sold singly for about half a crown. Tyndall's own edition was sold at about three shillings and six pence per volume: George Joye, an English refugee,

* Fox, vol. ii, p. 367.

who corrected the Dutch editions, received only $4\frac{1}{2}d.$ a sheet, or $14s.$ for the whole of his labour.*

The English bishops exerted all their influence to prevent the importation and circulation of Tyndall's translation. Severe proclamations were issued by the king, at the requisition of the clergy, against all who read it, or had it in possession. Humphry Monmouth, who supported Tyndall abroad, was imprisoned in the tower; and though a man of wealth, was almost reduced to ruin. Penance was enjoined to Thomas Patmore, and to the author's brother, John Tyndall, on suspicion of importing and concealing these books; and Sir Thomas More, lord chancellor, adjudged, "that they should ride with their faces to the tails of their horses, having papers on their heads, and the New Testaments, and other books which they had dispersed, hung about their cloaks; and at the standard, at Cheapside, should themselves throw them into a fire, prepared for the purpose; and that they should afterward be fined at the king's pleasure. The fine set upon them was £18,840 0s. 10d. The learned chancellor was also induced, by the great patrons of popery, to employ his pen against the translator and the translation. In the year 1530, or 1531, a royal proclamation was issued for totally suppressing this translation, which was pretended to be full of heresies and errors; and holding out the expectation that another and more faithful translation should be prepared and published.† Dr. Stokesley, bishop of London, who in the month of May, 1531, caused all the New Testaments of Tyndall, and many other books which he had bought up, to be brought to St. Paul's church-yard, and there burnt, was one of the most cruel persecutors among the prelates of his time. Fox has entered into a long detail of those who suffered in his diocese: from him we extract the following particulars of the charges laid against several who were imprisoned, and compelled to abjure.

"John Raimund, a Dutchman, 1528."

"For causing fifteen hundred of Tindal's New Testaments to be printed at Antwerpe, and for bringing five hundred into England."

"Thomas Curson, monke of Bastacre, in Northfolke, 1530."

"His articles were these: For going out of the monastery, and changing his weede, and letting his crowne to grow, working

* Lewis's Hist. of English Translations of the Bible, pp. 67, 80, 83.

† Newcome's Historical View of the English Biblical Translations, pp. 20-22. Dublin, 1792, 8vo. Henry's Hist. of Great Britain, b. vi, ch. ii, sec. 2, p. 59. Strype's Memorials of Archbishop Cranmer, vol. i, b. i, ch. xxi, p. 116.

abroad for his living, making copes and vestiments. Also, for having the New Testament of Tindal's translation, and another booke containing certaine bookes of the Old Testament, translated into English, by certain whom the papists call Lutherans."

"John Row, book-binder, a Frenchman, 1531."

"This man, for binding, buying, and dispersing of bookes inhibited, was enjoined beside other penance, to goe to Smithfield with his books tied about him, and to cast them in the fire, and there to abide till they were all burnt to ashes."

"Christopher, a Dutchman of Antwerp, 1531."

"This man for selling certaine New Testaments, in English, to John Row aforesaid, was put in prison, at Westminster, and there died."

"W. Nelson, priest, 1531."

"His crime was, for having, and buying, of Periman, certaine bookes of Luther, Tindal, Thorpe, &c., and for reading and perusing the same contrary to the king's proclamation, for the which he was abjured. He was priest at Lith."

"Edward Hewet, servingman, 1531."

"His crime: That after the king's proclamation, he had read the New Testament in English: also the booke of John Frith against Purgatory, &c."

"Walter Kiry, servant, 1531."

"His article: That he, after the king's proclamation, had and used these bookes: the Testament in English, the Summe of Scripture, a Primer and Psalter in English, hidden in his bedstraw at Worcester."

"John Mel, of Bockstead, 1532."

"His heresy was this: for having and reading the New Testament, in English, the Psalter; in English, and the book called A, B, C."*

In the mean time Tyndall was busy in translating the Pentateuch, or Five Books of Moses, from the Hebrew. But having finished his translation, and going to Hamburgh to print it, the vessel in which he sailed was shipwrecked, and his papers lost, so that he was obliged to recommence his labour; in which he was assisted by Myles Coverdale, and at length, in 1530, published it in a small octavo. It seems to have been printed at several presses, owing to the danger accompanying it. Genesis, and Numbers, are

* Fox, vol. ii, pp. 315-322. Strype's Memorials of Archbishop Cranmer, vol. i, p. 116.

printed in the Dutch letter, the other three books, Exodus, Levitici, and Deuteronomie, are printed in the Roman letter, with now and then a capital of the black letter intermixed. To each of the books a prologue is prefixed, and at the end of Exodus and Deuteronomie are "Tables expounding certaine wordes." In the margin are some notes; and the whole is ornamented with ten wood-cuts. In some copies there is added at the end, "*Emprinted at Malborough in the land of Hesse by me Hans Luft the yere of our Lord M.C.C.C.C.C.X.X.X. the xvii daye of January.*"*

About 1531 Tyndall translated and published the Prophecy of "Jonas," to which he prefixed a prologue, full of invective against the Church of Rome. Strype says, that Tyndall, before his death, finished all the Bible except the Apocrypha; but Bishop Newcome thinks he translated the historical parts only. Hall says in his Chronicle, which was printed during the reign of Henry VIII. by Richard Grafton, Tyndall's friend and benefactor, "William Tyndall translated the New Testament, and first put it into print; and he likewise translated the five books of Moses, Joshua, Judicum, Ruth, the books of Kings, and books of Paralipomenon, Nehemiah, and the first of Esdras, and the Prophet Jonas: and no more of the Holy Scriptures."† But whatever he left behind him in manuscript, he appears only to have printed or published the Prophecy of Jonah.

Fuller, in his Church History, has intimated the incompetency of Tyndall to translate the Old Testament, by saying, "His skill in Hebrew was not considerable." It, however, is but just to let our translator speak in his own defence, and it is probable that the scholar who reads his preface or prologue prefixed to his second edition of the Gospel of St. Matthew will pronounce him "considerably" versed in the peculiarities of that tongue. The passage referred to begins thus: "If ought seme chaunged, or not altogether agreeing with the Greeke, let the finder of the faute consider the Hebrue phrase, or manner of speache left in the Greeke wordes, whose preterperfectense and presentence is of both one, and the futuretence is the optative mode also, and the futuretence oft the imperative mode in the active voyce, and in the passive ever. Likewise person for person, number for number, and interrogation for a conditionall, and such lyke is with the Hebrues a common vsage."‡

Tyndall also revised and prepared a *second* edition of his New

* Lewis, pp. 70, 71.

† Newcome, pp. 23, 24.

‡ Newcome. v. 25. Tyndall's Works, p. 32. Lond. 1573, fol.

Testament for the press, which was afterward printed at Antwerp by "Marten Emperour," in 1534, 8vo.; but before the printing was quite finished Tyndall was betrayed, and in the end suffered martyrdom. A singularly beautiful copy upon vellum, of the revised edition of Tyndall's New Testament, is in the Cracherode collection, now in the British Museum. It belonged to the unfortunate "ANNE BOLEYN, when she was queen of England, as we learn from her name in large red letters, equally divided on the fore-edges of the top, side, and bottom margins; thus at the top ANNA; on the right margin fore-edge REGINA; at the bottom ANGLIÆ. The illumination of the frontispiece is also in very fair condition." It is bound in one thick volume in blue morocco.* In his history every lover of the Bible must feel interested, and to such the following brief sketch may afford some gratification.

WILLIAM TYNDALL, TYNDALE, or TINDALE, who also bore the name of Hitchens, was born in 1500, about the borders of Wales, and from a child brought up at the university of Oxford. Here he acquired the knowledge of the languages and liberal arts, and read lectures, privately, on divinity, especially on the Scriptures, to the junior fellows and other scholars of Magdalen College. At the same time his behaviour was such as gained him a high reputation for learning and morals, so that he was admitted a canon of Cardinal Wolsey's new college, now Christ Church. His religious opinions rendering it unsafe for him to continue in Oxford, he retired to Cambridge, where he took a degree. After some time he left the university and lived at Little Sudbury, in Gloucestershire, with Sir John Welch, knt., who greatly esteemed him, and appointed him tutor to his children. Besides preaching frequently in and about Bristol, he engaged in disputation with many abbots and dignified clergymen, who were accustomed to visit Sir John, on the most important subjects of religion, proving and defending his positions by references to the Holy Scriptures. Unable to confute him, they complained to the chancellor of the diocess, who, after using the most reproachful language, dismissed him with the most severe threatenings. In the preface to his translation of the Pentateuch, he gives a curious account of the combinations of the priests against him, and of their assembling together in "ale houses" to discuss the doctrines which he taught, though, as he observes, they "had seen no more Latin than that only which they read in their portasses and missals, which yet many of them could scarcely read." While he remained at the house of Sir John Welch, he

* Lewis, p. 85. Dibdin's Bibliographical Decameron, vol. ii, p. 370.

had a dispute with a certain learned divine respecting the doctrines which he had embraced. During the debate Tyndall pressed his antagonist with such cogency of argument, drawn from the Holy Scriptures, that the doctor passionately exclaimed, "We were better to be without God's laws than the pope's;" to which Tyndall, with indignant zeal, replied, "I defy the pope and all his laws;" and further added, "that if God spared him life, ere many years, he would cause the plough-boy to know more of Scripture than he did."

Finding his situation unsafe, he removed to London, and for some time preached in the church of St. Dunstan's in the West. While here he applied to Dr. Cuthbert Tunstall, bishop of London, to become one of his chaplains, but without success, notwithstanding Sir Henry Guildford, master of the horse, and controller to King Henry VIII., who was the friend of Sir John Welch, and a great patron of learned men, used his influence with the bishop in behalf of Tyndall, who had presented to him an oration of Isocrates, translated from the Greek, as a proof of his learning at a time when Greek was understood by very few even of the learned in England. After this unsuccessful application to Bishop Tunstall, he resided for half a year in the house of Mr. HUMPHREY MONMOUTH, a wealthy citizen of London;* and then went abroad,

* The account which Fox gives of this generous patron of Tyndall is so interesting, notwithstanding its antiquated style, that the insertion of it will need no apology. "Master HUMFREY MUMMOUTH was a right godly and sincere alderman of London, who in the dayes of Cardinall Wolsey, was troubled and put in the tower for the Gospell of Christ, and for maintaining them that favoured the same."

"Stockesley, then bishop of London, ministred articles unto him to the number of foure and twentie; as for adhering to Luther and his opinions; for having and reading hereticall bookes and treatises; for giving exhibition to William Tindall, Roy, and such other; for helping them over the sea to Luther; for ministring prime helpe to translate, as well the Testament, as other bookes into English; for eating flesh in Lent; for affirming faith onely to justifie; for derogating from men's constitutions; for not praying to saints, not allowing pilgrimage, auricular confession, the pope's pardons; briefly, for being an advancer of all Martin Luther's opinions, &c."

"Hee being of these articles examined, and cast into the tower, at last was compelled to make his sute or purgation, writing to the Cardinall, [Wolsey,] then lord chancellor, and the whole councell, out of the tower. In the contents whereof he answered to the criminous accusation of them which charged him with certaine bookes received from beyond the sea; also for his acquaintance with master Tindall. Whereupon he said, that he denied not. but that foure yeares then past hee had heard the said Tindall preach two or three sermons at St. Dunstan's in the West, and afterward meeting with the said Tindall, had certaine communication with him concerning his living; who then told him that he had none at all, but trusted to be in the bishop of London his service; for then hee laboured to be his chaplaine. But being refused of the bishop, hee came

in order to accomplish with more safety his great design of translating the New Testament into English. He first visited Saxony, where he held conferences with Luther and other learned reformers, and then returned to the Netherlands, and settled at Antwerp, where there was a very considerable factory of English merchants, many of whom were very zealous adherents to Luther's doctrine. Here he engaged in his translation of the New Testament, and afterward of the Pentateuch, and the prophecy of Jonah; and probably of other parts of the Old Testament. In 1503 he sailed for Ham-

again to the said Mummuth this examine, and besought him to helpe him. Who the same time tooke him into his house for halfe a yeare: where the said Tindall lived (as he said) like a good priest, studying both night and day. He would eat but sodden meat by his good will, nor drinke but small single beere. He was never seen in that house to weare linnen about him, all the space of his being there. Whereupon the said Mummuth had the better liking of him, so that he promised him *ten pound*, (as he then said,) for his father's and mother's soules, and all Christian soules; which money afterward, he sent him over to Hamborrow, according to his promise. And yet, not to him alone hee gave his exhibition, but to divers other moe likewise which were no heretikes: as, to Doctor Royston, the bishop of London's chaplaine, hee exhibited fortie or fiftie pounds; to Doctor Wodihall, provinciall of the frier Augustins, as much, or more; to Doctor Watson, the king's chaplaine; also to other schollers, and divers priests; besides other charges bestowed upon religious houses, as upon the nunnerie of Denney, above fiftie pounds sterling bestowed, &c."

"And as touching his bookes, as *Enchiridion*, the *Pater Noster*, *De Libertate Christiana*, an *English Testament*, of which, some William Tindall left with him, some hee sent unto him, some were brought into his house, by whom he could not tell; these bookes, hee said, did lie open in his house, the space of two yeares together, he suspecting no harme to be in them. And, moreover, the same bookes being desired of sundry persons, as of the abbesse of Denney, a frier of Greenwich, the father confessor of Sion, he let them have them, and yet he never heard frier, priest, or layman find any fault with the said books. Likewise to Doctor Watson, to Doctor Stockhouse, Master Martin, parson of Totingbecke, he committed the perusing of the bookes of *Pater Noster*, and *De Libertate Christiana*, which found no great fault in them, but only in the booke *De Libertate Christiana*, they said there were things somewhat hard, except the reader were wise."

"Thus he excusing himselfe, and moreover complaining of the losse of his credit by his imprisonment in the tower, and of the detriments of his occupying, who was wont yeerly to ship over five hundred clothes to strangers, and set many clothiers aworke in Suffolke, and in other places, of whom he bought all their clothes, which were now almost all undone; by this reason, at length, he was set at libertie, being forced to abjure, and after was made knight by the king, and sheriffe of London."

"Of this Humfrey Mummuth we read of a notable example of Christian patience, in the sermons of Mr. Latimer, which the said Latimer heard in Cambridge, of Master George Stafford, reader of the divinitie lecture in that universitie. Who, expounding the place of St. Paul to the Romans, that we shall overcome our enemy with well doing, and so heape hot coles upon his head, &c., brought in an example, saying, that he knew in London a great rich merchant, (meaning this Humfrey Mummuth,) which

burgh, intending there to print his translation of the Pentateuch; but the vessel being wrecked, he lost all his money, books, writings, and copies, and arriving at Hamburgh, was obliged to begin the translation anew, which, with the assistance of Miles Coverdale, bishop of Exeter, who had escaped from the fury of persecution, he soon completed, and then returned to his former residence at Antwerp. While at Hamburgh he lodged in the house of Mrs. Margaret Van Emerson, a respectable and liberal lady. At Antwerp he resided with Thomas Pointz, an Englishman, who entertained a cordial friendship for him, and in the end suffered imprisonment on his account.

The English translations by Tyndall, as well as his defence of them in answer to Sir Thomas More's "Dyaloge," and his other works, being extensively circulated in England, Henry VIII. and his council, among whom Sir Thomas More appears to have borne a principal part, employed one Henry Phillips to betray him. This base wretch went over to Antwerp, insinuated himself into his friendship, and then by an act of treachery decoyed him into the hands of the procurator-general of the emperor's court at Brussels, and other officers, by whom he was conveyed to the castle of Filford, or Villefort, and imprisoned, although the procurator

had a very poore neighbour: yet, for all his povertie he loved him very well, and lent him money at his need, and let him come to his table whensoever he would. It was even at that time when Doctor Collet was in trouble, and should have beene burnt, if God had not turned the king's heart to the contrary. Now the rich man began to be a Scripture man, he began to smell the Gospel. The poore man was a papist still. It chanced on a time, when the rich man talked of the Gospell, sitting at his table, where he reprov'd popery and such kinde of things; the poore man being there present, tooke a great displeasure against the rich man, insomuch that he would come no more to his house; he would borrow no more money of him as he was wont to doe before times, yea, and conceived such hatred and malice against him, that he went and accused him before the bishops. Now the rich man not knowing of any such displeasure, offered many times to talke with him, and to set him at quiet. It would not be. The poore man had such a stomacke, that he would not vouchsafe to speake with him. If hee met the rich man in the streete, he would go out of his way. One time it happened that hee met him so in a narrow street, that he could not avoyd but come neere him; yet, for all this, the poore man (I say) had such a stomacke against the rich man, that hee was minded to go forward, and not to speake with him. The rich man perceiving that, caught him by the hand, and asked him, saying, 'Neighbour, what is come into your heart to take such displeasure with me? What have I done against you? Tell mee, and I will bee readie at all times to make you amends.' Finally, hee spake so gently, so charitably, so lovingly, and friendly, that it wrought so in the poore man's heart, that by and by, he fell downe upon his knees, and asked him forgiveness. The rich man forgave him, and so tooke him againe to his favour, and they loved as well as ever they did afore."—*Fox's Actes and Monumentes*, vol. ii, pp. 257, 258.

declared that he was *homo doctus, pius, et bonus*, “a learned, pious, and good man.” The English merchants addressed letters in favour of Tyndall to the court of Brussels, and others were obtained from Secretary Cromwell to the same court; but his release was prevented by the stratagems of Philips, who accused Pointz to the court, and thereby defeated the exertions of Tyndall’s friends.

Pointz happily made his escape by night, but Tyndall was reserved for a more dreadful fate. Being brought to trial, he pleaded his own cause, but without effect, for he was condemned by virtue of the emperor’s decree, made in the assembly at Augsburg; and being brought to the place of execution, he cried, “Lord! open the king of England’s eyes.” He was first strangled and then burnt. This severe sentence was executed at the town of Filford, in 1536, after he had been in prison about a year and a half; during which time his exemplary life and conversation so far influenced the jailer and his daughter, and others of his family, that they are said to have embraced his opinions.

The traitor Philips is reported to have died a miserable death, being worn out by the *phthiriasis*, or pedicular distemper.*

Tyndall’s principal theological and controversial tracts were collected together, and printed with the works of John Fryth, and Barnes, in one volume fol., by John Day, 1572.

The rigour with which Henry VIII. pursued the excellent Tyndall and his followers, served to mark the inconsistency of that monarch’s character, who, through the whole of his reign, distinguished himself, sometimes by the zeal with which he promoted Oriental and Biblical literature, and at other times by the cruel policy which he exercised against those who read and studied the oracles of truth. Just before his opposition to Tyndall, he had instituted, in 1530, the first Hebrew professorship, at Oxford, and appointed as professor his chaplain, Robert Wakefield, one of the most eminent Orientalists of the age, and who had previously been professor at Louvain, and taught Hebrew at Tübingen after the death of Reuchlin.

In 1524 this learned divine published an inaugural discourse, on the utility of the Arabic, Chaldee, and Hebrew tongues, *Oratio de laudibus et utilitate trium linguarum Arabicæ, Chaldaicæ, et Hebraicæ*, &c., 4to. The printer was Wynkyn de Worde, and the author complains, that he was obliged to omit his whole third part, because the printer had no Hebrew types. Some few Hebrew and

* Fox’s Actes and Monumentes, vol. ii, pp. 361–367. Chalmers’s Gen. Biog. Dict., vol. xxx, pp. 128–132.

Arabic characters, however, are introduced; but extremely rude, and evidently cut in wood. They are the first of the sort made use of in England. This great Orientalist was instrumental in preserving, at the dissolution of the monasteries, the Hebrew MSS. belonging to Ramsay Abbey, collected by Holbech, or Holbeach, one of the monks in the reign of Henry IV., and the Hebrew Lexicon, compiled by the same learned monk. Robert Wakefield was the author also of several other works, particularly a Latin Paraphrase of the Book of Ecclesiastes, 4to.*

ROBERT SHIRWOOD, another Englishman, who succeeded Wakefield as Oriental professor at Louvain, published, in 1523, a Latin translation from the Hebrew of the book of Ecclesiastes, accompanied with short notes, chiefly from rabbinical writers. It was printed at Antwerp, by William Vorstman, in 4to.†

Henry VIII. also established a Greek professorship at Oxford, and Hebrew and Greek professorships at Cambridge; and founded the colleges of Christ Church at Oxford, and Trinity at Cambridge. JOHN MALLARD was the *Orator Regius*, in this reign; and epistolary secretary to the king. He left a Latin Elegiac Paraphrase on the Lord's Prayer, dedicated to Henry; *Le premier livre de la cosmographie*, in verse; and a Latin *Psalter*, beautifully written by himself, for the use of the king. This elegant little MS. is in the royal collection in the British Museum, Biblioth. MSS., Reg. 2, A. xvi. Among the other illuminations, it is adorned with two portraits, in miniature, and is still further an object of interest and curiosity, as it possesses in the margin a few notes in the hand-writing of Henry VIII.‡

Henry chose for his Latin secretary Richard Pace, who succeeded Dr. Colet in the deanery of St. Paul's. He was a worthy man, as well as an excellent scholar; he learned languages with peculiar facility, and not only spoke several of the modern languages, but understood Latin, Greek, Hebrew, Chaldee, and Arabic. Having offended Cardinal Wolsey, he was sent prisoner to the tower; with which he was so much affected, that he became insane, and died in that state, in 1532.§

In 1533 popery was abolished in England, and Henry declared

* Hody, De Bibl. Text. Orig., pt. ii, lib. iii, p. 465. Warton's Hist. of Eng. Poetry, vol. ii, p. 124, note.

† Le Long. edit. Masch, pt. ii, vol. iii, cap. iii, sec. 1, p. 548.

‡ Henry's Hist. of Great Britain, vol. xii, b. vi, chap. iv, sec. iii, pp. 250, 252. Warton's Hist. of English Poetry, vol. ii, p. 132, note.

§ Henry's Hist. of Great Britain, vol. xii, pp. 237, 238.

head of the church. Cranmer was also advanced the same year to the see of Canterbury. In the convocation of that province the following year, the two houses deputed his grace to attend his majesty, with a petition "that the Scriptures should be translated into the vulgar tongue, by some honest and learned men, to be nominated by the king, and that they should be delivered to the people, according to their learning;" though a clause was added, much less agreeable to the archbishop, praying his majesty to order all his subjects "to deliver up all suspected books within three months." Burnet (*Hist. Reform.*, vol. i, p. 195) says, that the arguments for a new translation of the Bible, joined to the influence of Queen Anne Boleyn, caused the king to give orders for commencing the translation immediately; but that Bishop Gardiner, and all his party, opposed the measure, both in convocation and in secret with the king. But Cranmer, who had the work at heart, determined, if possible, to expedite the business; and that the translation might not be prohibited, as others had been, under a pretext of ignorance, or unfaithfulness in the translators, "he proceeded," says Strype, "in this method. First he began with the translation of the New Testament; taking an old English translation thereof, which he divided into nine or ten parts; causing each part to be written at large, in a paper book, and then to be sent to the best learned bishops, and others; to the intent they should make a perfect correction thereof. And when they had done, he required them to send back their parts, so corrected, unto him, at Lambeth, by a day limited for that purpose: and the same course, no question, he took with the Old Testament. It chanced that the Acts of the Apostles were sent to Bishop Stokesly, to oversee and correct. When the day came, every man had sent to Lambeth their parts corrected, only Stokesly's portion was wanting. My lord of Canterbury wrote to the bishop a letter, for his part, requiring him to deliver it unto the bringer, his secretary. He received the archbishop's letter at Fulham; unto which he made this answer: 'I marvel what my lord of Canterbury meaneth, that thus abuseth the people, in giving them liberty to read the Scriptures; which doth nothing else but infect them with heresy. I have bestowed never an hour upon my portion, nor never will. And therefore my lord shall have this book again, for I will never be guilty of bringing the simple people into error.' My lord of Canterbury's servant took the book, and brought the same to Lambeth, unto my lord, declaring my lord of London's answer. When the archbishop had perceived that the bishop had done nothing therein, 'I marvel,' said he,

'that my lord of London is so froward, that he will not do as other men do.' One Mr. Thomas Lawney stood by; and, hearing my lord speak so much of the bishop's untowardness, said, I can tell your grace why my lord of London will not bestow any labour or pains this way. Your grace knoweth well, that his portion is a piece of New Testament. But he, being persuaded that Christ had bequeathed him nothing in his Testament, thought it mere madness to bestow any labour or pain, where no gain was to be gotten. And besides this, it is the Acts of the Apostles; which were simple poor fellows, and therefore my lord of London disdained to have to do with any of them. Whereat, my lord of Canterbury, and others that stood by, could not forbear from laughter. This Lawney was . . . chaplain to the old duke of Norfolk, and had been one of the scholars placed by the cardinal in his new college at Oxon; where he was chaplain of the house, and prisoner there with Frith, another of the scholars."* In consequence, however, of the opposition of the Romish clergy, or of other causes, the design of the good archbishop failed for the present.

In the mean time translations were made of particular books of the Holy Scriptures, by private individuals, and printed at foreign presses. In 1530, an English translation of the *Psalms* was printed at Strasburg, by Francis Foye, in 12mo., with a preface by "Johan Aleph;" and said to be "purely and faithfully translated after the text of Feline." By the "text of Feline" was meant the Latin version of Martin Bucer, published by him under the feigned name of *Arelius Felinus*, Strasburg, 1526, fol.†

In 1534, George Joye also published a translation of the *PSALMS*, from the Latin version of Friar Felix, of the order of the Hermits of St. Austin, first printed A. D. 1515, and again 1522. He had previously published an English translation of the prophecy of Isaiah, printed at Strasburg, A. D. 1530, by Balthasar Backneth, in 8vo. In 1534 he translated the prophecy of Jeremiah, which was printed in 8vo.‡

GEORGE JOYE was a Bedfordshire man, and educated at St. Peter's College, Cambridge, of which he was admitted fellow in 1517. But being accused of heresy by the prior of Newnham, he was summoned, in 1527, to appear before the cardinal's court at Westminster and the bishop of Lincoln, but escaped by equivo-

* Strype's Memorials of Archb. Cranmer, vol. i, ch. viii, pp. 48, 49. Oxford, 1812, 8vo. Newcome's Historical View of Eng. Bib. Translations, pp. 26-28. Thomson and Orme's Historical Sketch of Translations and Circulation of Scriptures, p. 52.

† Lewis's Eng. Trans., pp. 86, 87.

‡ Lewis, pp. 78, 87, 88.

cation, and fled to Strasburg. He was afterward employed by the Dutch printers in correcting the pirated editions of Tyndall's New Testament. At Strasburg he printed the "Priour of Bedford's Letter," which had occasioned his summons, together with his reply; and sent a copy of it to this friar of Newnham Abbey in Bedford. He also printed a piece of the "Unite and Schisme of the olde Cherche." Though a learned man, he does not appear to have possessed that conscientious integrity which would have given Christian dignity to his character; and it is to be regretted that while he defended the "truth," the "truth" does not seem "to have made him free" from guile and deception.*

In 1535 the first translation of the *whole* Bible ever printed in English was completed abroad, under the direction of Miles Coverdale, and therefore is generally called COVERDALE'S BIBLE. It is in folio, and was dedicated to Henry VIII., and is supposed to have been printed at Zurich. In the dedication the translator honestly tells his majesty, that the pope gave him the title of *Defender of the Faith*, "only because his highness suffered his bishops to burne God's word, the root of faith, and to persecute the lovers and ministers of it;" but at the same time intimates his conviction, that the title will prove a prophecy, "that by the righteous administration of his grace, the faith shall be so defended, that God's word, the mother of faith, shall have its free course thorow all Christendome, but especially in his grace's realme." As to the translation itself, he says, "that it was neither his labour nor desire to have this work put into his hand, but that being instantly required to undertake it, and the Holy Ghost moving other men to do the cost thereof, he was the more bold to take it in hand." "According therefore as he was desired, he took the more upon him, he said, to set forth this special translation, not as a checker, reprovor, or despiser of other men's translations, but lowly and faithfully following his interpreters, and that under correction. Of these, he said, he made use of five different ones, who had translated the Scriptures not only into Latin, but also into Dutch."

From the dedication also, it seems probable, that the translation was permitted to be read by the people; and the next year, 1536, a royal injunction was issued to the clergy to provide a book "of the whole Bible, both in Laten, and also in English, and lay the

* Lewis, pp. 79, 80. Dyer's Hist. of the Universities of Cambridge, vol. ii, pp. 17, 18.

same in the quire for everye man that will to loke and reade theron," in every parish church; which was certainly equivalent to an express approbation of Coverdale's Bible, as there was no other at that time in English. Dr. Geddes says, of this translation, "From Genesis to the end of Chronicles, and the book of Jonah, are by Tyndal; the rest of the Old Testament by Coverdale. The whole New Testament is Tyndal's." But from the collation of Lewis, it is evident that Coverdale corrected Tyndal's translation. Fulke (Defence of the E. T. of the Bible) relates, that "when Coverdale's translation was finished, and presented to Henry, he gave it to Bishop Gardiner and some others to examine. They kept it so long, that at last Henry had to call for it himself. When they delivered the book, he demanded their opinion of the translation. They answered, that there were many faults in it. 'Well,' said the king, 'but are there any heresies mentioned in it?' They replied, 'There were no heresies they could find.' 'If there be no heresies,' said Henry, 'then, in God's name, let it go abroad among our people.'"*

MILES COVERDALE was born in Yorkshire, about 1486, and became an Augustine monk. At the time when he published his translation of the Bible he was in exile for the sake of religion, having embraced the principles of the Reformation. Being permitted to return to England, he was made almoner to Catherine Parr, the last wife of Henry VIII. During the reign of Edward VI. he was promoted to the bishopric of Exeter; but on the change of religion in Queen Mary's reign, he was deprived of his see, and thrown into prison, out of which he was released at the earnest request of the king of Denmark; and, as a very great favour, was permitted to depart out of the kingdom. Soon after Elizabeth's accession to the throne, he returned from his exile, but would not accept of his bishopric. The cause of his refusal was his attachment to the principles of the Puritans. Grindal, bishop of London, gave him the small living of St. Magnus, near London Bridge; but not complying with the terms of conformity then required, he was deprived of his living, became obnoxious to government, and died in indigence, May 20th, 1567, aged eighty-one. Such was the fate of this eminent translator of the Scriptures; a man universally esteemed for his piety, his Scriptural knowledge, and his diligence in preaching.†

* Lewis, pp. 91-100, 103, 104. Newcome, pp. 29-33. Geddes's Prospectus, p. 88, note. Thomson and Orme's Historical Sketch, p. 54, note.

† Thomson and Orme's Historical Sketch, p. 53. Lempriere's Gen. Biog. Dict.

About the same time that Coverdale's Bible was printed, THOMAS GIBSON, or GYBSON, a studious man, and a printer, published the first English Concordance of the New Testament. The title of it was, "The Concordance of the new testament most necessary to be had in the handes of all soche, as desire the communication of any place contayned in the new testament."—*Imprynted by me Thomas Gybson. Cum privilegio regali*, with the mark T. G. on the sides of a cut afterward used by John Day. The epistle to the reader written by him, intimates his being the collector or compiler of the work.*

Another noted edition of the Bible, in English, was printed in 1537, in folio, and is usually called MATTHEWE'S BIBLE, from the name affixed to it, as the editor. It was printed abroad, at the expense of the English printers, Richard Grafton and Edward Whitchurch; and was "set forth with the king's most gracious license." The name of Thomas Mattheve is affixed to it as the editor; but this, it is said, was fictitious; and that the real editor was John Rogers, a native of Lancashire, the first martyr who suffered in Queen Mary's reign, being burnt at Smithfield, February 4th, 1555. Nicholls, however, states that Thomas Mattheve was prebendary of St Paul's.†

Grafton, one of the publishers of this edition, having finished the work, sent six copies of it to Lord Cromwell, at his lordship's request, accompanying them with a letter, in which he complained, that after having printed fifteen hundred copies at an expense of not less than £500, he was apprehensive of being undersold by the Dutch booksellers, who, observing how acceptable the English Bible was to the common people, were designing to print it in a smaller volume; and though he believed the editions which they would print would be very inferior in paper, type, and correctness, yet without his lordship's interposition, they would probably ruin him and his friends. He therefore entreated his lordship to obtain for him from the king, "that none should print the Bible for three years but himself;" and urged the advantage that would result from enjoining every clergyman to have one, and placing a number of copies, six for instance, in every abbey.‡

In the year 1538 the English Bible was permitted to be exposed to sale, and publicly read; and an injunction was published by the

* Dibdin's *Typographical Antiquities*, vol. iii, p. 400.

† Lewis, pp. 105, 111. Newcome, pp. 34, 35. Nicholls's *Commentary on the Book of Common Prayer: The Order how the Psalter is appointed to be read*.

‡ Strype's *Memorials of Archbishop Cranmer*, vol. i, b. i, ch. xv, pp. 84–86.

vicar-general of the kingdom, "ordering the clergy to provide, before a certain festival, one book of the whole Bible, of the largest volume in English, and to set it up in some convenient place within their churches, where their parishioners might most commodiously resort to read it;" the expense of which was to be borne equally by the clergyman and the parishioners. A royal declaration was also issued, which the curates were to read in their respective churches, informing the people of the injunction to place it in the churches, and of the permission given to all to read it; with directions how to read and hear it, and advising them to avoid all disputes about the Scriptures in "taverns or alehouses," and rather to consult those who were authorized to preach and explain them. From which it would appear, that some persons made but an ill use of the liberty granted them, of hearing or reading the Scriptures in their native tongue; unless we suppose that the enemies to the general perusal of the Bible had suggested the probability of such improper disputations; for the clergy in general were not favourable to the liberty granted to the people, and therefore read the injunction and declaration in such a manner, in their churches, that scarcely any one could understand what they read.*

But whether certain persons acted imprudently, by disputing about the Scriptures in alehouses, or not, it is certain, that the permission which was granted to the people to read them created extraordinary joy. "It was wonderful," says Strype, "to see with what joy this book of God was received, not only among the learned sort, and those that were noted for lovers of the Reformation, but generally all England over, among all the vulgar and common people; and with what greediness God's word was read, and what resort to places where the reading of it was. Every body that could bought the book, or busily read it, or got others to read it to them, if they could not themselves; and divers more elderly people learned to read on purpose. And even little boys flocked among the rest to hear portions of the Holy Scripture read. One William Maldon happening in the company of John Fox, in the beginning of the reign of Queen Elizabeth, and Fox being very inquisitive after those that suffered for religion in the former reigns, asked him, if he knew any that were persecuted for the Gospel of Jesus Christ, that he might add it to his Book of Martyrs; he told him, he knew one that was whipped by his own father in King Henry's reign for it. And when Fox was very inquisitive who he

* Newcome, pp. 36, 37. Strype, *ut sup.*, vol. i, b. i, ch. xvii, p. 90.

was, and what was his name, he confessed it was himself: and upon his desire he wrote out all the circumstances. Namely, that when the king had allowed the Bible to be set forth to be read in all churches, immediately several poor men in the town of Chelmsford, in Essex, where his father lived, and he was born, bought the New Testament, and on Sundays sat reading of it in the lower end of the church: many would flock about them to hear their reading; and he among the rest, being then but fifteen years old, came every Sunday to hear the glad and sweet tidings of the gospel. But his father observing it, once angrily fetched him away, and would have him to say the Latin mattins with him; which grieved him much. And as he returned at other times to hear the Scripture read, his father still would fetch him away. This put him upon the thoughts of learning to read English, that so he might read the New Testament himself: which, when he had by diligence effected, he and his father's apprentice bought the New Testament, joining their stocks together; and to conceal it, he laid it under the bed-straw, and read it at convenient times. One night, his father being asleep, he and his mother chanced to discourse concerning the crucifix, and kneeling down to it . . .: this he plainly told his mother was plain idolatry. The sum of this evening's conference she presently repeats to her husband: which he, impatient to hear, and boiling in fury against his son, for denying worship to be due to the cross, arose up forthwith, and goes into his son's chamber, and like a mad zealot, taking him by the hair of his head with both his hands, pulled him out of the bed, and whipped him unmercifully. And when the young man bore this beating, as he related, with a kind of joy, considering it was for Christ's sake, and shed not a tear; his father seeing that, was more enraged, and ran down, and fetched an halter, and put it about his neck, saying he would hang him. At length, with much entreaty of the mother and brother, he left him, almost dead."*

But although the common people received the word of God with gladness, many of the clergy used all their influence to prevent the king's injunctions being carried into effect. "It was observed," adds Strype, "that the parsons, vicars, and curates did read confusedly the word of God, and the king's injunctions, lately set forth, and commanded by them to be read: humming and hawking thereat, that almost no man could understand the meaning of the injunction. And they secretly suborned certain spreaders of ru-

* Strype's Memorials of Archbishop Cranmer, vol. i, b. i, ch. xvii, pp. 91-93.

mours and false tales in corners, who interpreted the injunctions to a false sense. And bad their parishioners, notwithstanding what they read, being compelled so to do, that they should do as they did in times past, to live as their fathers ; and that the old fashion is the best." They even insinuated that the king meant to take away the liberties of the realm, with other seditious intimations.* The adherents to popery condemned also the translations themselves, in the most virulent terms, and treated those who were in the habit of reading them with severity and contempt.

Dr. Fox, bishop of Hereford, an active promoter of the Reformation, dying at London, in 1538, Archbishop Cranmer visited the vacant church and diocess, and gave certain injunctions to the clergy, enjoining that they should procure, "by the first of August, a whole Bible in Latin and English ; or at least a New Testament in the same languages ; that they should every day study one chapter of the Bible or Testament, conferring the Latin and English together ; and to begin at the beginning of the book, and so continue to the end ; that they should not discourage any layman from reading the Bible ; and to read it for the reformation of their lives, and knowledge of their duty."†

In the same year, 1538, a quarto edition of the New Testament was published in Latin and English. The English was Coverdale's version, the Latin that of the Vulgate. It was dedicated to King Henry VIII. by Johan Hollybushe, the assumed name of James Nicolson, the printer who printed it in Southwark. The dedication was by Coverdale, who assured his majesty "that his principal design was to induce such as knew the English only, and were not learned in Latin, that in comparing these two texts together, they might the better understand the one by the other ; and he did not doubt, but such ignorant bodies, as having cure and charge of souls, were very unlearned in the Latin tongue, should through this small labour be occasioned to attain unto more knowledge, and at least be constrained to say well of the thing which heretofore they had blasphemed." Another edition was published the ensuing year, 1539, in 8vo. There was also an edition of the English New Testament printed by Robert Redman, Fleet-street, in 1538, 4to. *Cum privilegio ad imprimendum solum.*‡

About this time an event happened which showed the vigilance and jealousy of the Romanists, with respect to vernacular transla-

* Strype's Memorials of Archbishop Cranmer, vol. i, b. i, ch. xviii, p. 99.

† Ibid, vol. i, b. i, ch. xviii, p. 100.

‡ Lewis, pp. 112, 113, 118.

tions of the Bible. Richard Grafton, being desirous of printing a Bible at Paris, on account of the superior skill of the workmen, and the comparative goodness and cheapness of the paper, applied to Lord Cromwell, who obtained a letter from Henry VIII. to Francis I., which being presented by Bishop Bonner, who was then the ambassador, secured him the permission he requested. The time-serving Bonner did not only present the letter to Francis, but, hoping to gain the countenance of the king and Lord Cromwell, showed great friendship to Grafton and his associates, "and so encouraged them that the work went on with good speed and success. And to show how well affected he was now to the Holy Bible, he caused the English there in Paris to print the New Testament in English and Latin, and took off a great many of them himself, and distributed them to his friends." It was printed in the octavo form, by Reignault, in 1538; and has 1 Peter ii, 13, thus translated, "*Unto the Kynge as unto the chefe heade,*" doubtless out of compliment to Henry. But notwithstanding the royal license which had been granted to Grafton by the French king, for printing his edition of the Bible, which he intended to be in large folio, such was the overswaying authority of the inquisition, that the inquisitor-general interposed by an instrument, dated December 17th, 1538, inhibiting the printing of the said Bible in the English language. The French printers, their English employers, and Coverdale, the corrector of the work, were summoned by the inquisitors; and the impression, consisting of twenty-five hundred copies, was seized and condemned to the flames. But the avarice of the officer who superintended the burning of these *heretical books*, for so they were called, induced him to sell "four great dryvats" of them as waste paper, to a haberdasher, for the purpose of wrapping his wares. These were bought again. After some time the English proprietors, who had fled at the alarm, returned again to Paris, being encouraged by Lord Cromwell, and not only recovered some of those copies which had escaped the fire, but brought with them to London the presses, types, and printers. At the time when the printers had been obliged to desist, by the authority of the inquisition, the work was nearly completed, which rendered the loss proportionably greater. Copies of the Royal License by Francis I. and of the Instrument of the Inquisition for inhibiting the Bibles may be seen in Strype's Memorials of Archbishop Cranmer, vol. i, ch. xxi, b. i, p. 119; and vol. ii, Append., No. xxx.*

* Fox, vol. ii, p. 516. Newcome, p. 41.

Grafton, and Whitchurch his coadjutor, resumed the work, on their return to England, and finished it in April, 1539. It is in large folio, and has obtained the name of the Bible of the largest volume, or the Great Bible, a term which seems to have been occasionally given to other early folio editions. It has also been called Cranmer's Bible, from being published with his approbation, and especially, from his prefixing a *preface* to another edition of it, which came out the following year, 1540. These editions had a superb frontispiece, designed by Hans Holbein, and of which a fac-simile ("most feebly and inadequately copied," says Dibdin) is inserted in Lewis's History of the English Translations of the Bible. In the text, those parts of the Latin version which are not found in the Hebrew or Greek, are inserted in a smaller letter. Vellum copies of the edition of 1539 are in the British Museum, and in the library of St. John's College, Cambridge. Editions of Cranmer's Bible were also published in 1541. One of them designed for the churches was edited by Cuthbert Tunstall, bishop of Durham, and Nicolas Heath, bishop of Rochester, and was designated in the title-page as "THE BYBLE IN ENGLYSHE, of the largest and greatest volume, auctorised and apoynted by the commaundement of our most redoubted prynce and soveraygne lorde, kynge Henry the VIII. supreme head of this his church and realme of Englande: to be frequented and used in every church within this his sayd realme, accordynge to the tenoure of hys former injunctions geven in that behalfe."*

In the course of the year 1539 another BIBLE was printed by John Byddell. The principal editor of it was Richard Taverner, who received his education at Christ Church, in Oxford, under the patronage of Lord Cromwell, when secretary of state. It is probable that his patron encouraged him to undertake this work, on account of his skill in the Greek tongue. It is neither a bare revision, nor a new version, but a correction of what is called "Matthewe's Bible;" many of whose marginal notes are adopted, and many omitted, and others inserted. After his patron's death, Taverner was imprisoned, Wood (Hist. and Antiq. Univ. Oxon.) believes through the influence of those bishops who were addicted to the Romish religion. He had, however, the address to reinstate himself in the king's favour; and regained his situation at court. His death is said to have happened in 1573.†

* Newcome, pp. 43, 390. Lewis, pp. 122, 128, 129, 134, 140. Beloe's Anecdotes of Literature and Scarce Books, vol. ii, p. 313. Dibdin's Bibliomania, p. 327.

† Lewis, pp. 130-134. Newcome, pp. 46-48.

On November 13th, 1539, the king, at Cranmer's intercession, appointed his vicar-general, Lord Cromwell, to "take special care and charge that no person within the realm attempt to print any English Bible during the space of five years, but such as shall be admitted by the said Lord Cromwell." The reason given was, "that the Bible should be perused and considered in one translation; the frailty of men being such, that the diversity thereof may breed and bring forth manifold inconveniencies, as when wilful and heady folk shall confer upon the diversity of the said translations."*

In May, 1540, the king, by his proclamation, again commanded that the Bible of the largest volume should be provided before All Saints' day, by the curates and parishioners of every parish, and set up in their churches; for notwithstanding the former injunctions, many parish churches were yet destitute of the Bible. At the same time the king fixed the price of the Bibles at ten shillings unbound, and not above twelve shillings well bound and clasped; and charged all ordinaries to take care that the command of the king was executed. Upon this, Bonner, who had been lately advanced to the see of London, set up six Bibles in certain convenient places of St. Paul's church, and affixed upon the pillars to which the Bibles were chained an admonition to the readers to "prepare themselves to be edified thereby; to make no exposition thereupon, but what was declared in the books themselves; not to read with noise in time of divine service, or dispute and contend with each other; nor such number to meet together as to make a multitude." This proclamation had also some effect in causing the English Bible to be provided by some of the curates and parishioners who had hitherto neglected to attend to the former injunctions. Thus for instance, it appears by the accounts of the churchwardens of Wye, in Kent, for 1541, that 12d. was paid for making a desk for the Bible.†

Another edition of the English Bible was printed in the same year, 1540, in folio, by Thomas Petyt and Roberte Redman, for Thomas Berthelet, the king's printer. Lewis mentions a beautiful copy of this edition on vellum, and finely illuminated, in the king's library at Westminster, designed as a presentation copy, as appears from the inscription on the first leaf: "This booke is presented unto youre most excellent highnesse, by your loving, faithful, and

* Newcome, p. 48. Lewis, pp. 121, 122.

† Strype's Memorials of Archbishop Cranmer, vol. i, b. i, chap. xxi, p. 120. Lewis, p. 138.

obedient subject, and daylie oratour, Anthonye Marter of London, haberdeshier.”*

On the 6th of May, 1541, the king published another brief or decree, for the setting up of the Bible of the great volume in every parish church throughout England; and on the 7th of May, his majesty, by his letters to Bishop Bonner, ordered him to publish the decree, and cause it to be affixed on every church door within his diocess. Injunctions of a similar nature were also issued to the clergy. But the author of a little tract, entitled “The Supplication of the poor Commons,” printed in 1546, and addressed to the king, informs us that these decrees and injunctions were partially and reluctantly observed; that no small number of churches remained without any Bible, and that in other churches it was placed where poor men durst not presume to come. He also charges the bishops with attempting to suppress the Bible, under pretence of preparing a version of it for publication within seven years.†

The fall of Thomas Lord Cromwell, earl of Essex, who, from an obscure station, being the son of a blacksmith, had risen to the highest offices in the kingdom, was severely felt by the friends of the Reformation. During the period that he enjoyed the royal favour, his influence had been united with that of Archbishop Cranmer, in endeavouring to promote the interests of the reformed religion, and the dissemination of the Holy Scriptures. His attachment to the Bible is said to have been greatly confirmed by an intimate acquaintance with the New Testament, having committed the whole of Erasmus’s Latin translation of it to memory, during a journey to Rome! He lost the favour of Henry by the active part he took in procuring the marriage of that monarch with Ann of Cleves, and was suddenly seized as he was sitting in council, and committed to the tower. He was attainted by an act of parliament without being heard, and on the 28th of July, 1541, was beheaded on Tower Hill.

The enemies of the English translation of the Bible immediately advanced, that as Cromwell had been the king’s chief adviser respecting it, it ought to be regarded as set forth by a traitor;—and complained of it as being exceedingly erroneous and heretical. They further represented to the king, that allowing the people the free use of the Scriptures was the means of increasing faction and party spirit, and was injurious to the peace of the nation; that the common people disputed and quarrelled about them in taverns and alehouses, calling one another papist and heretic; and that others

* Lewis, pp. 139, 140.

† Newcome, p. 53. Lewis, pp. 141–144.

read them in the churches in the time of divine service, and with so loud a voice as to disturb the congregation. They also warmly censured the prefaces and notes which had accompanied several editions.*

One of those who were thus accused of disturbing the congregation by their reading the Scriptures was a young man of the name of John Porter. Agreeably to the practice which had been continued during the life of Lord Cromwell, this young man, who was of an athletic make, and a good reader, frequented St. Paul's church and read out of the Bibles affixed to the pillars by Bishop Bonner to the crowds who collected together in order to hear him. After the death of Lord Cromwell, the bishop and his chaplain sent for him and severely reprov'd him; to which he replied, that he trusted he had done nothing contrary to the law, nor to the advertisements or admonitions which the bishop had ordered to be placed over each of the Bibles. Bonner then accused him of making expositions upon the text, and collecting a number of persons together for riotous purposes: the young man vindicated his innocence, and argued that nothing of the sort could be proved against him. But nothing availed, for Bonner sent him to Newgate, where he was loaded with irons, and fastened by an iron collar round his neck to the wall of his dungeon. In this state he sent for a kinsman, who by entreaty and money prevailed upon the jailer to release him from his irons, and permit him to be among the other prisoners, many of whom were imprisoned for felony or murder. In this situation he exhorted his fellow-prisoners to amendment of life, and gave them such instructions as his knowledge of the Scriptures enabled him. For this he was again confined to the lowest dungeon, and cruelly ironed, and in five or six days afterward was found dead in his cell, not without strong suspicions of being murdered, the other prisoners having heard his cries and groans, as if dreadfully tortured.†

In the convocation which met February 16th, 1542, the archbishop, in the king's name, required the bishops and clergy to revise the translation of the New Testament, which he divided for that purpose into fourteen parts, and portioned them to fifteen bishops, assigning two to the Apocalypse, or Revelation, on account of its difficulty. But a design had been formed to banish the translation already in use. Trifles, therefore, were insisted on; and Gardiner, then bishop of Winchester, produced a long catalogue of nearly a hundred Latin words, which he proposed

* Fox, vol. ii, pp. 498-513. Lewis, pp. 144, 145.

† Fox, vol. ii, p. 536.

should be left untranslated, or, if translated at all, with as little alteration as possible; some of these were *Ecclesia*, *Pontifex*, *Ancilla*, *Idiota*, *Cisera*, *Pascha*, *Hostia*, &c., &c. The evident intention of Gardiner and his party was to render the Scriptures obscure or unintelligible to the mere English reader. Cranmer, therefore, perceiving the resolution of the bishops to prevent this mode of translating the Bible, or correcting the former translation, procured the king's consent to refer the matter to the two universities. Against this all the bishops protested, except Goodrick, bishop of Ely, and Barlow, bishop of St. David's. The protesting bishops affirmed that in the universities, which were of late much decayed, all things were carried by young men, the regent masters, whose judgments were not to be relied on; so that the learning of the land was chiefly in the convocation. But the archbishop declared that he would adhere to the will and pleasure of the king his master. By this contest the cause seems to have been decided; and soon after the convocation was dissolved.*

In the parliament which met on the 22d of January, 1543, the Romish party prevailed, and passed an act, by which it was enacted, "That all manner of bokes of the olde and newe Testament, in English, of this (Tyndall's) translation, should be by authoritie of this act cleerly and utterly abolished, extinguished, and forbidden to be kept and used in this realme, or els where, in anie the king's dominions." But other translations were allowed to remain in force, provided the annotations or preambles were "cut or blotted out, so as not to be perceived or read;" which was also enjoined under pain of forfeiting forty shillings for every Bible retaining them. It was likewise enacted, "That no manner of person or persons, after the firste day of October then next ensuing, should take upon him, or them, to read, openly to other, in any church, or open assembly within any of the king's dominions, the Bible, or any part of Scripture, in *English*, unlesse he was so appointed thereunto by the king, or by anie ordinarie. Provided, that the chauncellor of *England*, capitaines of the warres, the king's justices, the recorders of anie citie, borough, or town, the speaker of the parliament, &c., which heretofore have been accustomed to declare or teache any good, vertuous, or godly exhortations in anie assemblies, might use anie part of the Bible or Holie Scripture as they had been wont; and that every nobleman and gentleman being a housholder, might read, or cause to be read, by any of his

* Strype's Memorials of Abp. Cranmer, vol. i, b. i, ch. xxiii, p. 135. Newcome, pp. 53-55. Lewis, pp. 144-148.

familie servants in his house, orchardes, or garden, and to his own familie, anie text of the Bible or New Testament; and also every merchant-man being a householder; and any other persons other than women, prentices, &c., might read to themselves privately the Bible, &c. But no women, (except noblewomen and gentlewomen who might read to themselves alone and not to others any texts of the Bible, &c.,) nor artificers, prentises, journeymen, serving men of the degrees of yomen* or under, husbandmen, nor labourers were to read the Bible or New Testament in English to himself or to any other privately or openly." The penalties by which the act was enforced, breathed the barbarous spirit with which the supporters of popery were then animated. For the first offence they were to recant; for the second, to bear a faggot; and for the third they were to be burned.†

Soon after the passing of this act, a treatise, called "A necessary doctrine and erudition for any Christian man," was published by royal authority; in the preface to which the king tells his subjects, that "for the part of the church ordained to be taught, it ought to be deemed certainly, that the reading of the Old and New Testament is not so necessary for all those folks, that of duty they ought and be bound to read it, but as the prince and the policy of the realm shall think convenient to be so tolerated, or taken from it. Consonant whereunto, the politic law of our realm hath now restrained it from a great many."‡

After this, Grafton, the king's printer, was summoned, for printing what was called "Matthewe's Bible," in 1537. He was also questioned respecting the "Great Bible," and the notes he intended to print along with it; to which he replied, that "he added none to the Bible he printed, when he perceived the king and the clergy not willing to have any;" yet he was sent to the Fleet prison, and confined for six weeks, and only released on giving a bond of £300, neither to print nor sell any more English Bibles, till the king and the clergy should agree on a translation.§

In 1544 John Day and William Seres printed the Pentateuch, "after the copy that the kyng's majesty had set forth," in a small 12mo. volume.||

* "Cowel says, Yomen were officers in the king's family, in the middle place betwixt serjeants and groomes. See Stat. 33, Hen. VIII., c. 12."

† Lewis, pp. 148-150. Henry's Hist. of Great Britain, vol. xii, pp. 95, 96.

‡ Lewis, pp. 150, 151. Newcome, p. 57.

§ Strype's Memorials of Archbishop Cranmer, b. i, ch. xxi, p. 121.

|| Lewis, p. 152.

The suppression of Tyndall's translation of the Bible, and other works, occasioned the publication of several tracts in defence of it. The following extract is from one of them, addressed to Bishop Gardiner, under a fictitious name: "Willyam tyndale wrote many bookes where in ar many true and godly sentences, and saynges, whiche he had taken out of the holy scripture, and the hole new testament, whiche is the undouted word of god, cam out of hys pen into our englishe tong. Willyam tyndale was bannished out of Englund, and burnt as an heretike in brabant; whether is it well and wisely don or no, that hys bookes, whiche conteyn so miche godly learnyng, and the hole new testament, which cam thorow hys pen, are forbidden to be red, and so bannished for an heresi or ij that ye say ar in hys bookes, and for half a dosen fautes that ar in hys translation? If it be euel don why do ye not amend your doying, and whi suffer ye not hys bookes to be red, whi blot ye out the fautes of hys translation, and condemne no more Christis learnyng because it cam thorow W. Tyndalles pen? If it be well don that W. Tyndalles bookes and the new Testament of hys translation ar forbidden to be red, and ar bannished away withe hym because they have sum fautes or an heresi or ij in them, and ar cummed out of hys pen, then all the hole doctrine that euer the pope taught, withe all hys traditions and bookes whiche are so full of heresies and superstitiones, and have so little scripture in them, ought to be miche more bannished away with the pope, and ought to be forbidden to be red then tindalles bookes and the Testament of hys translation ought now to be bannished and forbidden. Is there any holyer doctrine in the popis law, and in hys ceremonies, and traditiones, then in the new Testament of tyndalles translation? ar there not as many hereses in the popis bookes as in tyndalles? What reson is it then that tyndalles bokes and the new Testament of hys translation shall be bannished away withe tyndal, and be forbidden to be red, and that the popis doctrine and ceremonies, withe his bookes, shall not be bannished withe the pope, but shall be kept still and red in the chirche as a new gospel in the mother tong, that all the hole chirche may under stande his doctrine, and learn it when as Christis doctrine must be sayd and song in such a tong as not one among an C. understandethe because as it appereth that few should learn it? Whether hathe tyndal now or the pope more fauor shewed unto hym in Englund? tyndall which is bannished bothe bodely and withe all hys bokes and doctrine both good and bad or the pope, whos doctrine and bookes ar red and allowed, after that he is commanded of the hiest pouer under god to

be bannished out of Englonde for his heresie and treson? If the pope haue not more fauor, then Christe hathe in Englonde, why may the popis gospel be red of all men in English, and Christis gospel is forbidden to be red in english, and only a few of gentle and rich men may rede it?*"

The disputes which arose between those who were termed Gossellers and others, produced most unhappy effects; for the Gossellers, as they were called, taunted at the ignorance and errors of the priests, and the others "made it their business to derogate from the Scripture, to deal with it irreverently, and to rhyme, and sing, and make sport with it, in alehouses and taverns. Henry therefore, on the dissolution of his last parliament in 1545, thus addressed the members of it:—"What signs of charity are these, when one calls another heretic and anabaptist, and the other returns the language of papist and hypocrite? The occasion of these animosities is partly to be charged upon you, who are the spiritual guides and fathers of the church: for if I know a man who lives in adultery, I must conclude him a libertine, and a debauchee. If I see a man brag of any advantage, I cannot help thinking him tinctured with pride. I am every day informed that you of the clergy are declaiming against each other, in the pulpit: and here your charity and discretion is quite lost in vehemence and satire: some are too stiff in their old *mumpsimus*, and others too busy and curious in their new *sumpsimus*. Can I suppose you governed by principles of charity while you manage thus? That is impossible;—alas! how can we expect the poor people should live friendly with their neighbours, when they have such unhappy precedents of discord and dissension in those that teach them."—"And, though the *spirituality* are in some fault for breaking into parties, and living upon ill terms with those of their own business, yet you of the *temporality* don't stand clear of envy and ill-nature. For you rail on the bishops, defame, and misreport the priests, and treat the preacher with contumely and ill-language.—'Tis true you are allowed to read the Holy Scriptures, and to have the word of God in your mother tongue. But then, this permission is only designed for private information, and the instruction of your children and family: 'twas never intended for mooting and dispute, nor to furnish you with reprimand

* "The rescuyng of the Romish Fox, otherwise called, The examination of the Hunter devised by Steven Gardiner. The Second Course of ye Romish Fox and his advocate and sworn patron Steven Gardiner, doctor and defender of ye popis canon Law and his ungodly ceremonies." Dedicated to King Henry VIII. by William Wagon. "Emprinted," 1545, by Hanse Hitprick, 12mo. sheet L.

manding phrases and expressions of reproach against priests and preachers. And yet, this is the use a great many disorderly people make of the privilege of having the Scriptures. I am extremely sorry to find how much the word of God is abused; with how little reverence 'tis mentioned, both with respect to place and occasion; how people squabble about the sense. How 'tis turned into wretched rhyme; sung and jangled in every alehouse and tavern; and all this in a false construction, and countermeaning to the inspired writers. I am sorry to perceive the readers of the Bible discover so little of it in their practice. I must therefore recommend to you the same duty I mentioned first: as Christianity makes you brothers, answer that relation to each other. Let the majesty and goodness of God make a suitable impression upon your minds; and then, I don't question, but that affection and good correspondence, of which I reminded you before, will always continue between you and your sovereign."*

In 1546, the last year of his reign, the king issued another proclamation, by which he prohibited having or reading Wiclif's, Tyndall's, and Coverdale's Bibles, or using any other than what was allowed by parliament, under the "penalty of imprisonment and corporal punishment, at the king's pleasure, and being fined by his majesty, or four of his council." Thus the reading of the Scriptures was more strictly forbidden than before, since Coverdale's translation was now forbidden as well as Tyndall's; and the people were as uncertain as ever what the translation was which was permitted by the act. This prohibition, Strype thinks, was occasioned by the contests and clamorous disputes of the people with each other; but a much more probable and powerful cause is assigned by Archbishop Newcome, who attributes it to the increasing strength of the Romish faction, and the abatement of the king's warmth for the Reformation.†

Henry, however, permitted his subjects to use an English Form of public Prayer, and ordered one to be printed for their use, entitled "The Primer," said to be "set furth by the kinge's majestie and his clergie, to be taught, lerned, and red: and none other to be used thorowout all his dominions." In the preface, by the king, it stated, that "his majesty had set out and given to his subjects a determinate form of praying in their own mother tongue, to the intent that such as were ignorant of any strange or foreign speech

* Collier's Eccles. Hist., vol. ii, pt. ii, p. 208.

† Lewis, pp. 152, 153. Newcome, pp. 58, 59. Strype's Memorials of Archbishop Cranmer, vol. i, ch. xxx, p. 197.

might have what to pray in their own acquainted and familiar language with fruit and understanding." This little book, important as the forerunner of the performance of the public religious service in English, contains, besides prayers, several psalms, with lessons and anthems taken out of the Old and New Testaments, verbally translated from the Latin Vulgate.*

"The history of our English translations, in the time of Henry VIII.," says Archbishop Newcome, "illustrates what is well known, that the king exercised a very despotic power both in religious and civil affairs. It also shows with what zeal and prudence the friends to the Reformation conducted themselves in the great work of introducing and improving the English translations of the Bible; what peculiar difficulties they had to encounter from the dangerous inconstancy of a tyrant, and from the inveterate prejudices of a strong Romish party; and with what avidity the English Scriptures were read by the bulk of the people, so that the free use of them at length became a mark of honourable distinction to the higher ranks."†

Henry died January 28th, 1547, aged fifty-six; and notwithstanding the inconstancy of his conduct in favour of the Reformation, Archbishop Newcome enumerates fourteen editions of the whole Bible, and eighteen editions of the New Testament, besides several editions of distinct parts of the Scriptures, printed during his reign.

In the mean time, SCOTLAND began to experience the happy effects resulting from a more general acquaintance with the sacred writings. Before the Lutheran Reformation extended its influence to that kingdom, "gross darkness," the result of popish superstition, "covered the land." "Even bishops were not ashamed to confess that they were unacquainted with the canon of their faith, and had never read any part of the sacred Scriptures, except what they met with in their Missals. Under such pastors the people perished for lack of knowledge. That book which was able to make them wise unto salvation, and intended to be equally accessible to 'Jew and Greek, Barbarian and Scythian, bond and free,' was locked up from them, and the use of it, in their own tongue, prohibited under the heaviest penalties. The religious service was mumbled over in a dead language, which many of the priests did not understand, and some of them could scarcely read; and the greatest care was taken to prevent even catechisms, composed and approved by the clergy, from coming into the hands of the laity."‡

* Lewis, p. 154.

† Newcome, pp. 59, 60.

‡ M'Crie's Life of John Knox, vol. i, pp. 18, 19.

Andrew Forman, bishop of Murray, and papal legate for Scotland, being obliged to say grace, at an entertainment which he gave to the pope and cardinals in Rome, blundered so in his latinity, that his holiness and their eminences lost their gravity, which so disconcerted the bishop, that he concluded the blessing by giving *all the false carles to the devil, in nomine patris, filii, et sancti spiritus*; to which the company, not understanding his Scoto-Latin, said *Amen*. By many of the Scottish clergy it was affirmed, "that Martin Luther had lately composed a wicked book called the *New Testament*; but that they, for their part, would adhere to the *Old Testament*." Even the libraries of their monasteries were some of them without a complete copy of the Scriptures. In the catalogue of the library at Stirling, at the beginning of the sixteenth century, we find only two Psalters, and one copy of the Gospels and Epistles in MS., most probably in Latin; the rest of its contents being purely monkish. There were four Missals, four Antiphonars, three Breviaries, two Legends, four Graduals, and ten Processionals. Nothing, however, can more completely exemplify the indifference to the Scriptures which prevailed among the dignified clergy, than the conversation which took place between Dean Thomas Forest, vicar of Dollar, and George Chrichton, bishop of Dunkeld, about A. D. 1538. The vicar, who was also canon of St. Columbs, was accused of heresy to the bishop for preaching every Sunday on the Epistle or Gospel of the day. The bishop, when the vicar appeared before him, addressed him in this manner: "My joy, Dean Thomas, I am informed that you preach the Epistle and Gospel every Sunday, to your parishioners, and that you do not take the best cow and the best cloth from them, which is very prejudicial to other churchmen; and, therefore, my joy, Dean Thomas, I would you to take your cow and your cloth, as other churchmen do.* It is too much to preach every Sunday; for in so doing you make the people think that we should preach likewise: it is enough for you, when you find any good Epistle, or good Gospel, that setteth forth the liberties of holy church, to preach that, and let the rest alone." To this sage admonition of his bishop, the good vicar answered, "I think, my lord, that none of my pa-

* This was a perquisite termed the *Corpse-present*, paid to the vicar of the parish, on the death of any of his parishioners. It consisted, in country parishes, of the best cow which belonged to the deceased, and the uppermost cloth or covering of his bed, or the finest of his body clothes. The *Corpse-present* was not confined to Scotland. We find the English House of Commons complaining of it, A. D. 1530. See M'Crie's *Life of Knox*, vol. i, p. 349, note G.

rishioners will complain that I do not take the cow and the cloth; but I know they will gladly give me any thing that they have; and they know that I will gladly give them any thing I have. There is no discord among us. Your lordship sayeth it is too much to preach every Sunday: I think it is too little; and I wish that your lordship did the like." "Nay, nay, Dean Thomas," said the bishop, "we were not ordained to preach." "Your lordship," said the vicar, "directs me, when I meet with a good Epistle, or a good Gospel, to preach upon it. I have read both the Old and New Testament, and have never met with a bad Epistle, or a bad Gospel; but if your lordship will show me which are the good, and which are the bad, I will preach on the good and let the bad alone." "I thank my God," said the bishop, "*I know nothing of either the Old or New Testament*; therefore, Dean Thomas, I will know nothing but my portass, [breviary,] and my pontifical. Go away, and lay aside all these fantasies, or you will repent it when too late." M'Crie (*Life of Knox*) has given an interesting account of this excellent clergyman, the vicar of Dollar, from which we learn that his father had been master-stabler to James IV., that after receiving the rudiments of his education in Scotland, he prosecuted his education at Cologne; and on his return was admitted a canon regular in the monastery of St. Colon's Inch; where, being presented by the abbot with a volume of St. Augustine's works, his mind was enlightened, and he began to study the Scriptures. He was afterward appointed to the vicarage of Dollar, and when the agents of the pope attempted to sell indulgences in his parish, he warned his parishioners against them: "I am bound," said he, "to speak the truth to you: this is but to deceive you. There is no pardon for our sins that can come to us, either from pope or any other, but only by the blood of Christ." He used to commit three chapters of the Bible to memory every day, and made his servant hear him repeat them at night. He suffered martyrdom in 1538.*

But notwithstanding the general ignorance which overspread the nation, a gleam of light threw its rays across the minds of certain individuals, probably by the introduction of some of the writings of Luther, since an act of parliament was passed so early as July 17th, 1525, for eschewing of heresy, which enacted, that "na maner of persoun, strangear, that happinis to arrive with thare schip, within ony part of this realme, bring with thame ony bukis or workis, of the said Luther, his discipulis or servandis, disputis or

* M'Crie's *Life of Knox*, vol. i, pp. 19, 343, 354, 440, notes. Henry's *History of Great Britain*, vol. xii, b. vi, ch. ii, pp. 126-128. Fox, vol. ii, p. 614.

reheris, his heresies, &c., under the pane of escheting of thare schipis and guidis, and putting of thaire personis in presoun." And in 1527 the chancellor and lords of council added this clause, "and all uther the kingis liegis assistaris to sic opunyeons, be punist in semeible wise, and the effect of the said act to straike upon thaim." So that it appears, that in 1525 Protestant books and opinions were circulated by strangers only, who came into Scotland for the purpose of trade; but that in 1527 it was found necessary to extend the penalties of the act to natives of the kingdom. This act was renewed in 1535, with some additions.*

The jealous caution of the patrons of popery could not prevent the progress of truth; for by means of merchants who traded from England and the continent to the ports of Leith, Dundee, and Montrose, Tyndall's translations of the Scriptures, with the writings of Luther and other reformers, were imported, and consigned to persons of tried principles and prudence, who circulated them in private with indefatigable industry. "One copy of the Bible, or of the New Testament, supplied several families. At the dead hour of night, when others were asleep, they assembled in one house; the sacred volume was brought from its concealment, and, while one read, the rest listened with attention. In this way the knowledge of the Scriptures was diffused at a period when it does not appear there were any public teachers of the truth in Scotland."†

Poetry also became the vehicle for conveying the sentiments of the reformers to the people. The ignorance and immorality of the clergy were satirized, and the absurdities of popery exposed to ridicule. These poetical effusions were easily committed to memory, and could be communicated without the intervention of the press, which at that time was under the control of the bishops. Dramatic compositions of a similar tendency were repeatedly acted in the presence of the royal family, the nobility, and vast assemblies of the people. In vain did the bishops repeatedly procure the enactment of laws against the circulation of seditious rhymes, and blasphemous ballads; the people still read with avidity the metrical epistles, moralities, and psalms composed in their native language. KENNEDY and KYLLOR, the former a young gentleman, the latter a friar, both of whom were cruelly burnt in 1538, distinguished themselves by their satirical dramas. The latter of these composed a Scripture tragedy on the crucifixion of Christ, in which he painted the conduct of the popish clergy, under that of the Jewish

* M'Cre's Life of Knox, vol. i, period 2, p. 37, note. † Ibid., vol. i, p. 32.

priests. This drama was exhibited before James V. at Stirling, about the year 1535; and so ingeniously portrayed the manners of the papists, that the most simple perceived the resemblance between the Jewish priests and the Scottish clergy, in their opposition to the truth, and the persecution of its friends. Another poet of a similar genius was James Wedderburn, son of a merchant in Dundee. He converted the History of the beheading of John the Baptist into a dramatic form; and also the History of the Tyrant Dionysius, and in both of them satirized the popish religion. His two brothers, John and Robert, composed a metrical version of a number of the psalms, which were afterward commonly sung in the assemblies of the Protestants, until superseded by the version of Sternhold and Hopkins. They were also the chief authors of "Gude and Godly ballates, changed out of prophane sangs, for avoyding of sin, harlotrie," &c., a work, the nature of which is indicated by the title, and which seems to have been composed for the purpose of circulating the reformed opinions in Scotland; and in it "the air, the measure, the initial line, or the chorus, of the ballads most commonly sung at that time, were transferred to hymns of devotion;" and although, to us, this association may appear unnatural and gross, it is certain these spiritual songs edified multitudes at that time. The same principle obtained, and the same practice was adopted at that period in Italy, France, and Holland.

But the poet who had the greatest influence in promoting the Reformation was Sir DAVID LINDSAY of the Mount, Lyon king at arms, who enjoyed the favour both of James IV. and of his son. He was esteemed one of the first poets of his age, and possessed extensive learning, united to the most keen and penetrating wit. His "Satyre on the Three Estates" was repeatedly acted before the royal family and the nobility. It exposed the avarice, luxury, and profligacy of the religious orders; the temporal power and opulence of the bishops, with their total neglect of preaching; the prohibition of reading the Scriptures in the vulgar tongue, &c. In his "Monarchie," composed by him at a subsequent period, he traced the rise and progress of the papacy, and has discovered a knowledge of history, and of the causes that produced the corruption of Christianity, which would not disgrace any modern author. His poems were so universally popular, that it is said they were read by "every man, woman, and child."* His principal defence of the translation of the Scriptures into the vernacular tongue is contained in "The first book of the Monarchie," from which it is

* M'Crie's *Life of Knox*, vol. i, pp. 33, 34, 50; *notes*, pp. 354, 362-366.

here extracted, as furnishing a curious document in the history of vernacular translations.

“An Exclamation to the reader, touching the writing in vulgar and maternal language.”

“Gentle Reader, have at me no despite,
Thinking that I presumtuously pretend,
In vulgar tongue so hie matter to write :
But where I misse I pray thee to amend.
To the unlearn'd I would the cause were kend,
Of our most miserable travell and torment,
And how in Earth no place is permanent.

Howbeit that diverse devote Cunning Clarkes,
In Latine tongue have written sundrie bookes,
Our unlearn'd knowes little of their warkes,
More then they do the raving of the Rookes :
Wherefore to Calliats, Carcers, and to Cookes,
To *Jacke* and *Tom* my Rime shall be directed,
With cunning men howbeit that it be lacke.

Though every Common may not be a Clark,
Nor hath no Leed except their tongue maternall,
Why should of God the marvellous heavenly wark
Be hid from them? I think it not freternell.
The Father of heaven, which was and is eternall
To *MOSES* gave the Law on mount *SINAY*,
Not into Greek nor Latine as they say.

He wrote the Law in tables hard of stone,
In their own vulgar Language of Hebrew :
That the children of Israel every one,
Might know the Law, and to the same en sew.
Had he don write in Latine, or in Grew,
It had to them bene a savourlesse jest,
Ye may well know God wrought all for the best.

ARISTOTLE nor *PLATO* I heard sane,
Wrote not their Philosophie naturall,
In Dutch nor Dence, nor tongue Italiane :
But in their most proper tongue maternall,
Whose fame and name doth reigne perpetuall.
Famous *VIRGIL*, the Prince of Poetrie,
Nor *CICERO*, the flower of Oratry,

Wrote not in Chaldie language nor in Grew
Nor yet into the language Saracene,
Nor in the naturall language of Hebrew,
But in the Romane tongue, as may be seen.
Which was their proper language as I weene.
When Romanes reigned Dominators indeed,
The ornat Latine was their proper Leede.

In the mean time when that these bold Romanes,
 Over all the world had the Dominion,
 Made Latine schooles, their glore for to advance,
 That their language might be over all common :
 To that intent by mine opinion.
 Trusting that their Empire should ay endure,
 But of fortune alwayes they were not sure.

Of languages the first diversitie,
 Was made by God's malediction :
 When BABYLON was builded in CHALDIE,
 These builders got none other affliction.
 Before the time of that punition
 Was but one tongue, which Adam spake himself,
 Where now of tongues there be threescore and twelve.

Notwithstanding I think it great pleasure,
 Where cunning men have languages anew,
 That in their youth, by diligent labour,
 Have learned Latine, Greek, and Hebrew.
 That I am not of that sort, sore I rew.
 Wherefore I would all Books necessar,
 For our faith were into our tongues vulgar.

CHRIST after his glorious ascension
 To his disciples sent his holy Sprite
 In tongues of fire, to that intention,
 That being of all languages repleat,
 Through all the world, with words faire and sweet,
 To every man the faith they would forth shaw,
 In their own Leed delivering them their Law.

Therefore I think a great derision,
 To hear the Nunnes and Sisters night and day,
 Singing and saying Psalmes and Orison,
 Not understanding what they sing or say,
 But like a Stirling or a Popin jay,
 Which learned are to speak by long usage,
 Them I compare to Birds in a cage.

Right so Children and Ladies of Honours,
 Pray in Latine, to them an uncouth Leede,
 Mumbling their Matine, Evensong, and their Hours,
 Their PATER NOSTER, AVE, and their CREED,
 It were as pleasant to their spirit indeed
 God have mercy on me for to say thus,
 As for to say MISERERE MEI DEVS.

Saint Hierome in his proper tongue Romane
 The Law of God truely he did translate,
 Out of Hebrew, Greek, and Latine in plaine,
 Which hath been hid from us long time God wait,
 Untill this time : But after my conceit,

Had Sainct **HIEROME** been borne into **ARGYLE**,
In **IRISH** tongue his Books had done compyle.

Prudent Saint **PAUL** doth make narration,
Touching the diverse Leedes of every Land,
Saying there have been more edification
In five words, that folk do understand,
Then to pronounce of words ten thousand,
In strange language, and knows not what it means ;
I think such prating is not worth two preans.

Unlearned people on the holy day,
Solemnedly they hear the Evangell sung,
Not knowing what the priest doth sing or say,
But as a Bell when that they hear it rung,
Yet would the Priests in their mother tongue,
Passe to the Pulpct and that doctrine declare,
To Laicke people, it were more necessare.

I would that Prelates and Doctors of the Law,
With Laicke people were not discontent,
Though we into our vulgar tongue did know,
Of Christ Jesus the Law and Testament.
And how that we should keep commandement,
But in our language let us pray and read,
Our **PATER NOSTER**, **AVE**, and our **CREED**.

I would some Prince of great discretion,
In vulgar language plainly causde translate
The needful Lawes of this Region :
Then would there not be halfe so great debate
Among us people of the low estate.
If every man the verity did know,
We needed not to treat these men of Law.

To do our neighbour wrong, we would beware,
If we did fear the Lawes punishment :
There would not be such brawling at the Bar,
Nor men of Law clime to such Royal rent,
To keep the Law : if all men were content,
And each man do, as he would be done to,
The Judges would get little thing adoe.

The Prophet **DAVID** King of Israel,
Compylde the pleasant Psalmes of the Psalter,
In his own proper tongue, as I here tell :
And **SOLOMON** which was his Son and Haire,
Did make his Book into his tongue vulgar :
Why should not their sayings be to us shown
In our language, I would the cause were known.

Let Doctors write their curious questions,
And arguments sown full of sophistrie :

Their Logick, and their high opinions,
 Their dark judgements of Astronomie,
 Their Medicine, and their Philosophie,
 Let Poets shew their glorious engine,
 As ever they please, in Greek or in Latine.

But let us have the books necessare,
 To Common-wealth, and our Salvation :
 Justly translated in our tongue vulgare,
 And eke I make you supplication,
 O gentle Reader, have none indignation,
 Thinking to meddle with so high matter,
 Now to my purpose forward will I fare."*

Some attempts were likewise made to introduce among the clergy and the higher ranks of the laity the study of the original languages of the Scriptures. In 1534, John Erskine, of Dun, brought a learned man from France, and employed him to teach Greek, in Montrose ; and upon his removal, liberally encouraged others to come from France and succeed to his place. From this private seminary many Greek scholars proceeded, and the knowledge of the language was gradually diffused over the kingdom. At this school George Wishart probably obtained his acquaintance with that language ; and was employed as one of the teachers. But William Chisholm, bishop of Brechin, hearing that Wishart taught the Greek New Testament, summoned him to appear before him, on a charge of heresy, upon which he fled the kingdom, in 1538, and remained abroad till 1544 ; when he returned to Scotland, but very soon fell a prey to the snares of Cardinal Beaton, and suffered death as a martyr, at St. Andrews. The celebrated reformer, John Knox, is supposed to have studied Greek under him. The Hebrew language was not taught in Scotland till many years afterward, when it was introduced by Mr. John Row, minister of Perth, who, being a native of Scotland, was invested with the character of nuncio, or legate, by Pope Paul IV., and sent, in 1558, to oppose the progress of the Reformation ; but having detected a pretended miracle, was induced to examine the Scriptures, and subsequently to embrace the Protestant sentiments. His son, who was afterward minister of Charnock, was taught the Hebrew alphabet at four or five years of age, before he knew the letters of his native

* Lindsay's Monarchie, b. i. The copy from which I have extracted the above is a small octavo, printed in the Gothic letter. It is not paged ; and having lost the title-page, I cannot ascertain the place where printed, nor the date ; but it appears to have been printed in England, both from the form of the type, and the *anglicised* orthography.

tongue ; and his grandson, who was principal of King's College, Old Aberdeen, published, in 1634, the first Hebrew grammar in the English tongue ; and a second edition, with a Hebrew vocabulary, in 1644. All three bore the name of John.*

The endeavours of the Scottish reformers to disseminate the truth, and render the Scriptures more generally known and understood, met with the most determined opposition ; and persecution exercised its fatal cruelties upon the reformers themselves. Patrick Hamilton, an amiable youth of royal descent, and considerable learning and eloquence, was the first who fell a sacrifice in Scotland. He was burnt at the stake, at Glasgow, with circumstances of peculiar barbarity, A. D. 1527. In 1530, Henry Forrest, another young man of learning, suffered at St. Andrews, for possessing a copy of the New Testament, and affirming that Patrick Hamilton was a true martyr. And besides many others, Sir John Borthwick was accused of entertaining and propagating heretical opinions, and dispersing heretical books, among which, the New Testament in English was enumerated first. Having escaped to England, he was declared an obstinate heretic, and sentenced to be burnt, as soon as he could be apprehended : all persons were prohibited to entertain him, under the pain of excommunication ; and all goods and estates confiscated ; and his effigy to be burnt at the market cross. This was in 1540.†

The death of James V. in December, 1542, proved a fortunate event to the cause of religion. The earl of Arran, who was appointed regent, had been favourable to the doctrines of the Reformation, and was soon surrounded with counsellors who were of the same principles. He chose for his chaplains, preachers who had embraced the Protestant opinions ; one of whom, whose name was Thomas Guillaume, or Williams, was the honoured instrument of first enlightening, by his sermons, the mind of the great Scottish reformer, John Knox, and " is said to have translated the New Testament into the vulgar language." These auspicious circumstances were rendered still more favourable by a proposal of marriage from Henry VIII., who eagerly pressed a union between his son Edward and the young queen of Scots. The Scottish parliament agreed to the match ; commissioners were sent into England to settle the terms ; and the contract of marriage was drawn out,

* M'Crie's Life of Knox, vol. i, p. 6 ; *notes*, pp. 342-345. Scott's Lives of the Protestant Reformers in Scotland, pp. 3, 158, 195, 196.

† Henry's Hist. of Great Britain, b. vi, pp. 119, 120, 125, 126. Fox, vol. ii, p. 613. M'Crie's Life of Knox, vol. i, pp. 28, 29 ; *notes*, p. 353.

subscribed, and ratified by all parties. But these fair appearances were soon blasted, through the intrigues of Cardinal Beaton and the queen-mother, the fickleness and timidity of the regent, and the violence of the English monarch. The treaty of marriage was broken off; the regent renounced connection with England, and publicly abjured the reformed religion in the church of Stirling; and the young queen was soon after betrothed to the dauphin of France, and sent into that kingdom.

The Reformation had, however, made considerable progress during the short time that it had been patronised by the regent. In the month of March, 1543, an act of parliament had been made and published, declaring it lawful for every person to read the Scriptures in the vulgar tongue. This act, which was opposed by the bishops, who protested against it, was signally serviceable to the cause of religion. Formerly it had been reckoned a crime to look on the sacred books; now to read them was safe, and even the way to honour. "Then," says Knox, "might have been seen the Bible lying on almost every gentleman's table. The New Testament was borne about in many men's hands. The knowledge of God did wonderfully increase, and he gave his Holy Spirit to simple men in great abundance." Such had been the zeal even of the regent, that he had been induced by it to apply to Sir Ralph Sadler, the English ambassador, "to write into England for some Bibles in English."*

After the abjuration of the earl of Arran, the regent, and the re-advancement of Cardinal Beaton to power, the spread of the principles of the Reformation was for several years considerably checked, till, by the intrepidity of the celebrated John Knox, and other undaunted advocates of gospel liberty and truth, the sentiments of the reformers were publicly avowed, and the reformed church of Scotland obtained the sanction of the government. Suspending, therefore, for the present, our inquiries into the state of Biblical knowledge in Scotland, our views are directed to FRANCE, a country at that period intimately connected with it.

The French translations of this period were of two classes; the first of them consisting of revised editions of Guiars des Moulins's version of Comestor's *Historia Scholastica*; the other, of translations from either the Latin Vulgate or the original texts. Of the former, Le Long (*Bibliotheca Sacra*) has noticed several editions; and D. Clement, in his *Bibliothèque Curieuse*, has

* M'Crie's Life of Knox, vol. i, pp. 39, 40. Scott's Lives of the Reformers, pp. 22, 23, 96. Beloe's Anecdotes of Literature, vol. ii, p. 328.

mentioned the three following, as being in the Royal library at Paris :—

1. “La BIBLE, en François, depuis la creation du monde, jusq’au Livre de Job, inclusivement : extraite de l’Histoire Scolastique de Pierre le Mangeur, appellée la Bible Historiale ou Historiée. Paris, *Mich. le Noir*, environ l’an 1515, in 4to.”

2. “La BIBLE translätée de Latin en François au vray sens, pour les simples gens qui n’entendent pas le Latin, corrigée et imprimée nouvellement XXXV.C. (1535) in 4to.”

3. “La grant BIBLE en François, historiée & corrigée. Paris, *Anthoyne Bonnemere*, 1538, in fol.”*

Bayle, in his Dictionary, art. AARON, remarks, that in the preface to Bonnemere’s edition, the editor informs his readers that “the translation was not calculated for clerks, but for the laity, and for unlearned monks and hermits;” and affirms, that the French translator “has added nothing but the genuine truth, according to the express terms of the Latin Bible; nor omitted any thing but what was improper to be translated.” But notwithstanding these professions, two Jewish legendary stories are interwoven in the thirty-second chapter of Exodus, where it is related, “That the ashes of the golden calf, which Moses caused to be burnt, and mixed with the water that was drunk by the Israelites, stuck to the beards of such as had fallen down before it, by which they appeared with gilt beards, as a peculiar mark to distinguish those who had worshipped the calf:” and also, “That upon Hur’s refusing to make gods for the Israelites, they spit upon him with so much fury and violence that they quite suffocated him!”†

If we may judge of the other editions of Des Moulins’s translation by the specimen given by Bayle, we must consider the man who presented the French nation with a genuine translation of the sacred Scriptures as conferring upon his countrymen an inestimable benefit. Of this nature were the second class of translations of the Scriptures into French. The earliest printed edition is universally attributed to the celebrated Jaques Le Fevre as its author. The New Testament, as we have already seen, (p. 570,) had been printed at Paris, in 1523; and Le Long says that an edition of the Old Testament was printed at Antwerp, by Martin L’Empereur, in 1528, accompanied with the approbation of Nicolas Coppin, a Catholic inquisitor, and dean of St. Peter’s at Louvain. The same printer republished the Old Testament, without

* Clement, *Bibliothèque Curieuse*, &c., tom. iv, p. 23. Hanover, 1753, 4to.

† General Dictionary, by Bernard, &c., vol. i, p. 1. London, 1734–41, folio.

the Psalms, in 1529-32, in four vols. Svo. Afterward he added the Psalms and the New Testament, and summaries of the books and chapters, and printed an edition of the whole Bible, in 1530, in Gothic characters, in two vols. folio, with rude wood-cuts, and the privilege of the emperor Charles V. annexed; and a second in 1534. In 1541 another edition of this version was printed at the same place, for Anthony de la Haye, by Anthony des Bois, in folio. These editions were afterward prohibited by the Catholic authorities, and placed among the *Libri Prohibiti* of the Romish Church, which has led Clement to say, respecting F. Simon, who had boasted in his *Critical History* that the first publishers of the French Bible now in use were Catholics,—“that if he had known that this translation had been made by Jaques le Fevre, and that the faculty of theology of Paris had declared him a heretic, and expressly forbid him to be named, in their public disputations, as a Catholic author, he probably would not have so loudly affirmed that the first authors of the present French version were Catholics.”*

In 1535, the celebrated French version generally called Olivetan's Bible, from the name of its ostensible translator, was begun to be printed at Neuchâtel in Switzerland, by Pierre de Wingle, and bears this date in the title, though De Bure says it was not completed till 1537. The title of this rare edition is as follows: “La Bible qui est toute la Sainte escripture. En laquelle sont contenus, le Vieil Testament et le Nouveau, translatez en François. Le Vieil de Lebrieu: et le Nouveau, du Grec. Aussi deux amples Tables, lune pour l'interpretation des propres noms: lautre en forme Dindice, pour trouer plusieurs sentences et matieres.” Beneath are two mottoes. The first two words are printed within a wood-cut frame, or border, having a Hebrew inscription on a label at the top. On the reverse is a Latin address from Calvin, with a pompous title, “JOANNES CALVINUS CESARI-BUS, REGIBUS, PRINCIBUS, GENTIBUSQUE OMNIBUS CHRISTI IMPERIO SUBDITIS SALUTEM.” This is followed by a French address of “ROBERT OLIEUETANUS, HUMBLE ET PETIT TRANSLATEUR, A LEGLISE DE JESUS CHRIST SALUT,” dated “DES ALPES CE XII. DE FEBURIER, 1535.” A great air of tenderness and simplicity pervades the whole of this epistle. In the Latin preface by Calvin, positions are found very different from those which he afterward

* Clement, *Bibliothèque Curieuse*, tom. iv, pp. 4-6. Le Long, *Biblioth. Sacra*, tom. i, pp. 326-328. De Bure, *Bibliographie Instructive*, *Vol. de Théologie*, pp. 77-82.

maintained.* The printer received fifteen hundred crowns of gold for the entire impression, which is beautifully executed in a small secretary-Gothic type, in folio.†

The great reformer, Calvin, is said to have had a considerable share in the translation or revision of this Bible, but to have withheld his name, for fear of persecution, and to have published the work in the name of Robert Pierre Olivetan, his kinsman. But although it is probable that Calvin assisted in the translation, it is inconsistent with his well-known intrepidity of character, as well as with his approbation, expressed in his preface, and his afterward publishing a revised edition, to suppose that fear occasioned him to suppress his name. We therefore consider Olivetan as the true translator or editor of this version, which appears to have been formed from that of Le Fevre, and of which he avowed himself to be the author. Bonnadventure Des Perriers, valet de chambre to the queen of Navarre, sister of Francis I., has also been named as assisting Olivetan and Calvin in the translation; but it is not to be supposed that these excellent men would employ, in this important undertaking, a man who was the author of an impious allegorical work, entitled *Cymbalum Mundi*, in which, under pretence of ridiculing the search after the philosopher's stone, he is said to have attacked religion in general; a work which called forth the censures both of Catholics and Protestants, and caused Calvin to class him with Govean and Rabelais, as one of a trio of atheists. Des Perriers killed himself with a sword, in a paroxysm of fever, in 1544.‡

This celebrated edition of the French Bible was printed at the

* The following extracts from this preface are quoted in Beloe's *Anecdotes of Literature*, &c., from Dr. Winchester's Dissertation on the seventeenth article:—

“Tandem igitur ubi adfuit plenum illud tempus ac dies a domino præordinata, adstitit coram Messias ille tot retro sæculis exoptatissimus: atque idem ille omnia cumulate præstitit quæ erant ad omnium redemptionem necessaria. Neque vero intra unum Israelem tantum illud vereficum stetit, cum potius ad UNIVERSUM HUMANUM GENUS usque porrigendum esset: quia per unum Christum UNIVERSUM HUMANUM GENUS reconciliandum erat deo, uti his novi fœderis tabulis continetur et amplissime demonstratur.”

Again:—

“Ad istam Hæreditatem (regni paterni scilicet) vocamur OMNES SINE PERSONARUM ACCEPTATIONE, Masculi, Fœminæ, Summi, Infimi, Heri, Servi, Magistri, Discipuli, Doctores, Idiotæ, Judæi, Græci, Galli, Romani. NEMO HINC EXCLUDITUR, qui modo Christum, qualis offertur a Patre in salutem omnium admittat, et admissum completatur.” See Beloe's *Anecdotes of Literature and Scarce Books*, vol. iii, p. 21.

† Dibdin's *Biblioth. Spencer.*, tom. i, pp. 82, 84.

‡ *Bibliothèques Françaises*, tom. i, pp. 90, 91.

expense of the Vaudois, or Waldenses. Clement relates, that in a copy of this version, which Mr. Jordan saw in the possession of Mr. De Boze, he met with the following acrostic verses at the end, which prove this singular fact :

Lecteur entends, si Verité adresse,
Viens donc ouir instamment sa promesse
Et vif parler : lequel en excellence
Veult assurer notre gresse esperance.
L'Esprit *Jesus* qui visite, et ordonne
Nos tendres meurs, ici sans cry estonne
Tout haut raillant escumant son ordure.
Remercions éternelle nature :
Prenons vouloir bien-faire librement ;
Jesus querons veoir éternellement.

To perceive the design of these lines, it must be remarked that the first letters of the words form this couplet :

Les Vaudois, Peuple Evangelique,
Ont mis ce Thresor en publique.

“The Vaudois, that evangelical people, have given this treasure to the public.”

“This,” adds Clement, “is, I conceive, the principal reason of the rarity of this edition. The Vaudois having transported the greater part of the impression into their valleys, a considerable number of copies have been destroyed, not only by use, but especially by the flames, and by a thousand similar methods, the natural consequences of the repeated persecutions raised against them by a blind and indiscreet zeal.”*

A second edition of the Olivetan version was printed at Geneva, in 1540, in small quarto. De Bure attributes the revision of it to Calvin, as appears by the following notice of it in his *Bibliographie Instructive* :

“LA SAINTE BIBLE, en laquelle sont contenus tous les Livres canoniques de l'Écriture Sainte et pareillement des Apocryphes, le tout translaté en Langue François, de la version de Robert Pierre Olivetan, revue par Jehan Calvin ; avec l'Indice des matieres, ordonné par N. Malingre, Prêcheur du S. Evangile. (*Geneve, a l'Epée,*) 1540, in 4to.” De Bure further remarks, that the representation of a *sword*, on the title-page, has occasioned this edition to be known in the republic of letters by the name of the “Sword Bible,” (*Bible de l'Epée*.)†

* Clement, *Bibliothèque Curieuse*, tom. iv, p. 7, note (3.)

† De Bure, *Bibliog. Instruct.*—Vol. de *Theologie*, pp. 79, 80.

By others the correction of this edition has been attributed to *Martin Bucer*, but without sufficient authority.* Le Long says, that the first edition which Calvin revised was published in 1545, at Lyons, in 4to.† Besides these, several other editions were published by J. de Toarnes and others, as may be seen by referring to Le Long's *Bibliotheca Sacra*, tom. i, cap. iv, pp. 345-353, edit. Paris, 1723, folio.

ROBERT PIERRE OLIVETAN, the translator of this version, was related to Calvin, who assisted him in his translation. His true name was Olivetau, but having assumed the name Olivetanus in Latin, he was usually called Olivetan. His translation was transcribed for the press by an amanuensis, called Joannes Eutichus Deperius, whom M. de la Monnoye supposes to be the same with Bonaventure, or Bonnadvantage des Perriers, but, from the reasons adduced above, we believe, erroneously. Olivetan died at Rome in 1538, not without strong suspicion of being poisoned.‡

JOHN CALVIN, the kinsman of Olivetan, and his coadjutor in publishing the French Bible, was born at Noyon, in Picardy, July 10th, 1509. His real name was Cauvin, or Chauvin, which, according to the practice of the learned of his day, he latinized into Calvinus. He was originally designed for the church, and after having pursued his studies at Paris, Orleans, and Bourges, with rapid and amazing success, had actually obtained the rectory of Pont l'Evêque, when he was induced, by the preference given by his father to the study of the law, and especially from the change which had taken place in his religious views, through his intercourse with his relative, Robert Pierre Olivetan, to relinquish his ecclesiastic vocation in the Church of Rome, and devote himself to the profession of the law. In 1532 he published a commentary on Seneca *De Clementia*, in which he first adopted the name of CALVINUS. The persecution raised against the Protestants obliged him to quit Paris, from whence he withdrew to Angoulême, where he assumed the name of Parcan; but not considering himself safe, he removed to Ferrara, where the duchess graciously received him, and promised him protection. Here he bore the name of Happeville, or Hepeville. Returning to Paris, he found the persecution still raging with so much violence against those who differed from the Romish Church, that he deemed it prudent to quit France altogether. He therefore retired to Basle, where he completed and published his famous "Institutes of the Christian

* Le Long, tom. i, p. 345.

† Ibid.

‡ R. de Juvigny, Bibliothèques Françaises, tom. ii, p. 315.

Religion." In 1536 he was chosen professor of divinity, and minister of the church of Geneva; but his refusal to administer the Lord's supper to the people, on account of the immorality of their conduct, occasioned the council of two hundred to banish him the city, and to order that he, with two other ministers, should leave it within two days. From Geneva he went to Strasburg, where he established a French church, of which he became the first pastor, and was also chosen professor of divinity. Here he also married, in 1540, Idolette De Bure, the widow of an Anabaptist minister. In 1541 he was recalled with honour to Geneva, and there passed the rest of his days in such universal esteem and influence, that his opponents termed him the Pope of Geneva. This eminent reformer died May 27th, 1564, aged fifty-four years and ten months.*

A French version of the Psalms, or rather of a part of them, by Clement Marot, claims particular notice, not so much for its intrinsic excellence, as for its being the foundation of the psalmody adopted in the ritual of the reformed churches; and, in its popular reception, strongly exhibiting the levity of the French court and nation. The author, CLEMENT MAROT, was a native of Cahors, in Querci, near Toulouse, and born in 1495. Like his father, Jean Marot, he was valet de chambre to Francis I.; and also page to Margaret of France, wife of the duke of Alençon. He accompanied this prince to the seat of war, 1521, and was wounded and made prisoner at the battle of Pavia. On his return to Paris he was accused of heresy, and thrown into prison; and being brought before the *Lieutenant-criminel*, was reproached with his former irreligion and the licentiousness of his writings, and all that he could obtain by the most earnest solicitations was to be removed from the obscure and unwholesome prison of Chatelet to that of Chartres. In this state of confinement he wrote his *Enfer*, a severe and pointed satire, and revised the celebrated *Roman de la Rose*. He was kept in prison till after the deliverance of Francis I. from Spain, in 1526, when he obtained his liberty; but was afterward obliged to flee to Geneva, from whence he passed to Turin, where he died in indigence in 1544.

Clement Marot was the favourite poet of France, and in the early part of his life was eminent for his pastorals, ballads, fables, elegies, epigrams, and poetical translations. But after his return

* R. de Juvigny, *Bibliothèques Françaises*, tom. i, pp. 467-469. Those who are desirous of seeing a fuller account of this great man may consult Melchior Adam's *Vitas Theologorum Extororum Principum*, p. 63.

from Ferrara into France, he was persuaded, by the advice of Vatablus, professor of Hebrew in the university of Paris, to attempt a version of David's Psalms into French rhymes. In this attempt he was assisted by Francis Melin de S. Gelay's, and other learned men, from whose prose translations he formed his poetical version. His first edition contained only thirty psalms, and was dedicated to Francis I. After his removal to Geneva, he proceeded in his work till he had completed twenty more psalms, which, with the former thirty, and eight more, the translators of which were never well known, were printed at Rome, in 1542, by the command of the pope, by Theodore Drust, a German, printer in ordinary to his holiness. This edition was printed in the Gothic character, in octavo. The rest of the psalms were versified by Beza, at Geneva. The translation, however, was censured by the faculty of divinity at Paris, who proceeded so far as to carry their complaints to the king, who for some time paid but little attention to them, and even expressed his satisfaction with the specimen which had been given of the translation, and pressed the completion of the work. Marot, gratified by the countenance of his sovereign, transmitted to him the following epigram :—

“ Puisque voulez que je poursuiue, O sire,
 L'œuvre royal du Pseautier commencé
 Et que tout cœur aimant Dieu le desire,
 De besogner ne me tiens dispensé.
 S'en sente donc, qui voudra offensé ;
 Car ceux à qui un tel bien ne peut plaire
 Doivent penser, si j'à ne l'ont pensé,
 Qu'en vous plaisant me plait de leur déplaire.”

“ Since, O sire, it is your pleasure that I pursue the royal work of the Psalms which I have begun ; and since all those who love God desire the same, I reckon I have a valid license to proceed in it. Wherefore, let whoever pleases take offence at it, for they who cannot be reconciled to a design of such important use ought to know, if they are not sensible of it already, that while I do your majesty a pleasure, I am glad, however much I offend such people.”

At length the repeated remonstrances of the clergy to the king against Marot's version caused it to be prohibited. But the prohibition only increased the desire to possess the Psalms thus interdicted. They were sold so rapidly that the printers could not supply the public with copies ; and it is a singular trait in the history of the times, that they soon became the most popular songs

that were sung by all ranks of society; they were the common accompaniments of musical instruments, and every one sung them to the tune which he pleased. At the court of Francis, each of the princes and nobility selected a psalm, and sung it to the ballad tune that each of them preferred. The dauphin, Prince Henry, who delighted in hunting, was fond of *Ainsi qu'on oit le cerf bruire*, "As the hart panteth after the water-brooks," which he constantly sung in going out to the chase. The queen's favourite was *Ne veuilles pas, O Sire*, "O Lord! rebuke me not in thy wrath," which she sung to a fashionable jig. Antony, king of Navarre, sung, *Revenge moy, pren le querelle*, "Stand up, O Lord, to revenge my quarrel," to the air of a dance of Poitou.*

Besides the poetical dedication to Francis I., Marot accompanied his version with an epistle *Aux Dames de France*, "To the Ladies of France," in which he declares, in a spirit of religious gallantry, that his design is to add to the happiness of his fair readers, by substituting divine hymns in the place of amorous ditties, to inspire their susceptible hearts with a passion in which there is no torment, to banish that fickle and fantastic deity Cupid from the world, and to fill their apartments with the praises of the true JEHOVAH.

The Psalms translated by Beza, and versified in imitation of Marot's, were favourably received, and, like Marot's, were sung by Catholics as well as others, who never suspected any injury from them, till they were appointed to be sung in the Calvinistic congregations in 1553, and began to be appended to the catechisms of Geneva. But after this the use of them was absolutely forbidden by the Catholic authorities, and the former prohibitions were renewed and enforced by severe penalties.

About this period, Calvin, by the advice, it is said, of Luther, had projected a species of religious song, consisting of portions of the Psalms, intelligibly translated into the vernacular language, and adapted to plain and easy melodies which all could learn, and in which all might join, and which would serve as a substitute for the antiphonal chanting of the Romish services in the public worship of God. This scheme for the adoption of congregational singing was forwarded by the publication of Marot's metrical psalms, which Calvin immediately introduced into his congregation at Geneva. Being set to simple, and almost monotonous notes, by Guillaume de Franc, and other celebrated composers,

* Warton's History of English Poetry, vol. iii, pp. 161-163.

they were soon established among the churches of the reformed, and became a characteristic mark of the Calvinistic profession and worship. They exhilarated their social assemblies, were commonly heard in the streets, and accompanied the labour of the artificer, so that the weavers of Flanders became noted for their skill in the science of psalmody. Bayle says, that ten thousand copies of these psalms, in verse, and set to music, were at that time printed, and very generally dispersed. Florimond de Remond objected to the music of Marot's psalms that the airs of some of them were borrowed from vulgar ballads; to which the Sieur de Pours replied, that what used to belong to profane songs was now separated from them, and was become in a measure sanctified. "In ancient times," he adds, "things that were of common use, even though taken as plunder, when they were with proper rites separated and sequestered for the service of the sanctuary, were counted holy:" and whatever judgment we may form of the mode of adopting popular tunes in public worship, it is certain that in this instance the effect was rapid and beneficial, the attention of the multitude was gained to the doctrines of the Reformation, and gave them an extensive circulation and influence.

This version being at length become obsolete and barbarous, the church of Geneva, which had been the first to adopt it, was the first to abandon it. M. Conrart began the revision, and M. de la Bastide completed it. For some time the reformed churches hesitated to adopt the revised version, but it was afterward introduced into Geneva, Hesse Cassel, and various other places.*

The interdiction of singing Marot's metrical version of the Psalms was a small part of that persecution which raged about that time against all who dared to differ from the Church of Rome, or who attempted to circulate the Holy Scriptures. One or two instances of the severity with which those were treated who sold or dispersed the sacred volumes will exhibit in its true light the antipathy of superstition to gospel truth.

At Avignon the bishop of Rieux gave a banquet to the bishop of Aix and other prelates engaged in the violent persecution of the inhabitants of Merindola, to which the most beautiful women were invited. After the banquet the company amused themselves with dancing, playing at dice, and similar dissipative pleasures; after

* Les Pseaumes de David mis en rime Française, par Clement Marot et Theodore Beze. Sedan, 1630, 8vo. Nouveau Dictionnaire Historique, tom. vi, pp. 44, 45. Bibliothèques Françaises, tom. i, p. 156. Gen. Dictionary,—Bayle, art. *Marot*, notes N. P., pp. 465-469.

which the prelates, with each a female leaning on his arm, walked up and down the streets, to pass the time till supper, when seeing a man offering obscene pictures and songs to sale, they purchased the whole of his stock, "as many as a mule could well carry." With these they entertained their female companions, at the expense of all modesty and gravity, and with most indecent levity explained the difficult sentences which occurred in them. In the course of their walk through the city they also met with a bookseller who had exhibited for sale certain Latin and French Bibles. The prelates, indignant at his heretical boldness, sternly asked him, "Darest thou be so bold as to set out such merchandise as this to sell, in this town? Dost thou not know that such books are forbidden?" The bookseller answered, "Is not the Holy Bible as good as those goodly pictures which you have bought for these gentlewomen?" Scarcely had he spoken the words but the bishop of Aix said, "I renounce my part of paradise, if this fellow be not a Lutheran. Let him be taken and examined." Immediately a company of ruffians, who attended on the prelates, began to cry out, "A Lutheran—a Lutheran; to the fire with him—to the fire with him;" while one gave him a blow, and another pulled him by his hair, and a third plucked him by the beard, so that the poor man was covered with blood before he reached the prison to which they were dragging him.

The next day he was brought before the judges, and examined in the presence of the bishops. Being asked, "Hast not thou set forth to sale the Bible and the New Testament in French?" He honestly acknowledged that "he had done so." It was then demanded of him, "whether he did not know and understand, that it was forbidden throughout all Christendom to print or sell the Bible in any language except Latin?" To which he replied, "that he knew the contrary to be true; and that he had sold many Bibles in the French tongue with the emperor's privilege in them, and many others printed at Lyons, and also New Testaments printed by the king's privilege;" and added, that "he knew no nation throughout all Christendom which had not the Holy Scriptures in their vulgar tongue." He then courageously addressed them in the following terms: "O ye inhabitants of Avignon, are you alone in all Christendom the men who despise and abhor the Testament of the heavenly Father? Will ye forbid and hide that which Jesus Christ hath commanded to be revealed and published? Do you not know that our Lord Jesus Christ gave power to his apostles to speak all manner of tongues, to the end that his holy

Gospel might be taught to all creatures, in every language? And why do you not forbid those books and pictures, which are full of filthiness and abomination, and which stir up the people to whoredom and uncleanness, and provoke God's vengeance and great indignation against you? What greater blasphemy can there be, than to forbid God's most holy books which he ordained to instruct the ignorant, and to reduce and bring again into the way such as have gone astray? What cruelty is this, to take away from the poor simple souls their nourishment and sustenance! But, my lords, you shall give a heavy account, who call sweet sour, and sour sweet, and who countenance abominable and detestable books and pictures, but reject that which is holy." The bishops, enraged by these words, violently exclaimed, "What need have you of any more examination? Let him be sent straight to the fire, without any more words." But Liberius, the judge, and some others, who conceived that the prisoner had done nothing worthy of death, proposed the adoption of a milder sentence, wishing only to have him fined, and to acknowledge that the bishop of Aix and his companions were the true pastors of the church. This the pious and intrepid bookseller refused, saying, that "he could not do it with a good conscience, since he had an instance before his eyes, that these bishops countenanced filthy books and abominable pictures, rejecting and refusing the holy books of God, and he therefore judged them rather to be priests of Bacchus and Venus, than the true pastors of the church of Christ." On this refusal, the bookseller was immediately condemned to be burnt; and the dreadful sentence was executed the very same day. As a token of the cause of his condemnation, two Bibles were hung about his neck, one of them before, and the other behind, and he was thus led to the place of execution. Such, however, was the firmness of his mind, and the divine support he experienced, that with undaunted earnestness he continued to exhort the multitude, as he passed on the way to execution, to read the Holy Scriptures; and with such effect, that several became inquirers after truth.

The death of the pious bookseller created considerable emotion among the inhabitants of the city, who not only murmured at the execution of the excellent man who had suffered, but were indignant at the contempt which the prelates had shown for the Scriptures. The bishops, therefore, in order to silence the people, caused a proclamation to be made by sound of trumpet, throughout the whole city and country, "that all those who had any books, in the French tongue, treating upon the Holy Scriptures, should bring

them forth, and deliver them into the hands of the commissioners appointed for that purpose, under pain of death if any such books should be afterward found about them.”*

Another who suffered for the sake of the Gospel was Peter Chapot, corrector of the press to a printer at Paris. Having been at Geneva, he returned into France, with a number of copies of the Scriptures. These he dispersed among those of his own persuasion. But his zeal cost him his life; for being apprehended, on the information of John Andre, a bookseller, he was condemned, and afterward strangled and burnt. This was at Paris in 1546.†

The dreadful cruelties thus exercised on the advocates of truth and the friends of the Bible, did not entirely suppress all efforts to give publicity to the unadulterated word of God; for some were still found whose noble exertions, in the cause of sacred literature, demand the grateful acknowledgments of posterity. Of these, besides those already noticed, the family of the STEPHENSES, the learned printers, were the most famous. The history of them has been written by the industrious Maittaire, and his *Historia Stephanorum* presents them to us, not as mere mechanical artists, but as the great patrons of literature, and ranking among the most learned men of the age in which they lived; a period extending from the early part of the sixteenth century to the commencement of the seventeenth, and during which they published, besides almost innumerable classical and grammatical works,—of many of which they were the authors as well as printers,—forty-five editions of the Bible, in different languages, three editions of Concordances, and forty-eight editions of Commentaries by various authors. HENRY, the first of these celebrated printers, printed the Quintuplex Psalter of Le Fevre, in 1509, the first publication in which the verses of the Scriptures were distinguished by numerical figures. He died at Lyons, A. D. 1520. His widow married Colinæus, another Parisian printer of eminence, and the first after Erasmus who published an edition of the Greek New Testament, corrected from MSS. This edition was printed at Paris, in 1534, in 8vo. Henry Stephens left three sons, Francis, Robert, and Charles, all of whom lived in great reputation as learned men and excellent printers, but as Robert was the great Biblical scholar, we shall principally confine ourselves to a short biographical sketch of him, as being the most connected by his labours with the history and circulation of the Scriptures.

ROBERT STEPHENS, the son of Henry, was born at Paris, in

* Fox's Actes and Monumentes, vol. ii, pp. 190, 191.

† Ibid, p. 133.

1503. After obtaining a learned education, he was received into the printing-office of his father-in-law Colinaeus, and for some years assisted in editing the works published by that excellent printer. Afterward he commenced business for himself, and married the daughter of Jodocus Badius, who spoke the Latin with nearly as much facility as the French, being particularly suited for the wife of one who occasionally entertained ten learned men in his family, as editors and correctors of his press, who constantly conversed with each other in Latin. In 1528 he published an edition of the Latin Bible, in folio, *cum privilegio regis*, corrected from the best MSS. he could procure of the Vulgate version, as well as from the Polyglott Bible of Cardinal Ximenes, and from all the other printed editions which he could obtain. He particularly specifies two MSS. which he met with in the library of St. Germain des Prez, one of them of great age, and most accurately written; and another which he found in the library of St. Denis; and remarks, that he began the collation of them in 1524. He published a second edition in fol. in 1532, *cum privilegio regis*; and a third in 8vo. in 1534. These editions were excelled, however, by one which he published in 1543, in fol., the typography and paper of which are remarkably good; and which is rendered peculiarly valuable by the various readings, given in the margin, of a considerable number of MSS. and printed editions, with correct references to the MSS. or editions in which they occur. He was assisted in it by William Fabricius, a canon of Poitou, who was well versed in the Hebrew, Greek, and Latin languages. It was printed with the king's privilege, *cum privilegio regis*. Our learned printer also published a Hebrew Bible in 4to., which he completed in 1544; and a beautiful small-sized edition in 1546, in 8 vols.

In 1545 he printed another edition of the Latin Bible, in folio. The Vulgate and Zurich versions were placed in parallel columns, and accompanied with scholia or short notes, explaining the Hebraisms and other critical difficulties. Several of the notes were what had been taken down, during the public lectures of *Vatablus* the Hebrew professor, at the request of Robert Stephens, by Bertinus le Comte, and this edition has therefore obtained the name of "*Vatablus's Bible*." He also published editions of the New Testament, with similar notes, in 12mo., 1541, 1543, and 1545. The notes which accompanied these editions being ascribed to *Vatablus* by the editor, occasioned him great uneasiness, and at length became the occasion of his quitting Paris, and removing to Geneva.

For Stephens having printed, along with the notes of the professor, remarks of his own, which were tinctured with the doctrines of the Reformation, Vatablus denied being the author of the notes; and the doctors of the Sorbonne unanimously condemned these editions, and adjudged them to be suppressed, and placed in the number of prohibited books. The divines of Louvain appear to have been the first to censure the edition of 1545, though it had been printed with the king's permission, and to publish a catalogue of the errors contained in it. Francis I., in a letter dated October 27th, 1546, forbade the doctors of Paris to imitate those of Louvain in this instance, but ordered them to revise this Bible, and collect the errors, "that they might be printed at the end of every book." The Parisian divines, dissatisfied with the decision of Francis I., afterward presented several petitions to his successor, Henry II., who at length yielded to their request, and addressed a letter to them, bearing date, November 25th, 1547, to this effect: "Dear and well-beloved, having deliberately weighed and considered the remonstrances that you have exhibited to us, on the account of the Bibles printed by R. Stephens, and not being willing, by any means, to tolerate or permit any thing that tends to divert our subjects from the right catholic way,—we therefore require you to put the said Bibles in the catalogue of censured and prohibited books, if you find in them any errors that render the reading of them offensive and pernicious, notwithstanding any letters that we may have formerly issued to the contrary." The booksellers opposed these proceedings, and insisted that a catalogue of the errors should be placed at the beginning of every book, in the form of errata; but their opposition was disregarded, and the Bibles and New Testaments of Robert Stephens were placed in the number of prohibited books. The censure of the doctors of the Sorbonne is thus copied by F. Simon:

"Anno Domini 1548, die 15, mensis Maii, Sacra Theologiæ Facultas post Sacrosanctæ de Sancto Spiritu Missæ celebrationem apud S. Matthurinum sacramento fidei convocata, perlectis et animadversis erroribus contentis in Bibliis Roberti Stephani excusis anno 1528, 1532, 1534, 1540, 1545, et 1546, nec non in Novis Testamentis per eundem impressis annis 1541, 1543, 1545, ac etiam in Psalterio seu libro Psalmorum Davidis cum annotationibus ex Hebræorum commentariis seorsim excuso; denique in indicibus editis annis 1528, 1532, 1540, et 1546, communi omnium calculo conclusit prædicta Biblia, Nova Testamenta, Psalterium seu Librum Psalmorum, cum annotationibus ex Hebræorum commentariis, et

indices dictorum Bibliorum juxta designatum sui temporis annum ob errores in iis contentos et hæreses suppressione digna, atque in communem librorum reprobatorum catalogum reponenda.”

“It must be acknowledged,” says F. Berthier, “that in this doctrinal judgment, Robert Stephens was treated with severity. For although many parts of his works inculcated what was erroneous, [that is, according to the views of the Roman Catholic churches,] yet others were capable of a more favourable construction. But at that period the slightest appearance of heresy was dreaded.”

Pierre du Chatel, or Castellanus, the learned bishop of Macon, who had formerly assisted Erasmus, and had been one of the correctors of Froben’s press, for some time defended the cause of Robert Stephens, fearing lest the censure of our laborious printer should injure literature generally; “but unfortunately,” adds F. Berthier, “he could not conceal the heresy which influenced his heart.”

After the death of Francis I., and the censure passed upon his editions of the Scriptures, Robert Stephens withdrew to Geneva, where he published an Apology in defence of himself, against the censures of the doctors of the Sorbonne; and continued to publish a variety of learned works till his death, which happened in that city in 1559. His property he devised to that son who should continue to reside at Geneva. He left three sons, Henry, Robert, and Francis, and one daughter.

Besides his Biblical works, he published valuable editions of many classical authors, and a Dictionary of the Latin tongue, in four volumes folio,—a work of immense labour and erudition. Of this work, entitled *Thesaurus Latinæ Linguæ*, editions have been since printed at Lyons, Leipsic, Basle, and London.*

The great historian Thuanus, or De Thou, has passed a merited eulogium on this ingenious and learned printer. “Not only France,” says he, “but the whole Christian world, owes more to him than to the greatest warrior that ever extended the possessions of his country; and greater glory has redounded to Francis I. by the industry alone of Robert Stephens, than from all the illustrious, warlike, and pacific undertakings in which he was engaged.”† And that Francis I. was sensible of the importance and celebrity

* Maittaire, *Historia Stephanorum*, *passim*. Lond., 1709, 8vo. Nouveau Dict. Hist., tom. iii, art. *Etienne*, (*Robert*.) Longueval, *Hist. de l’Eglise Gallicane*, continuée par G. F. Berthier, tom. xviii, pp. 485–488. Paris, 1749, 4to. Simon’s *Crit. Hist. of Versions of N. T.*, pt. ii, ch. xi, pp. 100–104.

† *Monumenta Literaria*, ex *Hist. Thuani*, p. 70. Lond., 1640, 4to.

of R. Stephens, was evidenced by the patronage with which he honoured him, appointing him his printer and librarian, and causing matrices to be engraved at his own expense, for the founding of beautiful Greek and Hebrew types. These matrices, which were most probably presented to him by his royal patron, as a token of his approbation and esteem, are said to have been carried to Geneva by R. Stephens, and afterward to have been reclaimed from the Genevese, and a large sum to have been paid for them by Louis XIII. But the latter part of this story is regarded as dubious by the authors of the *Nouveau Dictionnaire Historique*.

The obligations of France, and the Christian world in general, to this learned French printer, will be best appreciated, as it respects the services rendered to Christianity, by the following list of his Biblical publications, extracted from Maittaire's *Historia Stephanorum*, tom. ii, pars ii, pp. 85-95. The remarks on them are chiefly from Dr. Clarke's *Bibliographical Dictionary*.

1. Editions of the Scriptures in the Original Languages.

Vetus Testamentum Hebraicum, 4to. 1544

Idem 12mo. 1546

Novum Testamentum Græcum, fol. 1550

"A most beautiful and magnificent edition published with various readings from fifteen MSS., besides those of the *Complutensian* edition." Bib. Dict.

Idem 12mo. 1546

"This is what is termed the *O mirificum* edition. Stephens's preface begins thus: *O mirificam Regis nostri optimi et præstantissimi Principis liberalitatem, &c.* The person he refers to is Francis I.—A most beautiful edition." Bib. Dict.

Idem 12mo. 1549

"Some assert that this is precisely

the same as the former, with a change of the *date* only." Bib. Dict.

"R. S. printed two Greek New Testaments,—with the same preface, one in 1546, in which there are a few faults corrected in the *Errata* at the end; the other in 1549, which is the best and the most rare. The booksellers call them *O mirificam*, from the preface, which R. S. began in that manner, from the obligation he was under to Francis I. for the *punches* and *matrices* fabricated for the purpose of enabling him to print the Greek in a beautiful manner, with a small type." See Chevillier, *De l'Origine de l'Imprimerie de Paris*, pt. ii, ch. iii, p. 142.

2. Versions.

Biblia Latina fol. 1528

Eadem fol. 1532

Eadem fol. 1540

"The best edition." Bib. Dict.

Eadem fol. 1546

Eadem 8vo. 1534

Eadem 8vo. 1555

Eadem, juxta Veter. et Nov. Test.

Translat. fol. 1557

Containing the *Vulgate* and *Zurich* versions.

Eadem 8vo. 1545

Nov. Test. Græcè cum Veter. et Nov.

Lat. Vers. 8vo. 1551

"The *first* edition divided into verses, which was done by Stephens in the course of a journey from Paris to Lyons; and *inter equitandum*, surely *not on horseback*, as most have interpreted the words, but *during the journey*; that is, as frequently as he stopped to refresh his horse, like an indefatigable student who had not a moment to lose, but employed those intervals in preparing this edition for the press. And though it is said to have been *carelessly done*, yet probably not one of those who have

criticised the undertaking, would have made a *first essay* on the same subject, less imperfect." Bib. Dict.

Idem Latiné	8vo. 1541
Idem Latiné	12mo. 1543
Idem Latiné	12mo. 1545
La Bible	fol. 1553
Les Pseaumes tant en Latin qu'en François	8vo. 1552
Proverbes, Ecclesiaste, Cantique, Sapience, Ecclesiastique	8vo. 1552
Lenouveau Testament	12mo. 1560
Le meme tant en Latin qu'en François	8vo. 1552

3. Concordance and Indexes.

Concordantiæ Latinæ utriusque Testamenti	fol. 1555
Hebræa et Chaldæa Nomina Propria	4to. 1549

Heb. Chald. Græca et Latina Nomina Propria, Index rerum ac sententiarum	8vo. 1537
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4. Jewish and Christian Commentaries.

Prophetæ quinque, Osee cum Thargum	4to. 1556
Kimchi in Habacuc	4to. 1559
Libri Mosis quinque cum Annot.	4to. 1541
Idem cum Calvinii commentariis,	fol. 1559
Genesis cum Calvinii commentariis,	fol. 1554
Buceri Comment. in Judic. Psalm, Sophon	fol. 1554
Calvini Comment. in Psalmos.	fol. 1557
Liber Psalmorum cum annotationibus ex Hebræorum Comment.	8vo. 1546
Cantica Bibliorum cum annot. ex Hebr. Comment.	8vo. 1546
Liber Psalmorum, cum annot. Vatabli ex Hebr. Comment.	8vo. 1556
Psalmi, Proverbia, Ecclesiastes, Canticum cum brevibus annotat.	4to. 1528
Glossæ in tres Evangelistas, cum Calvin. Comment. adjecto seorsim Joanne	fol. 1560
Buceri Enarrationes in quatuor Evangelistas	fol. 1553

Comment. in Matth. Marc. Luc. fol. 1553	
Harmonia ex trib. Evang. adjecto seorsim Joanne, cum Calvin. Comment.	fol. 1555
(Reprinted)	1560
Harmonia Evangelica Osiandri	fol.
Eadem	12mo. 1545
Annotationes in eandem	12mo. 1545
Calvini Commentarii, in Joannem	fol. 1553
Idem in Acta Apostolorum	fol. 1555
Idem in omnes Epistolas	fol. 1556
Idem in Pauli Epistolas	fol. 1557
Decem Præcepta, et Scripturæ summa, utraq. singulis foliis	1540
Summa totius Sacræ Scripturæ Decem Dei verba	8vo. 1542
Sommaire en forme d'exposition du contenu des Pseaumes	8vo. 1552
Claire declaration du contenu au Vieil et Nouveau Testament	8vo. 1552
Exposition continuelle sur les Evangelistes	fol. 1554

In addition to these works, which were strictly Biblical, he published, *Justini Martyris Opera, Græcè*, fol., 1551; *Eusebii Præ-*

paratio Evangelica, Græcé, fol., 1544; *Eusebii Demonstratio Evangelica, Græcé*, fol., 1545; *Calvini Institutiones*, fol., 1553, 1559; Calvin's Catechism, in Hebrew, 1554, in Greek, 1551, and in French, 1553; with other works of a similar nature.

These strenuous exertions to promote the knowledge of the Scriptures could not fail to draw down upon him the vengeance of a bigoted and superstitious hierarchy, whose security lay principally in ignorance. The heresy, as it was called, of the Stephenses, was their unpardonable crime: "We should give," says Chevillier, "to the Stephenses, Robert, and Henry his son, unqualified and unreserved praise, if, with their great abilities, and all the honour acquired in the art of printing, they had not quitted the Catholic religion, and embraced the novelties of Calvin."—"Nous donnerions aux Etiennes, Robert, et Henri son fils, la louange entiere et sans aucune reserve, si avec leur grande capacité, et tout l'honneur qu'ils ont acquis dans l'art d'imprimerie, ils n'avoient point quitté la religion catholique, pour suivre les nouveautez de Calvin."*

Maittaire, in his *Annales Typographici*, has given copies of the catalogues of books, printed by the Stephenses, and the prices which they affixed to their publications. From them the following prices of some of their Bibles are taken.†

	Solidi.		Solidi.
Biblia Hebræa, mediocris formâ 1544,		Vetus Testamentum, parva formâ	
4to.	100	1525, 12mo.	14
Biblia magno volumine, 1540, fol....	60	Novum Testamentum, parva formâ	
Biblia, parvo volumine, 1545-8	45	1525, 12mo.	6

In the same year (1547) that Henry II. ordered the faculty of theology at Paris to examine the Bibles published by R. Stephens, he issued the following inquisitorial edict respecting all religious publications printed or sold by the French booksellers.

"We forbid all booksellers and printers, under pain of confiscation of body and goods, to print, or cause to be printed, to sell, or publish, any books concerning the Holy Scriptures, or those which have been brought from Geneva, Germany, and other foreign countries, unless they have first been seen and examined by the faculty of theology of Paris: nor may any printer or bookseller sell, or expose to sale, any books of Holy Scripture with comments or scholia, except the name and surname of the author be expressed

* Chevillier, De l'Origine de l'Imprimerie de Paris, part iii, cap. ii, p. 260.

† Maittaire, *Annales Typographici*, tom. ii, pars ii, p. 472. I have given the prices in *Solidi*, agreeably to Maittaire, who says, "Denarii sive numi 12, solidum constituent: solidi autem 30, Florenum Germanicum." *Ut sup.*, p. 412.

or placed at the beginning of the book ; and also the name and sign of the residence of the printer : nor may any printer print in secret or hidden places, but in his proper office, in some public place, that every one may be answerable for the works he prints. We also forbid all persons of whatsoever rank or condition to retain in their possession any books mentioned in the Catalogue of Books condemned by the said faculty of theology."

Prior to the issuing of this edict, the parliament of Paris had, in 1542, charged all printers and booksellers, under great penalties, not to print, publish, or sell, any books that were condemned or suspected ; and afterward, at the request of the inquisitor, made a decree, that the people should be admonished from the pulpit to be obedient to the church ; and if they knew any Lutheran, or any one who thought amiss of religion, they should present him, for that would be a work very acceptable to God. A form of inquiry was prescribed to the curates and ministers of the church, by which they were to examine the informers, in order to obtain evidence against persons suspected of heresy ; some of the heads of inquiry were, whether the accused persons had maintained that it was necessary for all men, whatever their rank or situation, to understand the gospel ;—that all men ought to read the Scriptures in the vulgar tongue ;—that it was an idle thing for common people to pray to God in Latin, &c. This form of inquiry was enjoined for the private use of the priests ; but there was also a mandate published, whereby all were commanded to inform against and accuse those who neglected the rites and constitutions of the church ; who had heretical books themselves, or gave them to others to read, or purposely dropped them in the streets that they might be dispersed ; who kept private meetings in houses or gardens, and framed designs contrary to the constitutions of the church ; or who received such persons into their houses or gardens ; and those who were privy to any such thing were commanded, under pain of excommunication, to present all such persons, within six days, to the doctors of divinity chosen by the inquisitor. Booksellers were likewise charged to bring, within six days, all the suspected manuscripts and books in their possession to the aforesaid doctors, which if they did not, no excuse was afterward to be admitted.*

This spirit of persecution was not only exercised by the adherents of the Romish Church, but infected even those who were

* *Bochelli Decreta Eccles. Gallican.*, lib. i, tit. 10, pp. 96, 97. Paris, 1609, folio. *Sleidan's Hist. of the Reformation*, b. xiv, pp. 296, 297.

resisting the papal authority, and enduring the privations of intrepid defenders of the gospel. The fate of MICHAEL SERVETUS, who was burnt to death by a slow fire, is an awful instance of the truth of this remark. The history of this learned and unfortunate man is well known. He was born at Villanueva, in Arragon, in 1509, but was educated at Paris, where he took the degree of doctor in medicine. The singularity and boldness of his opinions created him enemies; he therefore left Paris and went to Lyons, where he was employed by the *Frelons*, who were eminent printers, as corrector of the press. From Lyons he removed to Charlieu, and from thence to Vienne, at the request of Peter Palmer, archbishop of that city, who honoured him with his friendship, and gave him an apartment in his palace. His literary connections led him to make frequent visits to Lyons, where he revised an edition of Pagninus's Latin translation of the Bible, which was printed in folio, 1542, by Caspar Trechsel, for Hugo de la Parte. Servetus accompanied the text with scholia or notes, in which he defended a number of Socinian positions; and prefixed a preface, in which he concluded that the prophecies of Scripture have no reference to Christ, but in a secondary sense. For this work he is said to have received five hundred livres from the booksellers who employed him. His Notes on the Bible, and his other anti-trinitarian writings, caused him to be arrested and imprisoned at Vienne. He, however, escaped out of prison; and designing to settle at Naples, and exercise his profession of medicine, imprudently visited Geneva in disguise. Calvin no sooner heard of his arrival than he denounced him to the magistrates as an impious man, and a propagator of doctrines dangerous to salvation. In consequence of Calvin's representation he was imprisoned, and afterward, being brought to trial, was condemned to be burnt alive. The dreadful sentence was executed October 27th, 1553. "He was upward of two hours in the fire, the wood being green, little in quantity, and the wind unfavourable." The Roman Catholics, as might naturally be expected, have endeavoured to justify their conduct in burning heretics by the instance of Servetus. But their arguments are thus refuted by a learned writer of far different doctrinal sentiments from those of Calvin. "There is," says he, "a most essential difference between this infamous act of the Genevan reformer and magistrates, and the bloody persecutions maintained by the Catholics. The Catholic religion systematically prescribes and enjoins the burning of those which it chooses to call heretics; the Protestant religion, far from enjoining, abhors and detests it.

The spirit which led Calvin to burn Servetus, he brought with him out of the Catholic Church, from which he was then scarcely disentangled. Protestants of all sects and parties abhor, detest, and abjure his conduct in this business. For Protestantism, as well as the religion of Christ, loudly proclaims that all those who take away a man's life merely for heterodoxy in religion are of their father the devil, who was a murderer from the beginning.* While, however, we cannot but regret that any of the reformers should have retained the persecuting spirit of the Romish Church, from which they were scarcely yet emancipated; it is cause of gratulation, that their views of the necessity and importance of vernacular translations of the Scriptures were clear and decisive, and accompanied with unwearied exertions to disseminate the word of life.

To these views the friends of popery in Spain presented a singular and striking contrast; for while Luther, Zuingle, Tyndall, and others, were indefatigably employed in executing and circulating translations of the Bible, Loyola and Xavier were engaged in confirming and extending the influence of papacy, the former by instituting the order of JESUITS, the latter by visiting and promoting the interests of the Catholic Church in the EAST. IGNATIO, or IGNATIUS LOYOLA, a Biscayan nobleman, born in 1491, was introduced at an early age into the service of Ferdinand V., in quality of page to the king; but afterward embracing a military life, was dangerously wounded at the siege of Pampeluna, in 1521. During the progress of a lingering cure, he amused himself with reading the "Lives of the Saints," having in vain inquired for romances, as more suited to his taste and genius. The effect of his reading, on his active and resolute mind, was a desire to emulate the characters he had been studying. Being cured of his wounds, he retired to the monastery of Montserrat, and commenced a series of the most severe penances and mortifications; but none of these produced that peace of mind which he earnestly sought. "He found no comfort," says his biographer, "in prayer, no relief in fasting, no remedy in disciplines, no consolation from the sacraments, and his soul was overwhelmed with bitter sadness." "He apprehended some sin in every step he took, and seemed often on the brink of despair; but he was in the hands of Him whose trials are favours. He most earnestly implored the divine assistance, and took no sustenance for seven days, till his confessor obliged him to eat. Soon after this his tranquillity of

* Clarke's Bibliog. Dict., vol. vi, pp. 82-85.

mind was perfectly restored, and his soul overflowed with spiritual joy." Illiterate and ardent, Loyola yielded implicit obedience to the most superstitious dictates of those whom he regarded as his spiritual guides; and signalized himself by his austerities and blind devotion to the interests of the Roman Catholic Church. After visiting Jerusalem, and fruitlessly attempting a course of study at Barcelona, he repaired to Paris, where, finding several others of dispositions congenial with his own, he resolved, with his associates, to offer himself to the pope, to be employed by him in whatever situation or country he pleased. He and his companions having presented themselves at Rome, they were, after some objections by a committee of cardinals, appointed to examine their design, instituted as a religious order by Pope Paul III., September 27, 1540, under the title of "The Society of Jesus," whence the denomination *Jesu-ists*, or *Jesuits*. This society has been well described as "the most political and best regulated of all the monastic orders; and from which mankind have derived more advantages, and received greater injury, than from any other of those religious fraternities." An excellent account of this extraordinary and politic institution is given by Dr. Robertson, in his "History of the reign of Charles V.," vol. iii, b. vi. The entire submission of the order to the pope formed one of its principal features; for besides taking the three vows of poverty, chastity, and monastic obedience, the members of it took a fourth vow of obedience to the pope, binding themselves to go whithersoever he should command for the service of religion, and without requiring any thing from the holy see for their support. Of the zeal with which this society was animated, we may judge when we are informed, that "under the auspicious protection of John III., king of Portugal, he (Loyola) sent St. Francis Xavier into the East Indies, where he gained a new world to the faith of Christ; that he sent John Nunez and Lewis Gonzales into the kingdoms of Fez and Morocco, to instruct and assist the Christian slaves; in 1547, four others to Congo, in Africa; in 1555, thirteen into Abyssinia; and lastly, others into the Portuguese settlements in South America." Loyola died in 1556, in the sixty-fifth year of his age, after having lived to see his society spread over almost the whole world, and possessing above one hundred colleges.*

FRANCIS XAVIER, called by the Roman Catholics "the apostle of the Indies," was of a noble Spanish family, and born in Navarre,

* Butler's Saints, vol. vii, July 31, pp. 403-442. Robertson's Hist. of Charles V., vol. ii, b. ii, pp. 155, 156; vol. iii, b. vi, pp. 171-190.

at the castle of Xavier, in 1506. He was the early and faithful friend and disciple of Ignatius Loyola, with whom he became acquainted at Paris, in the year 1528; and was one of the members of the order of Jesuits at the time of its formation. In 1540 he sailed for the Indies, as the legate or nuncio of the pope, and landed at Goa on the 6th of May, 1542. His labours as a missionary are said to have been crowned with distinguished success, not only in Travancore, the island of Ceylon, the islands of the Moluccas, &c., but also in Japan, and the adjacent islands. He was preparing to visit China, by obtaining leave to accompany the ambassador of the king of Siam, when he was seized with a fever, which terminated his life, on the 2d of December, 1552.* The only works which he composed, for the instruction of his catechumens, if we except his "Letters," were, A Catechism in the Malabaric or Tamul tongue, still in use among the Catholics on the coast of Coromandel; and an Epitome of Christian doctrine, in Portuguese. The sacred Scriptures therefore appear to have formed no part, or at least a very inferior part, of the source of the instructions of this celebrated Catholic missionary.†

Occupied in riveting the chains of papal superstition on the people, the theologians of Spain were much more inclined to suppress than to encourage the reading of the Scriptures, and were far more ready to anathematize the reader, and imprison the translator of them, than to exhibit and enforce the pure and inestimable doctrines which they contained. Francis Enzinas, who published a Spanish translation of the New Testament, in 1542, 8vo., was obliged to have his translation printed out of the kingdom, at Antwerp; and he himself was thrown into prison, from whence he escaped, after an imprisonment of fifteen months. He dedicated his translation to the emperor Charles V. F. Simon says, that copies of this edition were become so rare in his day, that he could not obtain the sight of one; for which he assigns this reason, that "the rigour of the inquisition, which was predominant in those countries, had destroyed them." Le Long, however, appears to have been more fortunate, and observes, that after having compared two other Spanish translations with that of Enzinas, he found them to be nearly the same, except some few corrections and alterations; and therefore considers the character given by F. Simon of the translation subsequently published by Philadelphus, or Perez, as justly due to Enzinas's translation. F. Simon's words

* Butler, vol. xii, December 3, pp. 17-58.

† Nic. Antonio, Biblioth. Hisp., tom. i, p. 381.

are, "In his translation he observes a mean between those that are too literal, and those that are too licentious; and adheres to his text, yet without being obscure, for he adds what is necessary to be supplied to render it intelligible, and to avoid leaving the sense uncertain; but he does not always mark these additions in the italic character, and does not maintain a uniformity therein. I am inclined to believe that he has rather translated from the versions that were composed from the Greek text before him, than from the original. He has included between two crotchets, certain words which are not extant in the Greek, to the end that there might be nothing obscure in his translation, or, as he explains it, 'to preserve the idiom of the language; and for the better understanding of that which is read.'" This translation was placed with other versions in the Expurgatory Index of the Romish Church.*

FRANCIS ENZINAS, or D'ENZINA, born at Burgos, in Spain, about A. D. 1515, is known also by the name of Dryander. In France he took the name of Du Chesne, and by the Germans he was called Eyck, Eycken, or Eyckman. Marchand has a dissertation on these names. He was imprisoned at Brussels for his attempt to present his countrymen with the New Testament in their own tongue, from November, 1543, to February 1st, 1545, when, finding the doors of his prison open, he made his escape, and went to his relations at Antwerp. About three years afterward he visited England, as we learn from a letter of introduction from Melancthon to Cranmer. About 1552, Melancthon gave him a similar letter to Calvin. The time of his death is not known. He wrote a History of the state of the Low Countries, and of the religion of Spain; printed at Geneva, in 8vo. This work, which is extremely rare, forms part of the Protestant Martyrology printed in Germany. It was written in Latin, and was afterward translated into French. His brother John Dryander, who had embraced Lutheranism, was burnt at Rome, as a heretic, 1545.†

A SPANISH version of the Pentateuch, or Five Books of Moses, was printed by the Jews at Constantinople, in 1547, fol. It formed part of a Polyglott edition of the Pentateuch, which contained the Hebrew text, with Spanish and modern Greek versions; and was accompanied with the Targums of Onkelos and R. Solomon Jar-

* Simon's Crit. Hist. of the Versions of the N. T., pt. ii, ch. xli, pp. 344, 345, 346. Le Long, Biblioth. Sacra., tom. i, p. 364. Paris, 1723, fol.

† Nic. Antonio, Biblioth. Hisp., tom. i, p. 322. Nouveau Dict. Hist., tom. iii, p. 443. Chalmers's Gen. Biog. Dict., vol. xii, pp. 215, 216.

chi. It was printed by Eliezer Berab Gerson, of a family who had removed from Soncino, in Italy, to Constantinople.

Ambrose de Montesino, a Spaniard, of the order of St. Francis, and bishop of Sardinia, also published, in 1512, a Spanish translation of the Epistles and Gospels, appointed to be read in the churches during the year. It was reprinted at Antwerp, in 1544, 8vo.*

In ITALY, the cultivation of letters, under the patronage of several of the Roman pontiffs, particularly those of the family of the Medici, had produced more liberal views, and several editions of the old Italian version of the Scriptures were printed by the Giunti, or Junti, the celebrated printers of Venice, Bernard Bindoni, and others. Brucioli and Marmochino also published *new* translations of the Bible. Brucioli's translation of the New Testament was printed at Venice, by Luc. Anton. Giunti, 1530, 8vo. The first edition of his translation of the whole Bible was printed by the same printer, at Venice, 1532, fol., with numerous and elegant wood-cuts, forming a rare and magnificent volume. But the most ample and valuable edition of this Bible is one with notes, printed at Venice, 1544-1547, seven tomes, in three vols. fol., with various dedicatory epistles. To the first edition of his Bible, Brucioli prefixed an epistle, dedicated to Francis I. king of France, in which, after having discoursed at large concerning the Messiah, he adds, "that it is esteemed as a reproach to a philosopher not to know the principles of his sect, while we Christians do not consider the ill consequences of not understanding the fundamental doctrines of the Gospel." He also prefixed to his version of the New Testament another epistle inscribed to the same prince, in which he severely censures those who condemn translations of the Bible in the vulgar tongue; treats them as hypocrites, and persons endued rather with the spirit of the devil, than with that of God, and who in this oppose Christian charity; accounts those persons as impious who presume to contradict that which the Holy Ghost had declared by the mouth of the prophets and apostles; and avers, "that if they had even diligently perused the books of Moses, they would not persist in a diabolical malignity so contrary to Christian charity." Besides this general view of the sentiments contained in these epistles, which I have given from F. Simon, Clement quotes the following passage, cited by Mr. Beyer, to show the conformity

* Le Long, edit. Masch, pt. i, ch. iii, p. 394. Le Long, vol. i, p. 363; et *Index. Auctor*, p. 571. Paris, 1723.

of Brucioli's views with those of the reformers: "Et perche adunque, &c." "Ah! why then should it not appear proper for every one to pronounce the Gospel in his native tongue? as the Italian in Italian; the Frenchman in French; the Englishman in English; the German in German; and the Indian in Indian. Neither can I tell why it does not appear ridiculous to every one, that men and women should, like parrots, repeat their prayers and psalms in the Latin and Greek tongues, without understanding what they say, and without deriving any mental edification from them, but which they would derive were they written in their own language." . . . "After this can we wonder," inquires Clement, "that our translator should have an honourable place in the *Index Librorum prohibitorum et expurgandorum* of Sandoval, Panorm., 1628, fol., p. 8, col. 2, or that he should figure among the condemned authors of the *first class*? And also in the *Index Lib. prohib. et expurg.* de Sotomajor, Madrit., 1640, in fol., p. 20, col. 2. To which may be added the *Index Lib. prohib. et expurg.* of Alexander VII., *juxta exemplar excusum Romæ*, 1667, in fol., p. 7, col. 2; and the *Index Lib. prohib. et expurg.* of Innocent XI., *Romæ*, 1681, in 8vo., p. 14, and all the subsequent editions."

Brucioli professes to have translated from the Hebrew and Greek originals, but this has been doubted, and Pagninus's Latin version is said to have been the true source of his translation: most probably he followed Pagninus, only comparing his version with the original texts. The popularity of Brucioli's translation having occasioned several pirated and depraved editions, he determined to acknowledge none as genuine but those printed by his brother Francis Brucioli, which has consequently rendered those editions peculiarly valuable, and extremely rare.*

Our translator Francis Brucioli was a native of Florence, and born about the close of the fifteenth century. In 1522 he expatriated himself, and fled to France, to avoid the consequences of having entered into a conspiracy with several of the citizens of Florence against Cardinal Julius de Medici, afterward pope under the name of Clement VIII. A revolution having taken place in that city in 1527, and the Medici having been driven from it, Brucioli was permitted to return. But the freedom with which he censured the monks and priests again involved him in difficulties. He was suspected of holding the opinions of the reformers, and was

* Clement, *Bibliothèque Curieuse, &c.*, tom. iv, pp. 52-54. Simon's *Crit. Hist. of the Versions of N. T.*, pt. ii, pp. 340, 341. Le Long, *Biblioth. Sacra*, tom. i, p. 355.

thrown into prison, from whence he only escaped with his life, through the intercession of his friends, who obtained a commutation of his sentence, and he was banished for two years. Molinæus (*Collat. Evang.*, p. 142) says, that he was condemned "to speak neither good nor evil of God!" After his release from prison, he retired to Venice, where his brothers were printers and booksellers; and where he published the greater part of his works. Besides his Bible, he published translations into the Italian, of Pliny's Natural History; and of several works of Aristotle and Cicero; editions of Petrarch and Boccace; Dialogues, &c. According to the testimony of Peter Aretin, he was well versed in the Hebrew, Chaldee, Greek, and Latin languages. The time of his death is uncertain: Julio Negri (*Hist. Scrip. Florent.*, p. 36) says it happened about 1550; but the editors of the *Nouv. Dict. Hist.* remark, that he was still living in the year 1564, and that consequently his decease must have occurred after that period.*

Santi Marmochino, or Sanctes Marmochinus, a learned Dominican, an Italian by birth, who died about A. D. 1545, published a translation of the Bible into Italian, in 1538, fol., which was printed at Venice by the heirs of Luc. Anton. Giunti; and dedicated to George d'Armaignac, bishop of Rondes and Vabres. This translation includes the third book of Maccabees, then first printed in Italian. Le Long decides that Marmochino's translation is only a revised edition of Brucioli's, accommodated more fully to the Vulgate; and Clement remarks, "It is no wonder that Marmochino completed this version in the space of twenty-two months, since he has only altered the translation of Brucioli by collating it with the Vulgate." Editions of this translation were also printed at Venice, in 1542, 1546, and 1547, &c., and the New Testament separately, in 1542. The edition of the New Testament was published under the name of F. Zachariah, a Dominican friar of Florence.†

Peter Aretin, a licentious Italian poet, translated the book of Genesis, and the Seven Penitential Psalms, of which several editions were published. John Francis del Pozzo, or Puteolanus, also published an Italian version of the Psalms and Ecclesiastes, printed at Venice, 1537, 4to. An edition of Erasmus's Latin version of the New Testament, with an Italian translation, was printed at Venice, 1545, in 2 vols. 16mo.; and the Apocalypse, in Italian,

* *Nouv. Dict. Hist.*, tom. ii, p. 276. *Colomesii Ital. et Hisp. Oriental.*, pp. 59, 60.

† *Clement Bibliothéque Curieuse*, tom. iv, pp. 54, 55. *Juntarum Typog. Annales*, pt. i, pp. 17-19. *Le Long, Biblioth. Sacra*, tom. i, p. 356, et *Index*, p. 569.

with a commentary by N. Gilbert, was published at Milan so early as 1520, in fol.*

The publication of editions of the Scriptures, either in the original languages or in more modern versions, was not confined, however, to those states in which Christianity was the acknowledged religion of the land, since we find the Jews who had been driven by persecution to take refuge under infidel governments, establishing printing presses in various places, particularly at Constantinople and Thessalonica. In 1522, Samuel ben David Nachmias, a celebrated printer of Constantinople, published the Hebrew Pentateuch, Megilloth, and Haphtaroth,† with the Targums and Jewish commentaries, in fol. In 1546 a Polyglott Pentateuch, in fol., was printed in the same city by Eliezer Berab Gerson Soncinatis. It contained the Hebrew text, the Targum of Onkelos, the Persic version of R. Jacob F. Joseph Tavo, or Tusensis, the Arabic version of Saadiah Gaon, and the Rabbinical Commentary of Rashi, or R. Solomon ben Jarchi. The book of Exodus of this Polyglott bears date 1545. In 1547 there was another Polyglott Pentateuch published from the same press, with the Hebrew text; the old Spanish version for the refugee Spanish Jews; the modern Greek, as used by the Caraites of Constantinople, who do not understand Hebrew; and the Targum, and Commentary, as in the former editions.

In 1516, the Pentateuch and Megilloth, in Hebrew, with the Targum and Rabbinical Commentary, were printed at Thessalonica; in 1517, Job, in Hebrew and Chaldee; in 1522, and several times subsequently, the Psalms, in Hebrew, with Rabbinical Commentaries; and in 1535, the Prior Prophets, (as the Jews denominate Joshua, Judges, Samuel, and Kings,) with the Commentary of R. Kimchi.‡ Le Long (edit. Masch) mentions some few other portions of the Hebrew Scriptures published by the Jews of Constantinople and Thessalonica, about the same time.

The most celebrated printer and publisher of Hebrew books at that period, and who has seldom or never been equalled since in

* Le Long, vol. i, p. 358.

† The *Megilloth* is the term applied by the Jews to that portion of the sacred writings which includes Ruth, Esther, Ecclesiastes, Lamentations, and Solomon's Song: the Haphtaroth are fifty-four chapters or lessons selected out of the Prophets, and read in the synagogues by the Jews, on their sabbaths and other festivals. See Kennicott's Dissertations, diss. 2, pp. 517, 518.

‡ De Rossi, *De Ignotis Editionibus*, &c., cap. xii, xiii, pp. 19-23; et Append., pp. 33-40. Erlangæ, 1772, 4to. Le Long, edit. Masch, pt. i, cap. iii, pp. 393, 394; and pt. i, cap. i, sec. 2, pp. 119, 137, 145, &c.

the extent and magnitude of his Hebrew publications, was Daniel Bomberg, a native of Antwerp. He settled at Venice, where he commenced business. Having learned Hebrew of Felix Pratensis, a converted Jew, he printed several editions of the Hebrew Bible, the most celebrated of which were those which he published with the Targums, Rabbinical Commentaries, and Masorah. The first edition of Bomberg's Great, or Rabbinical Bible, was commenced in 1517, and finished on the 27th of November, of the ensuing year, 1518. This edition, however, was not held in estimation by the Jews, on account of what they regarded as the apostasy of the editor, Felix Pratensis. Another and improved edition, in four volumes folio, was published by Bomberg in 1525, 1526, who employed R. Jacob ben Chaim, a learned Jew of Tunis, as editor. A still more ample and complete edition was printed by him in 1547-1549, four volumes folio, under the inspection of Cornelius Adelkind, another erudite Jew, with a curious preface by the former editor Jacob ben Chaim, of which a Latin translation is given in Kennicott's Dissertations on the State of the printed Hebrew Text, diss. ii, pp. 229-244. Oxon, 1759. Dr. Adam Clarke (Gen. Pref. to Comment., p. 4) characterizes this edition as "the most useful, the most correct, and the most valuable Hebrew Bible ever published." In 1520 Bomberg began an edition of the Talmud, which he finished after some years, in twelve volumes folio. This he reprinted twice, and each edition is said to have cost him one hundred thousand crowns. As a printer, he was highly zealous for the honour of his art, spared no cost in embellishments, and is said to have retained about one hundred Jews as correctors of his press, the most learned he could find. In printing only, he is thought to have expended in the course of his life four millions, others say three millions, of gold crowns; and Vossius seems to think that he injured his fortune by his liberality. He died at Venice in 1549.*

But Bomberg was not the only Christian who engaged in publishing Hebrew Bibles: the Stephenses of Paris, the Giunti of Venice, Frobenius of Basil, and others of less note, printed various editions, though none of them can be compared with Bomberg for the number of impressions which issued from his press, or the general services which he rendered to Hebrew literature.

A pretty correct idea may be formed of the progress of Biblical typography, during the early part of the sixteenth century, from the

* Simon, Hist. Crit. du V. T., pp. 574, 575. Le Long, edit. Masch, pt. i, cap. i, sec. 2, pp. 96-103. Chalmers's Biog. Dict., vol. vi.

following list of editions of the whole or parts of the Holy Scriptures, printed between A. D. 1500 and A. D. 1536, compiled chiefly from Panzer's *Annales Typographici*, viz. :—

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|---|---|
| <p>1 Polyglott Bible.
 10 ——— Psalms.
 1 ——— Isaiah.
 1 ——— Jonah.
 2 Rabbinical Bibles.
 8 Hebrew Bibles.
 12 ——— Pentateuch, some of them with the <i>Targum</i>, &c.
 1 ——— Genesis.
 1 ——— Exodus.
 2 ——— Joshua, Judges, Samuel, Kings; with Com. Kimchi.
 1 ——— Ibid. Com. Is. Abrabanel.
 2 ——— Isaiah, Jeremiah, Ezekiel, and Twelve Minor Prophets; with Com. Rab.
 2 ——— Esther; with Rab. Com.
 1 ——— Job; ———
 8 ——— Psalms.
 1 ——— with Rab. Com.
 1 ——— Psalms, Proverbs, Job, Daniel; with Jarchi's Com.
 1 Hebrew and Latin Psalms.
 2 ——— Seven Penitential Psalms.
 1 ——— Psalm ix.
 1 Hebrew Comment. on Psalm cxix.
 2 Hebrew Proverbs.
 1 Proverbs; Hebrew and Latin.
 2 Proverbs, Solomon's Song, Ecclesiastes; Hebrew and Latin.
 1 Ecclesiastes; Hebrew.
 1 Solomon's Song; Hebrew and Latin.
 1 Ruth and Lamentations; Hebrew.
 1 Jeremiah and Lamentations; Hebrew.
 2 Daniel; Hebrew.
 1 Joel and Daniel; Hebrew.
 1 Joel and Malachi; Hebrew.
 1 ——— Hebrew, with Kimchi's Com.
 3 Obadiah; Hebrew.
 3 Tobit; Hebrew.
 1 ——— Hebrew and Latin.
 6 New Testament, Greek.
 6 ——— Greek and Latin.</p> | <p>1 Romans; Greek.
 1 St. Paul's Epistles; Greek.
 1 Galatians; Greek.
 1 Colossians; Greek.
 3 Old Testament, LXX. Version, and New Testament; Greek.
 3 Psalms, ——— Greek.
 1 Seven Penitential Psalms; Greek
 99 Bibles; Latin.
 2 ——— with Cardinal Hugo's Comment.; Latin.
 4 ——— De Lyra's Com.; Latin.
 1 ——— Pagninus's Trans.; Latin.
 1 Old Testament, Erasmus's Translation; Latin.
 1 Pentateuch; Latin.
 1 Pentateuch, Joshua, Ruth, Judges, Kings, and New Testament; Latin.
 4 Pentateuch, Joshua, Judges, Ruth; Latin.
 2 Genesis; Latin.
 2 Deuteronomy; with Luther's Annot.; Latin.
 1 The Historical Books; Latin.
 1 Ruth and Lamentations; Latin.
 1 Kings, Chronicles, Esther, and Job; Latin.
 3 Job; Latin.
 44 Psalms; Latin, several of them with Notes.
 1 Seven Penitential Psalms; Latin.
 1 Psalms, Proverbs, Ecclesiastes, Solomon's Song; Latin.
 2 Books of Solomon; Latin.
 1 Proverbs, Ecclesiastes, Solomon's Song, Wisdom; Latin.
 12 Proverbs; Latin.
 8 Ecclesiastes; Latin, some with Notes.
 2 Solomon's Song; Latin.
 2 Prophets and Maccabees; Latin.
 2 Micah, with Notes; Latin.
 1 Zephaniah; Latin.
 1 Tobit; Latin.
 1 Jesus Sirach; Latin.</p> |
|---|---|

- 62 New Testament ; Latin.
 1 ————— (except Apocalypse ;)
 Latin.
- 6 The Four Gospels ; Latin.
 5 The Gospels and Epistles ; Latin.
 1 All the Epistles ; Latin.
 1 St. Paul's Epistles ; Latin.
 1 St. Paul's and Canon ; Epistles ; Latin.
- 15 Bibles ; Belgic.
 6 Gospels and Epistles ; Belgic.
 34 New Testament ; Belgic and Latin.
 3 Psalms ; Belgic and Latin.
- 7 Psalms ; German and Latin.
 1 Seven Penitential Psalms ; German
 and Latin.
 2 New Testament ; German and Latin.
- 1 Bible ; Spanish.
 1 Gospels and Epistles ; Spanish.
 1 Epistles and Gospels ; Spanish.
- 2 Psalms ; Swedish.
 1 New Testament ; Swedish.
- 1 Gospels and Apocalypse ; Latin.
 1 Matthew ; Latin.
 3 Acts ; Latin.
 3 The Epistles ; Latin.
 1 Epistles and Apocalypse ; Latin.
 7 St. Paul's Epistles ; Latin.
 2 Romans ; Latin.
 1 I. and II. Corinthians ; Latin.
 1 Gallatians ; Latin.
 3 Catholic Epistles ; Latin.
 1 Apocalypse ; Latin.
- 12 Bibles ; Italian.
- 2 Job ; one with Comment. ; Italian.
 9 Psalms ; Italian.
 3 Seven Penitential Psalms ; Italian.
 1 Proverbs ; Italian.
 1 Ecclesiasticus ; Italian.
 3 New Testament ; Italian.
 7 Evangelists and Epistles ; Italian.
 1 Epistles and Gospels ; Italian.
 1 Apocalypse ; Italian.
- 1 Bible ; Bohemian.
- 1 Pentateuch ; Danish.
 1 Judges ; Danish.
 3 Psalms ; Danish.
 2 New Testament ; Danish.
 2 Epistles and Gospels ; Danish.
- 4 Bibles ; French.
 1 Old Testament ; French.
 7 Gloss. Bible Historiée ; French.
 3 Psalms ; French.
 11 New Testament ; French.
 1 Four Evangelists ; French.
 2 St. Paul's Epistles ; French.
 1 Psalms ; French and Latin.
- 1 Four Evangelists ; Hungaric.
- 1 Bible ; English.
 1 Pentateuch and New Testament ; Eng-
 lish.
 1 Isaiah, with Pentateuch ; English.
 1 Jeremiah and Song of Moses ; Eng-
 lish.
 2 New Testament ; English.
- 1 Psalms and Solomon's Song ; Ethio-
 pic.*

This account presents us with no fewer than five hundred and sixty-eight editions of the entire Scriptures, or portions of them, in different languages, printed in the space of thirty-six years ; thus preparing the way for that most happy Reformation, and that increased circulation of the word of God, which so soon followed. It is also probable, that during the period selected by Panzer for his "Annals of Typography," there were many printed editions

* Panzeri Annales Typographici, tom. xi, pp. 156-172, 552.

of the whole or parts of the sacred writings, of which he had not obtained information, as in the instance of the number of impressions of the English Scriptures, which he has stated to be six instead of twenty-three, the number noticed by English writers. See Bishop Newcome's "Historical View of the English Biblical Translations," pp. 387, 388, 411; and Bishop Wilson's Bible, edited by C. Cruttwell, volume I. *Editor's Preface.*

CHAPTER VI.

SIXTEENTH CENTURY CONTINUED.

Council of Trent—Decrees—Rules of the Index—Francis Foreiro—John Hentenius—Louvain Bible—Francis Lucas Brugensis—John Benedict—Isidore Clarius—Papal Edition of the Latin Vulgate—Sixtus V.—Editors of the Vulgate.

THE rapid progress of the Reformation, and its influence upon the councils of several of the German and other princes, alarmed the court of Rome, which, after various fruitless expedients to prevent the dissemination of opinions fatal to the despotic authority of the Catholic hierarchy, adopted the measure of a general council. The ostensible motives for summoning the council were, the reformation of ecclesiastical abuses, the preservation of the unity of the church, and the prevention of the spread of the Lutheran heresy; but the decrees of the council proved that ambition, and not religion, influenced the pontiffs by whose authority it was called and continued. At first, the pope was inclined to appoint the council to meet in some city of Italy; but finding the design opposed by the Catholic as well as the Protestant princes, he empowered his nuncio, at the diet of Spire, held March 3d, 1542, to propose for the place of meeting Trent, a city in the Tyrol, subject to the king of the Romans, and situated on the confines between Germany and Italy. This being acceded to by the Catholic princes, though protested against by the Protestants, Pope Paul III., by a bull dated May 22d, 1542, appointed three cardinals as his legates, and fixed the council to be opened at Trent, on the 1st of November in the same year. The legates, who were Johannes Maria de Monte, Marcellus Cervinus, and Reginald Pole, an Englishman, accordingly repaired to that city; but after remaining there for several months, without any person attending, except a few prelates from the ecclesiastical states, the pope recalled the legates and prorogued the council. After various delays, the general

council was at length opened with the usual solemnities, on the 13th of December, 1545. The first session was spent in matters of form. A subsequent one was employed in framing a confession of faith. The fourth session, held on the 8th of April, promulgated decrees respecting the canonical Scriptures, the Vulgate edition of the Bible, and the use of the sacred books. The publication of these decrees was preceded by a Latin sermon, preached before the council, by Augustin Bonuccio, general of the order of the Servites, who, in a violent invective uttered against Luther, represented him as a false disciple, and an impious corrupter of the word of God, who pretended to establish by the gospel what was diametrically opposed to it, and who led with him a crowd of people armed with swords and staves, to teach doctrines which could only have been inspired by flesh and blood. The following are the decrees of the session :—

“1. Of the Canonical Scriptures.”

“The holy œcumenical and general council of Trent, lawfully assembled under the influence of the Holy Spirit, the three legates of the apostolic see presiding in it; having constantly in view the preservation of the purity of the gospel in the church, by the removal of error, which having been promised aforetime by the prophets in the sacred Scriptures, was first promulged by the mouth of our Lord Jesus Christ, the Son of God, and afterward by his apostles, whom he commanded to preach it to every creature, as the fountain of all truth respecting salvation and discipline; and considering that this truth and discipline are contained in written books, and in unwritten traditions, which having been received by the apostles from the lips of Jesus Christ himself, or dictated to them by the Holy Spirit, have been handed down to us; this holy council, following the example of the orthodox fathers, receives and venerates with equal piety and reverence (*pari pietatis affectu ac reverentia*) all the books of the Old and New Testaments, the same God being the author of them both; and also the traditions relative to faith and manners, as being either received from the mouth of Jesus Christ, or dictated by the Holy Spirit, and preserved in the Catholic Church by an uninterrupted succession. In order, therefore, that no one may doubt which are the sacred books that are received by the council, the following catalogue of them is inserted in the present decree :”—

“These are, of the OLD TESTAMENT, the five books of Moses, viz.: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, four books of Kings, two books of Chronicles, the

first book of Ezra, and the second which is called Nehemiah; Tobit, Judith, Esther, Job, the Psalter of David, containing one hundred and fifty Psalms; Proverbs, Ecclesiastes, Song of Solomon, Wisdom, Ecclesiasticus, Isaiah, Jeremiah, with Baruch, Ezekiel, Daniel; the twelve minor prophets, viz., Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, the first and second books of Maccabees.—Of the NEW TESTAMENT, the four Gospels, according to Matthew, Mark, Luke, and John; the Acts of the Apostles, written by the evangelist Luke; fourteen Epistles of the blessed apostle Paul, viz.: to the Romans, two to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, to the Colossians, two to the Thessalonians, two to Timothy, to Titus, to Philemon, to the Hebrews, two Epistles of the apostle Peter, three Epistles of the apostle John, one Epistle of the apostle James, and the Apocalypse of the apostle John.”

“But if any one refuses to receive the whole of these books, with every part of them, as they are read in the Catholic Church, and contained in the ancient edition of the Vulgate Latin, as sacred and canonical; or knowingly and deliberately despises the traditions before mentioned, let him be anathema.”

2. “Of the edition and use of the sacred books.”

“The holy council, considering that it will be of no small utility to the church of God, to distinguish among all the Latin editions of the sacred books that are in circulation, which is the one that ought to be regarded as authentic, ordains and declares, that the same ancient and Vulgate edition, which has been approved by its use in the church for so many ages, shall be received as authentic (*pro authentica habeatur*) in all public lectures, disputations, preachings, and explications; and that no one, under any pretext whatsoever, shall dare or presume to reject it.”

“Moreover, in order to restrain petulant spirits, the council decrees, that in matters of faith and morals, and whatever relates to the maintenance of Christian doctrine, no one, confiding in his own judgment, shall dare to bend the Scriptures to his own sense of them, contrary to that which is given or has been given by the holy mother church, whose right it is to judge of the true sense and interpretation of the Holy Scriptures; or contrary to the unanimous consent of the fathers, though such interpretations should never be published. Those who oppose shall be denounced by the ordinaries, and subjected to the punishment of the law.”

“Being desirous also, as is reasonable, of setting bounds to the

printers, who are at present unrestricted, thinking that they have a right to do whatever they please, not only printing without the permission of their ecclesiastical superiors the books of the Holy Scriptures themselves, with the notes and explications indifferently of any one, but frequently without mentioning the place where they are printed, or else affixing a false one, and, what is still worse, suppressing the names of the authors, and also rashly exposing to sale in other countries printed books of this nature; the holy council decrees and ordains that the Holy Scriptures shall be printed in the most correct manner possible, according to the old and Vulgate edition, and that no one shall be suffered to print any books relating to religion (*de rebus sacris*) without the name of the author; and that for the future, also, no one shall have them in his possession, nor sell them, without being first examined and approved by the ordinary, under pain of anathema and pecuniary fine, according to the canon of the last council of Lateran: and if they be *Regulars*, they shall obtain, besides this kind of examination and approval, permission from their superiors, who shall examine them agreeably to the form of their statutes. Those who circulate or publish them in manuscript, without being examined and approved, shall be subjected to the same penalties as those who shall print them; and those who possess them or read them, and do not declare who are the authors of them, shall themselves be considered as the authors. The approbation granted to books of this nature shall be given in writing, and be placed in due form at the head of each book, whether MS. or printed, and the whole, that is, both the examination and approbation, shall be done gratuitously, that what is deserving may be approved, and what is unworthy may be rejected."

"The holy council being wishful also to repress the (impious) temerity of applying and perverting the words and sentences of Holy Scripture to all sorts of profane uses, making them serve for raileries, vain and fabulous applications, flatteries, detractions, superstitions, impious and diabolical incantations, divinations, *Sortes*, and infamous libels, commands and ordains, in order to abolish this kind of irreverence and contempt, and to prevent any one for the future from daring to abuse the words of Scripture in the same or any similar way, that all these kinds of persons shall be punished by the bishops, according to the penalties of the law, and at the discretion of the said prelates, as profaners and corrupters of the word of God."*

* Labbei S. S. Concilia, tom. xiv, pp. 746-748.

After several other sessions had been held at Trent, the council was removed to Bologna, where the ninth session of the council was held on the 21st of April, 1547. The tenth session was held in the same city on the 2d of June in the same year, after which the council was prorogued. Pope Paul III. dying before the council was resumed, his successor, Julius III., issued a bull in the first year of his pontificate, for the reassembling of the council at Trent, which met accordingly in the following year, 1551. At the close of the sixteenth session, held in 1552, the council was suspended, on account of the confusion and danger occasioned by the war. This suspension was continued for several years, until at length the council was again convened by Pope Pius IV., who had succeeded Julius III. in 1555; and agreeably to the bull of the pontiff, assembled at Trent early in the year 1562. Letters having been received from the pope, and read to the council, requesting the assembly to compose an Index of prohibited books, the legates were requested to appoint a committee, or deputation, to undertake the work, and prepare the decree for the ensuing session. The persons selected for this undertaking were George Draskowitz, bishop of Five-Churches, a city of Tolna, in Hungary, nephew of Cardinal Martinusius,* and ambassador from the emperor for the kingdom of Hungary; John Jerome Trevisan, patriarch of Venice; four archbishops, nine bishops, one abbot, and two generals of orders, viz. : of the Friars Minors of Observance, and of the Augustines. But notwithstanding this appointment of a committee, it was agreed that the Index should not be read till the end of the council, for fear of offending the Protestants.

The cause of this request from the pope to the council, is thus related by the candid and intelligent historian of the council. After Pope Leo X. had condemned Luther, and prohibited the reading of his books under pain of excommunication, other popes followed his example, he having been the first who not only excommunicated the authors but also the readers of heretical works. The vague and general manner, however, in which heretical writings were condemned, produced confusion; being distinguished by the doctrines they contained rather than by the names of the authors, and every one judging of the doctrines according to his peculiar views. To remedy this defect, the exact and diligent inquisitors

* Cardinal Martinusius, bishop of Varadin, refusing to enter into the views of the emperor Ferdinand, who wished him to betray the interests of his country, Hungary, was basely assassinated by the emperor's order. See Fra Paolo Sarpio, *Hist. du Conc. de Trente*, liv. 4.

formed catalogues of such books as came to their knowledge, and were suspected of containing false doctrine; but these catalogues not being compared with each other, the design was not answered. The king of Spain was the first who adopted a more eligible plan, ordering a catalogue of the books, prohibited by the inquisition of Spain, to be printed, in 1558. Pope Paul IV., following his example, enjoined the office of the inquisition at Rome to prepare and print a similar catalogue or Index. This was executed in 1559; but as this Index extended the inhibitory decrees of the pontiff and inquisition to many works which had been formerly allowed, and had even received the approbation of preceding popes; and condemned, without distinction, all the books printed by sixty-two printers whose names were expressly mentioned, an appeal was afterward made to Pope Pius IV., who embraced the opportunity of referring the business to the council assembled at Trent.*

The eighteenth session of the council was held on the 26th of February, 1562, when the letters were read from the pope, referring the making of the Index to the council. Afterward, the patriarch of Jerusalem read the decree, framed by the committee, relative to the catalogue of prohibited books. This decree, after declaring the design of the council to be, to promote purity of doctrine and discipline, and establish the unity of the church; and lamenting that many "suspicious and dangerous" books had been multiplied in an extraordinary manner, without any effectual remedy having been applied to so great an evil, sanctions the object of the persons selected for preparing the Index, in the following terms: "The holy council is of opinion, that the fathers chosen for this examination ought carefully to consider what ought to be done respecting these books, and the censuring of them, and at a proper time, present their report to this council, to enable it, more readily, to distinguish foreign and false doctrines, as tares, from the wheat of Christian truth, and more easily to deliberate, and to ordain what is most likely to banish the causes of many disputes, and to remove the scruples of many minds."†

In the twenty-fifth session, which was the last of the council, and held on the 3d and 4th of December, 1563, after other decrees had been read relative to fasts and festivals, &c., a decree, by which the making of the Index was referred to the pope, was published, in the following terms:—

* Fra Paolo Sarpio, *Hist. du Conc. de Trente*, traduite par le Sieur De la Mothe Josseval, [Amelot de la Houssaye,] liv. 6, pp. 451, 452. Amst., 1683, 4to.

† Labbei S. S. *Concilia*, tom. xiv, p. 842.

“The holy council, in the second session held under our most holy father Pius IV., having given commission to certain fathers, selected for the purpose, to consider what was necessary to be done relative to suspected and pernicious books, and to various censures, and to make report to the council; and as the holy council now understands that they have put the last hand to the work, but that on account of the variety and multitude of the books, it cannot readily and distinctly form a judgment respecting them, ordains, that what they have done shall be laid before the most holy Roman pontiff, that the work may be completed and published at his discretion and by his authority (*ejus judicio ac auctoritate.*)”*

After reading and confirming the decrees, this celebrated council concluded its deliberations on the 4th of December, 1563, which were sanctioned the ensuing year by the pope's bull of confirmation.

The Index of Prohibited Books received the express approbation of the pope by a bull, dated March 24th, 1564, “forbidding all ecclesiastical persons, whether secular or regular, of every degree, order, and dignity, as well as laymen of every rank and title, to presume to keep or read any books, contrary to the rules prescribed respecting them, or any of those prohibited in the Index.” This bull, with the rules of the Index, was ordered to be publicly read, and placed in places of general resort.†

The general rules relative to prohibited books, framed by the fathers of the deputation, or committee appointed by the council, and approved by the pope, are the following, and are usually prefixed to the prohibitory Indexes.

I. “All books condemned by the supreme pontiffs or general councils before the year 1515, and not comprised in the present Index, are nevertheless to be considered as condemned.”

II. “The books of heresiarchs, whether of those who broached or disseminated their heresies prior to the year above mentioned, or of those who have been, or are, the heads or leaders of heretics, as Luther, Zuingle, Calvin, Balthazar Pacimontanus, Swenchfeld, and other similar ones, are altogether forbidden, whatever may be their names, titles, or subjects. And the books of other heretics, which treat professedly upon religion, are totally condemned; but those which do not treat upon religion are allowed to be read, after having been examined and approved by Catholic divines, by order of the bishops and inquisitors. Those Catholic books also are per-

* Labbei S. S. Concilia, tom. xiv, p. 918.

† Ibid., pp. 950, 951.

mitted to be read which have been composed by authors who have afterward fallen into heresy, or who, after their fall, have returned into the bosom of the church, provided they have been approved by the theological faculty of some Catholic university, or by the general inquisition."

III. "Translations of ecclesiastical writers, which have been hitherto published by condemned authors, are permitted to be read, if they contain nothing contrary to sound doctrine. Translations of the *Old Testament* may also be allowed, but only to learned and pious men, at the discretion of the bishop; provided they use them merely as elucidations of the vulgate version, in order to understand the Holy Scriptures, and not as the sacred text itself. But translations of the *New Testament*, made by authors of the first class of this Index, are allowed to no one, since little advantage, but much danger, generally arises from reading them. If notes accompany the versions which are allowed to be read, or are joined to the Vulgate edition, they may be permitted to be read by the same persons as the versions, after the suspected places have been expunged by the theological faculty of some Catholic university, or by the general inquisitor. On the same conditions, also, pious and learned men may be permitted to have what is called 'Vatablus's Bible,' or any part of it. But the preface and Prologomena of the Bibles published by Isidore Clarius are, however, excepted; and the text of his editions is not to be considered as the text of the Vulgate edition."

IV. "Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is, on this point, referred to the judgment of the bishops, or inquisitors, who may, by the advice of the priest, or confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety, they apprehend, will be augmented, and not injured by it; and this permission they must have in writing. But if any one shall have the presumption to read or possess it without such written permission, he shall not receive absolution until he have first delivered up such Bible to the ordinary."

"Booksellers who shall sell, or otherwise dispose of Bibles in the vulgar tongue, to any person not having such permission, shall forfeit the value of the books, to be applied by the bishop to some pious use; and be subjected to such other penalties as the bishop shall judge proper, according to the quality of the offence. But

regulars shall neither read nor purchase such Bibles without a special license from their superiors."

V. "Books of which heretics are the editors, but which contain little or nothing of their own, being mere compilations from others, as lexicons, concordances, (collections of) apothegms, or similes, indexes, and others of a similar kind, may be allowed by the bishops and inquisitors, after having made, with the advice of divines, such corrections and emendations as may be deemed requisite."

VI. "Books of controversy between the Catholics and heretics of the present time, written in the vulgar tongue, are not to be indiscriminately allowed, but are to be subject to the same regulations as Bibles in the vulgar tongue. As to those works in the vulgar tongue which treat of morality, contemplation, confession, and similar subjects, and which contain nothing contrary to sound doctrine, there is no reason why they should be prohibited; the same may be said also of sermons in the vulgar tongue, designed for the people. And if in any kingdom or province any books have been hitherto prohibited, as containing things not proper to be indiscriminately read by all sorts of persons, they may be allowed by the bishop and inquisitor, after having corrected them, if written by Catholic authors."

VII. "Books professedly treating of lascivious or obscene subjects, or narrating or teaching them, are utterly prohibited, as readily corrupting both the faith and manners of those who peruse them; and those who possess them shall be severely punished by the bishop. But the works of antiquity, written by the heathens, are permitted to be read, because of the elegance and propriety of the language; though on no account shall they be suffered to be read by young persons."

VIII. "Books, the principal subject of which is good, but in which some things are occasionally introduced tending to heresy and impiety, divination, or superstition, may be allowed, after they have been corrected by Catholic divines, by the authority of the general inquisition. The same judgment is also formed of prefaces, summaries, or notes, taken from condemned authors; and inserted in the works of authors not condemned; but such works must not be printed in future, until they have been amended."

IX. "All books and writings of geomancy, hydromancy, aëromancy, pyromancy, onomancy, chyromancy, and necromancy; or which treat of sorceries, poisons, auguries, auspices, or magical incantations, are utterly rejected. The bishops shall also dili-

gently guard against any persons reading or keeping any books, treatises, or indexes, which treat of judicial astrology, or contain presumptuous predictions of the events of future contingencies, and fortuitous occurrences, or of those actions which depend upon the will of man. But they shall permit such opinions and observations of natural things as are written in aid of navigation, agriculture, and medicine."

X. "In the printing of books and other writings, the rules shall be observed which were ordained in the tenth session of the council of Lateran, under Leo X. Therefore, if any book is to be printed in the city of Rome, it shall first be examined by the pope's vicar and the master of the sacred palace, or other persons chosen by our most holy father for that purpose. In other places, the examination of any book or manuscript intended to be printed shall be referred to the bishop, or some skilful person whom he shall nominate, and the inquisitor of the city or diocess in which the impression is executed, who shall gratuitously, and without delay, affix their approbation to the work, in their own hand-writing, subject, nevertheless, to the pains and censures contained in the said decree; this law and condition being added, that an authentic copy of the book to be printed, signed by the author himself, shall remain in the hands of the examiner: and it is the judgment of the fathers of the present deputation, that those persons who publish works in manuscript, before they have been examined and approved, should be subject to the same penalties as those who print them; and that those who read or possess them should be considered as the authors, if the real authors of such writings do not avow themselves. The approbation given in writing shall be placed at the head of the books, whether printed or in manuscript, that they may appear to be duly authorized; and this examination and approbation, &c., shall be granted gratuitously."

"Moreover, in every city and diocess, the house or place where the art of printing is exercised, and also the shops of booksellers, shall be frequently visited by persons deputed by the bishop or his vicar, conjointly with the inquisitor, so that nothing that is prohibited may be printed, kept, or sold. Booksellers of every description shall keep a catalogue of the books which they have on sale, signed by the said deputies; nor shall they keep, or sell, nor in any way dispose of any other books without permission from the deputies, under pain of forfeiting the books, and being liable to such other penalties as shall be judged proper by the bishop or inquisitor, who shall also punish the buyers, readers, or printers of such works.

If any person import foreign books into any city, they shall be obliged to announce them, to the deputies ; or if this kind of merchandise be exposed to sale in any public place, the public officers of the place shall signify to the said deputies, that such books have been brought ; and no one shall presume to give to read, or lend, or sell any book which he or any other person has brought into the city, until he has shown it to the deputies, and obtained their permission, unless it be a work well known to be universally allowed."

"Heirs and testamentary executors shall make no use of the books of the deceased, nor in any way transfer them to others, until they have presented a catalogue of them to the deputies, and obtained their license, under pain of the confiscation of the books, or the infliction of such other punishment as the bishop or inquisitor shall deem proper, according to the contumacy or quality of the delinquent."

"With regard to those books which the fathers of the present deputation shall examine, or correct, or deliver to be corrected, or permit to be reprinted on certain conditions, booksellers and others shall be bound to observe whatever is ordained respecting them. The bishops and general inquisitors shall, nevertheless, be at liberty, according to the power they possess, to prohibit such books as may seem to be permitted by these rules, if they deem it necessary, for the good of the kingdom, or province, or diocess. And let the secretary of these fathers, according to the command of our holy father, transmit to the notary of the general inquisitor the names of the books that have been corrected, as well as of the persons to whom the fathers have granted the power of examination."

"Finally, it is enjoined on all the faithful, that no one presume to keep, or read any books contrary to these rules, or prohibited by this Index. But if any one read, or keep any books composed by heretics, or the writings of any author suspected of heresy, or false doctrine, he shall instantly incur the sentence of excommunication ; and those who read, or keep works interdicted on another account, besides the mortal sin committed, shall be severely punished at the will of the bishops."*

The secretary to the committee or deputation for forming the Index of prohibited Books was Francis Foreiro, of the order of preachers, and professor of theology, who had not only the chief care of compiling the Index, but was also the writer of the preface prefixed to it. It was divided into three classes, arranged alphabeti-

* Labbei S. S. Concilia, tom. xiv, pp. 952-956.

cally. The *first* class contained the list of those authors who were either considered as heretics, or suspected of heresy, and therefore all works published by them were condemned, or ordered to be corrected : the *second* class contained a catalogue of books described by their titles, which were suspected of containing false doctrine, and therefore either wholly condemned, or ordered to be corrected : the *third* class specified those anonymous works which were either entirely condemned, or deemed needful to be corrected. Succeeding pontiffs greatly enlarged the Tridentine Index, by the addition of numerous other condemned and censured books ; the Rules of the Index were also variously modified by subsequent explanations and additions. Many of these alterations and additions may be found in the *Index Librorum Prohibitorum et Expurgandorum*, by Anton. à Sotomajor. Madrit., 1667, folio.

FRANCIS, or FRANCISCO FOREIRO, the chief compiler of the Index, was also the principal person employed in revising the Missal and Breviary, agreeably to the recommendation of the council, as well as in compiling the Catholic Catechism, usually called the Catechism of Trent, from its being drawn up by desire of that council. He was a native of Lisbon, in Portugal, and was eminently skilled in the Latin, Greek, and Hebrew languages. Having entered the order of the Dominicans, he made his profession, February 2d, 1539. His talents having gained him the confidence of the king of Portugal, he was sent by that monarch to the council of Trent in 1561, in quality of theologian. In 1568 he was chosen provincial of his order. He was the author of a Latin translation of Isaiah's Prophecy, with a commentary, printed at Venice, 1563, folio. He is said to have extended his commentary to all the Prophets. A Hebrew Lexicon and other works are also attributed to him. He died in 1581, aged fifty-eight.*

The decrees of the council of Trent being confirmed by the pope, were solemnly received by the senate of Venice, the diet of Poland, and the king of Portugal ; but published by the king of Spain, in Spain, the Low Countries, Sicily, and Naples, with a proviso, as to certain laws of discipline, to save the right of the king and kingdom. In France, Queen Catherine de Medicis alleged, that the council forbade several customs allowed by the discipline of the realm, and therefore put off the legal publication ; and though vigorous attempts have been made to enforce the acceptance of the decrees, they have never been legally established in that kingdom. But the doctrinal decisions of the council in matters of faith have

* D. B. Machado, Biblioth. Lusitan., tom. ii, p. 152. Lisb., 1748, fol.

been generally received by the Gallican Church. In Germany the Reformation had extended the opposition to the council, and the Protestants refused to acknowledge its authority.*

The Latin Vulgate having been pronounced authentic by the council of Trent, it was desirable that as correct an edition of it as possible should be printed with all expedition. John Hentenius, a Catholic divine of Louvain, published, therefore, an edition of the Vulgate, chiefly taken from that of Robert Stephens, of 1540, but collated with several manuscripts. It was printed at Louvain, in 1547, folio, and was afterward frequently reprinted. This edition of Hentenius may be attributed to the divines of Louvain in general, since the author assures us in his preface, that it was done by the order of the most learned and judicious of the divines of that university, and that he acted under their counsel and direction; Sweertius (*Freheri Theatrum*) adds, that it was undertaken at the request of the emperor Charles V.

The edition of Hentenius, however, not being entirely satisfactory to them, they corrected the printed text, partly from Latin MSS., partly from the originals themselves; and published at Louvain in 1573 an edition of the Bible much superior to the preceding, accompanied with various readings from Hebrew, Chaldee, Greek, Syriac, and Latin MSS., &c. The principal editor was Francis Lucas, of Bruges, assisted by John Molanus, Augustin Hunnæus, Cornelius Reyner, and John Harlem, doctors of the university of Louvain.†

JOHN HENTEN, or HENTENIUS, the editor of the first edition of the Louvain Latin Bible, was born at Naline, near Thuin, on the Sambre. At an early period he went to Portugal, where he joined the order of Hieronymites. He afterward removed to Louvain, and entered the order of the Dominicans, and in 1551 was made doctor of divinity. He died at Louvain in 1566, aged sixty-seven. Besides the Revision of the Vulgate Bible, he published The Commentaries of Euthymius on the Gospels; those of Œcumenius on the Epistles of St. Paul; and of Aretas on the Revelation.‡

FRANCIS LUCAS, surnamed *Brugensis*, from *Bruges*, the place of his birth, was one of the divines of Louvain, and dean of St. Omers, where he died, February 19th, 1619. He was critically versed in the Hebrew, Syriac, Chaldee, and Greek languages. He was the author of several critical and learned works. A valu-

* Dictionnaire Portatif des Conciles, p. 530. Butler's Lives, vol. xi, p. 92.

† Le Long, edit. Masch, pt. ii, vol. iii, cap. ii, sec. 1, pp. 223-225, 230-232.

‡ Nouveau Dict. Hist., tom. iv, pp. 440, 441.

able treatise of his on the Various Readings of the Greek and Latin Gospels, &c., is inserted in the sixth volume of the London Polyglott.*

Other editions of the Vulgate, besides those of the divines of Louvain, were also published by individuals of the Catholic communion, two of which merit notice, the one by John Benedict, the other by Isidore Clarius. Benedict's corrected edition was printed at Paris, by Simon Colinæus, 1541, in folio, and was accompanied with marginal notes. It was subsequently placed in the Expurgatory Index of the Romish Church. Clarius's edition was printed at Venice, by Peter Schoeffer, 1542, folio. An emended edition of the Vulgate was also edited and published by Francis Gryphius, the learned printer, at Paris, in 1541, 8vo.†

JOHN BENEDICT, or BENOIT, doctor in theology, was born at Verneuil, in France, in 1483. He died at Paris, where he was rector of St. Innocents' church, in 1573. Besides his edition of the Vulgate Bible, he completed the Scholia of Jean Gagny on the Gospels and Acts of the Apostles, 1563, 8vo.‡

ISIDORE CLARIO, or CLARIUS, took his surname of *Clarius* from *Chiari*, the place of his birth, in the territory of Brescia, from whence he is also sometimes called Brixianus. He was born in 1495, and entered at a proper age into the order of St. Benedict, at the monastery of St. John, in Parma, where he made extraordinary progress in sacred and profane literature, and acquired the reputation of being one of the most learned men of his time. The purity of his morals, the warmth of his charity, and his zeal for the reformation of manners, gained him general esteem; while his eloquence distinguished him as a preacher and orator. In 1537 he was made prior of the monastery of St. Peter, in Modena. He was afterward abbot of Pontido, near Bergamo, and of St. Mary, in Cesena. His final promotion was to the bishopric of Foligno, which see he governed with great reputation, assiduously attending to the instruction of the poor, and promoting literature among those of superior condition, by the institution of an academy of learned men. In 1542 he published his revised edition of the Vulgate Bible, and prefixed to it certain *Prolegomena*, or prefatory dissertations, which were afterward ordered by the rules of the Expurgatory Index of the council of Trent, published after his death, to be suppressed, and the text of his edition pronounced not the

* Freheri Theatrum, pt. i, sec. 3, p. 401. Clarke's Bibliog. Dict., vol. iv, p. 294.

† Le Long, edit. Masch, pt. ii, vol. iii, cap. ii, sec. 1, pp. 213-215, 219-222.

‡ Nouveau Dict. Hist., tom. ii, p. 68.

authentic, or pure text of the Vulgate. He was present at the council, both in the quality of abbot and of bishop, and strenuously defended the Vulgate version of the Scriptures as the best extant, and the standard to which all others ought to be brought, or rather that no other ought to be permitted, though he acknowledged it needed correction. He died of a fever, in 1555, at Foligno, and his remains were honoured by the people almost as those of a saint. A collection of his sermons was published during his life, and reprinted after his death. In his edition of the Latin Bible he made great use of Seb. Munster's Annotations on the Old Testament, but was prevented by the spirit of the times from acknowledging his obligations to the works of a Protestant author.*

Editions of the Vulgate version were published also by Protestant editors, especially by the learned Lutheran ministers, Andrew and Luke Osiander, and their descendants, and by Conrad Pellican.

All preceding revisions of the Vulgate were, however, surpassed in celebrity by those published by the authority, and under the immediate inspection, of the Roman pontiffs. Pope Pius IV., during whose pontificate the council of Trent was concluded, adopted the views of the council, which had declared the Vulgate to be authentic, and had ordered correct editions of it to be printed; and in pursuance of the design chose several cardinals and others, who were well acquainted with languages, and versed in the study of the Scriptures, to whom he committed the correction of the Latin version, which he ordered to be collated with the Hebrew and Greek texts, and the writings of the fathers. His successor, Pius V., continued the undertaking, until interrupted by what he considered as the more important concerns of the papal see, which occasioned the suspension of it for some time. On the accession of Sixtus V. to the papal supremacy, the design was renewed and carried into effect. This active and resolute pontiff not only assembled round him a number of the most learned and acute linguists and critics, but ardently and personally engaged in the examination of the work himself. Angelus Roccha, the librarian of the Vatican, relates, that in the library, among other inscriptions, was one recording the publication of the Vulgate by Sixtus V. "This inscription," says he, "is the fourth inscription, and indicates the extraordinary and truly pontifical care which Sixtus V. took in correcting and printing the Bible, according to the direction of the council of Trent, in which his labours were of such a nature, and so great both by day and night, that I, who have frequently

* Aikin's Gen. Biog., vol. iii, p. 2. Simon, Hist. du V. T., liv. 2, ch. xx, p. 358.

seen and been astonished at them, am persuaded no words can adequately describe them. For he read over every word of the Bible before he committed it to the press, notwithstanding the heavy cares of the whole Christian world which came upon him daily, and the many pious, heroical, and truly pontifical acts which he performed. Thus, therefore, he diligently read and corrected the sacred pages, so that all the books of the Holy Scriptures, and every part of them, might be read, agreeably to the decree of the council of Trent, as they had formerly been accustomed to be read in the Catholic Church, and as they are contained in the old Vulgate Latin Bible. Nor did even this suffice; for when the Bible, thus corrected, was recently printed, he reviewed the whole, that every part of it being faithfully executed, it might be published to the world."

He did more than this; for he not only read over the sheets as they came from the press, but, after the whole had been printed off, he re-examined every part of it, corrected several places with his own hand, and took care that others were rectified by words or sentences separately printed, and pasted over the erroneous words or phrases.

To add to the authority of this edition, Sixtus accompanied it with a bull, by which he forbade any one, under pain of the most tremendous anathemas, to alter it in the minutest particular. This bull bears date in March, 1589, though the Bible was not published till 1590, and enjoins the reception of this edition as the authentic one, according to the decree of the council of Trent: "Of our certain knowledge, and plenitude of apostolical power, we ordain and declare," says the pontiff, "that this edition only, which has now been corrected in the best possible manner, and printed at our Vatican press, is without any doubt or controversy to be regarded by the Christian public as the Vulgate Latin edition of the Old and New Testament, received as authentic by the council of Trent. And we order it to be read through the whole Christian world, in all churches, remarking, that first by the general consent of the holy church and of the holy fathers, then by the decree of the general council of Trent, and now also by that apostolical authority which God hath committed unto us, it was and is enjoined to be received and accounted as a true, lawful, authentic, and undoubted copy, in all public and private disputations, lectures, sermons, or expositions."*

* Le Long, edit. Masch, pt. ii, vol. iii, cap. ii, sec. 1, pp. 239-244. Clement, Bibliothéque Curieuse, tom. iv, pp. 155-158. Schelhornii Amœnitates Literariæ, tom.

This edition, which has justly obtained the name of the Sixtine, or Bible of Sixtus V., was printed at the Vatican press established by Sixtus, in three volumes folio, 1590, and is said to be "one of the grandest works which ever issued from the Vatican press, under the superintendence of Aldus." Some copies were printed upon large paper, and are extremely rare.

The principal persons employed by Sixtus in this edition were Cardinal Caraffa, Flaminius Nobilius, Antonius Agellius, Petrus Morinus, Angelus Roccha, and Lælius.

Scarcely, however, had the Sixtine edition made its appearance before it was discovered to abound with errors; and on the decease of the pontiff, which happened in the same year that his Bible was published, the copies were called in, and a new edition was resolved upon by his successor, Gregory XIV., who committed the revision of the work to a congregation or committee of cardinals and other learned men, the chief of whom, according to Le Long, (*Biblioth. Sacra*,) were the cardinals Marcus Antonius, Columna, and William Alan; Bartholomæus de Miranda, master of the sacred palace; Robert Bellarmin, Antonius Agellius, Petrus Morinus, Flaminius Nobilius, Bartholomæus Valverdius, and Lælius; to whom Clement adds, the cardinals De Ruvere, De Sarnana, and Columna, junr.; Petrus Rudolphus, Henricus Gravius, Andreas, abbot of Salvanera, Antonius de Sancto Silvestro, and Angelus Roccha, the secretary of the congregation or committee.

Gregory dying in October, 1591, before the work had been much advanced, it was afterward resumed by Clement VIII., who ascended the pontifical chair January 30, 1592. The learned men whom he selected as editors were the cardinals Franciscus Toletus, Augustinus Valerius, and Fredericus Borromæus, assisted by Bellarmin, Agellius, Morinus, and two others.

Clement's edition of the Vulgate was published in 1592, in fol. The preface, which is anonymous, was written by Robert Bellarmin. To this is annexed the decree of the fourth session of the council of Trent, "De Canonis Scripturis;" and the bull of Clement VIII., dated Rome, Nov. 19, 1592, in which he forbids any printer or bookseller to print or sell, during the space of ten years, any Bible which is not exactly conformable to this, under pain of the great excommunication. A second edition was published in 1593, in 4to., differing in some instances from the former.

The difference between the papal editions is considerable, and

iv, pp. 433-454. Francofurt. et Lips., 1730, 8vo. James's Treatise of the Corruption of Scripture, &c., pt. iii, pp. 32-36, 54. London, 1611, 4to.

strikes a fatal blow at the infallibility of the popes. Dr. James, the very learned librarian of the Bodleian library, in his celebrated *Bellum Papale*, printed at London, 1600, 4to., and 1678, 12mo., notices two thousand variations, some of whole verses, and many others clearly and decidedly contradictory to each other. Yet both editions were respectively declared to be authentic by the same plenitude of knowledge and power, and both guarded against the least alteration by the same tremendous excommunication. Dr. James, in his "Treatise of the Corruption of Scripture," also mentions several other variations not noticed in his *Bellum Papale*. Sixtinus Amamus has followed him in his *Anti-barbarus Biblicus*, Franeker, 1656, in 4to. Father Henry de Bukentop, a Ricollet, has made a similar collection in his treatise entitled *Lux de Luce*, Cologne, 1710, 4to., but denies the consequences that Dr. James professes to draw from them against the papal infallibility. Lucas Brugensis reckoned four hundred places in which, in his opinion, the Bible of Clement VIII. might be thought to want correction. Cardinal Robert Bellarmine praised his industry, and wrote to him, that those concerned in the work had not corrected it with the utmost accuracy, and that intentionally they had passed over many mistakes.

The defence made by the advocates of the papal authority is, that Clement only corrected those errors of the press which Sixtus designed to have corrected in a second edition. This is supported by the writer of the preface to the Clementine edition: but of this there is no proof, and but little probability. On the contrary, the corrections which Sixtus made with his own hand, the bull which he issued, his well-known imperious and resolute disposition, and the distinct nature of the editions, that of Sixtus being corrected by the Hebrew original, while that of Clement was restricted to the old Latin Vulgate, prove that no such intention existed. So strong is the argument thus furnished against the infallibility of the popes, that Baldwin, the Jesuit, boldly affirmed that Sixtus's edition never was published! That the copies of it are extremely rare is certain, the edition having been suppressed so soon after its publication. Two, however, are known to exist in England, one of which is in the Bodleian library. But "although we cannot follow the Vulgate Latin," says a modern critic, "in every part, nor ascribe to it the authority it possesses in the Church of Rome, yet it is by no means to be overlooked by the Biblical student: as an ancient version it affords assistance in understanding the original, and contributes its share toward correcting some mistakes in the Hebrew

text, for it undoubtedly has in some places preserved the true readings, which are confirmed by Kennicott's collations."* Both these editions are sometimes sold under the name of Sixtus's Bible.

The following biographical sketches of the popes Sixtus V. and Clement VIII., and of the learned men who were employed in the publication of the Vulgate by papal authority, may not be uninteresting to the reader, whether we consider the importance of the work in which they were engaged, or the celebrity of many of them as literary characters, or controversial writers.

FELIX PERETTI, afterward Pope SIXTUS V., was born December 13th, 1521, in the province of La Marca d'Ancona, at a village called Le Grotte, in the seigniory of Montalto, from which he took his title, when he was made cardinal. His father was a gardener, and his mother a servant-maid. They would gladly have given him some education, but were debarred by their poverty. When he was nine years old his father hired him out to an inhabitant of the town, to look after his sheep, but having disobliged his master, he was degraded to be the keeper of the hogs. From this disagreeable occupation he was rescued by a fortunate, but unforeseen accident. F. Michael Angelo Selleri, a Franciscan friar, going in the beginning of February, 1531, to preach at Ascoli, lost his way near Le Grotte; and coming to four lane ends, was at a loss which road to take, and was looking round for some one to direct him, when young Felix, who was attending his hogs near the place, perceiving his perplexity, ran to him, and after saluting him, inquired the cause of it, and tendering his services, which were gladly accepted, ran by the side of the friar to Ascoli. The conversation which took place between them on the road discovered such marks of intelligence, and thirst for knowledge, in the young swineherd, as induced F. Michael to recommend him to the care and patronage of his fraternity. He was accordingly invested with the habit of a lay-brother, and placed under the sacristan to assist in sweeping the church, lighting the candles, and other similar employments, for which he was to be taught the responses, and the rudiments of grammar; and being afterward placed under an instructor to be taught Latin, made such progress in learning, that at the age of thirteen he was qualified to commence his novitiate, or year's pro-

* Hamilton's Gen. Introd. to the Hebrew Scriptures, ch. viii, p. 166. Dublin, 1814, 8vo. Le Long, edit. Masch, pt. ii, vol. iii, cap. ii, sec. 1, pp. 244-249. Clement, Bibliothéque Curieuse, tom. iv, pp. 156-163. Schelhornii Amœnitates Literariæ, *ut sup.* James's Treatise of the Corruption of Scripture, *ut sup.*

bation, and at fourteen was admitted to make his profession. In June, 1545, he was ordained priest, and assumed the name of father Montalto. He took his bachelor's degree the same year. Afterward, having taken his doctor's degree, with honour, though not without opposition from those whom he had offended by the violence of his temper, he rose successively to be professor of theology at Sienna; preacher to the convent of the Holy Apostles in Rome; regent of the convent of St. Lawrence at Naples, and of the Cordeliers at Venice; inquisitor general at Venice; procurator and general of his order; chaplain to the king of Spain; confessor extraordinary to the pope; and bishop of St. Agatha. In 1569 he was employed to draw up a bull for the excommunication of Elizabeth, queen of England, and was soon afterward created cardinal, by the title Di Montalto. This promotion inflamed the ambition of Montalto, and he resolved to aspire to the papacy. With this view he artfully assumed the character of an humble, patient, affable, disinterested monk, retired to his cell, practised the austerities of the cloister, professed himself dead to the honours of the world, and, pretending to be sinking under the accumulated infirmities of old age, completely imposed upon his contemporaries. When Gregory XIII. died, in 1585, he entered the conclave with the other cardinals, but seemed altogether indifferent about the event of the election. Foreseeing the contentions that would be occasioned by the rival candidates, he joined no party, but flattered all. Three cardinals, unable to procure the election which they respectively wished, unanimously agreed to make choice of Montalto. While they congratulated him on the probability of his accession to the papal chair, he sat coughing and weeping, as if some great misfortune had befallen him; but no sooner did he perceive that a sufficient number of votes were given to gain his election, than he threw the staff, with which he used to support himself, into the midst of the chapel, and starting from his seat, appeared almost a foot taller than he had done for several years. The astonished cardinals pretending some mistake, he sternly vociferated, "There is no mistake," and immediately thundered out the *Te Deum* in a voice that shook the place, and, by the boldness of his manner, intimidated his opponents, and secured his success. He now assumed the title of Sixtus V., and laying aside his feigned humility and complaisance, treated all around him with haughtiness and reserve. His first care was to correct the abuses, and prevent the enormities, practised in the ecclesiastical states. Justice was exercised with a severe but impartial hand, and the

licentiousness which had everywhere prevailed was restrained by the vigorous measures of Sixtus, who never forgave those who attempted to seduce a female ; and who punished with equal firmness the dignitary and the plebeian. Anxious not only to embellish Rome, but to immortalize his memory, he caused an obelisk to be erected, which Caligula had brought from Spain ; and after the labour of four months, this stupendous column, above one hundred feet high, was raised at the entrance of the church of St. Peter, and consecrated to the holy cross. He fixed, by a bull, the number of cardinals to seventy, and introduced various salutary regulations in the government of the church. He built the famous library in the Vatican ; established in it a printing-office, for the printing of Catholic works ; and instituted the congregation of the Index, for the examination of books and manuscripts designed for publication, and for the correction or suppression of those suspected of heretical opinions. Under his direction, new editions were published of the Septuagint and Vulgate versions of the Scriptures : he is also said to have caused an Italian translation of the Bible to be printed, which he afterward suppressed, on account of the strenuous opposition of the Spaniards and some cardinals. He likewise, while cardinal, published an edition of the works of St. Ambrose. After he had exercised the papal authority with singular energy and effect for five years, the pontifical chair became vacant by his death, which occurred on the 27th of August, 1590, not without suspicion of his being poisoned by the Jesuits, whom he had exceedingly incensed against him.*

HIPPOLITO ALDOBRANDINO, afterward Pope CLEMENT VIII., was descended from an ancient Florentine family, and born at Fano, in 1536. He studied at Ferrara and Bologna, and distinguished himself by natural eloquence, and an upright disposition. Pius V. made him an auditor of the Roto, or court of judicature, which takes cognizance of beneficiary matters, and which derived its name from the *rota porphyretica*, or porphyry pavement formed like a wheel, of the chamber where the court was held. Sixtus V. gave him a cardinal's hat, and sent him as legate *a latere*, or cardinal legate, to Poland. He also conferred upon him the office of grand penitentiary, who has the power of regulating all affairs relative to confessors and confessions. On the vacancy after the short pontificate of Innocent IX., he was elected pope, on the 30th of January, 1592. On his accession to the pontifical chair, he styled

* Leti's Life of Pope Sixtus the Fifth, translated from the Italian by E. Farnsworth, *passim*. Dublin, 1766, 8vo.

himself Clement VIII., and became distinguished by his zeal against the Protestants. This particularly appeared in his endeavours to place a Roman Catholic on the throne of France, in the place of Henry IV., and the difficulty with which he was reconciled to that prince after his apostacy from the Protestant religion. Among his more laudable acts must be reckoned his severe edict against duelling, his establishment of a college for the Slavonians, and his publication of the Vulgate Bible. For about thirteen years he possessed the tiara, and during that period created more than fifty cardinals, among whom were Baronius, Bellarmin, Du Perron, and other eminent men. He died March 5th, 1605.*

ANTONIUS CARAFFA was an Italian, of illustrious family. He had for his preceptor William Sirlet, a learned Calabrian, and while young was called to the court of Pope Paul IV., his kinsman, the pontiff who first instituted the Index of prohibited Books. On the election of Pius IV., the Caraffa family were grievously oppressed, and deprived of their principal benefices, to which they were again promoted by his successor Pius V., who conferred new honours upon them, and created Antonius a cardinal. After his advancement, Cardinal Caraffa was employed in correcting an edition of the canon law, collecting the decretal epistles, and assisting in the publication of the Greek and Latin Bibles published under the auspices of Sixtus V. He succeeded his former preceptor, Cardinal Sirlet, as librarian of the Vatican; and was appointed patron (patrocinium) of the Maronite seminaries instituted at Rome, by Gregory XIII. While engaged at Rome, in preparing a collection of the Greek and Latin councils, (afterward completed by Cardinal Frederick Borromeo,) he was interrupted by death, at the age of 53, in 1591.†

FLAMINIUS NOBILIUS was a celebrated divine and critic, born at Lucca, but resided chiefly at Rome. In 1581 he published a treatise "On Predestination," printed at Rome, in 4to. He was also one of the learned men employed by Sixtus V. to edit the Vatican version of the Septuagint, in 1587; of which he published a literal Latin translation the year following, taken principally from the old *Italic*, or Latin version, and accompanied with notes. This translation is inserted by Bishop Walton in the London Polyglott. He died in 1590, aged fifty-eight years.‡

* Aikin's Gen. Biog., vol. iii, p. 20. Walsh's Hist. of the Popes, p. 269. Lond., 1759, 8vo. Leti's Life of Sixtus V., pp. 331, 390.

† Freheri Theatrum Viror. Erudit., tom. i, pt. i, sec. 2, p. 55.

‡ Nouv. Dict. Hist., tom. iii, p. 637. Fabricy, Tit. Prim., tom. i, p. 234; tom. ii, p. 36.

ANTONIUS AGELLIUS, bishop of Acerno, in the kingdom of Naples, was of the order of Theatines, or Regular Clerks. He was born at Sorrento; and died in 1608. He published Commentaries on the Psalms, Jeremiah, and Habakkuk; and was employed by Gregory XIII. in preparing the Vatican edition of the Septuagint, afterward published under the auspices of Sixtus V.*

PETRUS MORINUS, or PIERRE MORIN, born at Paris in 1531, was for some years employed by the learned Paul Manutius in his printing-office at Venice. He afterward taught Greek at Vicenza; from whence he was called to Ferrara by the reigning duke. Cardinal Charles Borromeo being informed of his profound knowledge of ecclesiastical antiquities, and of his disinterestedness, zeal, and piety, admitted him to his friendship, and, in 1575, engaged him to visit Rome. Gregory XIII. and Sixtus V. committed to him, in conjunction with other critics, the preparation for the press of the editions of the Septuagint in 1587, and of the Vulgate in 1590. He also published an edition of the Decretals, 3 vols. folio, Rome, 1591; and a Collection of General Councils, 4 vols., Rome, 1608. F. Quetif, a Dominican, published a treatise of his, On the proper use of the Sciences, with some other of his works, in 1675. He died at Rome in 1608, in the seventy-seventh year of his age. He is said to have been a man of a frank, sincere, mild, upright, and honest mind; of an even temper, the enemy of artifice, indifferent to riches and honours, and under the influence of no passion, except that of study. From his residence at Rome, and his application to the language, he spoke the Italian with the utmost fluency and elegance.†

ANGELUS ROCCHA, the celebrated librarian of the Vatican, was born in 1545, at Rocca Contrata, in the March of Ancona, and died at Rome, April 7th, 1620. He entered, at an early age, into the order of Hermits of St. Augustine, and was for several years the secretary of the order, till Pope Sixtus V. being informed of his profound erudition, called him to the Vatican, and appointed him to watch over the impressions of the Bible, Councils, and Fathers, which he had ordered to be printed in the Apostolic printing-office, erected by himself. To compensate Roccha for his indefatigable labours and diligence, Pope Clement VIII. conferred on him the titular distinction of bishop of Tagaste. He published Remarks on the Scriptures, and on the Fathers, but his Remarks, or Commentaries, are now seldom read. Another of his works is a history

* *Nouv. Dict. Hist.*, tom. i, p. 68.

† *Ibid.*, tom. vi, p. 355.

and description of the Vatican, entitled *Bibliotheca Apostolica Vaticana illustrata*. It is dedicated to Gregory XIV., and is still held in estimation. It was printed at the Vatican press, 1591, 4to. His *Thesaurus Pontificalium antiquitatum, necnon rituum ac cæremoniarum*, 2 vols. folio, Rome, 1745, is said to be "a curious collection." His treatise *De Campanis* is also esteemed, and may be found in the second volume of Salengre's *Thesaurus Antiquitatum Romanorum*. Roccha laboured for forty years to form a rich and valuable collection of books, which he presented to the monastery of St. Augustine, at Rome, on condition that it should be open to the public. He had the honour of being the first person in that capital who destined his library to the use of the public, which on that account obtained the name of *Bibliotheca Angelica*.*

LÆLIUS, who is sometimes surnamed LANDIUS, was theologian to Cardinal Ant. Caraffa, and afterward bishop of Narnia.†

MARCUS ANTONIUS COLONNA, or COLUMNA, descended from a noble Italian family, was pupil to F. Montalto, (afterward Pope Sixtus V.,) and became archbishop of Salerno, and librarian of the Vatican. He was created cardinal by Pope Pius IV., who sent him to the council of Trent. Gregory XIII., Sixtus V., and Gregory XIV., employed him as legate. He died at Zagoralla, March 13th, 1597.‡

WILLIAM ALAN, ALLEN, or ALLYN, cardinal priest of the Romish Church, an Englishman, was born at Rossal, in Lancashire, in 1532, of a good family, and some fortune. In his fifteenth year he was entered of Oriel College, Oxford, and had for his tutor Morgan Philips, or Morgan Philip, a zealous papist. In 1550 he was unanimously elected fellow of this college; and in the same

* Nouveau Dict. Hist., tom. viii, pp. 141, 142. Jani Erythræi Pinacotheca Imag. Illust., p. 105.

† By the third council of Lateran, held under Alexander III. in 1179, it was decreed, "That on account of the bishops not being able, from various causes, regularly to administer the word of God to the people, especially in extensive diocesses, they shall choose men capable of preaching, who shall visit the different parishes in their stead, and instruct the people, when they cannot visit them in person; and to whom they shall allow a sufficient stipend." And by the fourth council of Lateran, held in 1215, under Innocent III., it is ordained, "That the metropolitan churches shall have a *theologian*, or *theologal*, to teach the priests the Holy Scripture, and what concerns the direction of souls, to whom shall be assigned the revenue of a prebend."—*Dict. Portatif des Conciles*, pp. 273, 744.

‡ Le Long, *Index Auctor.*, tom. i, p. 566.

§ Nouv. Dict. Hist., tom. iii, p. 26. Leti's Life of Sixtus V., b. i, p. 55; b. ii, p. 99.

year took the degree of bachelor of arts; and soon afterward that of master of arts, with considerable applause. In 1556 he became principal of St. Mary's Hall, and in that and the year following, one of the proctors of the university. In 1558 he was made canon of York; but losing all hope of further preferment, on the accession of Elizabeth to the throne, he quitted the kingdom in 1560, and retired to Louvain, in the Spanish Netherlands, where an English college was erected, of which he became the principal support; the design of the institution being not only to educate youth in the principles of theology in general, but especially to train them up in the art of defending the principles of the Catholic Church. Here he commenced his controversial writings; and applied so diligently to study and the duties of his situation, to the injury of his health, that the physicians thought it necessary for him to enjoy the benefit of his native air. He therefore ventured to visit England about the year 1565, and might probably have continued undisturbed, had not his zeal for the Catholic cause led him to trespass the bounds of prudence, by assiduous endeavours to obtain converts, and to prevent the members of the Romish Church from embracing the doctrines of the Reformation; which rendered him so obnoxious to government, that he was obliged to escape, first to London, and then to Flanders, where he landed in 1568. After his return to the Spanish Low Countries, he went to Mechlin, in the duchy of Brabant, where he read a divinity lecture in a certain monastery. From thence he went to Douay, where he became doctor of divinity, and laboured assiduously in establishing a seminary for the support of English scholars. While thus employed he was made canon of Cambray. In the seminary of Douay many books were composed in justification of the principles of the Catholic Church, and in reply to those written in defence of the Church of England, which occasioned Queen Elizabeth to issue a proclamation, forbidding such books to be either sold or read. Not long afterward Dr. Alan was appointed canon of Rheims, to which city he transferred the seminary he had instituted. By his indefatigable labours he procured similar seminaries to be established at Rome, and in Spain. Had he restricted himself to a defence of the theological views of the church whose cause he so zealously advocated, he might have been regarded as the upright, though bigoted friend of popery; but mingling the most detestable political principles with his other opinions, he was justly reputed at home as the capital enemy of the state, and all correspondence with him regarded as high treason; and Thomas

Alfield was actually executed for bringing his writings into England. In conformity with the sentiments he maintained, he and several fugitive English noblemen persuaded Philip II., king of Spain, to undertake the conquest of their native country. To facilitate the design, Sixtus V. was prevailed upon to renew the excommunication of Elizabeth, thundered against her by Pius IV. In 1587 he was created cardinal by Sixtus, who also placed him in the congregation of the Index of prohibited Books; and soon after, the king of Spain gave him an abbey of great value in the kingdom of Naples. In April, 1588, he wrote a defence of Queen Elizabeth's excommunication, and exhorted the nobility and people of England to desert her, and take up arms in favour of the Spaniards. Of this infamous book one thousand copies were printed at Antwerp, in order to have been put on board the armada for dispersion in England; but on the failing of the enterprise the greater part of them were carefully destroyed. The king afterward promoted him to the archbishopric of Mechlin, in Flanders; and Gregory XIV. made him librarian of the Vatican, instead of Cardinal Caraffa, who was deceased. He is said to have repented, toward the close of life, of his treasonable and antipatriotic violence, to the great displeasure of the Jesuits. His death is generally attributed to a suppression of urine, but it was strongly suspected that he was poisoned by the Jesuits, who, while they admitted that he had been poisoned, charged it on his antagonist, the bishop of Cassana. His death occurred on the 6th of October, 1594, at Rome. Besides publishing his controversial writings, he was engaged in the translation of the English Bible, published at Rheims and Douay; and in the correction of the Vulgate Latin, published by Clement VIII.*

BARTHOLOMÆUS DE MIRANDA was a Spaniard, of the order of St. Dominic, and master of the sacred palace under Gregory XIV. He died in 1597.†

ROBERT BELLARMIN, the great champion of the prerogatives of the Roman see, was born at Monte-Pulciano, in Tuscany, in 1542. His mother, Cynthia Cervin, was sister to Pope Marcellus II. At eighteen years of age he entered into the society of Jesuits, and discovered such precocity of genius that he was employed in preaching before he was ordained priest, which did not take place

* Biographia Britannica, by Kippis, tom. i, pp. 108-114. Lond., 1778, fol., 2d edit. Alph. Ciaconii Vitæ et Res Gestæ Pontif. Romanor., &c., tom. iv, p. 166. Romæ, 1677, fol.

† Le Long, *Index Auctor.*, tom. i, p. 571.

till 1569, when he received the priesthood at the hands of Cornelius Jansenius, bishop of Ghent, and was placed in the theological chair of the university of Louvain. His success in teaching and preaching was so great, that he is said to have had for his auditors persons of the Protestant persuasion both from Holland and England. After a residence of seven years at Louvain he returned to Italy, where Gregory XIII. chose him to give controversial lectures in the college which he had just founded. Sixtus V. sent him into France, in 1590, as theologian to the legate, Cardinal Gætano. Clement VIII., nine years afterward, raised him to the cardinalate, with this eulogium: "We choose him because the church of God does not possess his equal in learning." In 1601 he was advanced to the archbishopric of Capua, and displayed in his diocess a zeal equal to his learning. He devoted the third part of his revenue to the relief of the poor, visited the sick in the hospitals, and the prisoners in the dungeons; and, concealing the donor, secretly conveyed them money. After exercising his archiepiscopal functions with singular attention for about four years, he was recalled to Rome by Paul V. to remain about his person; on which occasion he resigned his archbishopric, without receiving any pension from it. He continued to attend to ecclesiastical affairs till the year 1621, when he left his apartments in the Vatican, and retired to a house of his order, where he died on the 17th of September, in the same year, at the age of seventy-nine. No author has more strenuously defended the church and court of Rome than Bellarmin, concerning whose opinions it may be sufficient to quote the remarks of the authors of the *Nouveau Dictionnaire Historique*, who observe, "He regarded the holy father as the absolute monarch of the universal church, the indirect master of crowns and kings, the source of all ecclesiastical jurisdiction, and the infallible judge of faith, superior even to general councils." The most celebrated of his works is the *Body of Controversy*, written in Latin, and frequently reprinted. This forms the great arsenal from which the combatants for the Church of Rome have derived their most formidable weapons. The best editions are those of Paris and Prague, in 4 vols. folio—the former termed the "Triadelphie," the latter printed in 1721. His other works were published at Cologne in 1619, 3 vols. folio; among which are a *Commentary on the Psalms*; a *Treatise on Ecclesiastical Historians*; a *Treatise on the Temporal Authority of the Pope*; a *Hebrew Grammar*, printed separately at Rome, 1578, 8vo., &c. Some of these, especially his book on the Temporal

Authority of the Pope, excited adversaries against him in his own communion; the defence which it contained of the right of the pontiffs to depose princes caused it to be condemned by the parliament of Paris; and Sixtus V. ordered it to be placed in the Index of prohibited Books, because by way of temperament it asserted not a direct, but an indirect power of the popes in temporal matters. At his death he bequeathed one half of his soul to the Virgin Mary, and the other half to Jesus Christ; and after his decease he was regarded as a saint, though the fear of giving offence to the sovereigns whose temporal rights he had oppugned prevented his canonization.*

BARTHOLOMÆUS VALVERDIUS, or DE VALVERDE, was a Spaniard, a native of Villena, in Murcia, eminently skilled in the Hebrew, Greek, and Latin languages. He became doctor in divinity, and filled a high official situation under his Catholic majesty. He died in 1590. He was author of commentaries on the Song of Solomon, and the last chapter of Proverbs.†

JEROM DE RUVERE, DE LA ROVERE, or DU ROUVRE, in Latin RUVERUS, or ROBOREUS, was of the family of the Ruveres of Turin, in which city he was born. He was, in 1559, made bishop of Toulon; afterward he was advanced to the archbishopric of Turin, and in 1564 was raised to the cardinalate. He died during the conclave in which Clement VIII. was elected pope, on the 26th of February, 1592, at the age of sixty-two. A volume of poems, written by him at ten years of age, was published at Pavia in 1540, and reprinted at Ratisbon in 1683, in 8vo.‡

CONSTANTIUS BUCCAFOCUS, or SALIGA, an Italian, was born October 4th, 1531, of mean parents, at the castle of Sarnano, and from the place of his birth was commonly called father Sarnano, a name which he retained when he was afterward made cardinal by Sixtus V. At ten years of age he entered the Franciscan order, and changed the name of Gaspar, which had been given to him at baptism, for that of Constantius. In his twenty-eighth year he received the degree of master of arts. He afterward taught divinity and philosophy at Perugia, Padua, and Rome; and was distinguished by his piety and erudition. He was the devoted friend of F. Felix Montalto, (afterward Sixtus V.,) and with invincible firmness and constancy defended and supported him when there was not the least prospect of his arriving at the papacy. This un-

* *Nouv. Dict. Hist.*, tom. ii, pp. 40-42. *Aikin's Gen. Biog.*, vol. ii, pp. 26, 27.

† *Le Long*, tom. ii, p. 998. Paris, 1723, fol.

‡ *Nouv. Dict. Hist.*, tom. viii, p. 190.

conquerable friendship was ultimately rewarded by the cardinal's hat, and the bishopric of Vercelli, conferred upon him by Montalto, when he obtained the pontifical chair. He died suddenly in the convent of the holy apostles at Rome, December 31st, 1595. He was the author of a Commentary on the Epistle to the Hebrews; Additions to the Commentary of Jo. Ant. Delphinus on the Gospel of St. John; and of several theological and metaphysical works. He also edited St. Bonaventure's "Works," by order of Sixtus V.*

ASCANIO COLONNA, or COLUMNA, junior, son of the duke of Paliano, was educated at his father's house in Rome, under the celebrated Muretus, and gave early proofs of literary talents. While yet young, he accompanied his father into Spain, and for ten years pursued the studies of theology, philosophy, and law, in the universities of Alcala and Salamanca. King Philip II. gave him an abbacy; and through his recommendation he was promoted to the purple by Sixtus V., in 1586. His palace in Rome was always open to men of learning, whom he patronized with great liberality. He collected a magnificent library, the care of which he committed to Pompeo Ugoni, a man of distinguished erudition. At the death of Philip II., in 1599, he pronounced the funeral oration, which was afterward printed. His particular study was that of canon law. He died at Rome, in 1608.†

PETRUS RUDOLPHUS, or RODULPHUS, of Tossignano, of the order of Friars Minors, consultor to the inquisition, was raised to the bishopric of Venosa by Sixtus V., and translated to the see of Senigaglia by Gregory XIV., in 1591. He expended considerable sums in beautifying the cathedral and episcopal palace. In a synod convened by him he framed a number of regulations for promoting purity of manners among the clergy. He died, and was buried in the metropolitan church, in 1601.‡

HENRICUS GRAVIUS was the son of a printer of Louvain, where he was born. He taught theology for twenty years, with great success, and was called to Rome by Sixtus V., to assist in editing the Vulgate Bible. Afterward he was admitted to the court of Gregory XIV., and enjoyed the friendship of the cardinals Caraffa, Borromeo, Colonna, and especially Baronius. He died at Rome, in May, 1591, after having passed his fifty-fifth year. Baronius

* Alphons. Ciaconii Vit. et Res Gest. Pontif. Roman., &c., tom. i, p. 166. Leti's Life of Sixtus V., pp. 91, 142.

† Aikin's Gen. Biog., vol. iii.

‡ Ughelli Italia Sacra, tom. ii, p. 671. Romæ, 1647, fol.

composed his epitaph, and wrote a letter to the faculty of theology of Louvain, in which he deplores the death of Gravius, as the loss of his best friend. The notes contained in the seventh volume of the works of St. Augustine, printed at Antwerp, 1578, were written by Gravius.*

Of ANDREAS, abbot of Salvanera, and ANTONIUS DE SANCTO SILVESTRO,† no information has been obtained.

FRANCISCUS TOLETUS was born at Cordova, in Spain, in the year 1532, and studied at the university of Salamanca, under Dominic Soto, one of the professors, who called him "a prodigy of wit." Having entered into the society of the Jesuits, he was sent to Rome, where he taught divinity and philosophy, and so highly pleased Pius V., that he was appointed preacher to his holiness, an office which he retained under the succeeding pontiffs. Gregory XIII. made him judge and censor of his works. Gregory XIV., Innocent IX., and Clement VIII., who raised him to the cardinalate, intrusted him with several important ecclesiastical affairs. He was the first Jesuit who was created cardinal. Though a Spaniard and Jesuit, he strenuously laboured to effect the reconciliation of Henry IV. of France to the see of Rome, notwithstanding Philip II. of Spain did every thing he could to prevent it. Henry, grateful for his kindness, seized all opportunities of testifying his sense of the obligation, and on hearing of his death, which happened in 1596, in the sixty-fourth year of his age, caused a solemn service to be celebrated at Paris and Rouen. This learned cardinal published several works, the principal of which are : 1. Commentaries on St. John, Lyons, 1614, fol. ; on St. Luke, Rome, 1600, fol. ; on the Epistle of St. Paul to the Romans, Rome, 1602, 4to. : 2. A Sum of Cases of Conscience, for the use of Priests, Paris, 1613, 4to. In this work he maintains that subjects ought not to obey an excommunicated prince ; and admits the lawfulness of equivocation and mental reservations.‡

AUGUSTINUS VALERIUS, or VALERIO, born at Venice, April 7th, 1531, of one of the principal families in that city, became doctor of divinity and canon law ; and in 1558 was made moral professor in

* Nouv. Dict. Hist., tom. iv, p. 216.

† The monastery of St. Silvester is situated on a mountain in Italy near the Tiber, formerly called Soractes, but now Monte di S. Silvestro, or corruptly Monte S. Tresto. It is difficult of access, and is said to have received its name from being erected by Carloman, brother of Pepin of France, in honour of St. Silvester, who fled thither during the persecution raised against the Christians.

‡ Nouv. Dict. Hist., tom. ix, p. 164.

his native place. Having taken the ecclesiastical habit, he was nominated to the bishopric of Verona, on the removal of his uncle, Cardinal Bernard Navagero, in 1565. His zeal, activity, and learning, gained him the friendship of the famous Cardinal Charles Borromeo. He was called to Rome by Gregory XIII., who placed him at the head of several congregations, after having raised him to the Roman purple. He died in that city, May 24th, 1606, at the age of seventy-five. The most esteemed of his works are : 1. *The Rhetoric of Preachers*, composed by the advice, and according to the plan, of St. Charles Borromeo. It is said to contain "judicious reflections on the art of exciting the passions of the hearers, on illustrating and defending doctrines, and on the errors into which preachers are apt to fall." It is in Latin, but a French translation of it was published at Paris, by the abbé Dinouart, in 1750, 12mo. 2. *De cautione adhibenda in edendis libris*, 1719, 4to. This latter work contains a catalogue of all the works of the author, whether printed or in manuscript.*

FREDERICUS BORROMÆUS, or BORROMEIO, a learned cardinal, was the younger son of Count Julius Cæsar, brother to Count Gilbert, father of the celebrated St. Charles Borromeo. He was educated at Pavia, in the college founded by his cousin-german Charles, whom he endeavoured to copy in the whole of his conduct. He was consecrated archbishop of Milan in 1595, and died in 1632. He celebrated the seventh council of Milan, wrote several pious works, and founded the famous Ambrosian library, at Milan, which is said to contain thirty-eight thousand volumes, including fourteen thousand MSS., with many excellent pictures, and literary curiosities and monuments.†

The corrected edition of the Vulgate produced by the labours of these learned men is that from which all the later editions in use among the members of the Romish Church have been formed. These are too numerous to be particularly specified; the Paris edition of Didot in 1785, in two volumes quarto, may, however, be noticed for its singular beauty and accuracy.‡

* *Nouv. Dict. Hist.*, tom. ix, p. 260.

† *Butler's Lives*, vol. xi, p. 108, *note*.

‡ *Clarke's (Dr. A.) Introd. to the Gospels, &c.*, p. 22. *Horne's Introd. to the Critical Study of the Bible*, vol. i, p. 296.

CHAPTER VII.

SIXTEENTH CENTURY CONTINUED.

Roman Edition of the Septuagint—Editors of the Septuagint—Italian Versions—Leo of Modena—Talmudical Books prohibited—Spanish Version—Spanish or Antwerp Polyglott—Vatablus's Bible—Index Expurgatorius—South American Versions—India—Synod of Diamper—Akbar, Emperor of the Moguls—Persian Version—Geronimo Xavier—Ethiopic Version—Romaine Version.

ABOUT the time that the Sixtine edition of the Vulgate was published, another important Biblical work was undertaken and executed under papal patronage and authority. This was a revised and magnificent edition of the Greek, or Septuagint translation. The design originated with Sixtus V. before his advancement to the pontificate, who, while cardinal, earnestly solicited Pius V. and Gregory XIII. to render that service to the church. The former of these pontiffs committed the care of the work to the cardinals W. Sirlet and Anton. Caraffa, and associated with them several learned men, as Latinus Latinius, Marianus Victorius, Paulinus Dominicanus, Emanuel Sa, Petrus Parra, and Ant. Agellius. Pope Pius V. dying before the work was completed, Gregory XIII., who succeeded him, continued the design, and devolved the superintendence of it on Cardinal Ant. Caraffa, who called in to his assistance Lælius, his theologian, Franciscus Turrianus, Petrus Ciacinius, Joannes Maldonatus, Fulvius Ursinus, Paulus Comitulus, Joannes Livinejus, Petrus Morinus, Barth. Valverda, Robertus Bellarminus, Franciscus Toletus, and Flaminius Nobilius. This committee assembled several days in every week at the palace of Cardinal Caraffa, to examine the different MSS. collected for the purpose of being collated with the celebrated *Codex Vaticanus*, an ancient and valuable MS. formerly preserved in the Vatican library, supposed by *these* critics to have been written in the fourth century, but by others to be of the fifth, or sixth century. Some parts of this MS. being faded, or injured by age, the defects were supplied from two ancient MSS. ; one belonging to Cardinal Bessarion, and the other in the possession of Cardinal Caraffa, brought from a library in Calabria. The Vatican MS. is written in uncial characters, without distinction of chapters, verses, or words, and without accents or spirits. After nine years' labour, from 1578 to 1587, this edition was published under the auspices of Sixtus V., who had during that period obtained the tiara, and to whom the

work was indebted for unceasing patronage from its commencement, during his cardinalate, to its successful termination. It was printed at Rome, in 1587, folio, by Francis Zanetti. The Greek text was first published alone, but in 1588 was followed by a Latin translation by Flaminius Nobilius, principally taken from the Itala, or old Latin version. The Vatican text was reprinted by Bishop Walton, in the London Polyglott, 1657, and forms the basis of the celebrated edition commenced by the Rev. Dr. Holmes, dean of Winchester, and continued, and now in the course of publication, by the Rev. J. Parsons, M. A., of Oxford.*

Several of the learned critics engaged in the publication of this edition of the Septuagint were also employed in the papal edition of the Vulgate, and of some of the others we merely know the names, as Paulinus Dominicanus, and Petrus Parra; of the rest, some information has been preserved.

WILLIAM SIRLET, or SIRLETTI, a native of Squilaci, (Erythraeus says 'of Stili,) in Calabria, was raised to the cardinalate by Pope Pius IV., who also made him librarian of the Vatican, at the solicitation of St. Charles Borromeo. He was a man of extensive learning, and excellent character. He died in 1585, at the age of seventy-one, leaving behind him a large collection of curious books. These were offered to Cardinal Montalto, nephew to Pope Sixtus V., for six thousand pistoles, but the pope prevented the purchase, saying, "*His instructions would serve him instead of books while he was alive, and after his death, he would have something else to do than read.*"†

LATINO LATINI, in Latin *Latinius*, was the last survivor of the family of the Latini of Viterbo, where he was born, about A. D. 1513. He acquired an extensive knowledge of the belles lettres and sciences, and was chosen, with other learned men, in 1573, to correct Gratian's "Decretal," in which great work he took much pains. He spent many years in correcting the works of the fathers, particularly those of Tertullian. His observations were given to the public under the title of *Bibliotheca sacra et profana, sive observationes, correctiones, conjecturæ et variæ lectiones*. He died January 21st, 1593, at Rome.‡

* Clement, *Bibliothèque Curieuse*, tom. iv, pp. 15-17. Horne's *Introd. to the Critical Study of the Bible*, vol. i, p. 279. Le Long, edit. Masch, pt. ii, vol. ii, sec. 1, § 57, pp. 275-283.

† *Nouv. Dict. Hist.*, tom. viii, p. 478. Leti's *Life of Sixtus V.*, pp. 177, 317.

‡ Dupin, *Nouvelle Bibliothèque des Auteurs Ecclesiastiques*, tom. xvi, p. 157. Utrecht, 1730, 4to.

MARIANUS VICTORIUS, or VICTORINUS, a native of Ameria, or Amelia, a city of Italy, noted for his acquaintance with the Ethiopic tongue, which he had acquired in 1552, by the assistance of an Ethiopian monk, named Peter. Pope Pius V. raised him to the see of Amelia, in 1571, and in the following year translated him to Rieti, soon after which Victorius died. He wrote: 1. *Emendationes, et Notæ ad Hieronymi Opera*, Antwerp, 1579; 2. *Æthiopicæ linguæ Institutiones*, Romæ, 1552, incorrectly stated by Le Long, tom. ii, to be 1652; 3. *Liber de Origine Italiæ*; 4. *Commentarius de Antiquis Pœnitentiis*; 5. *De Sacramentis Confessionis Liber*, Romæ, 1566.*

EMANUEL SAA, or DE SA, a learned Portuguese, was born in 1530, at Conde, in the province of Douro, and entered the society of the Jesuits in 1545. After having taught at Coimbra and Rome, he devoted himself to the pulpit, and preached with success in the principal cities of Italy. He died December 30th, 1596, at Arona, in the diocess of Milan, whither he had retired for want of health. His chief works are: 1. *Scholia in IV. Evangelia*, Anvers, 1596, Lyons, 1610, Cologne, 1628; 2. *Notationes in totam sacram Scripturam*, Anvers, 1598, Cologne, 1628. These annotations are highly commended as concise, literal, and useful. 3. *Aphorismi Confessionarum*, printed first at Venice, 1595, 12mo., and said to have employed him for forty years. It seems to be a set of rules for confessors, in cases of conscience. As it was supposed to contain certain dangerous positions, it underwent so many corrections and emendations before the pope would license it, that it did not appear until the year before the author died. The French translations of it have many castrations.†

FRANCISCUS TURRIANUS, or TORRENSIS, of Herrera, in the diocess of Valencia, in Spain, according to Thuanus, or of Leon, according to Alegambe, or of Torres, according to others, employed the greater part of his life in searching the libraries of Italy for the unpublished works of the Greek fathers, in order to give them to the public, accompanied with a translation. After having assisted at the council of Trent, he entered the society of the Jesuits, at an advanced age, in 1566, and changed his name from Torrens to Turrianus. After he became a Jesuit, he retired to Ingolstadt, in Germany, and there continued his literary labours, until he was

* Ughelli Italia Sacra, tom. i, pp. 124, 342. Romæ, 1644, fol. Colomesii Italia Orientalis, pp. 107, 108.

† Nouv. Dict. Hist., tom. viii, p. 234. Chalmers's Gen. Biographical Dict., vol. xxvii, p. 1.

recalled to Rome, where he died, November 21st, 1584, aged nearly eighty. His works are numerous, but not greatly esteemed, on account of the want which they discover of critical taste and judgment.*

PETRUS CIACONIUS, or CHACO, was born at Toledo, in Spain, in 1525. Being naturally of a studious disposition, he applied to learning with indefatigable diligence, and, notwithstanding the obstacles presented by the indigence of his parents, rose to eminence as a literary character, and was regarded as one of the first critics of the age. While at the university of Salamanca, he distinguished himself by his progress in the studies of theology and philosophy, his knowledge of the mathematics, and his acquaintance with the Greek tongue. Under the pontificate of Gregory XIII. he was charged with the care of revising and correcting the Bible, the Decretals of Gratian, and the works of the fathers, and other ancient authors printed at the Vatican press. He was also employed by the same pontiff in reforming the calendar, along with Clavius and others. As a reward for his learned labours he was made a canon of Seville. He died at Rome in 1581, at the age of fifty-six. His profound erudition was only equalled by his modesty and humility. He was fond of retirement, and used to call his books his "faithful companions." He wrote learned notes upon Arnobius, Tertullian, Cassian, Cæsar, Pliny, Terence, &c. He was likewise the author of some separate little treatises, one particularly, *De Triclinio Romano*, which, with those of Fulvius Ursinus, and Mercurialis, upon the same subject, was published at Amsterdam, 1689, in 12mo., with figures to illustrate the descriptions.†

JOANNES MALDONATUS, a Spaniard of noble family, was born at Fuente del Maestro, a village in the province of Estremadura, in 1534. He received his education at the university of Salamanca, under Dominic Soto and Francis Tolet; and afterward taught philosophy, divinity, and the Greek language in that seminary. Having entered into the society of the Jesuits, he was called to Rome, where he taught theology in their college, and assumed the habit of the order. When the college of the Jesuits was established in Paris, in 1563, he was sent thither by his superiors to teach philosophy, and there became the strenuous antagonist of Calvin.

* Dupin, Nouvelle Bibliotheque des Auteurs Ecclesiastiques, tom. xvi, pp. 131, 132. Nic. Antonio, Biblioth. Hisp., tom. i, pp. 371, 372. Monumenta Litteraria, ex Hist. Thuani., p. 232. Lond., 1640, 4to.

† Dupin, Nouv. Biblioth. des Auteurs Ecclesiastiques, tom. xvi, p. 123. Chalmers's Gen. Biog. Dict., vol. ix, p. 345.

His lectures were so popular that he was frequently obliged, from the crowds which attended, to deliver them in the court, or the street. In 1570 he was sent with nine other Jesuits to Poitiers, where he read lectures in Latin, and preached in French. Afterward he returned to Paris; but having been accused of heresy, and of procuring a fraudulent will in favour of his order, though honourably acquitted, he retired to Bourges, where the Jesuits had a college, and remained there about a year and a half. He was then called to Rome, to assist in the publication of the Septuagint, and after finishing his Commentary upon the Gospels, in 1582, he was, early in 1583, found dead in his bed. His most celebrated work is the before-mentioned Commentary, which has received high encomiums from both papists and Protestants, as a judicious and excellent exposition.*

FULVIUS URSINUS was the illegitimate son of a commander of the order of Malta, of the Ursin family, and was born at Rome, December 2d, 1529. His mother and himself were turned out of doors by the unnatural father, and reduced to great poverty; but the early appearance of talents recommended Fulvius to the notice of Gentilio Delfini, a canon of Lateran, who took him under his protection, instructed him in classical literature, and at length obtained considerable preferment for him in the church of St. John of Lateran. He was afterward taken into the service of the cardinals Ranutius and Alexander Farnese, who rewarded him liberally, and thus afforded him an opportunity of collecting a great number of books and ancient MSS., and employing them for the benefit of literature. He corresponded with the most eminent literary characters of Italy, and contributed much valuable assistance to the authors of that period.

His skill in discovering the antiquity and value of MSS. was uncommon, and seems to have been considered by him as an important secret. He died at Rome, January 18th, 1600, at the age of seventy. In his will, which is appended to his life by Castalio, Rome, 1657, 8vo., he bequeaths two thousand crowns to Delfini, bishop of Camerino, probably a near relation of his early patron. He was the author of several learned works, as *De Familiis Romanis*; an appendix to Ciaconius's treatise, *De Triclinio*; *Notes* on most of the Roman historians, &c. He also caused engravings to be made of a large collection of statues, busts, &c., and published them under the title of *Imagines et Elogia Virorum illus-*

* Alegambe, Biblioth. Scriptor. Soc. Jesu., pp. 255-257, Chalmers's Gen. Biog. Dict., vol. xxi, pp. 176-178.

trium, et eruditorum, &c. Mr. Pinkerton, however, says that this work is not to be depended upon, and prefers that of Canini, as better, although far from perfect.*

PAULUS COMITOLUS was a Jesuit, born at Perusium, in Italy, where he died February 18th, 1626, aged eighty. He was accounted one of the best casuists of his order. He left several works regarded as valuable, as *Consilia Moralia, &c.*†

JOANNES LIVINEJUS, or LIVINEIUS, was a native of Dendermond, in the Austrian Netherlands. Levinus Torrentius, bishop of Antwerp, his maternal uncle, inspired him with a taste for sacred literature. Visiting Rome, he was employed by Cardinals Sirlet and Caraffa to translate and publish the works of the Greek fathers. He was afterward canon and theologal of Antwerp. He died in 1599, aged fifty. He was a good critic, but his style was harsh. He laboured with William Canterus, an eminent linguist and philologist of Utrecht, in examining and collating several MSS. of the LXX. Their observations were incorporated in "Plantin's Polyglott." He was likewise the author of various translations from the fathers.‡

Sixtus V., who is said to have been "born for great things," did not, if we may depend upon his biographer, confine his Biblical labours to the publication of the Vulgate and Septuagint, but added to them an edition of the Bible in the vernacular Italian. The following curious account of it, and of the event of its publication, is given by Gregorio Leti, an Italian of a considerable family, who flourished in the seventeenth century, in his "Life of Pope Sixtus V.," written originally in Italian, and translated into English by Ellis Farnsworth, M. A.

"He [Sixtus V.] had caused the Vulgate Latin edition of the Bible to be published the last year, which occasioned a good deal of clamour in the world; but nothing like what there was this year, upon his printing an Italian version of it. This set all the Roman Catholic part of Christendom in an uproar. Count Olivarez," (ambassador from the king of Spain,) "and some of the cardinals, ventured to expostulate with him pretty freely upon it, and said 'it was a scandalous as well as a dangerous thing, and bordered very nearly upon heresy.' But he treated them with contempt, and only said, 'We do it for the benefit of you that don't understand Latin.' The most zealous of the cardinals wrote to the king of Spain, entreating him 'to interpose, and think of some

* Chalmers's Gen. Biog. Dict., vol. xxx, pp. 158, 159.

† Nouv. Dict. Hist., tom. iii, p. 31.

‡ Ibid., tom. v, p. 295.

remedy for this evil, as he was more interested in it than any one else, with regard to the kingdoms of Naples and Sicily and the dutchy of Milan; for if the Bible should come to be read there in the vulgar tongue, it might raise scruples and uneasinesses in the consciences of those people: as it was, besides, one of the first principles of heretics to read the Scriptures in the common tongue."

"Philip, who was a famous bigot, ordered his ambassador 'to use his endeavours with the pope to suppress this edition, as it would give infinite offence; and said, if he did not, he should be obliged to make use of such means to prevent its being read in his kingdoms as his zeal for true religion suggested, and the Almighty had put in his hands.' Olivarez, having received these orders, immediately demanded an audience of the pope, and represented to him with much warmth 'how disagreeable this new version was to his master, and what scandal it gave to his whole court.' Sixtus suffered him to harangue, with great vehemence, for above an hour, and when he was come to the end of his career, made no answer. Upon which the count said, 'Won't your holiness be pleased to let me know your thoughts upon this matter?' 'I am thinking,' said Sixtus, 'to have you thrown out of the window, to teach other people how to behave when they address themselves to the pontiff;' and immediately withdrew into another apartment."

"The poor ambassador, who was sufficiently acquainted with the temper of Sixtus, made haste out of the Vatican, expecting he would have been as good as his word; and when he got home, and had recovered his spirits a little, said, 'Thank God, I have had a great escape to-day.' The king of Spain, thinking himself highly affronted by the ill usage and contempt shown to his ambassador; by the pope's unwillingness to assist the league; by his countenancing the king of Navarre and his party; by the publication of the Bible in the Italian tongue, contrary to his remonstrances; by the little care he took to support the Catholic interests in England; and the designs which he knew he harboured upon the kingdom of Naples; notwithstanding his great zeal for religion, and the respect he had always professed for the holy see, called together the council of Conscience, and demanded of them 'what methods were most proper to be taken with such a pope?' They told his majesty, 'that he both might and ought in conscience to convoke a general council in his dominions, first acquainting the pope with his design, and (if he opposed it) to cite him to appear before it, where he would certainly be deposed, and another

elected ; as he had presumed, on his own head, to do things that approached very near to heresy.”

“When they had delivered this as their opinion, the king ordered letters to be written to his ambassador at Rome, to consult the cardinal of Toledo, (whom he looked upon as a saint,) with all the other cardinals that were most zealous for the honour of the Spanish nation, and commanded him, if they approved of it, to take the opportunity of some solemn festival, (where the pope should be present,) to notify to him in public ‘his resolution of assembling such a council at Seville, to consider what was fittest to be done for the service of God, and the glory of his holy religion, since he took upon him to do every thing without the advice, and often contrary to the opinion of his consistory, and had preposterously caused a Bible to be published, that had given offence to all Christendom.’”

“Though Olivarez had already received sufficient proof of the roughness of the pope’s disposition, and was pretty well assured he would not suffer his authority to be called in question, yet, in obedience to his master’s commands, he prepared a writing, by way of notification to the council, which he intended to deliver soon after, at a solemn cavalcade that the pope had appointed upon his going to reside, for the first time, at the palace lately built near St. John’s de Lateran.”

“Sixtus was informed of this by his spies, the night before it was to be put in execution, and of the time and place where the writing was to be presented to him ; upon which he sent in all haste for the governor, and two masters of the ceremonies, and understanding from them that every thing was in readiness for the cavalcade the next day, he told them ‘he had altered his mind as to the order that was to be observed in the procession ; that it was his pleasure they themselves should immediately precede his person, the common hangman going next before them, with a halter in his hand, and before him two hundred of the guards, four and four ; and that if any person should dare to offer a paper or writing to him, they should order the hangman to fall upon him that moment, and strangle him, without further ceremony, though he were an ambassador, king, or emperor.’ These orders were repeated the next morning, to the great surprise of the governor, who, though he was not acquainted with the reasons, took care, however, to marshal the cavalcade exactly as he was commanded.”

“The ambassador was acquainted with this disposition (as it was supposed) by the pope’s private directions, just as he was coming out of his house to deliver the writing, and was so terrified

with it, that he once designed to have left the city immediately, and retire to Naples; but his pride at last got the better of that resolution, as he thought such a step would be a blot upon his character: for which reason he ventured to stay in his palace, and, barring all the gates and doors, threw the writing into the fire, and went to his prayers, recommending himself to God, and expecting to be strangled as soon as ever the cavalcade was over; though we may take it for granted that Sixtus only designed to frighten him, and make him desist from his undertaking. And it is very probable that Sixtus, by this spirited manner of proceeding, crushed a schism in the embryo, that might have long disturbed the peace of Christendom; for when King Philip saw how difficult it would be to deliver the writing that was necessary for that purpose, and what tumults and distractions might be occasioned by a council, he dropped his design, and thought it would be better to revenge himself upon the pope some other way, that might not be prejudicial to the church.”*

Leti, the writer of this account, apprehensive that his statement would be contradicted by the zealous partisans of Rome, defends its correctness, and presents his reader with the following proofs of its authenticity. “Some authors,” says he, “have ventured to assert that Sixtus never published any such edition; which is most notoriously false, as may easily be proved, not only from the authentic testimony of many writers of that time, but from several copies that are now actually to be seen in the grand duke of Tuscany’s library, that of St. Laurence, the Ambrosian at Milan, not to mention two in the public library at Geneva, and several others. Philip Brietius, a learned Jesuit, says, in the 347th page of the second part of his Annals, printed at Paris in the year 1663, ‘*Inter hæc mortuus est Romæ Sixtus V. editis Bibliis Sacris in lingua Italicâ, quæ tantum negotii nobis exhibuerunt; quibus et præfixerat Bullam non fuisse, postea compertum est, nec adhibitos in consilium penitos viros, ut perperam in eâ ipse profitebatur, &c. Sed tum huic contradicere audebat nemo, et fertur Hispanico Legato constantius resistenti perniciem parasse.*’ And besides the common report that was in every body’s mouth at Rome, I remember myself to have seen, in a MS. giving an account of the transactions of those times, that the cardinal of Toledo, who most violently opposed this measure, when he found the pope resolved to persist in it, contrary to the advice of the wisest and most learned cardi-

* Leti’s Life of Pope Sixtus V., b. x, pp. 562-567.

nals, as well as the repeated instances of Count Olivarez, said, 'How has God abandoned his church! may he be pleased to deliver us soon from this wicked pope!'"*

This whole story is, however, warmly denied by the Roman Catholic writers, and particularly by Le Long, (in his *Bibliotheca Sacra*, tom. i, p. 357, Paris, 1723,) who affirms that no copy of the edition is to be found in any of the libraries specified by Leti, and regards the relation as utterly false.

It is, nevertheless, worthy of remark, that Le Long does not deny the accuracy of his quotation from the Annals of Brietius; nor, so far as I have been able to discover, have any contemporary writers disputed his statement, though he affirmed the fact of the publication of the Italian Bible by Sixtus, in a satirical dialogue, published anonymously in 1677, under the title *Il Vaticano Languento*. The first edition of the *Vita di Sixto V.* was printed at Lausanne, 1669, two tom. 12mo.

Several Protestant writers have considered the narrative of Leti as worthy of credit, and have endeavoured to account for the extreme rarity, or rather non-existence of copies of the Italian Bible, by supposing the opposition of the king of Spain and of the cardinals to have caused the suppression and destruction of all that

* Leti's Life of Sixtus V., b. x, p. 564.

As the evidence in favour of the existence of this Italian edition of the Scriptures rests principally on the credit of Leti, the following testimonies are adduced to assist the reader in forming his estimate of the dependance to be placed on the account he has given us. Gibbon, the celebrated historian of Rome, thus characterizes our author and his work: "A wandering Italian, Gregorio Leti, has given the 'Vita di Sixto Quinto,' (Amstel., 1721, 3 vols. in 12mo.,) a copious and amusing work, but which does not command our absolute confidence. Yet the character of the man, and the principal facts, are supported by the 'Annals' of Spondanus and Muratori, and the contemporary 'history' of the great Thuanus."—*Decline and Fall of the Roman Empire*, vol. xii, ch. lxx, p. 392, 8vo. Prosper Marchand, in his *Histoire de la Bible de Sixte Quint*, refers to him as "Historien assez exact de Sixte V." See *Schelhornii Amœnitates Literariae*, tom. iv, p. 433. Mosheim, however, is not equally favourable in his judgment of Leti's "Life of Sixtus," but says, "the relations it contains are in many places inaccurate and doubtful."—*Eccles. Hist.* by Maclaine, vol. iv, p. 195, 8vo.

Gregorio Leti was born at Milan, 1630. In 1657 he made a public profession of the Protestant religion at Lausanne. He then settled at Geneva, where he resided for about twenty years, and was presented, in 1674, with the freedom of the city, an honour never before granted to a stranger. He afterward spent some time in France and England, and then went to Amsterdam, and had the office of historiographer in that city. He died suddenly, June 9th, 1701, aged seventy-one. A panegyric upon him, by his son-in-law, the very learned John Le Clerc, is inserted in Moreri's *Dictionnaire*, printed at Amsterdam.—*Mém. pour servir à l'Hist. des Hommes Illust.* Paris, 1727, tom. ii, pp. 361-381, 12mo.

had not been distributed, or that could possibly be procured. Among these may be reckoned Bayle, J. F. Mayer, Wagenseil, Vogt, &c.

The discordancy of opinion on this subject, and the absence of decisive evidence, still leave it doubtful whether Sixtus published an edition of the Italian Bible, and the reader must be left to form his own judgment, according to his views of the evidence adduced. It is, however, certain, that whether Sixtus patronised the Italian Scriptures or not, several editions of the whole, or parts of them, were printed about that period, both by Catholics and those who had embraced the reformed religion. Brucioli's translation was reprinted in 1548, 8vo., 1551, 4to., and again in 1579, 4to. Malermi's version was also reprinted at Venice, by Bondoni, in 1553 and 1558, folio; by And. Muschius, in 1566, 4to.; and lastly by Jerome Scot, with the Vulgate version, in 1567, folio. This edition is said to be "purged from all mistakes, and published with the permission of the congregation of the inquisition." Le Long also mentions several editions of the Psalms, Proverbs, &c.*

The persecution which raged against those who embraced the doctrines of the Reformation obliged many natives of the Italian states to flee for safety to Geneva, where they established a church, in 1551. Maximilian de Martinengo, a near kinsman of the counts of Martinengo, an illustrious family of Italy, was their first pastor. It was natural for him to wish to place the Bible in the hands of his flock, the translation of Brucioli, the only one they possessed, needing revision, to render it more intelligible and conformable to the original. Massimo Theophilo da Fiorenza, an Italian, who had embraced the doctrines of Calvin, had corrected the New Testament, and published it at Lyons, in 1551, in 16mo., and Jean de Tournes reprinted it, in 1556, in 16mo. The reformed of Geneva, agreeably to the wish of their minister, published a new edition of it in 1555, in 8vo., with the French version in a parallel column. William Rouille followed the example, and in 1558 published a New Testament at Lyons, in 16mo., in which one column contained the Latin version of Erasmus, and the other, an Italian translation according to that version. To his edition the same summaries of the chapters were prefixed as in that of 1555, and in which the doctrines of the reformers were explicitly stated; thus, the summary of the third chapter of the Epistle to the Romans states, that the apostle proves that the Jews and Gentiles are alike

* Le Long, *Biblioth. Sacra*, tom. i, pp. 355-358. Paris, 1723. *Walchii Biblioth. Theolog.*, tom. iv, p. 123.

sinner; shows the respective offices of the law, and faith; and concludes that all our righteousness is of divine grace, by faith in the blood of Christ, and not by the law, nor by works. The summary of the fourth chapter of the same epistle ends by saying, that the conclusion of the apostle in it is, "that the *faith alone* of Christ justifies." Nicholas des Gallars collated again this translation with the Greek; Theodore Beza revised it; and Fabius Tudeschi printed it in 1560, in 8vo. The Italian Protestants of Geneva, desirous also of a new edition of the whole Bible, undertook the correction and revision of Brucioli's version of the Old Testament; and, after spending three years in rendering it more perspicuous, and conformable to the Hebrew, added to it the New Testament of Gallars and Beza, and published the whole, in 1562, in folio, (or, according to Le Long and Walch, in 4to.,) from the press of Francisco Durone, of Geneva.*

The Jews, likewise, who were natives of Italy were desirous of possessing an Italian translation of the Old Testament, and especially those of them who, from various reasons of commerce or conscience, were resident in the East, or other countries distant from Italy. R. David de Pomis, a Jewish physician of Spoleto, author of a Hebrew, Latin, and Italian Lexicon, entitled *Tzemach David*, Venice, 1587, folio, translated Ecclesiastes; which was printed with notes, and the original Hebrew, at Venice, by Jordan Ziletti, in 1578, 8vo., with the title, *Discorso intorno l'humana miseria, et sopra al' modo di fugirla, &c.* In the preface to this Lexicon he says he had also written expositions of the books of Job and Daniel, similar to those on Ecclesiastes, which renders it probable that he had also translated those books. An Italian translation of the Proverbs of Solomon, in Hebrew characters, accompanied an edition of the Hebrew text, printed at Venice, without date. Leo of Modena, whose true name was R. Juda Arie, meditated an entire version of the Old Testament, but was prevented by the injunction of the inquisition. Frustrated in this design, he turned his attention to the formation of a Hebrew and Italian Lexicon of the Bible, which was published at Venice, with the title *Golath Jehuda*, in 1612, 4to., and at Padua in 1640. In the preface to this work he thus speaks of his intended version of the Old Testament: "The Spanish, Greek, German, and other Jews, who reside in the East, have each of them, except the Italian, the Bible in their own tongue; on this account I was in-

* Clement, *Bibliothèque Curieuse*, tom. iv, pp. 57-59.

duced to think of publishing a new translation," &c. He has, however, afforded all the help he could by his Lexicon, in which he has explained what he regards as the most difficult passages, and given them in pure Italian.* This rabbi was born at Modena about 1574, and was for a considerable time chief of the synagogue, and esteemed a good poet both in Hebrew and Italian. He was the author of a work on the Passover, illustrated with plates, written in Italian, and printed in Hebrew characters, Venice, 1609, folio; and also of a valuable work on the ceremonies and customs of the Jews, entitled *Istoria de Riti Hebraïci vita et Osservanze de gli Hebreï di questi Tempi*; the best edition of which is said to be that of Venice, 1638, 8vo. It has been translated into Dutch, Latin, French, and English. The French translation is by Richard Simon, who added supplements relating to the sects of the Karaites and Samaritans. An English translation, a copy of which is before me, is by Edmund Chilmead, master of arts, and chaplain of Christ Church, Oxon. Lond., 1650, 16mo. Leo died at Venice in 1654.†

The interdiction of the Bible in the vernacular tongue was not the only instance of persecution which the Jews experienced from the pontifical authority. Julius III., in 1554, had issued a bull, dated May 29th, addressed to the "patriarchs, archbishops, and bishops of the Roman see, against all Jews retaining the Talmudical or other books in which the name of Jesus was blasphemously or ignominiously named; and directing that, after four months from the date of the bull, the synagogues and houses of the Jews should be searched, and if any such books were found, those who had them in possession should be punished, and their goods confiscated; and if contumacious, or otherwise deserving of it, be put to death."‡ Pius IV., who was raised to the papal chair in 1555, issued another inhibitory bull against Jewish books, in which he distinguished those which only explained the Jewish religion, and permitted them to be retained, but commanded the others to be burnt.§ Clement VIII., in 1593, imitated his predecessors, by issuing a bull, by which all Talmudical and other Jewish writings which contained any thing derogatory to the Scriptures, the doctrines of the church, or the Romish hierarchy, were "forbidden to be translated, printed, edited, or transcribed;

* Le Long, tom. i, p. 360; and tom. ii, pp. 1186, 1187. Paris, 1723.

† Le Long, tom. ii, p. 806. Paris, 1723. Chalmers's Dict., vol. xx, p. 181.

‡ Cherubini Magnum Bullarium, tom. i, p. 804. Lugduni, in 1673, folio.

§ Basnage's History of the Jews, b. vii, p. 723.

or under any pretence to be read, or heard, possessed, bought, or sold, given, or bartered, under pain of punishment, at the discretion of the diocesan, and confiscation of goods, if Jews; or of the great excommunication, if Christians; all former permissions being revoked. The books to be delivered up within ten days, if in Rome; or if beyond the limits of the city, within two months from the 28th of February, the date of the bull." Paulus Piasecius, bishop of Przmysl, in his *Chronic. Gestorum in Europa singularium*, f. 112, says, that in consequence of this mandate, "nearly ten thousand copies of this kind of books were collected and burnt in the city of Bergamo only."*

Instead of permitting the Jews the free use of the Scriptures in the vernacular tongue, the Church of Rome adopted measures of constraint, and attempted their conversion to Christianity by means which only served to increase their repugnance to the religion of Christ. Gregory XIII., by a bull dated September 1st, 1584, ordered, "that wherever a sufficient number of Jews resided to constitute a synagogue, all of them, of both sexes, who were above twelve years of age, should assemble together once in the week, in some appointed place, but not where divine service was usually performed, when a master in divinity, or some other proper person, who should receive a suitable stipend, should deliver a sermon or lecture, if possible, in the Hebrew tongue, to prove from the writings of the Old Testament, and especially from the lessons read in the synagogues, the truth of the Christian faith; the fulfilment of the prophecies in the person, actions, miracles, and death of Christ; the abolition of the law; the universal spread of the gospel, and the spiritual reign of the Messiah; the vanity of expecting a restoration to the city and temple of Jerusalem; and the corruption of the Holy Scriptures by rabbinical fables and falsehoods. That in these sermons the preacher should treat the subjects he discussed with prudence, modesty, and charity." It was also further determined by the same mandate, "that in order to prevent unnecessary pleas of infirmity, or lawful detention, at least one-third of all the Jews resident, or occasionally present, in the city or town where the sermon was preached, should regularly attend on that occasion, under pain of being forbidden all commerce with Christians, and such other punishment as the ordinary should judge necessary to compel them to attend: and if any Christian should prevent them from attending, or induce them to absent themselves,

* Cherubini Magnum Bullarium, tom. iii, pp. 24, 25. Schelhornii Amœnit. Litteraria, tom. vii, p. 87, *note*.

he should thereby incur excommunication, and be subjected to such other punishment as the case deserved.”*

In SPAIN the Jews were more successful in their attempts to obtain a vernacular translation of the books of the Old Testament. Protected by the duke of Ferrara, they published a Spanish translation of the Hebrew Scriptures. The title which this very rare and celebrated edition bears is, *Biblia en lengua espanola traduzida palabra por palabra dela verdad hebrayca por muy excellentes letrados vista y examinada por el Officio dela Inquisicion. Cum privilegio del Yllustrissimo senor Duque de Ferrara.* The title-page is ornamented with a wood-cut, or vignette, representing a ship wrecked by a storm, emblematical of the persecuted state of the Jews. The text of this edition is printed in the Gothic character, whereas all subsequent editions were printed with the round, or Roman letter. The translation is extremely literal, and formed from the ancient Spanish, seldom used but in the synagogue service. The translator professes to have adhered, as much as possible, to the Latin version and dictionary of Pagninus, but seems rather to have adopted the old translations, or glosses of the Spanish Jews; he has also marked with an asterisk, or star, the words which in the Hebrew are equivocal, or capable of different senses. The copies of this translation are divided into two classes, the one being appropriated to the use of the Jews, the other being accommodated to the purposes of the Christians. Those designed for the Jews are dedicated to Donna Gracia Naiç, a Jewish Portuguese lady, dutchess of Naxia, or Naxus; and in the following colophon are said to have been completed by Abraham Usque, and printed at Ferrara, in 1553, at the expense of Yom Tob Athias: *A gloria y loor de nuestro senor se acabo la presente Biblia en lengua espanola traduzida dela verdadera Origen hebrayca por muy excellentes letrados, con yndustria y deligencia de Abraam Usque Portugues; estampada en Ferrara a costa y despesa de Jom Tob Athias hijo de Levi Athias espanol; en 14 de Adar de 5313.* The copies designed for the Christians are dedicated to Don Hercules d'Este II., fourth duke of Ferrara. The conclusion of the colophon differs from the other, by stating these copies to have been completed by Duarte Pinel, and printed at Ferrara, at the expense of Jerom de Vargas, March 1st, 1553: *Con yndustria y deligencia de Duarte Pinel Portugues; estampada en Ferra a costa y despesa de Jeronimo de Vargas espanol; en primero de Marco de 1553.* The latter copies have also some

* Cherubini Magnum Bullarium, tom. ii, pp. 477. 478.

corrections and alterations in the translation, rendering it more conformable to the views of the Christians. This edition is accompanied with certain tables and summaries, which, however, are only found in some of the copies.* Abraham Usque and Duarte Pinel, the two persons who appear to have been engaged in the translation, or to have had the direction of it, probably employed other learned men to assist them in the important undertaking, as seems intimated by the terms, *por muy excellentes letrados*, inserted in the title. De Rossi adds, that some copies were printed upon "blue paper," (*cærulea charta*.)

ABRAHAM USQUE, sometimes erroneously called OSKI, or USKI, was of a reputable Jewish family, who fled from Portugal to Ferrara during the severe persecutions which raged against the Jews in that kingdom. He was educated in the principles of the Talmud by his parents; and afterward became a celebrated printer in the city where he resided, and printed many works, not only in Hebrew, but also in Spanish and Portuguese. There were two other celebrated characters at Ferrara, of the same family, Samuel and Solomon, contemporary with Abraham. Samuel was the author of *Consolacam as Tribulacoens de Ysrael*, in which he endeavours to console the Jews, under their various sufferings, and threatens the vengeance of God against their persecutors; and particularly writes against Vincent Ferrer, and the authors of the edicts of the inquisition in Spain and Portugal. Solomon edited a Spanish translation of Petrarch's Sonnets, the Biblical tragedy of Esther, and other works: he was probably the same who established a printing-office at Constantinople; and by whom the book of Ruth was printed, in Hebrew, with the commentary of R. Solomon Alkabetz, in 1561, 4to. Besides the Spanish version of the Old Testament, printed in 1553, Abraham published in the same year a separate edition of the Psalms, in 16mo.; and in 1555, in 4to., the Pentateuch, Megilloth, or Song of Solomon, Ruth, Ecclesiastes, Lamentations, and Esther; and Haptharoth, or Sections of the Prophets read in the synagogues during the year. He was also the author of *Orden de los Ritos de la Fiesta del ano Nuevo, y Expiacion*. Ferrara, 1554, 4to. The time of this learned printer's death is not known.†

* B. De Rossi, *De Typographia Hebræo-Ferrariensi* Comment. Histor., cap. vi, pp. 86-123. Erlangæ, 1781, 8vo. Clement, *Bibliothèque Curieuse*, tom. iii, pp. 446-452. Le Long, tom. i, pp. 364-366. Paris, 1723. Simon, *Hist. Crit. du Vetus Testamentum*, liv. ii, ch. xix, pp. 317-349.

† D. Barbosa Machado, *Biblioth. Lusitan.*, tom. i, p. 4: Lisboa Occident, 1741, fol. De Rossi, *De Typog. Hebræo-Ferr.*, pp. xxix, 8, 9, 52, 81.

DUARTE PINEL, or PINHEL, was a native of Portugal, eminent for his knowledge of the Latin and Hebrew languages, and his skill in chronology. He was the author of a "Compendium of Latin Grammar;" (*Latinæ Grammatices Compendium*;) and of a treatise *De Calendis*. Ulyssipone apud Lodovicum Rhoterigium, 1543.*

About sixteen years after the publication of the "Bible of Ferrara," by the Jews, an anonymous Spanish version, of both the Old and New Testaments, was published without the printer's name, or that of the place where printed, with the title, "La Biblia, que es, los Sacros Libros del Vieio y Nueuo Testamento. Transladada en Espannol. M.D.LXIX," in 4to. After the title, follow the third and fourth rules of the Index, according to the decree of the council of Trent, in Latin and Spanish; these are succeeded by a Latin preface, addressed to the "kings, electors, princes, counts, barons, knights, and magistrates of all Europe;" and an "advertisement to the reader," in Spanish, in which the translator adduces his reasons for his undertaking. The "Various Readings" of the Hebrew and Greek are inserted in the text, enclosed within crotchets; and brief scholiæ, or explanatory terms, are placed in the margin. The printer's device on the title-page represents a large tree, in which an opening in the trunk serves for a hive of bees, and a bear is seen endeavouring to reach the opening, in order to suck the honey which distils from the hive. A hammer, supposed to have been used in forming the opening in the tree, is suspended on a branch. The whole is surrounded with flowers, and among them a book lying open, with the name of יהוה on it. From the bear represented in this device, some have erroneously supposed the work to have been printed at Berne, which has a bear in the city arms.

The most certain account we have of the translator and printer of this version is from inscriptions written by the author, in copies presented by him to the libraries of Basle, and Francfort on the Main. In the copy presented to the library of Basle he has written as follows: "*Cassiodorus Reinius*, Hispanus, Hispalensis, inclyta hujus academix alumnus, hujus sacrorum librorum versionis Hispanicæ auctor, quam per integrum decennium elaboravit, et auxilio pientissimorum ministrorum hujus ecclesiæ Basileensis ex decreto prudentissimi senatus typis ab honesto viro *Thoma Guarino* cive Basiliensi excusam demum emisit in lucem, in perpetuum gratitudinis, et observantiæ monumentum hunc librum

* D. B. Machado, Biblioth. Lusitan., tom. i, p. 742.

inclytæ huic academiæ supplex dicabat. A. 1570. mense Junio." And in that presented to the library of Francfort on the Main, he thus gratefully acknowledges the kindness shown to him by the senate: "CASSIODORUS REINIUS, Hispanus versionis hujus hispanica lingua Sacrorum Librorum *Autor*. Optimi senatus beneficio municeps Francfortanus. In cujus beneficii, atque adeo, gratitudinis ipsius memoriam sempiternam Bibliothecæ publicæ, hunc librum dicat. Calendis Januariis, 1573." From these inscriptions, we learn, that the author of this version was Cassiodorus de Reyna, a Spaniard, born at Seville, who had studied at the university of Basle, where he was assisted in this translation by several pious ministers of that city, and where the work was printed, by a worthy printer, whose name was Thomas Guarin. The senate of Francfort conferred on him the privileges of a citizen of their city. Nic. Antonio, in his *Bibliotheca Hispanica*, gives no account of him, but it is probable he had embraced the principles of the Reformation, though some expressions in his preface, and the prefixing of the Rules of the Index to his version, have the appearance of attachment to the Church of Rome. Cassiodorus was engaged ten years in the translation; and the number of copies printed was twenty-six hundred. In the preface, which he has signed with C. R., the initials of his name, he defends vernacular translations of the Bible, and maintains, "that the Holy Scriptures having been published for the instruction of all persons, both learned and ignorant, the reading thereof cannot be prohibited without offering a manifest affront to God himself, and obstructing the salvation of men." To the usual objection, that the sacred books* contain mysteries which ought not to be divulged to all persons, he replies, "that the mysteries of the true religion ought to be seen and understood by all mankind, because they are light and truth, and since they are ordained for the salvation of all, the first step toward obtaining it, necessarily, is to know them." It is, perhaps, of one of these editions that Dr. Geddes speaks, but of which he gives a wrong date, when he says, "That which was printed in 1516 was so totally destroyed that hardly a copy of it is to be found;" there being no version of that period.*

A translation of the New Testament into Spanish had been previously made from the Greek, and accompanied with notes, by John Philadelphus, or Perez, and printed at Venice, 1556, 8vo.

* Clement, *Bibliothèque Curieuse*, tom. iii, pp. 449-453. Simon's *Crit. Hist. of Versions of N. T.*, pt. ii, ch. xli, pp. 350, 357. Le Long, tom. i, p. 363. Paris, 1723. Geddes's *Prospectus*, p. 108.

Le Long considers this as being merely a corrected edition of Enzinas's version. Perez likewise published, in 1557, in 8vo., a Spanish version of the Psalms, from the Hebrew, dedicated to Mary of Austria, queen of Hungary, Bohemia, &c. John Valdesius, a Spaniard, secretary to the king of Naples, also translated St. Paul's Epistle to the Romans, which was published by John Perez, in 1556, at Venice, in 8vo., and the *Index Librorum Prohibitorum* attributes to the same learned lawyer a translation of St. Paul's First Epistle to the Corinthians. All that is known more of John Perez, the author of some, and the publisher of others of these translations, is, that he was a Spaniard, the author of a Catechism, and of a Summary of Christian Doctrine, both of them inserted in the *Index Librorum Prohibitorum*.*

In 1543, FERDINAND JARAVA, or, as he is called by Antonio, JOANNES DE JARAVA, a celebrated Spanish physician, and the translator of several of Cicero's works, published a translation of the Seven Penitential Psalms, the Songs of Degrees, some chapters of Job, and the Lamentations of Jeremiah; printed at Antwerp, in 8vo. Sebastian Gryphius, a learned printer, of Lyons, published, in 1550, anonymous Spanish translations of the Psalms, Proverbs, and the Book of Jesus the Son of Sirach, all of them in 8vo. In 1555, Joannes Steelsius, of Antwerp, published a Spanish translation of the Psalms, from the Latin, by Snous Goudanus, with a Paraphrase by the translator. In 1563, Jerome de Marnef published a Portuguese translation of the Psalms, contained in the Offices of the Blessed Virgin, and of the Dead, with the Seven Penitential Psalms, and the Passion of our Lord, Paris, 8vo. A Spanish version of Job, of several psalms, and of the Song of Solomon, was made toward the end of this century, by Louis de Leon, (Aloysius Legionensis,) born at Granada, an Augustinian friar, and interpreter of Scripture in the university of Salamanca. His translation of the Song of Solomon having been shown to one of his most intimate friends, who betrayed him, occasioned his imprisonment for five years, "in the dark and inaccessible dungeons of the inquisition," during which he manifested the most heroic spirit, and the greatest magnanimity of mind. After his release, he was reinstated in the theological chair of the university, and restored to all his other dignities. His translation of "Job," of which Dr. Geddes speaks in the highest terms, remained in MS. till 1779, when it was printed at Madrid, with all necessary privileges, together with

* Le Long, tom. i, p. 364. Paris, 1723. Nic. Antonio, Biblioth. Script. Hispan., tom. i, p. 580.

his learned commentary, and another poetical version of great excellence. His commentary on the Song of Solomon, in Latin, was printed at Venice in 1604, 8vo. There is a tolerable Spanish translation of Pindar, by the same author; he also wrote a learned treatise in Latin, entitled, "De utriusque Agni typici et veri, immolationis legitimo tempore," of which F. Daniel gave a French translation, with reflections, 1695, 12mo. Louis de Leon died at Salamanca, vicar provincial, and general of his order, in 1591, aged sixty-four. To these versions may be added a second edition of the Spanish translation of the New Testament, by Cassiodorus de Reyna, published in 1596, 12mo., by Richard del Campo, revised by Cyprian de Valera.*

The famous SPANISH POLYGLOTT, called also the Antwerp Polyglott, from the place where it was printed, and the Royal Polyglott, from being published under the patronage of the king of Spain, was executed at different periods, between 1568 and 1573, by Christopher Plantin, of Antwerp, under the superintendence of Arias Montanus, in eight vols. fol. The first four volumes contain the Old Testament and apocryphal books; and the succeeding one, the New Testament. In this volume the Syriac is twice printed; in the first column, with Syriac letters and points; and secondly, under the other texts, with Hebrew letters and Chaldee points: the latter being done with the view of rendering the New Testament intelligible to the Jews, and of converting them to the Christian religion, as we are informed by Guido Frabricius Boderianus, who wrote for that purpose the Syriac text in Hebrew letters.

* Le Long, pp. 363, 364. Paris, 1723. Geddes's Prospectus, p. 87. Nouv. Dict. Hist., tom. v, p. 240. Bouterwek, Histoire de la Literature Espagnole, pp. 305-316. Paris, 1812, 8vo.

In addition to what has been said, in a former part of this work, relative to the editions of the fifteenth century, the following list of Biblical publications, taken from the rare and valuable work of CABALLERO, will assist the reader in forming his judgment of the state of sacred literature in Spain and Portugal during the period that it embraces.

BIBLIA SACRA, sermone Valentino reddita interprete Bonifacio Ferrer. Valentia, 1478, fol.

Epistolas, e Evangelhos que se cantao no discurso do anno. Ex Lat. a Gundisalvo Garzia de S. Maria, 1479, fol.

Expositio brevis, et utilis super toto Psalterio: auctore Johanne de Turrecremata. Burgis Pictav., 1480. Cæsaraugustæ, 1482, fol.

Expositio 150 Psalmorum David: auctore Jacobo Perez de Valentia. Valentia, 1484, fol.

Epistolas, et Evangelios traducidos en (vel de) lingua Portugueza, por Gonzalo Garcia de S. Maria Cæsaraugustæ, 1485, fol.

This Polyglott, which was printed in Hebrew, Greek, and Latin, includes, besides the whole of the Complutensian edition, a Chaldee Paraphrase on part of the Old Testament, which Cardinal Ximenes had deposited in the theological library at Complutum. The New Testament has the Syriac version, and the Latin translation of *Santes Pagninus*, as reformed by Arias Montanus. The first volume of the Apparatus (or sixth of the work) is occupied with the Hebrew and Greek texts, in a smaller character than those in the former volumes, with an interlineary Latin version. The second volume of the Apparatus, or seventh of the work, contains, 1. A Hebrew Grammar, and an Epitome of the "Thesaurus" of Santes Pagninus, by Franciscus Raphalengius. 2. A Syriac

Expositio in Cantica Canticorum : auctore Jacobo Perez de Valentia. Valentia, 1486, fol. ; 1494, fol.

Expositio Canticorum, quæ in diebus ferialibus cantantur ad laudes, &c., &c. Ejusdem Jacobi. Valentia, 1486, fol.

Commentarius in Legem ; auctore R. Mosche Nachmanide : Ulyssipone, 1489.

Pentateuchus Hebraicus absque punctis, &c. 1490.

Los Evangelios desde Aviento hasta la Dominica in Passione ; traducidos en lengua Castellana por Fr. Juan Lopez : Zamora, 1490, fo.

Biblia Latina : Hispali, 1491, fol.

Pentateuchus Hebraicus ; Ulyssipone, 1491.

Isaias, ac Jeremias, cum Comment. R. David Kimchi. Ulyssipone. 1492, fol.

Proverbia cum Targum, &c. Ulyssipone, 1492, fol.

Postillæ in Epistolas, et Evangelia totius anni. Hispali, 1492.

Biblia Parva, opus Petri Paschasii super Libris sacris ; Barcinone, 1492.

Istoria de la Passio de Nostre Senyor Jesu Christ ; Valentia, 1493.

Prophetæ Priores, seu Josue, Judices, Libri Samuelis, ac Regum, cum Chald. Paraph. Leiria, 1494, fol.

Proverbios con Glosa ; auctore I. L. de Mendoza, 1494, 4to.

Vita Christi ; Lusitanice, interprete Bernardo de Alcobaza ex exemplo Latino Ludolphi de Saxonia : Ulyssopone, 1495.

Expositio Canticorum, &c. Valentia, 1495.

De Vita Domini Nostri Jesu Christi. Valentia, 1496.

————— Granatæ, 1496, fol.

Expositio Canticorum, &c. Valentia, 1496, fol.

Isaias, et Jeremias, Hebraice cum Comment. Kimchi. Ulyssipone, 1497, fol.

Vita Christi, de la Rev. Abadessa de la Trinitat. Valentia, 1497, fol.

————— ; in Cœnobio Montis Serrati, 1499, vel 1500.

Psalterium ; cum Litanis Sanctorum. anno incerto.

Biblia Hebraica ; in fol. an. incert.

Evangelia, &c. an. incert.

La Exposicion del Pater-noster, por el Obispo de Salamanca (sc. Didacus Deza.) an. incert.

(Raymund Diosdad Caballero, *De Prima Typographiæ Hispanicæ ætate specimen.* Romæ, 1793, 4to. *passim.*)

Grammar, and a Syro-Chaldaic Lexicon by Guidonus Fabricius Boderianus; 3. A Syriac Grammar and Lexicon, entitled "Peculum Syrorum," by And. Masius; and lastly, 4. A Greek Grammar and Lexicon, compiled by the industry, and at the expense of Christ. Plantin. The third volume of the Apparatus (or last volume of the work) includes various Dissertations on the geography, chronology, and architecture of the Scriptures, and on the weights, measures, vestments, &c., mentioned in them, by Arias Montanus; an *Index Biblicus*, or brief Concordance by J. Harlem; an Index of the Hebrew, Greek, Chaldee, and Latin proper names; the Various Readings of the Hebrew, Chaldee, and Latin Scriptures, by J. Harlem, W. Canterus, &c., with other similar tables. The honour of projecting this Polyglott is said to belong to Christopher Plantin, who, finding himself inadequate to support the expenses of such an immense undertaking, presented a petition to Philip II., king of Spain, who promised to advance the money necessary for the execution of the work, and to send learned men from Spain to undertake the arrangement and direction of the impression. For this success Plantin was considerably indebted to Cardinal Spinosa, counsellor of Philip II., and general of the inquisition, who approved the plan, and persuaded the sovereign to sanction it. Of this Polyglott, which received the approbation of Pope Gregory XIII., only five hundred copies were printed, a large part of which were lost by the vessel being wrecked, which was conveying them to Spain. Copies of this work are consequently rare, and seldom complete, most frequently wanting the second volume of the "Apparatus," which contains Montanus's edition of the Hebrew and Greek Scriptures, with the interlineary Latin version. A copy of this valuable Polyglott, with the exception of the second volume of the "Apparatus," is in the Collegiate or Cheetham's library, at Manchester. The price of the copies, according to Scaliger, was forty pistoles each set. A most magnificent copy upon vellum in the original binding, in ten volumes, but wanting the three latter volumes, (now in the royal library at Paris,) which contain the philological and lexicographical Appendix, was brought to England in May, 1816, by Mr. Wurtz, and offered to sale at one thousand guineas. The printing of this work is supposed to have greatly embarrassed Plantin's circumstances either from the king of Spain's intendants of finances reclaiming the money advanced by the king, or from the loss sustained by the destruction of the copies transmitted to Spain. Whether this were the case may justly be disputed, as it is certain he afterward rose

to affluence, and at his death was in possession of considerable property.*

The chief editors of the Spanish Polyglott Bible were Arias Montanus, who had the general inspection of the whole, and who revised all the Latin translations, except the one made from the Syriac; and Guido Fabricius Boderianus, who made the Latin translation of the New Testament from the Syriac. Their principal coadjutors were Nicholas Fabricius, John Harlem, Francis Rapheleng, Francis Lucas, of Bruges, Andrew Masius, John Livinejus, and William Canterus.

BENEDICT ARIAS MONTANUS was born, according to some biographers, at Seville, but according to others, at Frexenell, in Estremadura, in Spain, in the year 1527; and was the son of a notary. He studied at the university of Alcalá, where he made great proficiency in the learned languages. Having taken the habit of the Benedictines, he accompanied the bishop of Segovia to the council of Trent, in 1562, and acquired uncommon celebrity. On his return to Spain he embraced a life of retirement, and selected for his residence a hermitage situated on the summit of a rock near Aracena; but Philip II. having chosen him to become the editor of the Polyglott Bible, intended to be published under the royal patronage, he was persuaded to quit his retreat and engage in the laborious undertaking. Scarcely, however, had the work been completed, and Montanus begun to enjoy his well-earned reputation, before Leo de Castro, professor of Oriental languages at Salamanca, accused him to the inquisitors of Rome and Spain of having altered the text of the Holy Scriptures, and confirmed the prejudices of the Jews by the publication of the Chaldee paraphrases. Montanus in consequence of the accusation was obliged to take several journeys to Rome, in order to justify himself, which having done in the most satisfactory manner, Philip II. offered him a bishopric as a remuneration for his services. This offer he declined, and only accepted two thousand ducats, and the office of chaplain to the king, preferring his former retirement in the hermitage at Aracena. Here he constructed a winter and a summer habitation, and laid out a pleasant garden, hoping to end his days in his beloved retreat, but at the entreaty of his sovereign was induced to accept the office of librarian to the Escorial, and to teach

* Clement, *Bibliothèque Curieuse*, tom. iv, pp. 176-184. Le Long, edit. Masch, pt. i, cap. iii, pp. 340-350. Dibdin's *Bibliographical Decameron*, vol. ii, p. 154. Marsh's *Michaelis*, vol. ii, pt. i, ch. vii, pp. 10, 13, 14. *Ariæ Montani*, [B] *Bib. Sacr. Polyglott Antwerp, 1569, &c., passim.*

the Oriental languages. At length he was permitted to retire to Seville, where he terminated his laborious life in 1598, aged seventy-one. One of his biographers observes: "He was a master of the Hebrew, Chaldee, Syriac, Arabic, Greek, and Latin languages, and spoke fluently in German, French, and Portuguese. He was sober, modest, pious, and indefatigable. His company was sought by the learned, the great, and the pious; and his conversation was always edifying." He was the author of commentaries on several parts of the Scriptures; and published by order of Philip II. an *Index correctorius librorum Theologicorum*, Antwerp, 1571, 4to., being a list of books forbidden to be read by the members of the Catholic Church, until corrected, according to this Index.*

GUIDO FABRICIUS BODERIANUS, or GUY LE FEVRE DE LA BODERIE, was born of a noble family, in the territory of Boderie, in Lower Normandy, in 1541. Having acquired extensive knowledge of the Oriental tongues, he, with his brother Nicholas, went to Antwerp, where they bore a principal part in the publication of the great Antwerp or Spanish Polyglott Bible. After the completion of this celebrated undertaking, Le Fevre returned to France, reaping, as the fruit of his toils, nothing more than a high reputation for learning. The duke D'Alençon, brother of King Henry III., employed him as his secretary, but rewarded him no better than he had been for his labours at Antwerp. He was the author of several works in French, in verse and prose, now almost forgotten. He died at Boderie, in 1598, aged fifty-seven. Nicholas, his brother, who is said to have been a person of great learning and ingenuity, died in 1605.†

JOHN HARLEM, or WILHELM, the former name being derived from the place of his birth, was a native of Harlem, a city of Holland, one of the Belgic provinces. He was first a licentiate in theology in the college of Louvain; and having entered into the society of Jesuits, was made professor of the sacred Scriptures, and of Hebrew, in the same college. He was afterward rector of the college, and vice provincial of Belgium. His erudition was profound, and his knowledge of languages extensive, having gained an intimate acquaintance with the Latin, Greek, Hebrew, Chaldee, Syriac, and Arabic; while the purity and mildness of his manners added to the excellence of his character. He died at Louvain, while the brethren of his order were repeating the litany in his

* Chalmers's Gen. Biog. Dict., vol. xxii, p. 286. Aikin's Gen. Biog., vol. i, p. 362.

† Nouv. Dict. Hist., tom. iii, p. 619. Chalmers's Gen. Biog. Dict., vol. xiv, p. 256.

presence, on the 24th of September, 1570. According to Alegambe, he was heard to say, as he was dying, that his "guardian angel called him," and the moment of his death was marked by the appearance of a light shining round him. He was about forty years of age at the time of his decease.*

FRANCIS RAPHELENGIUS, or RAPHELENG, was born February 27, 1539, at Lanoy, in French Flanders. He commenced his studies at Ghent, which, after some interruption from the death of his father, he resumed at Nuremberg and Paris, and prosecuted them with great assiduity, until the civil war obliged him to quit the country. He then visited England, and taught Greek at Cambridge. After some time he returned to the Netherlands, and became one of the correctors of the press to Christopher Plantin, the learned printer of Antwerp, whose daughter he married in 1565. In 1585 he removed to Leyden, where Plantin had a printing-office, and was chosen to be professor of Hebrew and Arabic in that university. He died July 20, 1597, aged fifty-eight. He was the author of an Arabic Lexicon, a Hebrew Grammar, and other learned works.†

FRANCIS LUCAS of Bruges has been already noticed in a former part of this work, as one of the learned editors of the papal edition of the Vulgate.

ANDREW MASIUS, or DUMAS, was one of the most learned men of the sixteenth century. He was born at Linnich, near Brussels, in 1516. He became secretary to John de Weze, bishop of Constance, and after his death was sent as an agent to Rome. He married at Cleves, in 1558, and was appointed counsellor to William, duke of Cleves. His skill in the ancient and Oriental languages was so great, that Sebastian Munster said, he seemed to have been brought up in ancient Rome, or ancient Jerusalem. He was in possession of a famous Syriac MS. written in the seventh century, of which he published the book of JOSHUA, accompanied with a Commentary, Antwerp, 1574, folio. This MS. is said to be the only one that preserves the readings given by Origen. Masius died at Zuenera, a town in the dutchy of Cleves, in April, 1573, and was buried at the same place, where his epitaph records his knowledge of languages in the two following lines:—

“Eloquio Hebræus, Syrus, et Chaldæus, Iberus,
Et Latius, Graius, Gallus, et Ausonius:”

the sense of which is, that “he understood the Latin, Greek,

* Alegambe, Biblioth. Script. Societat. Jesu., pp. 248, 249.

† Chalmers's Gen. Biog. Dict., vol. xxvi, p. 44.

Hebrew, Syriac, Chaldee, Spanish, French, and Italian languages ;” to which, if we add the German, his native dialect, he will be seen to have been master of nine languages. He was also the author of several learned works, particularly relative to the Syriac tongue, which he had learned from Moses of Mardin, a learned Maronite.*

JOHN LIVINEJUS was one of the learned men employed in the papal edition of the Septuagint.

WILLIAM CANTERUS, the son of Lambert Canterus, or Canter, an eminent lawyer, was born at Utrecht, in 1542, and educated under the inspection of his parents, till he was twelve years of age. He was then sent to Louvain, where he continued four years, and gave singular proof of his progress in Greek and Latin literature. In 1559 he removed from Louvain to Paris, that he might perfect himself in the knowledge of the Greek under the learned professors in that city. The civil wars obliging him to leave France, he entered upon a literary tour through Germany and Italy ; but the delicacy of his constitution rendered him inadequate to the fatigue of travelling ; and he returned to Louvain before he had completed his design. He died in 1575 of a consumption brought on by excessive study. Besides his native tongue he understood six languages, viz. : Latin, Greek, Hebrew, French, Italian, and German. Thuanus says, that he deserved to be reckoned among the most learned men of his age. He published so many philological and critical works, that they have created astonishment, that they could possibly be produced by one of so feeble a constitution and so short a life, and can only be attributed to his constant assiduity, and the regular distribution of his time, since he had not only his particular hours for studying, but divided these by an hour-glass, some of which he set apart for reading, and others for writing, never varying from his established method on any account whatever.†

CHRISTOPHER PLANTIN, the learned and ingenious printer of the Antwerp Polyglott, was a Frenchman, born at Mont-Louis, near Tours, in 1514. He was taught the typographical art by Robert Macè, of Caen ; from whence he went to Antwerp, and by degrees formed one of the most extensive establishments for printing in Europe. When Thuanus paid him a visit in 1576, he still had seventeen presses at work, and the wages of his workmen amounted to two hundred florins per day, though his circumstances were

* Chalmers’s Gen. Biog. Dict., vol. *xxi*, p. 415. Sixt. Senensi, Biblioth. Sanct., lib. *iv*, p. 263.

† Chalmers’s Gen. Biog. Dict., vol. *viii*, pp. 184–186. Aikin’s Gen. Biog., vol. *ii*, p. 459.

then considerably reduced. The correctors of his press were men of the first talents and learning, whom he rewarded with great liberality. Among these were Victor Giselin, Theodore Pulman, Antony Gesdal, Francis Hardouin, Cornelius Kilien, and Francis Rapheleng, who became his son-in-law. Cornelius Kilien, one of the most learned and accurate of them, spent fifty years in this printing-house. The accuracy of Plantin's editions is well known; and it is said that he was so fastidiously careful to avoid incorrectness, that he used to hang up the proof-sheets, after having been revised, in some conspicuous place, promising rewards for the detection of errors. The king of Spain gave him the title of *Archi-typographus*, and accompanied the title with a salary, and a kind of patent for the printing of certain works, particularly of the religious kind, with which, we are assured, he almost exclusively served Europe and the Indies. Besides his printing-establishment at Antwerp, he set up another at Leyden, and a third at Paris. He took into partnership at Antwerp John Moret, who had married his second daughter, and bestowed the printing-offices at Leyden and Paris upon his other sons-in-law, Francis Rapheleng and Giles Beys. He died in 1589, aged seventy-five, and was interred in the great church at Antwerp, where a monument was erected to his memory. His device was a pair of compasses, with the motto "*Labore et constantia.*"*

Several other eminent and learned persons, besides those already specified, afforded assistance to the perfection of the Polyglott printed by Plantin; Cardinal Granvelli caused the Greek text to be collated with the Vatican copy, at his own expense; Cardinal Sirlet collected various readings; Clement, an English Catholic, and doctor in philosophy and medicine, who had left England on account of his attachment to the Church of Rome, procured an elegant copy of the Greek Pentateuch, from the library of Sir Thomas More; Daniel Bomberg, son of the learned printer, furnished an ancient copy of the Syriac New Testament; Arias Montanus acknowledges also his obligations to Joannes Regla, a Spanish Hieronymite, confessor to Charles V.; and also to Augustin Hunnæus and Cornelius Goudan, doctors and professors of theology of the university of Louvain, who, with John Harlem, were commissioned by that university to examine the work, by order of Philip II.†

Soon after the completion of the Polyglott Bible by Arias Montanus, a singular occurrence took place, which sufficiently demon-

* Chalmers's Gen. Biog. Dict., vol. xxv, pp. 35-37.

† Le Long, edit. Masch, pt. i, cap. iii, pp. 345, 346.

strated the very limited acquaintance of the Spanish divines with sacred bibliography. This was the reprinting of the Zurich Latin Bible by Leo Judæ, with Vatablus's notes as published by Robert Stephens, in 1545, by Gaspar de Portonariis, at the joint expense of himself and Guliermo Robilio and Benito Boyer, in 1584, at Salamanca. It had the following title: *Biblia Sacra cum duplici Translatione et Scholiis Francisci Vatabli, nunc denuò à plurimis quibus scatebant, erroribus repurgatis, doctissimorum Theologorum, tam almæ Universitatis Salmanticensis, quam Complutensis iudicio: ac Sanctæ et generalis Inquisitionis iussu. Quid præterea in hac editione præstitum sit, animadversiones indicabunt. Cum priuelegio Hispaniarum Regis. Salmanticæ, apud Gasparem à Portonariis suis et Gulielmi Rouillii, Benedictq; Boierii expensis. M.D.LXXXIII. 2 tom. in fol.* Gaspar de Portonariis was occupied twelve years in this impression of the Bible, owing to the difficulty of obtaining permission to publish it. This arose chiefly from the reluctance of the doctors and inquisitors to suffer any thing to be reprinted which had been published by Robert Stephens, and especially a translation of the Bible accompanied with notes. Of the translation having been originally made by the Helvetic reformers they were certainly ignorant, or the publication would doubtless have been altogether suppressed. The different documents prefixed to this edition fully prove the obstacles Gaspar de Portonariis had to surmount in the accomplishment of his design. The first contains the royal privilege, dated February 16th, 1586, by which the exclusive right of printing this Bible, for twenty years from the date of this privilege, is granted to Gaspar de Portonariis; the second fixes the *tax*, or price of the work; the third is a decree of the king, dated Madrid, April 21st, 1573, by which he permits Gaspar de Portonariis to print the Bible of Vatablus, according to the copy corrected by order of the inquisition; the fourth contains an act of Pedro de Tapia, secretary of the council of the inquisition, by which we learn that Gaspar de Portonariis prayed the council, on January 26th, 1569, to cause the Bible of Vatablus, which had been inserted in the Index, to be corrected that it might be printed; that the said council ordered Francis Sancho, canon of the church of Salamanca, and commissary of the office of the inquisition, to revise the "Bible of Vatablus," assisted by the doctors and masters of the faculty of theology of the university of Salamanca. The order of the inquisition having been fulfilled, Gaspar de Portonariis, on the 20th of March, 1571, presented another request to the council, to obtain the

“approbation” of the censors of the university of Salamanca, and desired to have the “censure,” and a decree of the said “approbation,” to prefix to the Bible: the “censure” is the fifth document which accompanies the work, and is followed by the “decree.” In consequence of this decree, a “testimonial” is printed at the end of the volume, dated “monastery of St. Bartholomew in Toledo, June-13th, 1586,” signed by Roman de Valezillo, monk of the order of St. Benedict, commissary of the inquisition, under Gaspar de Quiroga, cardinal and archbishop of Toledo, primate of Spain, and apostolic general of the inquisition.

This Bible is printed in two columns, the first of which contains the Vulgate version in Roman characters; and the second the Zurich version in Italic characters. The verses are marked between the columns. The various readings and parallel passages are placed in the margin, and the scholiæ at the end of each chapter. At the end of the New Testament a table is subjoined of the “Hebrew, Chaldee, and Greek names,” and an “Index of the Epistles and Gospels,” as read in the churches on Sundays and other holydays, taken from Robert Stephens’s edition. To these is added an “Index Biblicus,” by John Harlem, with an “advertisement” to the reader by the author; and the king’s “privilege,” dated Madrid, December 20th, 1574: followed by a “Catalogue of the Canonical Books of the Old and New Testament,” taken from chap. 47 of the third council of Carthage, celebrated about A.D. 417. The last page contains an “approbation” for the printing of the *Index Biblicus*, signed by Augustin Hunnæus, regius professor of divinity in the university of Louvain, January 1st, 1571, the whole being terminated by the following subscription: *Salmanticæ, ex Officina Ildefonsi à Terranuoua et Neyla, M.D.LXXXV.* The corrections of Stephens’s edition of this Bible, made by the censors of the university of Salamanca, were very numerous, as may be seen by reference to the *Indices Expurgatorii* published about that period, or during the succeeding century: but all their precautions did not prevent its being subsequently placed in the Expurgatory Index, for in the *Index librorum prohibitorum*, published in 1612 by order of Bernard de Sandoval, archbishop of Toledo and inquisitor-general, it is placed in the second class of prohibited books, in these terms: *Biblia Sacra cum duplici translatione, et scholiis Francisci Vatabli, Salmanticæ, an. 1584, nisi corrigantur.**

* Clement, Bibliotheque Curieuse, tom. iv, pp. 149-154. Le Long, edit. Masch, pt. ii, tom. iii, cap. iii, sec. 1, pp. 446-448.

This republication of what was called Vatablus's Bible was not, however, designed for general perusal, for both it and the magnificent Polyglott of Antwerp were too expensive, and too learned, to be purchased or read by the mass of the people, or the major part of the members of the monastic fraternities; nor would the zealous attachment of Philip II. to the inhibitory practices of the Catholic hierarchy have permitted them to be indiscriminately circulated. The views of Philip, relative to freedom of investigation, were strongly marked, by ordering a list of prohibited books to be printed, for the use of the inquisitors and censors of books in his Belgic dominions, with the title, *Index Expurgatorius Librorum qui hoc sæculo prodiervnt, vel doctrinæ non sanæ erroribus inspersis, vel inutilis et offensivæ maledicentiæ fellibus permixtis, iuxta sacri Concilii Tridentini decretum: Philippi II. Regis Catholici iussu et auctoritate, atq; Albani Ducis consilio ac ministerio in Belgia concinnatus; anno MDLXXI.* Printed at Antwerp, by Christopher Plantin. This work was edited by Arias Montanus, who prefixed a preface to it, which he piously concludes by entreating all his readers "to pray earnestly that the most holy and simple teacher, the Spirit of truth, may be sent into the world, that all may taste and prove the same thing." The following selections from the erasures ordered to be made in the Index to St. Chrysostom's works, printed by Frobenius, will serve as a specimen of the work, and of the nature of the doctrines it censures:—

Apostolorum doctrina facilis omnibusq; pervia. Tom. 4.—"The doctrine of the apostles is easy and intelligible to all."

Fide sola justificari. Tom. 4.—"We are justified by faith alone."

Hereticos Christus vetat occidi. Tom. 2.—"Christ forbids heretics to be put to death."

Salus nostra non ex merito nostro, sed ex voluntate Dei pendet. Tom. 4.—"Our salvation depends on the will of God, and not on our merit."

Salutem ex sola gratia, non ex operibus, neq; ex lege esse. Tom. 4.—"Salvation is of grace alone, not of works, nor of the law."

Scripturarum lectio omnibus necessaria. Tom. 2.—"The reading of the Scriptures is necessary for all."

Scripturas legere omnibus etiam mundanis præceptum. Tom. 4.—"The Scriptures are commanded to be read by all men, even by laymen."

Verbis Dei addere aut detrahre inde qui audet, quantum incurrat arrogantia malum. Tom. 2.—“He who adds to or takes from the word of God, so far incurs the sin of arrogance.”

Post vitam hanc juvare aut liberare poterit nihil. Tom. 5.—“Nothing can bind or loose after this life.”

This *Index Expurgatorius* was printed, not for general publication, but merely to be distributed among those who were appointed to superintend the censure and correction of books, and was accompanied with a strict charge of secrecy to those who received copies of it, who were on no account to communicate them to any other persons. A copy of this work having fallen into the hands of some of the friends of the Reformation, it was reprinted by Lazarus Zetznerus, 1599, 12mo., with prefaces by Dr. John Pappus, a divine of Strasburg, and Francis Junius; to which Dr. Pappus added a “Collation” of the “Censures” on the “Glosses of the Canon Law,” by Pope Pius V. in 1572, and Pope Gregory XIII. in 1580.*

The reluctance of the sovereigns and ecclesiastical authorities of Spain to permit the dissemination of the Scriptures produced a correspondent indifference to the reading of the Bible, both among the monastic orders and the regular clergy, and prevented the suppression of those theatrical performances in the churches which had so long disgraced the clerical profession, and profaned the temples of God. By a canon of the council of Valentia, held in 1565, we find that the public reading of the Scriptures had fallen into such general neglect, that it was deemed necessary to appoint readers to two collegiate churches and six of the principal monasteries in that province, that they might not be entirely laid aside; but no injunctions are given as to the numerous churches and convents of inferior note. Yet the same council forbade any one to print, sell, or possess prohibited books, under pain of excommunication and loss of the books (which were to be publicly burnt) for the first offence; and for the second, to be treated as suspected of heresy. It also prohibited the printing of any works, especially those on sacred subjects, without the prior examination and approbation of the ordinary or his delegate, whose approbation or license was to be placed at the head of the work. The council of Toledo, held the same year, (1565,) ordained, “that the bishops should have the Holy Scriptures, or some other ecclesiastical book, read to them at table during their repasts; and that their table should be frugally, not sumptuously furnished.” It also enjoined “that

* *Index Expurg.*, pp. 23–28, edit. Lazar. Zetzner., 1599.

the prebends or others in cathedral or collegiate churches, to whom the interpretation of Scripture was committed, should adapt their instructions to the capacities of their hearers." The same council forbade "the annual election of the mock or boy bishop, but allowed theatrical spectacles to be exhibited in the churches, except during the time of divine service, or solemn processions," enjoining the bishops to suffer no "plays, or other exhibitions, but those which might conduce to piety and dissuade from immorality." "Decernit etenim sancta Synodus, non alias ludos, non alia spectacula, permittenda ab Episcopos fore, quam quæ ad pietatem spectantium animos movere, et a pravis moribus deterrere possint."*

The New Testament in the ancient Spanish tongue, which continued to be spoken in some of the provinces of Spain, and is usually called the Cantabrian, or Basque, was published by John de Licarrague, a minister of the reformed church, and a native of the province of Bearn, at the expense and by the authority of Jane d'Albret, queen of Navarre, to whom it is dedicated in French. It was printed at Rochelle, by Peter Haultin, 1571, in 8vo. Nic. Antonio says that he had seen an anonymous Cantabrian translation of the New Testament, published in 1572, with the title, *Jesus Christ gure Jaunaren Testamentu berria*, preserved in the library of Cardinal Barberini, at Rome; but as the title is the same, it was probably the translation executed by John de Licarrague.†

The history of the foreign possessions of Spain and Portugal presents us with some facts relative to the Scriptures worthy of being noticed, though some of them rather regard the restriction than the circulation of the word of God. The conquest of Mexico by the Spaniards, under the barbarous Ferdinando Cortes, at the beginning of the sixteenth century, was followed by zealous endeavours to promote the acceptance of the Catholic religion by the Mexicans; but the cruelties exercised by the conquerors, and detailed so pathetically by the benevolent Bartolomeo de las Casas, in his *Relacion de la destruycion de las Indias*, Sevilla, 1552, were but little calculated to impress the conquered inhabitants of the empire of Montezuma with a favourable idea of the religion professed by the haughty and cruel Spaniards. Toward the close of the century, certain of the Catholic ecclesiastics and missionaries adopted a wiser plan than what had been pursued by their predecessors, by translating some parts of the Scriptures into

* Collectio Max. Concil. Hispan., tom. iv, pp. 40-45, 61.

† Le Long, tom. i, p. 446. Nic. Antonio, Biblioth. Hisp., tom. ii, p. 274. Adleri, Biblioth. Biblica Lorek., pt. iv, p. 151.

the language of the country. Benedict Ferdinand, or Fernandez, a Spaniard of the order of St. Dominic, and vicar of Mixteca, in New Spain, translated the Epistles and Gospels into the dialect of that province: he also published a work on the "Christian Doctrine," in the Mixtican tongue, printed in the city of Mexico, 1568, 4to.*

Didacus de S. Maria, another Dominican, and vicar of the province of Mexico, who died in 1579, was the author of a translation of the Epistles and Gospels into the Mexican tongue, or general language of the country. The Proverbs of Solomon, and other fragments of the Holy Scriptures, were translated into the Mexican language by Louis Rodriguez, a Spanish Franciscan friar; and the Epistles and Gospels, as appointed to be read for the whole year, were translated into the idiom of the western Indians, by Arnold a Basaccio, a French Franciscan friar; but the dates of these latter translations have not been ascertained.†

In SOUTH AMERICA the Spanish Catholic missionaries attempted the spread of Christianity by theatrical exhibitions. Garcilasso de la Veyga, who was himself of the royal race of the Incas, (his mother being a native Peruvian,) and whose father accompanied the first adventurers to Peru, thus relates the fact, in his Royal Commentaries of Peru, translated from the Spanish by Sir Paul Rycaut, knt.: "This ingenuity and aptness [i. e., of the Indians of Peru] to attain sciences was evidenced by a genius they had in personating and acting comedies, which the Jesuits and some friars and other religious had composed for them. I remember the argument of one to have been the Mystery of Man's Redemption, and represented by the Indians with graceful and proper action; nor were they altogether strangers to this divertisement, because, in the times of the Incas, they usually represented their own stories in dialogues, and therefore more easily improved in that art to which they were formerly inclined by a natural aptitude.

* Nic. Antonio, *Biblioth. Hisp.*, tom. i, p. 164. Le Long, tom. i, p. 448.

The title of this latter work is thus given by Antonio: *DOCTRINA CHRISTIANA en lengua Mixteca*. Mexici, 1568, 4to. Thomas, in his "History of Printing in America," states the earliest known production of the American press to be a Spanish and Mexican Dictionary, compiled by Alonso de Molina, a Franciscan friar, and printed in the city of Mexico, by Anton. Spinosa, 1571, folio, having been two years in the press. The "Doctrina Christiana" of Bened. Fernandez was, however, a prior production of the American press, and therefore seems to be the *first* specimen of Mexican printing with which we are acquainted. See Horne's *Introduction to Bibliography*, vol. i, pp. 206, 207.

† Le Long, tom. i, p. 448, and *Index Auctor.*

It is observable how well they acted a comedy made by a Jesuit, in praise of the blessed Virgin Mary, which he wrote in the tongue Aymara, which is different from the language of Peru; the argument was on those words in the third chapter of Genesis, where it is said, 'I will put enmity between thee and the woman, and that she* shall break thy head,' &c. This was all acted by children and young men, in the country called Sulli. And at Potow they rehearsed a dialogue which contained all the particulars of our faith, at which about twelve thousand Indians were present. At Cozco another dialogue was recited of the 'Child Jesus,' at which were all the nobles and people of the city assembled. Another was recited in the city, which is called the city of the kings, where the lord chancellor and all the nobility were present, together with an innumerable company of Indians; the argument of which was the Most Holy Sacrament, composed in Spanish, and the general tongue of Peru, which was repeated by the Indian youth in dialogues, and pronounced with such grace and emphatical expression, with such air and handsome gestures, intermixed with songs, set to pleasing tunes, that the Spaniards were much contented and pleased to behold them; and some shed tears for joy, to see the ingenuity and good inclinations of those poor Indians, that ever after they conceived a better opinion of them, considering them not to be blockish, rude, and filthy, but docile, gentle, and capable of improvement."†

In the year 1500, Pedro Alvares Cabral, a Portuguese adventurer, having put into the port of Cranganor, in India, he became acquainted with the Syrian Christians on the coast, and took on board his vessel two brothers, named Matthias and Joseph, and brought them to Portugal. Matthias, the eldest, died soon after his arrival at Lisbon; Joseph proceeded first to Rome, and then to Venice, where, from his information, a Latin tract was published, giving some account of his voyage, and of the Christians of St. Thomas, in Malabar. Afterward, it is said, he returned through

* This is according to the Vulgate version, which, either from a wish to serve the purposes of a party, or from a false reading of the Hebrew, substituting הָרָא for הָרָא , has translated the passage as above, *Illa conteret tibi caput*. In the Antwerp Polyglott of 1572, the Hebrew text has הָרָא instead of הָרָא which Rapheleng, one of the editors, declared to have been done by some Jesuits, contrary to the reading of other copies, to make it agree with the Latin; but others attribute the corruption to Guido Fabricius Boderianus. The true reading is restored in the Interlineary Version of 1584. *Hody, De Text. Orig.*, p. 547. Ed.

† G. de la Vega's Royal Commentaries of Peru, pt. i, b. ii, ch. xvi, p. 53. London, 1688, folio.

Portugal to Malabar. At the time of the arrival of the Portuguese admiral, Don Vasco de Gama, the following year, there were upward of one hundred churches belonging to the Syrian Christians on that coast, from whom he received a deputation, requesting to be taken under the protection of his master, and to be defended from the encroachments and oppressions of the native princes. The admiral dismissed them with promises, but as conquest was the object of the Portuguese, nothing appears to have been done for them during the forty following years, except the erection of some commodious convents for the Catholic friars. In 1545, Don Juan d'Albuquerque, bishop of Goa, formed the design of bringing these Christians over to the faith of Rome, and for that purpose sent Vincent, a Franciscan friar, to Cranganor; but without success, notwithstanding the erection of two colleges, one for the instruction of the Syrian youth in the Latin rites and language, and the other for the instruction of his associates in the Syriac tongue. This refusal of the Syrian Christians to adopt the Romish ritual and tenets, or to acknowledge the supremacy of the pope, irritated their haughty and inquisitorial invaders, who, when their power became sufficient, lighted up the fires of the inquisition at Goa, seized some of the clergy, and devoted them to the death of heretics. The Portuguese, finding the people still resolute in defending their ancient faith, began to try more conciliatory measures. In 1599, Don Aleixo de Menezes, who had been appointed to the archbishopric of Goa, convened a synod at Diamper, near Cochin, at which he presided. At this compulsory synod one hundred and fifty of the Syrian clergy were present, who were called upon to abjure certain practices and opinions, or to suffer suspension from all church benefices. In the third session of this synod it was ordained, by Decree II., that all the apocryphal and other books, and passages which were wanting in the Syriac copies of the Bible, should be supplied from the Vulgate Latin, "which the synod commandeth to be translated, and the passages that are wanting to be restored to their purity, according to the Chaldee (or Syriac) copies which are amended, and the vulgar Latin edition, made use of by holy mother church, that so this church may have the Holy Scriptures entire, and may use it with all its parts, as it was written and as it is to be used in the universal church; to which end the synod desireth the reverend father Francisco Roz, of the society of Jesus, and professor of the Syriac tongue in the college of Vaipicotta, in this bishopric, that he would be pleased to take the trouble thereof upon him, for which he is so well

qualified by reason of his great skill both in the Syriac language and the Scripture."

Decree III. ordains, "that whereas the Holy Scriptures are the pillars that support our holy faith, . . . which has made all heretics, in their endeavours to destroy the said faith, constantly and industriously to corrupt the text of the divine Scriptures, partly by taking away such passages as did manifestly contradict their errors, and by perverting other places so as to make them seem to favour them, which hath also happened in this bishopric . . . All which places, . . . the synod commandeth to be corrected in all their books, and to be restored according to the purity and truth of the Vulgate [Latin] edition, used by holy mother church, entreating the most illustrious metropolitan forthwith to visit the churches of this diocess, either in person, or by some one well skilled in the Syriac tongue, whom he shall be pleased to depute."

Decree XIV. observes, "The synod knowing that this bishopric is full of books written in the Syriac tongue by Nestorian heretics, and persons of other devilish sects, which abound with heresies, blasphemies, and false doctrines, doth command in virtue of obedience, and upon pain of excommunication to be *ipso facto* incurred, that no person, of what quality and condition soever, shall from henceforward presume to keep, translate, read, or hear read to others, any of the following books: The Infancy of our Saviour, or the History of our Lady; the book of John Barialdan; the Procession of the Holy Spirit; Margarita Fidei, or the Jewel of Faith; the Book of the Fathers, wherein it is said that our lady neither is, nor ought to be, called the mother of God, &c.; the Life of Abbot Isaiah, &c."

Decree XV. condemns and orders certain Breviaries, and certain prayer-books, of the Christians of St. Thomas, to be corrected.

Decree XVI. commands all priests, curates, and all other persons, of whatsoever condition or quality, to deliver all the books they have written in the Syriac tongue, either with their own hands, or by some other person, to the metropolitan, or to Father Francisco Roz, in order to their being perused and corrected, or destroyed, as shall be thought most convenient; the books of common prayer being excepted, which are to be amended. And under the same pain of excommunication, commands that no person shall presume to translate any book into the Syriac tongue, without express license from the prelate, with a declaration of the book to which it is granted, the books of Holy Scripture and

Psalms only excepted. This decree commits the power of granting such licences for the present to F. Francisco Roz, on account of his skill in the Chaldee and Syriac tongues.

Decree XVII. permits vicars in their own churches to make such discourses to their people as they shall judge necessary, out of the Holy Scriptures, and other approved books; but forbids all others to preach without a license from the bishop.

On the conclusion of the synod, the archbishop visited the different Syrian churches of Malabar. As soon as he entered into any of them, he ordered all their books and records to be laid before him, and committed most of them to the flames. The Bible generally was saved, but was ordered to be altered, and rendered everywhere conformable to the Vulgate; yet many Bibles were secreted, and never produced at all, and by that means escaped being corrupted. "If any thing," says a modern historian of these churches, "can consign to perpetual infamy the name and progress of this barbarian, surely it must be the destruction of so many ancient and invaluable documents of the Christian church."

These measures produced, however, only a temporary submission in the Christians of St. Thomas, as they are usually called, for the greater part of them proclaimed eternal war against the inquisition, hid their books, fled to the mountains, and sought the protection of the native princes, who had always been proud of their alliance. In 1806 and 1807 the Rev. Dr. Claudius Buchanan visited these churches, and found many thousands of these Christians not subject to the papal jurisdiction. "Acting," says he, "as our librarians, they have preserved the Holy Scriptures, during the dark ages, incorrupt in the sacred Syriac languages; (and) they have presented an ancient and valuable manuscript copy of the Old and New Testaments to the English Church." This, with many other valuable MSS., was presented by Dr. Buchanan to the public library at Cambridge.*

The illustrious Akbar, emperor of the Moguls, who, from the vicinity of his empire to the Portuguese settlements in India, seems to have formed an exalted opinion of the king of Portugal, wrote a letter to him in 1582, desiring him to send him a translation of the Scriptures into Arabic, or Persian, and also a learned person to

* Geddes's History of the Church of Malabar, pp. 132-174. Lond., 1694, 8vo. La Croze, Hist. du Christianisme des Indes, liv. 3, *passim*; à la Haye, 1724, 8vo. Buchanan's Christian Researches, pp. 99-132. Seventeenth Report of the Church Missionary Society, "Hist. of Syrian Churches," pp. 496-529.

explain the Christian religion. As this letter, addressed by a Mohammedan to a Christian sovereign, may justly be deemed a curiosity, besides its intrinsic worth, the reader is presented with a translation of it, from the pen of Mr. James Fraser, author of the *History of Nadir Shah* :—

A Letter from the King of Kings to the Ruler of the Franks, (or Europeans.)

“GLORY inconceivable to the true King, whose dominions are safe from the disaster of decay, and his kingdom secure from the calamity of shifting. The wonderful extent of the heavens and earth is but a minute part of the world of his creation, and infinite space but a small corner of his production. A Governor who has regulated the order of the universe, and the management of the sons of Adam, by the understanding of kings who exercise justice. A Decreeer who, by the ties of love and bonds of affection, has implanted in the various beings and several creatures the passion of inclination and union, and the affections of mutual tendency and society.”

“And praises unbounded, an offering to the pure souls of the company of prophets and apostles, who walked in the truest paths, and directed the rightest ways, in general and particular.”

“It is well known that (with those who have stored themselves with knowledge, and studied nature) nothing in this lower world, which is a mirror of the spiritual one, is preferable to love, or more sacred than friendship. In that they ascribe the economy and right disposition of the world to affection and harmony. For whatever heart the sun of love shines on, it clears the whole soul from the darkness of mortality; and how much more is this requisite in princes, the good correspondence of whom is the cause of happiness to the world, and the people therein? For which reason it has been my earnest and entire endeavour to promote and confirm the ties of friendship, and bonds of union among God’s creatures, especially among the high rank of kings, whom God, by his favour, has peculiarly distinguished from the rest of mankind; particularly with his royal majesty,* who is endowed with intellectual knowledge, is the reviver of the ordinances of Jesus, and stands in no need of praise or description. Our neighbourhood† with that renowned prince making an alliance and friendship more indispensably necessary; and as a personal conference is

* By his royal majesty is meant the king of Portugal.

† The Portuguese conquests on the coast of India made them neighbours.

impracticable, on account of many obstacles and several weighty reasons, the want thereof can only be supplied by embassies, and a mutual correspondence; since it is certain that these only can make up the loss of a personal conversation and interviews; we hope they will be mutually carried on, without any interruption, that the affairs and desires of each may be manifested to the other."

"Your majesty knows that the learned and divines of all nations and times, in their opinions concerning the world of appearance and the intellectual, agree in this, that the former ought to be of no consideration in respect to the latter; yet the wise men of the times, and the great ones of all nations, toil much in perfecting themselves as to this perishing and showy state, and consume the best of their lives, and the choicest of their time, in procuring apparent delights, being swallowed up and dissolved in fleeting pleasures and transitory joys. The most high God, merely through his eternal favour and perpetual grace, notwithstanding so many obstacles, and such a world of business and employment, has disposed my heart so as always to seek him: and though he has subjected the dominions of so many powerful princes to me, which to the best of my judgment I endeavour to manage and govern so as that all my subjects are contented and happy; yet praise be to God, his will, and my duty to him, is the end I propose, in all my actions and desires. And as most people, being enchained by the bonds of constraint and fashion, and regarding the customs of their ancestors, relations, and acquaintances, without examining the arguments or reasons for it, give an implicit faith to that religion in which they have been bred up, and remain deprived of the excellency of truth, the finding of which is the proper end of reason; therefore at times I converse with the learned of all religions,* and profit by the discourses of each. As the veil of a language interposes betwixt us, it would be expedient you would oblige me with such a person as could distinctly relate and explain the above affair. It has also reached my fortunate ears, that the heavenly books, such as the Pentateuch, Psalms, and Gospels, are put into Arabic and Persic: should a translation of these, or any other books which might be of general benefit, be procurable in your country, let them be sent. For a further confirmation of our

* Abdallah Khan, prince of Tartary, in his letters to Akbar, (copies of which were in Mr. Fraser's possession,) calls him to a severe account for being so fond of the Bramins, or Indian priests, and so indifferent to the Mohammedan religion, which he professed.

friendship, and securing the foundation of affection and unity, I have sent my trusty friend, the learned and honourable Seyd Mazuffer, whom I have particularly favoured and distinguished. He will communicate several things personally to you, in which confide. Always keep open the doors of correspondence and embassy; and peace to him who follows the guide."

"Written in the month* Ribbi al-avul, 990."†

It is doubtful whether this letter, and the ambassador, proceeded any further than Goa. But whether they reached the place of their original destination or not, it is certain that, after some years, Geronimo (or Jerome) Xavier, a Jesuit, undertook the translations of the books requested by the emperor. This ecclesiastic, with the best opportunity he could have desired of presenting the sovereign of the Moguls with a faithful transcript of the Holy Scriptures, and of impressing his mind with the conviction of the purity and excellence of the Christian revelation, basely prostituted his talents to the purposes of superstition and bigotry, and produced a work only calculated to induce the contempt of so intelligent a monarch. By the assistance of a Persian scholar, named Molana Abdal Settor ben Kassum, or, according to Dr. A. Clarke, in his Introduction to the Gospels and Acts of the Apostles, p. 21, Moulanee Aboos Sitar, a native of Lahoor, he made a History of Christ, compiled out of the Gospels, and from the *Protevangelion* of James, and other popish legends, and presented it to the emperor in 1602, who, as might be expected, is said to have smiled at a work so disgraced with fables. The original MS. formed for the emperor's use was brought from the East by Mr. James Fraser. Geronimo Xavier was also the author of another similar work, in Persian, entitled the History of St. Peter. Transcripts of these works having fallen into the hands of the learned Orientalist, Lud. de Dieu, he published them, with Latin translations and notes, and a Grammar of the Persian language, at Leyden, 1639, 4to.

Disgraceful, however, as these compilations were to the Catholic missionaries, they did not prevent the emperor from acting with a candour highly praiseworthy. Sir Thomas Roe, the English ambassador at the court of Akbar, thus describes the more than tolerant conduct of that monarch, in a letter dated A. D. 1616.

* April, 1582.—This emperor, Mohammed Akbar, took to himself the title of *Jilal o' din*, which signifies the "Aggrandizer of Religion." He died at Agra, October 13th, 1605, aged sixty-three.

† Fraser's History of Nadir Shah, pp. 12-18. Lond., 1742, 8vo.

“Before the inundation of Tamerlane, these countries were governed by petty Gentile princes, not knowing any religion, but worshipped according to severall idolatries, all sorts of creatures. The descendants of him brought in the knowledge of Mahomet, but imposed it upon none. In this confusion, [of different religions,] they continued untill the time of Ecbarsha, who being a prince, by nature just and good, inquisitive after nouelties, curious of new opinions, and that excelled in many virtues, especially in pietie and reuerence towards his parents, called in three Jesuites from Goa, whose chief was Geronimo Xavier, a Nauarrois. After their arriual, he heard them reason and dispute with much content on his, and hope on their parts, and caused Xauier to write a book in defence of his owne profession against both Moores and Gentiles: which finished he read ouer nightly, causing some part to be discussed, and finally granted them his letters pattents, to build, to preach, teach, conuert, and to use all their rites and ceremonies, as freely and amply as in Rome, bestowing on them meanes to erect their churches and places of deuotion: So that in some few cities they haue gotten rather *Templum*, then *Ecclesiam*, In this grant he gaue grant to all sorts of people to become Christians that would, euen to his court or owne blood; professing that it should be no cause of disfauour from him. Heere was a faire beginning to a forward spring of a lean and barren haruest.”*

The conduct of Xavier in corrupting the Scriptures, in his Life of Christ, is rendered still more odious by the fact, that at the very time, he had access to, or was in possession of, an ancient translation of the Gospels into Persian. In the library of the Escorial, in Spain, there is a manuscript copy of the Gospels, in folio, elegantly and carefully written, which was presented to his Catholic majesty, by Geronimo Xavier, and brought by the ships which came from India to Portugal, in the year 1610. It is accompanied with a certificate in Spanish and Persian, to the following effect:

“I, father Geronimo, of the company of Jesus, superior of the fathers of the same company, which reside in the court and dominions of the great Mogul, do certify, that this book of the Gospels, in the Persian tongue, was in possession of a reverend Armenian father, who was coming from Jerusalem to these parts, in the year 1598; and it appears by the book itself to have been written A. D. 828. The writing paper, and composition of it, also bear witness to its an-

* Purchas's Pilgrimages, part i, lib. iv, ch. xvi, pp. 585, 586. Lond., 1625, folio. Fraser's History of Nadir Shah, p. 39.

tiquity. It came to our hand in the following manner. The said Armenian father who had that book, being sent as ambassador by Jahbac, king of Persia, to Jelalin Acbar, Mogul in this city of Lahoor; arriving at Manucher, did not, from some motive or other, follow his embassy, but remained behind, and going by another caravan, died on the way. Some Armenians who were accompanying him, brought his books and papers to this city of Lahoor, among which was the afore-mentioned Book of the Gospels, and delivered them to the reverend father Manuel Panero, of the company of Jesus, who, by the order of that sacred company, resided there; which father, now deceased, kept the Book of the Gospels, and from it, as I have said, this was copied, without having in it any alteration in any respect, and was faithfully compared with it. And in witness of the truth of it, I did this writing with my own hand, confirmed it with my number, and sealed it with the seal of the superior of the fathers of the company of Jesus, belonging to these parts. Signed in this city of Lahoor, the capital of Nourodin Jehanguir Mogul, on the 21st day of December, 1607.

Geronimo Xavier."

The author of this translation of the four Gospels is unknown, but Casiri says, there can be no doubt but that it was executed before the eighth century.*

Le Long mentions another copy of the Persic Gospels, transmitted by Xavier to the Roman college, from the city of Agra. It had been transcribed in the year 1388, from an ancient copy.†

GERONIMO XAVIER was a Spaniard, and a kinsman of the famous Roman Catholic saint, Francis Xavier. He was born in Navarre. In 1568 he entered the society of the Jesuits, and soon after went to India, and resided at Goa, in an official situation, until 1594, when he was sent as missionary to the empire of the great mogul. In this station he discovered such zeal and attachment to the Romish Church, that his life was frequently in danger. At Lahoor he was stoned, and was forced to flee into Armenia, where he remained for a considerable time, manifesting the same intrepidity and decision of character. In 1617 he returned to Goa, and died on the 17th of June, in the same year. In the preface to his *Life of Christ*, dedicated to the emperor Akbar, he says, he had spent about forty years in propagating the gospel, and had been engaged during seven or eight years in learning the Persian language.

* Casiri, *Biblioth. Arabico-Hispana*, Append., tom. ii, p. 343.

† Le Long, tom. i, p. 133. Paris, 1723.

Besides his *Life of Christ*, and *Life of St. Peter*, he was the author of several other works in Persic and Latin; among which Alegambe enumerates a book on the mysteries of the Christian faith, entitled *The Fountain of Life*, written against the infidels, and in particular the Mohammedans, in 1600:—A *Martyrology*; *The Lives of the Apostles*; *Letters from India*, &c.*

While Xavier was promoting, according to his mistaken views, the interests of the Romish Church in the East, some of the learned members of the same church at home contemplated its extension by printing editions of the *New Testament*, in the Arabic and Ethiopic languages. In 1591 the four Gospels were beautifully printed in Arabic, in fol., at the Oriental press established at Rome, by Cardinal Ferdinand de Medici, afterward duke of Tuscany. Of this edition three thousand copies were printed, and a considerable part of them sent into the East; but being ornamented with wood-cuts, they were not approved by the Mohammedans and others, who detest the use of images. Another edition, with a Latin interlineary version, was printed at the same time, and with the same types, on good paper, “with a profusion of decent wood-cuts, an *Anivan*, or frontispiece to each Gospel, and a double line round the margin, in imitation of Oriental MSS.” All the copies designed for the East, of both editions, are without title or preface, but others of the Arabic and Latin edition have a title-page, with the date 1619, and a dedicatory epistle to Cardinal Madruzzi, (with whose portrait the work is accompanied,) by Johannes Antonius Rodolus. The true date, however, appears at the end of the work, which shows the affixing of the title-page, &c., to have been a device for increasing the sale of the work, which, from the paucity of Oriental scholars, was probably excessively slow.†

The first printed edition of the Ethiopic *New Testament* was executed at Rome, in 1548, in 4to., by the brothers Valerius Doricus and Ludovicus of Brescia, under the superintendence of Peter, or Tesfa Sion Malezo, a native of Ethiopia, with the assistance of his two brothers, Tensea Wald, or Paul, and Zaslask, or Bernard; to whom were added Paulus Gualterius Aretinus, and Marianus Victorius, afterward bishop of Rieti.

The *Epistles of St. Paul* were published separately, in the year 1549. They are said to be full of errors, chiefly from the unskil-

* Alegambe, *Biblioth. Script. Socletat. Jesu*, pp. 188, 189. De Dieu, *Hist. Christi*, à P. Hieron. Xavier. in *Præfat.*

† Clarke's *Bibliog. Dict.*, vol. vi, p. 205. Le Long, edit. *Masch.*, pt. ii, vol. i, sec. 5, pp. 130–132. Clement, *Bibliothèque Curieuse*, tom. viii, pp. 132, 133.

fulness of the printer: "They who printed the work could not read," says Peter, in his Latin preface, "and we could not print; therefore they helped us, and we helped them, as the blind helps the blind."*

TESFA SION or PETER, called also TEZFIACIOR MALHAZOR, the chief editor of the Ethiopic New Testament, was an Ethiopian hermit, born (according to the inscription on his monument at Rome) "beyond the tropic of Capricorn," of noble parents. He was well versed in many languages, and eminently acquainted with the Holy Scriptures. After residing some years at the holy sepulchre at Jerusalem, he came to Rome, and by the universal favour which he gained with persons of all ranks, promoted the establishment of an institution for the reception of foreigners from the East. He bestowed great labour and expense in printing the Ethiopic New Testament, the Office of Baptism as in use among the Ethiopians, and the Ethiopic Missal translated by himself into Latin. While zealously devising means for the conversion of his countrymen, he was seized with severe sickness, which occasioned him to remove to Tivoli, where he died, August 28, 1550, in the forty-second year of his age; he was buried at Rome, where he had resided twelve years, in a small chapel dedicated to St. Stephen of the Indians.†

The state of the Greek Church at this period was most deplorable. The loss of Constantinople, in 1543, subjected the Christians who remained to every indignity their barbarous conquerors could inflict upon them. Bartholomew Georgueviz, who resided among them thirteen years, about A. D. 1540, on his return wrote a work entitled *Deploratio Christianorum*, printed at Wittemberg in 1560, in which he observes:—"If any man had foreknown that calamity, (of the taking of Constantinople,) he would rather have chosen to have died a thousand times;" and adds, "It is still free unto the Turk to take the most handsome of the Christian children, and circumcise and bring them in their cloisters to be seminaries of his Janizaries, or guard, and of his soldiers, so that they hear not of Christ, nor parents; yet many of these Janizaries carry under their arm-pits a New Testament in Greek or Arabic."‡

* Le Long, edit. Masch, pt. ii, vol. i, sec. 6, pp. 152, 153. Clarke's Bibliog. Dict., vol. vi, p. 203. See also vol. i, pp. 124, 125, of this work.

† N. de Bralton, *Les Curiositez de l'une et de l'autre Rome*, liv. 1, sec. 3, ch. iv, p. 335. Paris, 1655, 8vo.

‡ Petrie's *Compendious History of the Catholic Church*, pt. iii, p. 401. Hague, 1662, folio.

The Jews of Constantinople printed the book of Job in Hebrew, with a translation into the Romaic or vulgar Greek, in 1576, 4to. The translator was R. Moses ben Elias Pobian, who in the preface says, that the reason of his undertaking the translation was the extreme ignorance and indolence of many of the Jewish doctors, who were incapable of properly instructing their disciples; and that he had translated not only the book of Job, but also the book of Proverbs. The preface likewise includes a privilege for the exclusive right of printing the work for ten years, given by the prince or head of the school, under pain of triple excommunication. The work was printed in the house of Joseph Jabets, in Constantinople.*

CHAPTER VIII.

SIXTEENTH CENTURY CONTINUED.

Theological Faculty of Paris—Inhibitory Edicts—French Translators—Claude d'Espence—Rhemish Version—Canons of Synods of the Reformed Church—Genevan Version—Castalio's Translation—Number of Editions of French Bibles and Testaments—Grisson New Testament—Progress of Biblical Knowledge in England—English Versions—Paul Fagius—Martin Bucer—Destruction of Books at the Dissolution of the Monasteries—Sir John Cheke—Sternhold and Hopkins's Psalms—Tye's Metrical Versions—Marbecke's Concordance—Joan Bocher—Edward VI.—Lady Jane Grey—Intolerance of Queen Mary—Genevan English Version—Promotion of the Reformation by Queen Elizabeth—Welsh Version—Bishops' Bible—Propheesyings—Irish Version—Reformation in Scotland.

THE celebrity of the universities of France, the high character of several of its divines, and the fame of its printers, would have led us to expect that at the period of which we are writing, Biblical pursuits would be very generally adopted, and the Scriptures be extensively circulated; but unhappily this expectation was disappointed by the increasing zeal and influence of the theological faculty of the university of Paris, which endeavoured to repress every attempt to communicate the Holy Scriptures to the people in the vernacular tongue; and by the different ecclesiastical synods and councils held under the sanction of papal authority. About the year 1535 a process was instituted by the faculty of theology of Paris, against the royal professors of Greek and Hebrew in that university, for lecturing on the Old and New Testaments to their

* Le Long, tom. i, cap. ii, pp. 79, 80.

auditors. The request presented to the court, prayed, "that none might be suffered to read publicly, or lecture upon and interpret the Holy Scriptures without having first obtained the permission of the said faculty." The court having appointed a hearing of the four professors, and the syndic of the university, with the procurator-general, Noel Beda, the syndic of the faculty stated, "that he was led to move the court, not from a wish to prevent the reading of the Greek and Hebrew languages, the learning and doctrine of which he praised; but principally lest the professors of the said languages, who might not understand divinity, should censure or depreciate the (Vulgate) translation of the Holy Scriptures, which the Romish and Western Church had continued in use, and thereby approved for about one thousand one hundred years, and that persons learned in human sciences, and presuming to correct the said translation, as Erasmus, Le Fevre d'Estaples, and others had done, should inflict great wounds on Christianity itself. For curious persons follow the diversity of such translations according to their respective fancies, and those who should depend upon them would have no certain rule of Holy Scriptures. Item, In the places where they should lecture on the Holy Scriptures, they might cause their auditors to doubt our translation made use of in the church, because in translating, they would say, it is thus in the Hebrew, or Greek." "Item, That the greater part of the books of Holy Scripture, which are in Greek, or Hebrew, are printed by Germans, who may have altered them. And that as to the Hebrew, many Jews who are employed in printing their Hebrew books are Lutherans, on which account we fear lest they should have corrupted their books. Wherefore, it is not sufficient to say it is thus in the Hebrew. And these who have made translations, all differ from each other." For these reasons he prayed the court, that if the said lecturers in Greek and Hebrew were permitted to continue their lectures on the Holy Scriptures, they should be forbidden to censure, alter, or depreciate the translation in use in the church; and enjoined to guard against saying or disseminating any thing favourable to Lutheranism. Marillai defended the professors, showed that to subject them to the faculty would be derogatory to the prince who appointed them; produced reasons against it from the civil and canon laws; appealed to the result of the four years' experience of the professors' lectures; and demonstrated the impossibility of learning Hebrew without reading the Bible, on which he principally insisted. But his arguments were useless, for Monthelon, on behalf of the procurator-general, decided in favour of the

theological faculty. As this decision was resisted, the affair was referred to the king, Francis I.; and though we are not certain of the final determination, it is not improbable that he would support his professors in their privileges.*

Henry II., who succeeded Francis I., submitted to the influence of the theological faculty, so far as to issue various edicts against the publication of Bibles and ecclesiastical writings. The inhibitory decrees against the editions of the Bible by Robert Stephens have been previously noticed; to which we may add the following extracts from the edicts of Chasteau-Briant, passed in 1551.

C. 15, art. 10. "We forbid printers to print, or sell any books of the Old or New Testaments, newly translated, or any part of them; or any of the ancient doctors of the church, without being first seen by the faculty of theology."

C. 16, art. 12. "We forbid all our courts of parliament, masters of the requests, and other keepers of the seals of the chanceries, presidial judges, and others our officers and magistrates, to give any licenses to print books, until those who require them have obtained certificates from the faculty of theology, that the books have been seen and approved, which certificates shall be placed, with the licenses, at the commencement of the books."

C. 17, art. 13. "The deputies shall retain the copy of the books thus approved by them, signed by the petitioning bookseller, to whom the license shall be granted by the deputies without any fee."

C. 18, art. 14. "We forbid [testamentary executors] to proceed to the sale of books which concern the Holy Scriptures, until they have been first visited by the deputies."

C. 22, art. 21. "No hawkers shall be permitted to sell any books, whether great or small, coming from Geneva; or any other books of ill fame, under pain of their confiscation, and of all the other merchandise carried with them by the hawkers, who shall be punished according to their quality, and which the judges shall see done."

The same edict ordains, "that wherever there is a university, the faculty of theology shall, twice a year at least, visit the booksellers' shops, and the printing-offices; and where there is no university, the booksellers' shops and the printing-offices shall be visited by deputies."—"That at Lyons, the visitation shall be made thrice in the year, by two persons deputed for that purpose, one of them by the archbishop, the other by the chapter and se-

* Simon, *Lettres Choisies*, tom. ii, let. 5, pp. 32-38.

neschal ;” and “ That booksellers shall keep catalogues of all the books which they have on sale.”*

The Gallican provincial councils, held toward the close of the sixteenth century, discover the same disposition to restrain the liberty of the press, and to check the progress of truth. The council of Bourges was held in 1584, and promulgated, among others, the following decrees :—

C. 10. “ All Bibles, and other books of faith and religion, written in the vernacular tongue, are rejected, except those which have been approved by the authority of the Catholic Church, and of the ordinary.”

C. 11. “ Let an index of the prohibited books be kept by the scribe and actuary of every diocese, who may show it annually to the booksellers and printers, lest, through mistake, they should disseminate improper books ; and lest the Catholic population should, through ignorance, retain prohibited books.”

The same council sanctioned traditions, and the Vulgate edition of the Bible, and anathematized all who opposed them.†

In 1585 a council was held at Aix, in Provence, by Alexander Canigianus, archbishop of that city, which was approved the following year by a brief from the pope. Many of the regulations were similar to those passed in the council of Bourges, and therefore need not be quoted. A council was also held in 1590 at Toulouse by Cardinal Joyeuse, in which the inhibitory decrees of the council of Trent were ordered to be strictly enforced, under the severest penalties ; and copies of the Index of prohibited Books to be placed in the hands of the confessors, that they might be able the more easily to satisfy the inquiries of penitents.‡

These inquisitorial attempts to prevent the spread of the Scriptures in general were accompanied with other measures designed to check the circulation of the Protestant versions in particular. For this purpose a French translation of the Bible, corrected according to the Vulgate, was published by the divines of the university of Louvain, under the patronage of the emperor Charles V. The first edition of this corrected translation was printed at Louvain by Bartholomew De Grave, in 1550, in folio. The principal editor was Nicholas de l'Euze, surnamed Fraxinis, a native of the Netherlands. He was a licentiate in divinity, and visiter of books in the university of Louvain. He wrote the *Spiritual Pilgrimage*

* *Bochelli Decreta Eccles. Gallican.*, lib. i, tit. 10, pp. 97, 98.

† *Ibid.*, tit. 10, p. 94 ; and tit. 11, p. 104.

‡ *Ibid.*, p. 1340. *Dictionnaire Portatif des Conciles*, pp. 16, 482.

to the Holy Land and City of Jerusalem, printed at Paris, 1576, 8vo. He also translated from Latin into French the Hours of our Lady, by order of Pope Pius V., and added to them various devout hymns, prayers, contemplations, &c., printed at Douay, 1577, 8vo.* He was assisted in correcting the translation by Francis de Larben, a Celestine monk.

The edition of the French Bible selected as the basis of this version is said to have been the one printed at Antwerp by Martin L'Empereur in 1530.†

The Louvain French Bible has frequently been reprinted. It was revised by the divines of the university of Louvain, and printed by Christopher Plantin at Antwerp in 1578, in folio, with a preface by James de Bay, dated 1572, in which he says that their design was to put a translation into the hands of the people which should be permitted by the bishops or inquisitors; and that as no former translation answered exactly to the Vulgate, they had been at great pains to render it so conformable to the Latin that it might be read with safety. "We see by this," says F. Simon, "that the principal design of this version was to rid the people of the Protestant French Bibles, and to substitute in their place another more conformable to the ancient interpreter of the church."‡

After every precaution of the Romish authorities to suppress every thing inimical to their ecclesiastical polity, some daring spirits of their own communion ventured to render the vernacular New Testament the vehicle of satire against the monastic orders. An edition of the French New Testament was published at Lyons by Jean Frellon, 1553, with plates, in one of which a devil is represented as wearing a monk's cowl. The practice of conveying invective by caricature prints was not uncommon at that period; we find even Erasmus complaining that in one of the books published against him, under pretence of giving a picture of the priests of Baal, they had drawn them like so many priests of the Church of Rome, and had added his picture apparelled in the dress he usually wore.§

In 1566, Renatus Benoist, a Catholic divine, and member of the theological faculty of Paris, published a French translation of the whole Bible, with marginal notes, printed at Paris, in folio, by Sebast. Nivelle, Gabr. Buon, and Nic. Chesneau. It was re-

* Le Long, tom. i, pp. 329, 567. Bibliothèques Françaises, tom. v, p. 120.

† Le Long, tom. i, p. 329.

‡ Simon's Crit. Hist. of the Versions of N. T., ch. xxx, pp. 224, 225.

§ Jortin's Life of Erasmus, vol. i, p. 321.

printed with the Vulgate version in 1568, in 2 vols. 4to. "No version," says Clement, "ever cost less trouble to its author; and no version ever made more noise." He satisfied himself with taking the version of Geneva, effacing some words, and substituting other synonymous ones in their stead.* The publication, however, of this edition embroiled the editor in violent disputes with the faculty of theology, which were only concluded by his submission and apology.

RENATUS BENEDICTUS, or RENÉ BENOIST, was born at Seveniers, near Angers, in 1521. After receiving the first rudiments of learning at his native place, he pursued his studies at Angers, where he was admitted doctor in divinity, and ordained priest. Afterward he became curé, or rector, of the church of St. Moulle, at Pont de Cé, a town in the province of Anjou. In 1548 he removed to Paris, and resumed his studies in theology and philosophy in the university of that city, and in 1559 was admitted to the degree of doctor in divinity of the college of Navarre. In 1561 he accompanied the unfortunate Mary, queen of Scots, (widow of Francis I., king of France,) to Scotland, as her confessor and preacher in ordinary. After a stay of only two years he returned to Paris, and in 1566 he obtained the church of St. Pierre d'Arcis, from which he was advanced to that of St. Eustathius in 1569. In 1587 King Henry III. appointed him to be reader and regius professor of divinity in the college of Navarre, at Paris. When Henry IV. had resolved to embrace the Roman Catholic religion, he wrote to Dr. Benoist, inviting him to come to him, and bring with him two others of a mild and moderate spirit to instruct him; the consequence of which was, that the king abjured the reformed religion, and assisted at mass, July 24th, 1593. Dr. Benoist was afterward appointed confessor to the king, who nominated him to the bishopric of Troyes, in Champagne; but as he could never obtain the pope's bulls to be installed, having offended the court of Rome, both by the publication of his Bible and by having assisted in the absolution of the king without being authorized by the pope, he could only enjoy the temporalities of the dignity, which he resigned in 1604, with the king's permission, to Rénatus de Breslay, archdeacon of Angers. He died at Paris, March 7th, 1608, aged eighty-seven; and was buried near the great altar, in his parish church of St. Eustathius. He was the author of several other works besides his Translation of the Bible, particularly of a

* Clement, *Bibliothèque Curieuse*, tom. iv, pp. 9-12. Simon's *Crit. Hist. of the Versions of N. T.*, part ii, ch. xxx, pp. 226-228.

history of the coronation of King Henry III., entitled *Le Sacre et Couronnement du Roi Henry III. l'an 1575*, Rheims, 1575, 8vo., and inserted in Godefrey's *Ceremonial de France*, Paris, 1619, 4to.*

Another celebrated divine, who flourished during the sixteenth century, and who, from his Commentaries on the Epistles of St. Paul to Timothy and Titus, and his determined opposition to violent measures in religion, claims our notice, was CLAUDE D'ESPENCE, or DE SPENCE, who, with all his attachment to popery, appears to have been one of the most moderate and judicious doctors of the age in which he lived. He was a native of Chalons-sur-Marne, where he was born of noble parents in 1511. He became a doctor of the Sorbonne, and rector of the university of Paris. His aversion to the legendary stories interwoven with the history of the saints of the Romish Church was publicly avowed. Preaching on Sunday, July 21st, 1543, at the church of St. Merri, he contemptuously called the famous *Legende Dorée*, (Golden Legend,) *La Legende Ferrée*, (the Iron Legend,) for which he was ordered by the faculty of theology to make a public apology, by which the storm raised against him was silenced. He was afterward employed in several affairs of importance by the cardinal Lorraine. He accompanied his eminence to Rome in 1555; but preferring Paris to Rome, he returned to France, and attended the assembly of the states of Orleans in 1560, and at the conference of Poissy in 1561, where he attached himself to the Calvinists, by which he gave much offence to his popish brethren. He died at Paris, October 5th, 1571, in the sixtieth year of his age. His most distinguished works are his Treatise on Clandestine Marriages, and his Commentaries, in which he successfully defends the reading of the Scriptures. In his Commentary on St. Paul's Epistle to Titus, chap. ii, he replies to those who say they cannot understand the Scriptures, by referring them to the instance recorded in the Acts of the Apostles of Philip and the eunuch; and then adds, "I read, thou sayest, but I read in vain, for I have no one to take me by the hand, Philip is not present. But the Spirit who influenced him is present. How canst thou understand, who wilt not even slightly look at the Scriptures? Take the book into thine hand, read the whole history, commit to memory the most remarkable things, and frequently run over what is obscure and less plain; and if thou art not able by diligent reading to discover

* *Bibliothèques Françaises*, tom. ii, pp. 359-363. *Chalmers's Gen. Biog. Dict.*, vol. iv, p. 442.

the meaning, apply to those who are wiser; go to a divine, and consult what has been written; be in earnest; for God, who sees how ready thy mind is to receive instruction, will not disregard it; but if no man can teach thee what thou seekest, he himself will doubtless reveal it unto thee. For it cannot be that any one can go away without profit who delights in the diligent and attentive reading of the Scriptures.”*

The wish of the Roman Catholics to prevent the circulation of Protestant translations of the Scriptures induced the learned English professors in the college of Rheims to publish an English version of the New Testament, made from the Vulgate. For making the translation from the Latin, rather than from the Greek, they give this singular reason in the preface:—That “the Latin was most ancient, it was corrected by S. Hierome, commended by S. Austin, and used and expounded by the fathers: the holy council of Trent had declared it to be authentical; it was the gravest, sincerest, of greatest majestie, and the least partialitie: it was exact and precise according to the Greek; preferred by Beza himself to all other translations; and *was truer than the vulgar Greek text itself!*”†

Ant. Possevin, a learned writer of the Catholic Church, says, the authors of this translation were William Alan, afterward created cardinal; Gregory Martin; and Richard Bristow, or Bristow.‡

Dr. WILLIAM ALAN, or ALLYN, who was subsequently raised to the purple, has been already mentioned as employed with others in editing the papal edition of the Vulgate.

GREGORY MARTIN was an Englishman by birth, a native of Maxfield, near Winchelsea, in Sussex. He was admitted one of the original scholars of St. John’s College, Oxford, in 1557, by Sir Thomas White, the founder. In 1564 he proceeded M.A., and was afterward taken into the family of Thomas, duke of Norfolk, as tutor to his children, and particularly to Philip, earl of Surry, being considered as the best Hebrew and Greek scholar of the college to which he belonged. Having embraced popery, he went, in 1570, to the English college at Douay, where he was ordained priest in 1573, and licentiate in divinity in 1575. After a visit in the following year to Rome he returned to Douay, and taught Hebrew, and gave lectures on the Scriptures. He was

* Bochelli Decreta Eccles. Gallican., lib. i, p. 100. Biblioth. Françaises, tom. i, pp. 135, 136. Chalmers’s Gen. Biog. Dict., vol. xiii, pp. 313, 314.

† Lewis’s Hist. of English Translations, p. 278.

‡ Ant. Possevini Apparatus Saccer., tom. i, p. 225. Colon. Agrip., 1608, fol.

one, if not the principal, of those who undertook the Rhemish English translation of the Scriptures. Dodd, in his Church History, is of opinion that it ought to be entirely ascribed to Martin. He died at Rheims, October 28th, 1582. He was the author of, 1. A tract on Schism, printed in 1579, in which he attempts to show that it is unlawful for Catholics to be present at the prayers or sermons of heretics. 2. A work against the Protestant English translations of the Bible, entitled, "A Discovery of the manifold corruptions of the holie Scriptures, by the hereticks of our daies, speciallie the English sectaries, &c. Rheims, 1582." This work was afterward answered by Dr. William Fulke, master of Pembroke-Hall, Cambridge, in his "Defence of the sincere and true translation of the holie Scriptures into the English tong, against the manifolde cavils, friuolous quarrels, and impudent slanders of Gregorie Martin, &c. Lond., 1583."*

RICHARD BRISTOO, BRISTOW, OR BRISTOL, was born at Worcester, A.D. 1538. He entered Exeter College, Oxford, where he took his degree of B.A. in 1559, and of M.A. in 1562, when he was also admitted a member of Christ Church. He, and Edmund Campian, (afterward a celebrated Jesuit,) were so esteemed for their talents as to be selected to entertain Queen Elizabeth with a public disputation in 1566. In 1567 he was made a fellow of Exeter College, and would have obtained further promotion, had he not been suspected of secretly supporting the tenets of popery, which he at length openly avowed, by embracing an invitation from Cardinal Alan to enter the college of Douay, where he was admitted to his doctor's degree in 1579. He was prefect of studies, lectured on the Scriptures, and, in the absence of Cardinal Alan, acted as regent of the college. His constitution, naturally delicate, being weakened by intense study, he was advised to try his native air, in consequence of which he returned to England, but died a short time afterward, October 18th, 1581, at Harrow-on-the-hill. He was the author of several controversial works, principally in defence of the tenets of popery, and against Dr. William Fulke.†

The first edition of this translation of the New Testament was printed at Rheims in 1582, 4to. It was reprinted at London, with the bishops' translation in a parallel column; and a "Confutation of all such arguments, glosses, and annotations as containe manifest impietie, or heresie, treason, and slander against the Catholick

* Chalmers's Gen. Biog. Dict., vol. xxi, p. 368. Possevini Apparatus, tom. i, p. 666. Lewis's Hist. of English Translations, pp. 291, 292.

† Chalmers's Gen. Biog. Dict., vol. vii, p. 25.

church of God, and the true teachers thereof, or the translations used in the Church of England ;” by Dr. William Fulke, and dedicated to Queen Elizabeth. Editions of the Rhemish New Testament were printed at Antwerp in 1600, and in 1630 ; and at Paris in 1633. The marginal notes were answered also by George Withers in 1588, with the following title : “ A view of the marginal Notes of the Popish Testament, translated into English, by the English fugitive papists, resident at Rheims, in France, by Geo. Withers.” In 1618 this translation was again printed by some friends to the memory of the learned Thomas Cartwright, then deceased, with a Confutation of the Translation.*

The reformed church in France was, in the mean time, assiduous in its efforts to promote the diffusion of sacred truth. The Holy Bible was read in the solemn meetings of the reformed, and in their public congregations : it was perused and studied by nobles and peasants, merchants and mechanics, women and children, the learned and partially illiterate, in their houses and families, and privately in their closets. The Psalms, translated by Marot and Beza, were sung by courtiers and commoners. No gentleman professing the reformed religion would sit down at his table without praising God by singing ; and singing the praises of God formed an especial part of their morning and evening worship. The holy word of God was duly and powerfully preached in churches and fields, in ships and houses, in vaults and cellars, and in all places where the ministers of the gospel could gain admittance and obtain conveniency. Multitudes were convinced and converted, established and edified ; and the plain and zealous sermons of the reformers were singularly successful. Children and persons of riper years were catechised in the rudiments and principal articles of the Christian faith, and enabled to give a reason of the hope that was in them. The progress of the principles of the Reformation enraged the adherents to popery, and roused them to dreadful persecutions. The cardinal of Lorraine attempted to check the influence of the Psalms of Marot by French translations of Horace, Tibullus, and Catullus, to be sung in their stead by the profane courtiers of France, and any others who might prefer ribaldry to piety. The reformed were arraigned before merciless judges, and condemned to the flames, or massacred in cold blood, without even the shadow of a judicial process. But the Christian views of the reformers rendered them intrepid, so that, in 1559, they ventured to celebrate the first national synod in the city of Paris, and drew

* Lewis's Hist. of English Translations, pp. 294, 295.

up the confession of faith, which they presented first to Francis I. at Amboise, and afterward to Charles IX. at the conference of Poissy in 1561, which was followed by an edict dated January, 1562, granting the public exercise of the Protestant religion. The parliament at first refused to register the edict, using the expressions, *Nec possumus, nec debemus*, "We neither can, nor ought to do it;" but yielded after two express orders from the king. It contained a remarkable article concerning the manner in which the reformed ought to conduct themselves, and which stated, that "they should advance nothing contrary to the council of Nice, to the apostles' creed, and to the books of the Old and New Testament." But this calm was of short duration; for some of the retinue of the duke of Guise having insulted some Protestants, (or Huguenots, as they were called,) who were at their devotions in a barn at the little town of Vassy, in Champagne, a fray commenced, in which about sixty of the poor Huguenots were killed, and proved the commencement of an unfortunate civil war, and of a bloody persecution, during which more than two hundred thousand of the Protestants were sacrificed to the rage of their enemies in less than twenty years.* The terrible massacre of the Protestants, on St. Bartholomew's day, August 24th, 1572, occasioned the chancellor de l'hospital to say, "Death is desirable when one cannot prevent such evils." In 1598 the celebrated edict of Nantes was passed, and registered by the parliament the following year, permitting the reformed "to exercise their own worship everywhere where it had been established up to the end of the month of August, 1597; and to employ all the usual means of upholding their worship." This edict, which was to have been fundamental and irrevocable, was at length, after innumerable violations, annulled by the infamous Revocation of the Edict of Nantes, signed by Lewis XIV. at Fontainbleau in 1685.†

The synod of the reformed churches, held in 1559, commenced a plan of church discipline which was completed by subsequent synods, in which provision was made for the due examination of persons admitted to the ministerial office, and for the regular and constant preaching of the doctrines of Scripture. By chap. i, can.

* Quick's Synodicon in Gallia Reformatata, or Acts, &c., of the Reformed Churches in France, vol. i, pp. v-xv, lix. Lond., 1692, fol. Henault's Abridgment of the History of France, A. D. 1562, p. 413.

† Quick's Synodicon, Introd., pp. lx-cl. See also an excellent Historical Memoir of the Ecclesiastical State of the French Protestants, from the time of Francis I. to Lewis XVIII., by Martin Rollin, pastor of the Reformed Church of Caen, translated from the French by W. Toase. Lond., 1818, 8vo.

v, it is ordered, "That the minister presented shall be examined, first by propositions from the word of God, in French and Latin; then a chapter of the Greek New Testament shall be read by him; and he shall be able, at least, to make use of books for the understanding of the Scripture in the original Hebrew. To which shall be added an examination in the most useful parts of philosophy." Can. xii provides, "That ministers shall take heed that there be nothing in their sermons prejudicial to the authority of Holy Scripture; and that they shall never preach without having for the foundation of their discourse a text of Holy Scripture, which they shall ordinarily follow; and that they shall handle and expound as much of that text as they please, forbearing all needless enlargements, all tedious and unseasonable digressions, all superfluous heapings-up of Scripture quotations, and vain recitals of various and different expositions."

In 1562 the synod at Orleans decreed, "That printers, booksellers, painters, and in general all the faithful, especially such as held offices in the church, should be admonished not to exercise their arts, office, or calling in or about the superstitions of the Romish Church:" and churches having printers and booksellers were enjoined "carefully to advise them to print no books concerning religion, or the discipline of the church, before they had communicated them to their consistories;" and "booksellers or hawkers were forbidden to sell scandalous books, or take immoderate gains." The synod of Vertueil, in 1567, decreed "that no other writings besides the Holy Scriptures should be read in public assemblies." The synod of Nismes, in 1572, declared it to be "unlawful for the faithful to be present at stage-plays, comedies, tragedies, or farces, whether acted publicly or privately; because they have always been condemned by God's ancient churches, for corrupting good manners, especially when the Holy Scripture is profaned by them;" and the synod of Figeac, in 1579, ordained, "that neither the canonical nor apocryphal books of the Holy Bible should be transformed into comedies or tragedies." The synod of Rochelle, in 1581, enjoined "persons to bring their psalm-books with them to church;" and advised "all Protestant printers not to separate, in their impressions, the prayers and catechism from the psalm-books." The same synod forbade "ministers, or any others, to print or publish any of their writings, or private works, without having first obtained the express leave and approbation of their respective colloquies." The synod of Montauban, in 1594, advised "the churches to see that their deacons, or

readers, did not read publicly the Apocrypha, but the canonical books of Holy Scripture." The same synod also recommended the Genevan translation of the Bible to the churches, in these terms: "reserving liberty unto the church for a more exact translation of the Holy Bible, our churches, imitating the primitive church, are exhorted to receive and use in their public assemblies the last translation revised by the pastors and professors of the church of Geneva. And thanks shall be now given to Monsieur Rotan, and by letters to our brethren of Geneva, who have, at the desire of our churches, so happily undertook and accomplished this great and good work; and they are further entreated to amplify their Notes, for the clearer and better understanding of the remaining dark places in the sacred text: and ministers in the respective provinces are ordered to collect those different passages, and to make report of them to the next national synod, who shall consider which most need explication." At the succeeding synod, held at Saumur, in 1596, Monsieur Adam D'Orival, minister of the church of Sancerre, was ordered "to write from the assembly to the church of Geneva, to acquaint them with the frauds committed by their booksellers, who vended in these parts a number of psalm-books and New Testaments of the old translation, only prefixing a new title, as if it were a new impression and translation." The same synod gave Monsieur Hautyn, of Rochelle, permission to print their French Bibles: "The province of Xaintonge craving leave," say they, "for Monsieur Hautyn, of Rochelle, to print our French Bibles, he engaging his word to do them on better paper, with a fairer character, and at a cheaper rate than those of Geneva, which are now become very rare and dear. This synod doth permit the said Hautyn to print the Bible, and adviseth him to have a singular care that they be done most accurately and correctly." Le Long calls this printer Jerome Haultin, and notices several impressions of the New Testament by him, and two of the whole Bible by his heirs. The same synod of Saumur forbade "any minister to expound the Apocalypse without the counsel and consent of the colloquy or provincial synod." This was done at the request of the province of Lower Languedoc. The following synod, held at Montpellier, in 1598, advised "cities and churches having printers in them to suffer no book to get into the press till it had been first of all seen and approved by the church; divers provinces having complained of the licentiousness of printers in publishing all sorts of books." The synod also enjoined, "That whereas Monsieur De Beza did, at the request of divers of our

last synods, translate into metre the Scripture Songs, they shall be received and sung in families, thereby to dispose and fit the people for the public usage of them until the next national synod.”*

The Bibles and New Testaments read by the members of the reformed churches in France were chiefly such translations and editions as had been made and printed at Geneva. The groundwork of the Genevan translation was the one made by Olivetan, uncle to Calvin, and afterward revised by Calvin himself in 1545, a second revision of which by Calvin was completed in 1551. In this edition a new translation of the Psalms was inserted, executed by Lewis Budé, professor of Hebrew at Geneva, the son of William Budé, or Budæus, librarian to the king of France, and the celebrated author of a treatise *De Asse*, intended to remove the difficulties relating to the coins and measures of the ancients. Lewis Budé died in 1552. A translation of the apocryphal books was added by Theodore Beza. Another edition by the pastors of Geneva was published in 1560, with a revision of the New Testament by Calvin and Beza, the latter of whom prefixed a preface, in the name of the ministers of Geneva. The last and most accurate revision of this translation, by the authority of the pastors of Geneva, was made by Cornelius Bonaventure Bertram, with the assistance of Theodore Beza, Anthony Faye or Fayus, John Jaquemotus, Simon Goulart, and John Baptiste Rotan, who compared it with the Hebrew and Greek texts, and carefully corrected it.†

CORNELIUS BONAVENTURE BERTRAM, minister and professor of Hebrew at Geneva, at Frankenthal, and at Lausanne, was born in 1531, at Thouars, in Poitou, of a reputable family, allied to the house of Trimouille. He pursued his studies at Paris, under Adrian Turnebus and John Stratelius, and acquired a knowledge of the Hebrew from the eminent Orientalist, Angelus Caninius. He afterward removed to the university of Cahors, where he pursued the study of the civil law, and escaped the massacre of St. Bartholomew's day, by flying to Geneva. He died at Lausanne, in 1594. Besides directing and assisting in the revision of the Genevan French translation of the Bible, he is supposed by Le Long to be the author of an anonymous Triglot Bible, published at Heidelberg, in 1586, in two volumes folio, containing the Hebrew and Greek texts, with the Vulgate and Pagninus's Latin versions, and the notes of Vatablus. He was also the author of several other important works: 1. "A Dissertation on the Republic of the Hebrews," written with precision and method, Geneva,

* Quick's Synodicon, vol. i, pp. 1-196. † Le Long, tom. i, pp. 341, 345, 348.

1580, and frequently reprinted. 2. A new edition of the *Thesaurus linguæ sanctæ* of Pagninus, with additions by Mercer, Cevalerias, or Chevalier, and himself. 3. *Comparatio Grammaticæ Hebraicæ et Arabicæ*, or, "A Comparison of the Hebrew and Arabic Grammar," Geneva, 1574, 4to., and Amstel., 1612. 4. *Lucubrationes Frankentalenses*; or, "A specimen of explanations on difficult passages of the Old and New Testaments;" so called from being written at Frankendal in Germany. Spires, 1588, 8vo. This work, with the "Dissertation on the Republic of the Hebrews," was afterward inserted among the *Critici Sacri*.*

THEODORE BEZA, one of the most eminent of the reformers, was born at Vezelai, a small town of Nivernois, in France, June 24th, 1519. His father, Peter Beza, or De Beze, was bailiff of the town. His first years were passed at Paris, under the care of his uncle De Beze, a counsellor of parliament, who sent him at six years of age to Orleans, in order to be educated under Melchior Wolmar, noted for his skill in the Greek, and one of the first who introduced the principles of the Reformation into France, whom he accompanied to Bourges, and with whom he remained until 1535. He was originally intended for the bar, but the study of the law not suiting his disposition, he ardently pursued classic literature, and devoted his time principally to the reading of Greek and Roman authors, and composing verses. In 1539 he took his licentiate's degree, at Orleans. He soon after returned to Paris, and was presented to two benefices, to which was joined the expectation of the rich abbey of Frigidimontanus, which the abbot, his uncle, designed to resign in his favour. The ample revenue of Beza, and the prospect of increasing wealth, produced a baleful influence on his mind, and he gave way to dissipation and licentiousness, though not without frequent resolutions of amendment, occasioned by the remonstrances of his friends, and the recollection of the instructions of Melchior Wolmar. At this period he privately married a young woman, but kept his marriage secret, for fear of losing his preferments. Hitherto he had not avowed his attachment to the cause of the Reformation, but, alarmed by a fit of sickness in which his life was despaired of, he determined, on his recovery, to devote his life to the service of religion, and a preparation for a future state. As soon, therefore, as health was restored, he resigned his benefices and withdrew to Geneva, where he publicly celebrated his marriage, and abjured the tenets of popery, in 1548.

* Nouv. Dict. Hist., tom. ii, p. 103. Le Long, tom. ii, p. 636. Paris, 1723. Monumenta Litteraria ex Hist. Thuan., p. 321.

The year following he was appointed Greek professor at Lausanne, where he remained for ten years, and not only published several works which increased his reputation, but also read lectures on the New Testament to the French refugees in that city. Among the works he published during this period we must enumerate his French poetical translation of such of the psalms as had not been translated by Clement Marot; and his Latin translation of the New Testament, with notes, first printed by Robert Stephens, in 1556, in folio, and afterward revised and published with the Greek text. In 1559 he left Lausanne to settle at Geneva, where he was admitted a citizen at the request of Calvin, whose associate he became in the church, and by whose interest he was placed in the office of rector of the academy. About the same time he was delegated by the senate of Geneva to confer with the king of Navarre respecting the Reformation, and so completely succeeded in his mission, that the reformed religion was publicly preached at Nerac, the residence of the king and queen of Navarre, a church was built, and, in the course of the following year, the queen ordered the monasteries to be destroyed. In 1561 he attended the conference of Poissy, and afterward preached frequently before the king of Navarre and the prince of Condé, in Paris. He did not return to Geneva until after the peace of 1563, when he resumed his place in the academy or college which Calvin had founded. He was afterward engaged as a zealous and active advocate in several synods held on ecclesiastical affairs. In 1588 his wife, Claudia Denosa, died, with whom he had lived in conjugal felicity for about forty years, and who bore an excellent character, as diligent, frugal, and affectionate. Some months afterward he attended a synod at Berne, with Anthony la Faye and John Rotan, as deputies from Geneva. At length, by the advice of his friends, he entered a second time into the married state, and took to wife Catharine Plania, the widow of Francis Taruff, of Genoa, who afforded him every attention under his increasing infirmities. His declining strength obliged him, in the year 1600, to discontinue his public lectures. He died in peace, October 13th, 1605, in the eighty-seventh year of his age.*

In 1581 Beza presented to the university of Cambridge an ancient Greek and Latin MS., containing the four Gospels and the Acts of the Apostles, written on vellum, in 4to., in uncial, or capital letters, without accents, and without spaces between the

* Melch. Adam, *Decades Duæ continent. Vit. Theolog. Exter.*, pp. 202-245. *Francof.*, 1653, 8vo. *Chalmers's Gen. Biog. Dict.*, vol. v, pp. 213-220.

words. Sixty-six leaves of it are much torn and mutilated, and ten of them have been supplied by a later transcriber;—it is supposed to have been written in the fifth century. A splendid facsimile of it was published by the Rev. Dr. Kipling, at Cambridge, under the patronage, and at the expense of the university, in two volumes atlas folio, in 1793. This MS. is usually termed the *Codex Bezae*, and sometimes *Codex Cantabrigiensis*. It was found at Lyons, in the monastery of St. Irenæus, in the year 1562, at the commencement of the civil war in France.*

At the same time he presented to the lord treasurer, chancellor of that university, a Polyglott Pentateuch, to be deposited in the new library establishing under his sanction. It was brought by the nephew of the chancellor, Anthony Bacon, who had visited Beza at Geneva. Beza, in his letter to the chancellor, calls it an Hexaglott, and says it contains “the Arabic, Persian, barbarous Greek, and ancient Spanish, set forth for the use of the Jewish synagogues; besides the Hebrew and the Chaldee;” printed either at Constantine in Africa, or at Constantinople. In another letter addressed to the chancellor, the following year, he advises him to procure the printing of it; or “at least the Persian, Arabic and vulgar Greek versions, with the Hebrew; which might” he said, “be done at no great charge by Plantin, at Antwerp; and that such an edition would be highly profitable to the whole Christian world, and procure himself an immortal name.”† This Polyglott Pentateuch was probably composed of the two Pentateuchs printed at Constantinople, in 1546 and 1547, in fol.

ANTHONY FAYUS, or LA FAYE, another of the learned pastors employed in the revision of the Genevan Bible, was born at Chateau-Dun, in France. He became professor of divinity and minister at Geneva, and accompanied Theodore Beza, and John Baptiste Rotan, as deputy to the synod at Berne. He died in 1616. He was the author of various works, particularly, 1. Commentaries on the Psalms, Ecclesiastes, the Epistle to the Romans, and the first Epistle to Timothy; 2. *Disputatio de Vernaculis Bibliorum Interpretationibus*, &c.; or “Defence of Vernacular Translations of the Bible;” Genev., 1572, 4to. 3. A Life of Theod. Beza, in Latin; to whose memory he, with others, caused a monument to be erected, of which he wrote the inscription.‡

* Home’s Introduction to the Critical Study of the Bible, vol. ii, App., pp. 110–114. Lond., 1818, 8vo. Marsh’s Michaelis, vol. ii, p. 236.

† Strype’s Annals, vol. iii, ch. vii, pp. 76, 77.

‡ Le Long, tom. ii, p. 722. Melch. Adami Decades Duæ, pp. 236, 237, 245.

JOHN JAQUEMOT, one of the ministers of Geneva, was a native of Bar, in France. He published a lyric translation of the Lamentations of Jeremiah, Geneva, 1591, Svo.*

SIMON GOULART, minister of Geneva, was born at Senlis near Paris, in 1543. He studied at Geneva, and died there in 1628. He was a man of irreproachable character both in private and public life, and indefatigable as an author. Among his works are, 1. Translations of Seneca; and of Cyprian *De Lapsis*. 2. *Morum Philosophia Historica*. 3. *Histoires admirables de nostre temps*. 4. Notes on Plutarch's Works, translated by Amyot: and several devotional treatises.†

JOHN BAPTISTE ROTAN was born at Geneva. He was deputy from Geneva with Theod. Beza, and Ant. Fayus, to the synod at Berne, assembled in 1588, to decide a controversy between Samuel Huber and the other ministers of Berne; and another created at Lausanne by Claudius Alberius, respecting justification. He afterward became minister of Rochelle, and at the synod of Montauban, in 1594, was deputed to attend it by the churches of Xaintonges or Saintonge, Aulnis, and Angoulmois, and was elected assessor of the synod. He was subsequently the minister of Castres, and died there.‡

Besides the translations of the Bible already noticed as published at Geneva, those by Sebastian Castalio claim our attention. This erudite but eccentric divine was for some years regent in the college of Geneva, having obtained that situation through the interest of Calvin, who was for some time particularly attached to him. During his residence at Geneva, he projected and commenced a Latin translation of the Bible, from the Hebrew Greek, which he afterward completed at Basil, or Basle, where it was printed in 1551, in fol., with notes by John Oporinus. The translation occupied Castalio nearly nine years, being begun in 1542, and finished in 1550. It is dedicated to Edward VI. king of England. The opinions formed of this translation by the most eminent critics are astonishingly different and contradictory; for while its elegance, perspicuity, and fidelity, are extolled in the highest terms of approbation by some, it is regarded by others as affected, impious, injudicious, and effeminate. His chief errors appear to have arisen from an imprudent attempt at a Ciceronian style, and the rejection

* Le Long, tom. ii, p. 792.

† Lempriere's Univ. Biog. Leigh's Treatise of Religion and Learning, p. 211. Lond., 1656, fol.

‡ Quick's Synodicon, vol. i, p. 174. Melchior Adami Decad. Duæ, p. 229.

and indelicate translation of Solomon's Song. To the canonical books he added the Apocrypha; and to connect the Old Testament with the New, inserted two Supplements, abridged from Josephus; the one after the fourth book of Esdras, and the other at the end of the Maccabees.* The best edition is said to be that of 1573.

Castalio was also the author of a French translation of the Bible, printed at Basil, 1555, fol. This version, which was dedicated to Henry II. king of France, is said to be a literal translation of his Latin one, and has therefore the same defects, the same affectation, and the same use of uncommon expressions. It is accompanied with short critical notes, which are placed at the end, and are designed to explain the obscurities of the text.†

SEBASTIAN CASTALIO, OR, according to the French, CHASTILLON, was born in 1515, in Dauphiny, according to some authors, but according to others in Savoy. Of his early life we have but little information. During the residence of Calvin at Strasburg, he formed a friendship for Castalio which induced him afterward to invite him to Geneva, where he obtained for him a regent's place in the college. After Castalio had continued in the office nearly three years, he was dismissed from it, in 1544, in consequence, according to some, of the peculiar opinions which he held respecting Solomon's Song, and Christ's descent into hell; but according to Mosheim, principally because he did not approve of the doctrine of absolute and unconditional predestination. The magistrates of Basil received the ingenious exile, and gave him the Greek professorship in their university. The virulence of his opponents pursued him to his retreat, by calumnious and unreasonable accusations. One story, circulated by his former associates, was that of yielding to dishonest practices; and particularly accused him of stealing wood. From this aspersion he defended himself, by the simple relation of a fact that must interest every feeling heart. When the rivers overflow, they frequently carry down pieces of wood, which any one may lawfully get and keep for his own use: on one of these occasions, Castalio, who was extremely poor, and had a wife and eight children, caught some of the wood thus floating upon the Rhine, which was the only ground for the ungenerous calumny of his enemies!

Castalio's learning has been highly extolled. His great acquire-

* Le Long, tom. i, pp. 291-293. Geddes's Prospectus, pp. 76, 77. Clarke's Bibliog. Dict., vol. i, p. 206.

† Le Long, tom. i, p. 346. Simon, Hist. Crit. du V. T.—liv. 2, ch. xxv, p. 390.

ments as a Hebrew, Greek, and Latin scholar, have been acknowledged even by his opponents. In 1546 he published a translation of the Sibylline verses into Latin heroic verse; and in 1548 he printed a Greek poem on the Life of John the Baptist, and a paraphrase on the prophecy of Jonah, in Latin verse. He also translated some passages of Homer, and some books of Xenophon, and St. Cyril; and turned into Latin several treatises of the famous Ochinus. In his Notes on the Books of Moses, he advanced some singular notions, as for instance, that the bodies of malefactors ought not to be left on the gibbets; and that they ought not to be punished with death, but with slavery; offering as his reason for his opinions, that the political laws of Moses bind all nations. "His Notes on the Epistle to the Romans were condemned by the church of Basil, because they opposed the doctrine of predestination and efficacious grace." He died of the plague at Basil, in great poverty, December 29th, 1563.*

The extraordinary attention paid to the dispersion of the Scriptures in the vernacular tongue, by the Protestants of Geneva, may be seen by the following statement of editions of the Holy Scriptures, published in the French language, from 1550 to 1600 inclusive, taken from Le Long's *Bibliotheca Sacra*, tom. i, viz.:—ninety-eight editions of the whole Bible in French; of which seventy-nine were editions of the Genevan translation, or printed at Geneva; the other nineteen were printed at different places, and included the versions of Benoist, Le Fevre, the Louvain doctors, &c. Fifty-nine editions of the New Testament, of which thirty-five were either impressions of the Genevan translation, or printed at Geneva; and only twenty-four remaining for the various versions printed at other places. Twenty editions of the Psalms, some of them with Latin versions; of which eight were either printed at Geneva, or were of the Genevan version; and twelve printed at different places, and by various authors. Twelve editions of particular books of canonical or apocryphal Scriptures; of which three were printed at Geneva, and nine at other places; amounting in the whole to one hundred and eighty-nine editions of the whole or parts of the sacred Scriptures.

Thus out of one hundred and fifty-seven editions of the entire Bible or New Testament, printed in the French language in fifty years, one hundred and four editions were printed at Geneva, or the Genevan version, leaving only forty-three editions for all other

* Chalmers's Gen. Biog. Dict., vol. viii, pp. 393-395. Bibliothèques Françaises, tom. ii, pp. 402, 403.

Protestant as well as Catholic impressions ; and out of thirty-two editions of the Psalms, and other select portions of the Scriptures and Apocrypha, eleven were printed at Geneva, or were of the Genevan translation.

The principles of the Reformation having been early embraced by the Helvetic cantons, and the neighbouring countries, the mountaineers of such of the Alpine mountains as were included in the Grison or Rhetian republic, were favoured with the New Testament in their native tongue, in 1560, in an octavo form, by Jacobus Biffrun, a Protestant citizen of the valley of Engadine, with prefaces by the translator, and Philip Gallicius ; and the Epistle of Erasmus, in the Romanese or Grison dialect.*

A valuable English translation of the New Testament was also published at Geneva in 1557, by the learned ministers who fled from England during the reign of the bigoted and merciless Mary ; but before we enter upon the particular examination of their version, it will be proper to attend to the progress of Biblical knowledge in England, previous to their exile from their native country.

In January, 1547, Edward VI. succeeded to the English throne on the death of his father, Henry VIII. The piety, learning, and talents of the young prince afforded every promise of the complete establishment of the Reformation in England, but though the hopes of the reformers were greatly disappointed by his premature death, yet, during the short time that he swayed the sceptre, various acts and events of importance and interest occurred. Soon after his accession he repealed the statutes which prohibited the translation and reading of the Scripture. Injunctions were also issued and sent into every part of the kingdom, enjoining, "that within three months, a Bible of the largest volume, in English ; and within twelve months, Erasmus's Paraphrase of the Gospels, should be provided and set up in some convenient place in every church where the parishioners might most commodiously resort, the charges of which books should be borne, one half by the parson, or proprietary, and the other half by the parishioners." It appears also, from the injunctions, that there were readers who were "authorized and licensed to read any part of the Bible so set up in churches, either in Latin or English, who were not to be discouraged by the clergy, and whom the people were to be exhorted to hear quietly, without reasoning or contention." It was likewise ordered by these injunctions, that "every parson, vicar, curate, chantery priest, and stipendiary, being under the degree of a bache-

* Le Long, tom. i, p. 369, et *Index Auctor.*, p. 546.

lor of divinity, should have of his own the New Testament, both in Latin and English, with the Paraphrase of Erasmus upon it; and that the bishops, &c., in their synods, or visitations, should examine them how they had profited in the study of the Holy Scriptures." It was further appointed, that "the Epistle and Gospel of the mass should be read in English; and that on every Sunday and holyday, one chapter of the New Testament should be plainly and distinctly read at matins, and one chapter of the Old Testament at even-song." But afterward, in the year 1549, when the Book of Common Prayer was finished, what nearly resembles our present custom, was enjoined, that "after reading the Psalms in order, at morning and evening prayer, two lessons, the first from the Old Testament, and the second from the New, should be read distinctly with a loud voice." In the preface to the same Book of Common Prayer, it is observed, that "curates will need no other books for their public service but this book and the Bible, by which means the people will not be at so great charges for books as in time past;" and by the act of uniformity, 2, 3, Edw. VI., it was enacted, "that the books concerning the said services should be gotten at the cost and charge of the parishioners," whereas before, the parson, or impropriator, was to be at half the expense.

It seems likewise that texts of Scripture were written on the walls of the churches, in English, particularly those sentences which were most opposite to the tenets of the Romish Church. Gregory Martin, one of the translators of the Rhemish Testament, tells us that at the top of every door within the churches this text was placed, "Babes keep yourselves from images," 1 John v.*

The translation of the Bible which was admitted into the churches in the reign of Edward VI. is supposed to have fixed our language. "I have never seen it remarked," says Warton, "that this translation contributed to enrich our native English at an early period, by importing and familiarizing many Latin words: . . . more particularly the Latin derivative substantives, such as divination, perdition, adoption, manifestation, consolation, contribution, administration, consummation, reconciliation, opération, communication, retribution, preparation, immortality, principality, &c., and in other words, frustrate, inexcusable, transfigure, concupiscence, &c." These were suggested by the Latin Vulgate, which was used as a medium by the translators, and to which they had been accustomed in the services of the church. Some of these words, however, which are

* Lewis's Hist. of Eng. Translations of the Bible, ch. iii, pp. 155-158, 174, 175. Newcome's Historical View of Eng. Biblical Translations, sec. 5, pp. 60-62.

now interwoven into our common speech, could not have been well understood by many readers when the Bible first appeared in English. Bishop Gardiner, therefore, had but very little reason to complain of the too great clearness of the translation, when, with an insidious view of keeping the people in ignorance, he proposed that instead of always using English terms, many Latin words should be retained, because no common tongue afforded correspondent expressions of sufficient energy and dignity.*

The discordant opinions of the clergy relative to the Reformation, and the virulent disputes occasioned by the declamatory harangues of the Catholic part of the parochial ministers, occasioned a proclamation to be published in 1547, prohibiting preaching as a temporary expedient for the promotion of peace, and the prevention of the attempts of the Catholics, to alienate the minds of the people from the doctrines and rites of worship of the Reformation. But the advocates for popery removed their polemics from the pulpit to the stage, where their farces became popular and successful. Archbishop Cranmer, and the protector Somerset, were the chief objects of these dramatic invectives. Popular ballads were also made the vehicles of controversy, and Warton mentions one, written about the year 1550, which was a lively satire on the English Bible, the vernacular Liturgy, and the book of Homilies. At length, the same authority which had checked the preachers was obliged to control the players, and a proclamation was promulgated in the third year of the king's reign in the following terms:—"For as much as a great number of those that be Common Players of Enterludes and playes, do for the most part play such Enterludes, as contain matter tending to sedition, and contemning of sundry good orders and laws; whereupon are grown, and daily are likely to growe and ensue much disquiet, division, tumults, and uprores in this realm: the Kinges majesty, by the advice and consent of his dearest uncle Edward, duke of Somerset, and the rest of his highnesse privie councill, straightly chargeth and commandeth all and everie his majesties subjects, of whatsoever state, order, or degree they be, that from the ninth day of this present month August, untill the feast of All-Saints next coming, they, nor any of them, openly or secretly play in the English tongue, any kind of Enterlude, Play, Dialogue, or other matter set forth in form of Play, in any place, public or private, within this realm, upon pain, that whosoever shall play in English, any such play, Enterlude, Dialogue, or other Matter, shall suffer imprisonment, or other punish-

* Warton's *Hist. of English Poetry*, vol. ii, sec. 29, p. 205.

ment, at the pleasure of his majesty." But as soon as the short date of this proclamation was expired, some of the ill-advised advocates of the Reformation attacked the papists in a similar way, and the injudicious of both parties thus frequently subjected the solemnities of religion to ridicule and contempt by theatrical representation, in which not only the historical, but the doctrinal and moral parts of the Scripture, were attempted to be delineated, defended, explained, or burlesqued, by scenic and personified interludes and plays.*

In 1549 the second volume of Erasmus's Paraphrase of the New Testament, translated into English, was printed by Edward Whitchurch, with the exclusive right of printing it, *Cum privilegio ad imprimendum solum*. It contained Erasmus's Paraphrase on the Epistles of St. Paul and the other Apostles; to which was added a translation from the German of Leo Judæ's Paraphrase of the Revelation. The first volume of Erasmus's Paraphrase in English had previously been printed by the same printer with a similar privilege, the preceding year, 1548. The translation was originally undertaken by order, and at the expense of the queen dowager, Katherine Parr. For this purpose she employed Nicholas Udall, master of Eton school, and afterward canon of Windsor, and head master of Westminster school. He began with the Paraphrase on the Gospel of St. Luke, which he finished in 1545, and dedicated to the queen. In this dedication, Udall observes, that "at her exceeding great costs and charges, she hired workmen to labour in the vineyard of Christ's gospel, and procured the whole Paraphrase of Erasmus upon all the New Testament to be diligently translated into English by several men whom she employed in this work." The four Gospels, and the Acts, being all finished by those whom the queen had nominated to translate them, they were by her order committed to the care of Udall to publish. The first volume, which appears to be the whole of what was published under his inspection, is accompanied with a dedication of the volume to King Edward VI., and a preface to the Christian reader. To the Paraphrase on St. Mark, the preface of the translator, Thomas Key, is prefixed, inscribed to Queen Katherine. To the Paraphrase on St. John, a preface is prefixed, inscribed also to the queen dowager, by Nich. Udall, in which he speaks in the most honourable manner of the studies and acquirements of the Lady Mary, afterward queen, and of other ladies of that period. "It is now," he says, "no news in Englande to see young

* Warton's Hist. of English Poetry, vol. ii, pp. 198-200.

damysels in nobles houses and in the courts of princes instede of cardes and other instruments of idle trifleyng, to have continually in their hands either Psalmes, Omelies, and other devout meditations, or els Paule's epistles, or some boke of holy scripture matiers, and as familiarly both to reade or reason thereof in Greeke, Latine, Frenche, or Italian, as in Englishe." He also ascribes this translation of the Paraphrase of the Gospel of St. John to Lady Mary: "It maie never bee halfe enough to praise and magnifie hir grace, for takyng suche great studie, peine and travaill in translatyng this Paraphrase of Erasmus, upon the Ghospel of Jhon. . . . What could be a more playne declaracion of her most constaunte purpose to promote Godde's worde and the free grace of His Ghospell, than so effectually to prosecute the worke of translating, which she had begoone, that whan she had with ouerpeynfull studie and labour of wrytyng cast her weake body in a grievous and long sicknesse, yet, to the intent the diligent Englyshe people should not be defrauded of the benefite entended and ment unto them, she commytted the same worke to mayster Frauncisee Malet, doctour in the facultee of divinitee, with all celeritee and expedition to be finished and made complete." How very differently she acted when she acceded to the crown, is well known! To the translation of the Paraphrase on the Acts, Nicholas Udall prefixed also a preface inscribed to Queen Katherine; though without saying who were the translators, either of the Acts or of St. Matthew's Gospel.

The whole, or part of the translation of the second volume of Erasmus's Paraphrase, which was printed in 1549, was procured by the printer Whitchurch. It was dedicated to King Edward VI. by Myles Coverdale, who prefixed to the Epistle to the Romans the prologue made to it by William Tyndall. Seven more of the Epistles, viz., to the Ephesians, Philippians, Thessalonians, Timothy, and Philemon, were translated by John Olde, who appears to have been corrector of the press to Whitchurch, and was afterward presented to the vicarage of Cobington, in Warwickshire, by Anne, dutchess of Somerset, at the request of Dr. Hugh Latimer. To these Epistles the translator prefixed a "Preface to the Christian reader." He afterward translated the paraphrase on the seven Catholic, or General Epistles, which he inscribed to the dutchess of Somerset; and Bale attributes to him the translation of the paraphrases on the Epistles to Titus and the Hebrews; but with regard to the former, the translation was corrected, if not made, by Leonard Cox, a learned schoolmaster, and the friend of Eras-

mus, whose preface is prefixed to it, and inscribed to the "right worshipful Master John Hales." The paraphrase on the Revelation, by Leo Judæ, was translated by Edmund Allen, afterward chaplain to Queen Elizabeth.*

About this time (1549) a rebellion was raised by the popish party, in Cornwall, Devonshire, and other parts of England. Among other articles, the rebels required that the mass should be celebrated in Latin, and that the Bible in English should be suppressed; to which an excellent and powerful reply was drawn up by Cranmer, in which he successfully defended the use of the Bible and Liturgy in the mother tongue.†

From another of the articles proposed by the rebels we obtain the curious information, that at so late a period as the reign of Edward VI. the Cornish language continued to be very generally spoken in Cornwall, and was given as a reason for rejecting the English church-service, and requesting the Latin; though Dr. John Moreman, vicar of Menhynnet, one of the rebel leaders, had been the first who taught his parishioners the Lord's Prayer, the Creed, and the Ten Commandments, in English, toward the conclusion of the late king's reign. But according to Warner, (Tour through Cornwall,) the Cornish afterward formed a singular exception to the general attachment manifested by nations and provinces to their vernacular language, by requesting to have the Liturgy in English, rather than in their mother tongue. "The request," says he, "was complied with, and the service in most places performed thenceforth in English. A few parishes, however, patriotically preferred their native dialect; and in 1640 Mr. William Jackson, vicar of Pheoke, found himself under the necessity of administering the sacrament in Cornish, as his parishioners understood no other language. From this period its limits were gradually circumscribed."‡

The troubles caused by the persecutions of the Protestants in Germany gave occasion to the lord protector Somerset and Archbishop Cranmer to invite Martin Bucer and Paul Fagius, or Buchlein, two learned Germans, to England. On their arrival they were appointed public professors in the university of Cambridge. They arrived in April, 1549, and for some months resided with the archbishop, who desired Bucer to review the English Liturgy, which had lately been printed. But this was not the chief object

* Lewis, pp. 158-170.

† See Strype's Memorials of Abp. Cranmer, vol. ii, App., pp. 810-812, 832, 833.

‡ Strype, *ut sup.* Monthly Review, vol. lxiii, art. 3, October, 1810.

which engaged the archbishop's attention ; for as it had long been his earnest desire that the Holy Bible should be published with the greatest exactness and the most correct agreement with the original text, he confided the work to these two able scholars, and ordered, first, that they should give a clear, plain, and succinct interpretation of the Scripture, according to the propriety of the language ; and, secondly, that they should illustrate difficult and obscure places, and reconcile those that seemed repugnant to one another. He also expressed his pleasure that their public readings should be directed to this end. They gladly undertook this pious and important work ; and by mutual consent allotted to each other their distinct tasks. Fagius, because his talent lay in the Hebrew learning, was to undertake the Old Testament, and Bucer the New. The leisure they enjoyed with the archbishop they spent in preparing their respective lectures. Fagius entered upon the Prophecy of Isaiah, and Bucer upon the Gospel of St. John ; and some chapters were completed by them. But this pious design was defeated, first by the sickness of both of them, and then by the death of Fagius on the 15th of November, 1549, and that of Bucer on the last day of February in the next year, 1550. The bodies of these two Protestant divines were dug up, and burnt under the gallows, in the ignominious reign of Mary.*

PAUL FAGIUS, whose German name was BUCHLEIN, was born at Rheinzabern, in Germany, in 1504. After having received the first rudiments of learning in his native city he was sent to Heidelberg, and afterward to Strasburg, where he made great proficiency in the study of the Hebrew, and lived in habits of friendship with Reuchlin, Bucer, and other eminent reformers. In 1527 he undertook the care of a school at Isna, and there married. Designing to enter into orders, he removed to Strasburg, in order to facilitate his theological studies ; but after residing there for two years he returned to Isna, and was called by the senate to the pastoral office, which he exercised with diligence and fidelity. The plague breaking out in 1541, he displayed unusual intrepidity and zeal in the performance of his ministerial duties, administering to the necessities of the infected, warning the wealthy to remain in the city, or leave liberal alms for the poor, obtaining assistance for the sick at the public expense, and personally attending to their comforts. He, however, almost miraculously escaped infection ; and was about the same time called to succeed Wolfgang Capito at Strasburg, where the plague had also raged ; and where he continued

* Strype's Memorials of Archbishop Cranmer, b. ii, ch. xiii, pp. 280-283.

till the beginning of the German war, when Frederic, the elector palatine, appointed him professor at Heidelberg. The subsequent persecutions of the Protestants induced him to accept the invitations he had received from England, where he died soon afterward.* He was the author of many learned works, particularly translations of the Targums, and other rabbinical writings, of which Strype has preserved a list in the Appendix to his Memorials of Archbishop Cranmer, No. xlv.

MARTIN BUCER was born in 1491 at Schelestadt, a town in Alsace. By the advice of his friends, he entered, at a very early age, into the order of the Dominicans. His industry having excited the hopes of the monks that he would do them honour, he was permitted by the prior to pursue the studies of philosophy and theology at Heidelberg, which he did with ardour and success. Perceiving also the importance of a knowledge of the Hebrew and Greek languages to a student in divinity, he added the knowledge of them to his other acquirements. At this time the writings of Erasmus and Luther fell into his hands, which he read with avidity; and comparing the doctrines contained in them with the sacred Scriptures, began to entertain doubts respecting the received tenets of popery. Being recommended to the elector palatine, he was made one of his chaplains. At Heidelberg, where he had a dispute with Luther respecting free-will, he embraced the great reformer's notions of justification by faith. Going from thence into the Netherlands with the elector, the freedom with which he censured superstition and impiety, joined to his intention of quitting his order, endangered his life, which, however, was preserved by a timely flight. Being afterward called to Strasburg, where he taught divinity, and was one of the ministers of the town, he became one of the first authors of the Reformation in that city. He assisted at many conferences concerning religion; and in 1548 was sent for to Augsburg, to sign that agreement between the Protestants and papists which was called the *Interim*. His warm opposition to this project occasioned him many difficulties, which rendered him the more inclined to accept the invitation to England given him by the lord protector and Archbishop Cranmer. He was twice, or, according to some, thrice married. His first wife, by whom he had thirteen children, had been a nun: she died of the plague. He has been compared to Melancthon for zeal, true piety, and a desire to preserve unity in the foreign Protestant churches. Cardinal Contarini said of him, that "he was able

* Melch. Adami Vit. Germ. Theolog., pp. 204-211.

alone to contend with all the doctors of the Romish Church." He died poor, and in his last sickness wrote a short letter to Dr. Matthew Parker, afterward archbishop of Canterbury, to borrow ten crowns, promising to repay them in a month. After his death, his widow, Wibrand Bucerin, returned to Strasburg. His library was disposed of to the king, (who had the MSS.,) the dutchess of Somerset, and the archbishop of Canterbury.*

The zeal which was displayed in promoting the interests of religion, and the doctrines of the Reformation, by the diffusion of the Scriptures in the vernacular tongue, and by the patronage of learned and able defenders of the truth, reflects the highest honour on the youthful sovereign and his advisers; and if, on some occasions, the wish to abolish superstition, and its concomitant evils, betrayed the friends of the Reformation into the adoption of measures which a more enlightened age would have disapproved, candour will dispose us to make every allowance for the situation and judgment of those who had been educated under a system exclusive in its claims, and violent in its acts. The dissolution of the monasteries, under Henry VIII. and Edward VI., and the consequent destruction of many valuable libraries, will always be regretted by every liberal friend of literature and science. It deserves, however, to be remarked, that the dissolution of the religious houses was, upon the whole, the act of the state, not of the church, and principally under a king and parliament of the Roman Catholic communion, in all points, except the king's supremacy, and countenanced at first by the bulls and licences of the pope himself.

By an act which was passed in the twenty-seventh year of the reign of Henry VIII., all the lesser monasteries, not having £200 per annum, of which there were above three hundred and seventy, were dissolved, and all their lands, rents, houses, &c., with their stock of cattle, corn, &c., given to the king. In the thirty-first year of his reign, all the great abbeys were suppressed, amounting to six hundred and forty-five; and in the thirty-seventh year, ninety colleges, one hundred and ten hospitals, and two thousand three hundred and seventy-four chantries and free chapels, were granted to the king, besides the houses, lands, and goods of the knights of St. John of Jerusalem, (knights of Malta,) who had been suppressed in 1540. The act of the thirty-seventh of Henry VIII. was further enforced, by one passed in the first year of the reign of Edward

* Melch. Adami Vit. Germ. Theolog., pp. 211-223. Chalmers's Gen. Biog. Dict., vol. vii, pp. 217-219. Strype's Memorials of Archbishop Cranmer, b. ii, ch. xxiv, pp. 356-358.

VI. But prior to any of these acts, twenty-one monasteries had been dissolved in 1524, by a bull of Pope Clement VIII. and granted by King Henry VIII. to Cardinal Wolsey, toward erecting two colleges, one at Ipswich, and the other at Oxford; and, in 1528, six others were dissolved by a bull of the same pope; to which Tanner adds two other monasteries, and two hospitals.*

The too hasty dissolution of these religious houses occasioned such a devastation of a variety of valuable books, as warrants the strong language of some of our early writers. Old Bishop Bale, a strenuous enemy to the monks, thus deploras the loss of the literary treasures of the monastic libraries: "Never had we bene offended for the loss of our lybraryes, beyng so many in nombre, and in so desolate places for the more parte, yf the chiefe monumentes, and most notable workes of our most excellent wryters, had bene reserved. If there had bene in every shyre of Englande, but one solempne lybrarye to the preservacyon of those noble workes, and preferment of good lernynge in our posteritye, it had bene sumwhat. But to destroye all without consideracyon, is and will be unto Englande for ever, a moste horryble infamy amonge the grave senyours of other nacyons. A great nombre of them, whych purchased those superstycyouse mansyons, reserved of those lybrary bokes, some to serve theyr jakes, some to scoure their candellytyckes, and some to rubbe their bootes. Some they sold to the grossers and sopesellers, and some they sent over see to the bokebynders, not in small nombre, but at tymes whole shypes full, to the wonderynge of foren nacyons. Yea, the vnyversytees of thys realme are not all clere in this detestable fact. But cursed is that bellye, whyche seketh to be fedde with suche ungodly gaynes, and so depelye shameth his natural countrey. I knowe a merchaunt man, whych shall at thys tyme be namelesse, that boughte the contentes of two noble lybraryes for xl. shylynges pryce, a shame it is to be spoken. Thys stuffe hath he occupied in the stede of graye paper, by the space of more than these ten years, and yet he hath store ynough for as many yeares to come. A prodygyouse example is this, and to be abhorred of all men which love their nation as they shoulde do."† Our quaint church historian, Fuller, also expresses his detestation of the conduct of these avaricious and ignorant plunderers of conventual literature, in the following terms:

* Tanner's *Notitia Monastica*, *Pref.* and pp. 286, 287. Oxford, 1695, 8vo.

† *Lives of Leland, Hearne, and Wood*, vol. i, Bale's *Pref. to Leylande's Newe yeares gyfte*. Oxf., 1772, 8vo.

“The English monks were bookish of themselves, and much inclined to hoord up monuments of learning. Britain (we know) is styled ‘another world,’ and in this contradistinction, (though incomparably lesse in quantity,) acquits itself well in proportion of famous writers, producing almost as many classical schoolmen for her natives as all Europe besides. Other excellent books of foreign authors were brought hither, purchased at dear rates; if we consider that the presse, (which now runs so incredibly fast,) was in that age in her infancie, newly able to goe alone, there being then few printed books in comparison of the many manuscripts. These, if carefully collected, and methodically compiled, would have amounted to a librarie, exceeding that of Ptolomie’s for plenty; or many Vaticans for choicenesse, and rarity. Yea, had they been transported beyond the seas, sent over, and sold entire to such who knew their value, and would preserve them, England’s losse had been Europe’s gain, and the detriment the lesse to learning in generall. Yea, many years after, the English might have repurchased for pounds, what their grandfathers sold for fewer pence, into foraign parts. But alas! those abbeyes were now sold to such chapmen, in whom it was questionable, whether their ignorance or avarice were greater, and they made havock and destruction of all. As broakers in Long-lane, when they buy an old suit, buy the lineings together with the outside: so it was conceived meet, that such as purchased the buildings of monasteries, should in the same grant, have the libraries, (the stuffing thereof,) conveyed unto them. And now these ignorant owners, so long as they might keep a Leiger-book, or Terrier, by direction thereof to finde suche stragling acres as belonged unto them, they cared not to preserve any other monuments. The covers of books, with curious brasse bosses, and claspes, intended to protect, prov’d to betray them, being the baits of covetousnesse. And so, many excellent authours, stripp’d out of their cases, were left naked, to be burnt, or thrown away. Thus Esop’s cock, casually lighting on a pearl, preferr’d a grain before it; yet he left it as he found it; and as he reap’d no profit by the pearl, it received no damage by him. Whereas, those cruel cormorants, with their barbarous beaks, and greedy claws, rent, tore, and tattered these inestimable pieces of antiquity. Who would think, that the fathers should be condemned to such servile employment, as to be scavengers, to make clean the foulest sink in men’s bodies? Yea, which is worse, many an antient manuscript Bible cut in pieces, to cover filthy pamphlets: so that a case of diamond hath been made to keep dirt within it; yea, the

‘Wisemen of Gotham,’ bound up in the ‘Wisdom of Solomon.’ . . . I judge this to be true, and utter it with heaviness, that neither the Britons, under the Romans and Saxons ; nor yet the English people, under the Danes and Normans, had ever such damage of their learned monuments, as we have seen in our time. Our posterity may well curse this wicked fact of our age ; this unreasonable spoil of England’s most noble antiquities. What soul can be so frozen, as not to melt into anger hereat ? What heart having the least spark of ingenuity, is not hot at this indignity offered to literature ? I deny not, but that in this heap of books there was much rubbish. Legions of lying Legends, good for nothing but fewell, whose keeping would have caused the losse of much pretious time in reading them. I confesse also, there were many volumes full fraught with superstition, which notwithstanding, might be usefull to learned men ; except any will deny apothecaries the privilege of keeping poison in their shops, when they can make antidotes of them. But besides these, what beautiful Bibles ! rare fathers ! subtile schoolmen ! What painfull comments were here amongst them ! What monuments of mathematicks, all massacred together ! seeing every book with a crosse was condemned for popish ; with circles, for conjuring. Yea, I may say, that then holy *divinity* was prophaned ; *physick* itself hurt, and a trespasse, yea a riot committed on the *law* itself. And more particularly the history of former times, then and there received a dangerous wound, whereof it halts at this day ; and without hope of a perfect cure, must go a cripple to the grave.”*

About the commencement of the year 1550, the Council Book mentions the king’s sending a letter for the purging his library at Westminster. The persons are not named, but the business was “to cull out all superstitious books, as missals, legends, and such like, and to deliver the garniture of the books, being either gold or silver, to Sir Anthony Aucher ;” many of them being plated with gold and silver, and curiously embossed. The Oxford libraries met with a similar fate the same year, from the king’s visiters. For instance, Merton College had almost a cart-load of manuscripts carried off, and thrown away, or used for the vilest purposes ; including works on divinity, astronomy, and the mathematics, by some of the most eminent persons of that college. Baliol, Exeter, Queen’s and Lincoln Colleges, were purged of a great part of the fathers and schoolmen ; and great numbers of books were burnt in a large fire kindled in the market-place, some of the junior mem-

* Fuller’s Church History of Britain, b. vi, p. 334. Lond., 1656, fol.

bers of the university designating the conflagration by the appellation of "Scotus his funeral." The public library, composed, in a great measure, of the books given by Aungerville, bishop of Durham, Cobham, bishop of Worcester, and Humphrey, duke of Gloucester, shared the same fate. "The books marked with *red*," says Jer. Collier, "were generally condemned at a venture for popery; and where circles, and other mathematical figures were found, they were looked upon as compositions of magic, and either torn or burnt. And thus an almost inestimable collection both for number and value were either seized by the visiters, turned into bonfires, or given to binders and tailors for the use of their trade."*

The sudden suppression of the monasteries, and the imprudent conduct of the visiters in the dilapidation of many of the public schools, and the destruction of the libraries, proved, for a considerable time, injurious to the interests of literature and science. The profession of letters being judged to be without support and reward, the youth of the kingdom betook themselves to mechanical employments, or devoted themselves to commercial pursuits. Many towns and their adjacent villages were thus deprived of their means of instruction; so that at the beginning of the reign of Queen Elizabeth, Williams, the speaker of the House of Commons, complained to her majesty, that more than a hundred flourishing schools had been destroyed in the demolition of the monasteries. In the year 1560 an injunction was directed to the bishop of London, from his metropolitan, requiring him to forbear ordaining any more artificers, or other illiterate persons who exercised secular occupations: and in the year 1570, Horne, bishop of Winchester, enjoined the minor canons of his cathedral to commit to memory, every week, one chapter of St. Paul's Epistles in Latin; and this task was actually repeated by some of them before the bishop, dean, and prebendaries, at a public episcopal visitation of that church.†

Dr. John Hoper, or Hooper, whose refusal to be consecrated bishop in the old Romish pontifical habits laid the foundation of the subsequent dissent of the Puritans, having been raised by King Edward to the bishopric of Gloucester, in 1550, made a strict visitation of his diocese the following year, and among other interrogatories ordered to be put to each minister, were the following concerning the Ten Commandments, the Articles of Faith, and the Lord's Prayer:

* Collier's Eccles. Hist., vol. ii, p. 307.

† Warton's Hist. of English Poetry, vol. ii, pp. 443, 444, 459, 460.

“ 1. How many commandments ?

2. Where are they written ?

3. Whether they can recite them by heart ?”

“ 1. What are the articles of the Christian faith ?

2. Whether they can recite them by heart ?

3. That they corroborate them by authority of Scripture.”

“ 1. Whether they can say the petitions” [of the Lord’s Prayer]
“ by heart ?

2. How they know it to be the Lord’s Prayer ?

3. Where is it written ?”

“ Which demands,” says Strype, “ how easy soever they were, many curates and priests (such was the ignorance of those days) could say but little to. Some could say the Pater Noster in Latin, but not in English. Few could say the Ten Commandments. Few could prove the Articles of Faith by Scripture : that was out of their way.”*

Ralph Morice, the secretary and friend of Archbishop Cranmer, relates a pleasant story of an ignorant popish priest who resided near Scarborough. This man sitting among his neighbours at the alchouse, and talking of the archbishop, opposed those who commended him, and peevishly exclaimed, “ What make ye so much of him ? he was but an ostler, and hath as much learning as the goslings of the green that go yonder.” Information of this slander being given to Lord Cromwell, the priest was committed to the Fleet-prison, and confined there for eight or nine weeks, till upon application to Cranmer, who was ignorant of his imprisonment, he was sent for by the archbishop. “ It is told me,” said Cranmer, “ that you be prisoner in the Fleet, for calling me an ostler. Did you ever see me before this day ?” “ No, forsooth ;” answered the priest. “ What meant you then to call me an ostler,” said his grace, “ and so to deface me among your neighbours ?” The priest attempted his excuse, by saying, that “ he was overseen in drink.” “ Well,” replied his lordship, “ now ye be come, you may oppose me to know what learning I have : Begin in grammar if you will, or else in philosophy, or other sciences, or divinity.” “ I beseech your grace pardon me,” said the priest ; “ I have no manner of learning in the Latin tongue, but altogether in English.” “ Well then,” said the archbishop, “ if you will not oppose me, I will oppose you. Are you not wont to read the Bible ?” “ Yes, that we do daily,” answered the priest. “ I pray you tell me then,” continued his lordship, “ who was David’s father ?” The priest paused,

* Strype’s Memorials of Abp. Cranmer, vol. i, ch. xviii, pp. 311, 312.

and then said, "I cannot surely tell your lordship." The archbishop added, "If you cannot tell me that, yet declare unto me who was Solomon's father?" The poor priest, who was at a loss to answer the archbishop's inquiries, apologized, by saying, "Surely, I am nothing at all seen in those genealogies." "Then I perceive," said Cranmer, "however you have reported of me, that I had no learning, I can now bear you witness, that you have none at all:" and after some expostulation with the priest, dismissed him, by saying, "God amend you, and get ye home to your cure, and from henceforth learn to be an honest man, or at least a reasonable man."*

To remedy the ignorance which prevailed several measures were adopted; Homilies were drawn up for the instruction of the people; the Bible, and Erasmus's Paraphrase of the New Testament in English, were ordered to be placed in every parish church; and the most eminent preachers were chosen to accompany the king's visitors, to preach, and deliver instructions on the principles of religion, wherever a visitation was held.† There were also, during the course of this reign, that is, in less than seven years and six months, eleven impressions of the whole English Bible published, and six of the English New Testament; and it is worthy of notice, that the Bibles were not all of one text, or with the same notes, but were reprinted according to the preceding editions, whether Tindall's, Coverdale's, Mattheue's, Cranmer's, or Taverner's; the reformers seeming to be more intent on gratifying the tastes of all readers than fearful of perplexing them by slight variations.‡ But it is doubted by the writer of the preface to King James's translation, whether "there were any translation, or correction of a translation," in King Edward's time. This doubt, however, can only be considered as referring to any *printed* translation, or correction, since that writer could scarcely be ignorant of the Biblical labours of Sir John Cheke, the celebrated tutor of the prince, and the great reviver of Greek literature at that period, whose English translation of St. Matthew's Gospel, in his own hand-writing, is said to be still preserved in MS. in the library at Benet College, Cambridge.

This learned man, thinking it a dishonour to his native tongue to employ any words in writing but those which were of true English or Saxon original, resolved to attempt a new translation of the

* Strype's Memorials of Abp. Cranmer, vol. i, ch. xxxi, pp. 627-629.

† Burnet's Hist. of the Reformation, pt. ii, b. i, pp. 26, 27. Lond., 1681, folio.

‡ Newcome's Historical View of English Biblical Translations, sec. 5, p. 64.

Bible. The MS. copy at Cambridge contains the Gospel of St. Matthew, (except the last ten verses of the last chapter,) and also the first twenty verses of the first chapter of the Gospel of St. Mark. In this translation, which never was completed, the translator has adopted a very singular mode of spelling, agreeably to his peculiar notions of English orthography; for, “1st. He would have none of the letter *e* put to the end of words, as needless and unexpressive of any sounds, as in the words *excus, giv, deceiv, prais, commun*. Unless where it is sounded, and then to be writ with a double *e*, as in *necessitee*. 2. Where the letter *a* was sounded long, he would have it writ with a double *a*, in distinction from *a* short, as in *maad, straat, daar*. 3. Where the letter *i* was sounded long, to be writ with a double *i*, as in *desiir, liif*. 4. He wholly threw the letter *y* out of the alphabet, as useless, and supplied it with *i*, as *mi, sai, awai*. U long he wrote with a long stroke over it, as in *presūm*. 6. The rest of the long vowels he would have to be written with double letters, as *weer, theer*, (and sometimes *thear*), *noo, noon, adoo, thoos, loor*, to avoid an *e* at the end. 7. Letters without sound he threw out, as *frutes, wold, faut, dout, again* for *against, hole, meen* for *mean*. And 8, changed the spelling in some words to make them the better expressive of the sounds, as in *gud, britil, praisabil, sufferabil*.” But after all his labour, Sir John was forced to make use of several words of foreign derivation.* The following is a specimen of this translation:—

Matt., ch. i, v. 17. “Therefor from Abraham unto David there were fourteen degrees; and from David unto the out-peopling to Babylon, fourteen degrees; and from the out-peopling to Babylon unto Christ, fourteen degrees.”

* Strype thus notices the great controversy in which Sir John Cheke was engaged respecting the true pronunciation of the Greek tongue:—“This language (i. e., the Greek) was little known or understood hitherto in this realm; and if any saw a piece of Greek they used to say, *Græcum est; non potest legi*, i. e., ‘It is Greek; it cannot be read.’ And those few that did pretend to some insight into it read it after a strange corrupt manner, pronouncing the vowels and diphthongs, and several of the consonants, very much amiss; confounding the sound of the vowels and diphthongs so, that there was very little or no difference between them; as for example, *αι* was pronounced as *ε*; *οι* and *ει* as *ιωρα*; *η, ι, υ*, were expressed in one and the same sound, that is, as *ιωρα*. Also some of the consonants were pronounced differently, according as they were placed in the word, that is to say, when *τ* was placed after *μ*, it was pronounced as our *d*; and when *π* was put after *ν*, then it was sounded as our *b*. The *κ* was pronounced as we do *ch*, *β* as we do the *v* consonant. But since different letters must have different sounds, Cheke, with his friend Smith, [professor of civil law,] concluded these to be very false ways of reading Greek, and sounds utterly different from what the ancient Greeks read and spake.”—*Strype’s Life of Sir J. Cheke*, sec. 3, pp. 17, 18.

18. "And Jesus Christ's birth was after this sort. After his mother Mari was ensured to Joseph, before thei weer cupled together, she was preived to be with child; and it was indeed by the Holi Ghoost."

19. "But Joseph her husband being a just man, and loth to use extremittee toward her, entended privili to divorce himself from her."

20. "And being in this mind, lo, the angel of the Lord appeired by dream," &c.*

Sir John Cheke has also been considered to be the author of the English translation of the New Testament, which was printed in 1550, 8vo., and accompanied with Erasmus's Latin Paraphrase; but without sufficient reason, though it is not improbable that it was published by his direction. It was printed at London by Thomas Gualtier, for J. C., perhaps John Cawood, the printer.†

On the accession of Mary to the throne, Sir John Cheke was stripped of his honours, but permitted to quit the kingdom. After supporting himself for some time at Strasburg by teaching Greek, he was treacherously seized and sent as a traitor to London, where the fear of martyrdom unhappily induced him to abjure the doctrines of the reformers. The recantation thus violently extorted preyed upon his spirits, and shortened his life. Dr. Edwin Sandys, in a letter quoted by Dr. Knight, gives an affecting account of his death. "Sir John Cheke," says he, "did before many witnesses testify both his faith and the religion he had at first professed in the reign of King Edward VI.; and bitterly lamented that he ever had, by the persuasion of his friends or the infirmity of his flesh, against his conscience departed from it, and had, so far as in him lay, brought a scandal upon the gospel of Christ; but, however, he had sincerely repented of it, and was very certain of the mercy of God, whose Spirit witnessed to his spirit, that God, for Christ's sake, had forgiven him this sin.‡ Which when he had said, he exhorted, with great earnestness and many words, all the bystanders, (of which there was a great number,) that they would constantly cleave to, and continue in the faith and religion which they had professed in the reign of King Edward, nor suffer themselves to be removed from it, no, not if an angel from heaven

* Strype's Life of Sir J. Cheke, pp. 211-215. Lond., 1705, 8vo.

† Lewis's Hist. of English Translations, pp. 184-187. Fifth Report of British and Foreign Bible Society, App., p. 77.

‡ . . . "ut certus esset de misericordia Dei. Spiritus quippe S. Testimonium perhibuit spiritui suo, quod Deus propter Christum illi hoc condonasset peccatum . . ."

should endeavour to persuade them otherwise." These and many other things he said before many witnesses, as Dr. Sandys affirms, from the best authority, just before he ended his life.* He died September 13th, 1557, aged forty-three. Sir John Cheke established the Greek lecture at Cambridge in 1540, and the first Greek printed in England is said to have been in the Homilies edited by him, and printed in 1543 by Reginald or Reynolde Wolfe, a foreigner, and the first who had a patent for being printer to the king in the Latin, Greek, and Hebrew languages.†

Among the English New Testaments published during the reign of Edward VI. was a curious one printed in 1550 by R. Wolfe, of which a bibliographical account is given in Nichols's *Literary Anecdotes*, in a letter from John Thorpe, Esq., to Dr. Ducarel. In this account Mr. Thorpe thus speaks of the copy in his possession: "It is in the black letter, and was presented to my father by Mrs. Lawrence, a widow lady; and in the margin of one of the leaves she has wrote as follows:—Jane Lawrence, her book, found in the hay-loft, when she lived in St. Margaret's, in Canterbury, October y^e 10th, 1718. Jane Lawrence."

"It is evident this book was concealed in the time of Queen Mary, to escape the rigid articles of inquiry exhibited to the church-wardens by Cardinal Pole, who began his visitation at Canterbury in May, 1556; when probably this new edition was for the most part lost and destroyed. In a blank page before the first chapter of St. Matthew is wrote with a pen, in an old character, as usual to that age, the following:—'This is good Mysters Hester's boke; and if any good body fynd it bring it home againe to good Mysters Hester, dwelling at St. Mary-axe.'‡

As it was usual, about the time when this New Testament was printed, to affix prices to such books as were printed by authority, the two following are selected to show the value of books at this period. At the end of the "Erudition for any Christen man," printed in 1543 by Thomas Berthelet, the price is thus noticed: "¶ This boke bounde in paper bourdes, or in claspes, not to be sold aboue xvi. d." To the "New Testament with notes," printed by Richard Jugg in 1553, 4to., the price affixed was 22 pence per copy, in sheets.§ But that greater sums were given for works of

* Knight's *Life of Erasmus*, pp. 294, 295. Camb., 1726, 8vo.

† Dibdin's *Typographical Antiquities*, vol. i, *Herb. Pref.*, p. 59, *note*.

‡ Nichols's *Literary Anecdotes*, vol. iii, pp. 517-519, *note*.

§ Beloe's *Anecdotes of Literature, &c.*, vol. iii, p. 41. Ames's *Typog. Antiq.*, by Herbert, vol. ii, p. 716.

a similar nature, either because they were of a larger size, or because more elegantly bound, appears from the "account of Thomas Parrye, Esq., cofferer of the household of the Princess Elizabeth, . . . ending October 30th, A. D. 1553;" in which we find the following article: "Paid to Edward Allen for a Bible, £1. 0. 0."*

As the Reformation advanced, psalmody, as distinguished from the old choral mode of worship, was introduced into the churches. The first metrical version of the Psalms adopted in the public services of the English Church was that of THOMAS STERNHOLD, and his coadjutors. Sternhold, according to Wood's conjecture, was born in Hampshire; Hollinshead says at Southampton; but Atkins, in his History of Gloucestershire, expressly affirms that he was born at Aure, a parish about twelve miles from Gloucester; and adds, that his posterity turned papists and left the place. Having passed some time at Oxford, he became groom of the robes to King Henry VIII., who bequeathed him a legacy of one hundred marks. He was continued in the same office under King Edward VI. He appears to have been a man of sincere piety, and a steadfast adherent to the principles of the Reformation; and undertook his translation of the Psalms as an antidote to the profane and wanton songs of the courtiers, hoping they would sing them instead of their licentious sonnets, as appears from the title-page of his version, which has been continued in all the printed copies. He died in 1549, having lived only to versify fifty-one of the Psalms, which were first printed by E. Whitchurch in 1549, with the title, "All such Psalms of David as Thomas Sterneholde, late grome of the kinges majestyes robes, did in his lyfe-time drawe into Englyshe metre." This book is dedicated to Edward VI. by the author, and seems therefore to have been prepared by him for the press.

Sternhold's principal successor in carrying on the translation of the Psalms was JOHN HOPKINS, who was admitted A. B. at Oxford in 1544, and is supposed to have been afterward a clergyman of Suffolk, where he is said to have kept a school. He was living in 1556. Warton pronounces him to be "a rather better poet than Sternhold." He versified fifty-eight of the Psalms, which are distinguished by the initials of his name. Five other Psalms were translated by WILLIAM WHITTINGHAM, afterward dean of Durham, who also versified the Decalogue, the Prayer immediately after it, with other hymns which follow the singing-psalms in our version. THOMAS NORTON, a barrister, a native of Bedfordshire, who trans-

* Antiquarian Repertory, vol. iii, p. 2.

lated into English Calvin's "Institutes," and other works, versified twenty-seven more of the Psalms. ROBERT WISDOME, afterward archdeacon of Ely, translated the twenty-fifth Psalm, but is chiefly noted for the once very popular prayer inserted at the end of the version, which is a literal translation of Luther's hymn upon the same occasion, and was intended to be sung in the church. The following is the first stanza :—

"Preserve us, Lord, by thy dear Word,
From POPE and TURK defend us, Lord!
Which both would thrust out of thy throne
Our Lord Christ Jesus, thy dear Son!"

Eight Psalms, which complete the whole series, have the initials W. K. and T. C., but we have no account of these authors. The entire version of the Psalter was at length published by John Day, in 1562, with "apt notes to sing them withall;" and attached for the first time to the Common Prayer. The tunes of this edition were chiefly German, and are still used on the continent.

Sternhold is also mentioned as the author of "Certayne chapters of the Prouerbs of Solomon drawn into metre," printed in 1551.* Strype (*Eccles. Memor.*, b. i, ch. ii, p. 86) says, that "Sternhold composed several Psalms, at first for his own solace. For he set and sung them to his organ. Which music King Edward VI. sometime hearing, for he was a gentleman of the privy-chamber, was much delighted with them. Which occasioned his publication and dedication of them to the said king."†

The spirit of versifying the Psalms, and other parts of the Bible, very generally prevailed at the beginning of the Reformation. William Hunnis, a gentleman of the chapel under Edward VI., and afterward chapel-master to Queen Elizabeth, rendered into rhyme many select Psalms, which were printed in 1550; he versified the whole book of Genesis, which he called a "Hive full of Honey," printed in 1578, 4to.; and under the title of a "Handful of Honeysuckles," published "Blessings out of Deuteronomie," "Prayers to Christ," "Athanasius's Creed," and "Meditations," in metre, with musical notes. He was also the author of other metrical works, and a contributor to the "Paradise of Dainty Devises."‡ Among these theological versifiers, one of the most

* Warton's History of English Poetry, vol. iii, sec. 27, pp. 166, 176. Chalmers's Gen. Biog. Dict., vol. xxviii, pp. 394-396.

† Warton's Hist. of English Poetry, vol. iii, sec. 29, p. 191, *note*.

‡ See Warton's Hist. of English Poetry, sec. 28, p. 180; and also sec. 27 and 29; where the reader will find ample information respecting these versifiers of Scripture.

notable was CHRISTOPHER TYE, a doctor of music at Cambridge, in 1545, and musical preceptor to Prince Edward, and probably to his sisters, Mary and Elizabeth. In the reign of Elizabeth he was organist of the royal chapel, in which he had been educated. To his profession of music he joined some knowledge of English literature; and supposing that Scripture would be more instructive, and more readily received, if turned into verse, projected a translation of the Acts of the Apostles into familiar metre. Of this metrical version he completed only the first fourteen chapters, which were printed by William Serres in 1553, with the following singular title: "The ACTES OF THE APOSTLES translated into Englyshe metre, and dedicated to the kinges most excellent maiestye by Cristofer Tye, doctor in musyke, and one of the gentylmen of hys graces most honourable chappell, with notes to eche chapter to synge and also to play upon the lute, very necessarye for studentes after theyr studye to fyle their wittes, and alsoe for all Christians that cannot synge, to read the good and godlye storyes of the lives of Christ his Apostles." It has a poetical dedication "To the vertuous and godlye learned Prynce Edward the sixth," in which he professes to have kept close to the text of Scripture, and to have composed the present work with a view to his majesty's singing it to his lute. The two following initial stanzas of the fourteenth chapter will serve as a specimen of our author's version:—

" It chaunced in Iconium,
 As they oft tymes did use,
 Together they into did come
 The sinagoge of Jeus.
 Where they did preache and only seke
 God's grace them to atcheve;
 That so they speke to Jue and Greke
 That many did bileve."

Doctor Tye's "Acts of the Apostles" were sung for a time in the royal chapel of Edward VI., but never became popular. Fuller (Worthies, vol. ii, p. 244) informs us, that Dr. Tye was the chief restorer of the loss which the music of the church had sustained by the destruction of the monasteries; he concurred with the celebrated Tallis, and a few others, in setting several anthems, which are allowed to be perfect models of the genuine ecclesiastic style.*

In the year 1550 the "Booke of Common Praier," with musical notes to the pieces, prayers, and responses, was printed by Richard

* Warton's Hist. of English Poetry, vol. iii, sec. 29, pp. 190-194.

Grafton. The composer of the music was JOHN MARBECKE, organist of Windsor, whose zeal for the Reformation occasioned his imprisonment, and would have cost him his life, but that on account of his diligence and ingenuity he obtained the king's pardon. He was the author of the *first* English Concordance of the *whole* Bible, printed by R. Grafton in 1550, with this title: "A CONCORDĀCE, that is to saie, a worke, wherein by the ordre of the letters of the A. B. C. ye maie redely finde any worde conteigned in the whole Bible, so often as it is there expressed or mencioned." It was dedicated to King Edward VI. by the compiler, "Jhon Marbek." The account which he gave of his undertaking to the bishops and others who summoned him before them and condemned him is interesting, and exhibits him as a shining instance of indefatigable diligence. "When Thomas Matthews' Bible came first out in print, I was much desirous to have one of them: and being a poore man, not able to buy one of them, determined with myself to borrow one amongst my friends, and to write it forth. And when I had written out the five books of Moses, in fair great paper, and was entered into the book of Joshua, my friend Master Turner chanced to steal upon me unawares, and seeing me writing out the Bible, asked me what I meant thereby? And when I had told him the cause: Tush, quoth he, thou goest about a vain and tedious labour. But this were a profitable work for thee, to set out a CONCORDANCE in English. A Concordance, said I, what is that? Then he told me it was a book to finde out any word in the whole Bible by the letter, and that there was such a one in Latine already. Then I told him I had no learning to go about such a thing. Enough, quoth he, for that matter, for it requireth not so much learning as diligence. And seeing thou art so painfull [industrious] a man, and one that cannot be unoccupied, it were a good exercise for thee." He accordingly borrowed a Latin Concordance, and had gone through the letter L, when he was apprehended, imprisoned, and all his papers seized. When he was set at liberty, as his papers were not restored to him, he had his Concordance to begin again; which, when completed, he showed to a friend, who promised to assist him in having it presented to the king, in order to have it published by his authority; but Henry VIII. died before that could be brought about. His friend, however, to whom he could not say nay, requested a copy of it, which he accordingly transcribed for him. When Edward VI. was settled on the throne, he renewed his thoughts of publishing his work, and consulted Grafton, the printer, concerning it,

“who,” says he, in his introduction, “seeving the volume so houghe and greate, saied—the charges of imprinting thereof would not onely be importunate, but the bokes when finished would beare so excessive price, as few should be able to attain vnto them: wherfore by his aduise I yet once again a newe writte out the same in such sorte as the worke now appereth.” He was, as he says of himself in his dedication to the king, “both destitute of learning and eloquence;” yet, as he acknowledged to the bishops upon his trial, who could hardly believe the Concordance to be his own performance, he had a little grammar education. He was brought up altogether in the study of music, and playing on the organ at Windsor College; and was admitted to the degree of bachelor in music at Oxford in 1549. Dr. Burney, in his “History of Music,” vol. ii, pp. 579–582, has given a considerable extract from Marbeck’s Cathedral Service printed with the Common Prayer in 1550. Marbeck was living at the time when Fox wrote his “Acts and Monuments.” See the curious account of his examination in that work, vol. ii, p. 546.*

About this time Archbishop Cranmer and his associates appear to have completed a digest of ecclesiastical laws, commenced during the reign of Henry VIII., and printed, with some alteration in the arrangement, by Archbishop Parker, in 1571, under the title of *Reformatio Legum Ecclesiasticarum*, by which it was provided that it should be a part of the business of one of the officers established in every parish, with a stipend, “diligently to care that the Holy Bible and paraphrase, and the other books of the church, be neither torn nor spoiled.”†

Nearly at the same period occurred the unhappy instance of cruel severity toward JOAN BOCHER, generally called the Maid of Kent, who, for some singular notions respecting the human body of Christ, was burnt at the stake for heresy, by those who had narrowly escaped a similar death in the preceding reign, and actually suffered under the sway of Queen Mary. The extraordinary efforts used to convince this unfortunate woman of her error, and to lead her to retract her opinion, show her to have been a person of note and influence. The account given of her by Strype (*Eccles. Memor.*, vol. ii, p. 214) is highly honourable to her, and proves that whatever speculative errors she had embraced,

* Burney’s History of Music, vol. ii, pp. 578–583; and vol. iii, p. 21. Lond., 1776, 4to. Dibdin’s Typog. Antiq., vol. iii, pp. 469–471. Fox, vol. ii, p. 550.

† Strype’s Memorials of Abp. Cranmer, b. i, ch. xxx, pp. 189–192. Lewis’s Hist. of English Translations, p. 187.

she hazarded her life to disseminate the word of God. "She was," says he, "a great disperser of Tindall's New Testament, translated by him into English, and printed at Colen, and was a great reader of Scripture herself. Which book also she dispersed in the court, and so became known to certain women of quality, and was more particularly acquainted with Anne Ascue. She used, for the more secrecy, to tie the books with strings under her apparel, and so pass with them into the court." She suffered in 1548. Her death, and that of George Van Paris, a Dutchman, form a heavy accusation against Archbishop Cranmer, for whom no excuse can be pleaded but the persecuting principles of the church in which he had been educated, and from which several of the reformers were not yet emancipated. It is related of the compassionate young king, that he at first refused to sign the warrant for Joan Bocher's execution, and when he at last yielded to the archbishop's importunity, he told him with tears in his eyes, that if he did wrong, since it was in submission to his authority, he should answer for it to God. This deeply affected the archbishop, though he suffered the sentence to be executed.*

Many pleasing instances of the attachment to the Bible, and the ardent piety of this excellent prince, have been related by his biographers. "When he was once in one of his childish diversions," says one, "somewhat being to be reached at, that he and his companions were too low for, one of them laid on the floor a great Bible that was in the room, to step on, which he beholding with great indignation, took up the Bible himself, and gave over his play for that time." "When crowned king," says Fuller, "his goodnesse increased with his greatnesse: constant in his private devotions, and as successfull as fervent therein, witnesse this particular: Sir John Cheke, his schoolmaster, fell desperately sick, of whose condition the king carefully inquired every day: At last his physitions told him, that there was no hope of his life, being given over by them for a dead man. 'No,' saith King Edward, 'he will not die at this time, for this morning I begg'd his life from God in my prayers, and obtained it:' which accordingly came to passe, and he soon after, against all expectation, wonderfully recovered."†

The hopes which had been entertained of the progress of the Reformation under this youthful and amiable monarch, were, to the

* Neal's History of the Puritans, by Toulmin, vol. i, ch. ii, pp. 54, 55. Bath, 1793, 8vo.

† Chalmers's Gen. Biog. Dict., vol. xiii, p. 32. Fuller's Church History, pp. 424, 425.

great grief of the nation, disappointed by his premature death on the 6th of July, 1553. During his last sickness, he settled the crown on LADY JANE GREY, his cousin, married to Lord Guildford Dudley. On his death, this lovely and learned female, who was then about eighteen years of age, and versed in the Hebrew, Chaldee, Arabic, Greek, Latin, French, and Italian languages, was, in opposition to her own wishes, proclaimed queen. Her regal splendour was sustained only for a few days. Mary obtained the throne, and Lady Jane Grey and her husband were beheaded on Tower-hill, February 12th, 1554. The evening before she suffered, she sent her sister, Lady Katherine, a letter, written on the blank leaf of a Greek Testament, and which is so excellent in its sentiments, and so clearly exhibits the piety of its author, that it well deserves to be inserted:—

“ I HAVE here sent you (good sister Katherine) a book, which although it be not outwardly trimmed with gold, yet inwardly it is worth more than precious stones. It is the booke (deare sister) of the Law of the Lord. It is his testament and last will which hee bequeathed unto us wretches: which shall leade you to the path of eternall joy, and if you with a good mind read it, and with an earnest mind doe purpose to follow it, it shall bring you to an immortal and everlasting life. It shall teach you to live, and learne you to dye. It shall winne you more than you should have gained by the possession of your wofull father's lands. For, as if God had prospered him, you should have inherited his lands, so if you ply diligently this book, seeking to direct your life after it, you shall be an inheritor of such riches, as neither the covetous shall withdraw from you, neither thiefe shall steale, neither yet the mothes corrupt. Desire with David, good sister, to understand the Law of the Lord God. Live still to die, that you by death may purchase eternall Life. And trust not that the tendernesse of your age shall lengthen your life; for as soone (if God call) goeth the young as the old and labour alwaies to learn to dye. Defie the world, deny the divell, and despise the flesh, and delight yourself only in the Lord. Be penitent for your sinnes, and yet despaire not; bee strong in faith, and yet presume not; and desire with St. Paul to be dissolved and to bee with Christ with whom even in death there is life. Be like the good servant, and even at midnight be waking, lest when death commeth and stealeth upon you as a thiefe in the night, you bee with the evill servant found sleeping; and lest for lacke of oile, you be found like the five foolish women; and like him that had not on the wedding garment, and then ye be cast out

from the marriage. Rejoyce in Christ, as I doe. Follow the steps of your master Christ, and take up your crosse: lay your sinnes on his backe, and alwaies embrace him. And as touching my death, rejoyce as I doe (good sister) that I shall be delivered of this corruption, and put on incorruption. For I am assured, that I shall for loosing of a mortall life, winne an immortall life, the which I pray God grant you, and send you of his grace to live in his feare, and to dye in the true Christian faith, from the which (in God's name) I exhort you that you never swarve, neither for hope of life, nor feare of death. For if you will deny his truth for to lengthen your life, God will deny you, and yet shorten your dayes. And if you will cleave unto him, he will prolong your daies to your comfort and his glory: to the which glory God bring me now, and you hereafter when it pleaseth him to call you. Fare you well, good sister, and put your only trust in God, who only must help you.”*

The accession of Mary to the throne was immediately succeeded by the most vigorous measures for the re-establishment of popery, and the suppression of the Reformation. In August a proclamation was issued, forbidding public preaching, or reading the word of God, restricting the liberty of the press, and condemning all plays and interludes intended to satirize the practices of the Roman Catholic Church.†

On the 25th of July, 1554, Queen Mary was married to Prince Philip of Spain, afterward King Philip II., a prince, haughty, ambitious, and zealously attached to the Church of Rome. In the grand marriage procession, which took place in the city of London, they passed the conduit in Grace-church street, which was finely painted, and on which were represented the nine worthies, of which King Henry VIII. was one. He was painted “in harness,” having in one hand a sword, and in the other a book, on which was written *VERBUM DEI*, [the Word of God,] which he was delivering to his son Edward. This representation occasioned the painter considerable trouble, for the bishop of Winchester, highly displeased at it, sent for him, and calling him “villain” and “traitor,” angrily told him that he had summoned him by order of her majesty, and that he should rather have put the book into the queen's hand, for she had reformed the church and religion, with other things, according to the pure and sincere word of God. After making an apology, the painter was ordered to efface the book, and its title, and then dismissed. This order the painter executed so completely, that Fox remarks, that “fearing lest he should

* Fox's Acts and Monuments, vol. iii, p. 35. † Ibid., p. 17.

leave some part of the book, or *Verbum Dei*, in King Henry's hand, he wiped away a piece of his fingers withall."*

On the 25th of October of the same year, (1554,) Bishop Bonner, by a mandate directed to the parsons, vicars, &c., of the diocess of London, required all church-wardens, and parishioners, "to abolish and extinguish, so that they might not be read or seen," all texts of Scripture, painted on the church walls, on pain of excommunication, or other punishment.†

Toward the close of the year 1554 a convocation of the clergy was held, in which an address was drawn up, from the lower house to the upper, wherein they petitioned, "That all books, both Latin and English, concerning any heretical, erroneous, or slanderous doctrines, might be destroyed and burnt throughout the realm;" among which they particularly placed Archbishop Cranmer's book on the Sacrament, and the Communion Book; to which they subjoined the book of Ordering Ecclesiastical Ministers, all suspected translations of the Old and New Testaments, and all other books of a like nature: that such as had these books should bring the same to the ordinary by a certain day, or be reputed favourers of these doctrines: that it might be lawful for all bishops to make inquiry from time to time for such books, and to take them from the owners: that for the repressing of such pestilent books, order should be taken with all speed, that none such should be printed or sold within the realm, nor brought from beyond sea, upon grievous penalties: and that the statutes made in the fifth of Richard II., and in the second of Henry IV., and in the second of Henry V. against heresy, Lollards, and false preachers, might be revived, and put in force."‡

In 1555 two royal proclamations were issued against printing, vending, or possessing heretical, seditious, or treasonable books. The first, which bore date June 6th, recounts that, "Whereas dyvers books, filled both with heresy, sedition, and treason, have of late, and be dayly brought into this realme, out of forreigne countrys, and places beyond the seas, and some also covertly printed within this realme, and caste abroad in sundry partes thereof, . . . the king's and queen's majesties, doth by this thyr present proclaymation declare and publysh to all theyr subjects, that whosoever shall, after the proclaymation hereof, be found to have any of the sayd wicked and seditious bookes, or fynding them, do not forthwith burne the same, without shewing or readyng the same to any

* Fox, vol. iii, p. 103.

† Ibid., p. 107.

‡ Strype's Memorials of Abp. Cranmer, vol. i, pp. 499, 500.

other person, shall in that case bee reputed and taken for a rebell, and shall without delaye be executed for that offence, according to thorder of martiall law." The latter proclamation, which was dated June 13th of the same year, (1555,) after reciting the substance of the statute of the second of Henry IV., enjoins: "That no person or persons of what estate, degree, or condytion soever he or they be, from henceforthe presume to bringe, or convey, or cause to be broughte and conveyed, into this realme anye bookes, wrytinges, or workes hereafter mentyoned; that ys to saye, any booke, or bookes, wrytinges, or workes, made or sett forthe by, or in the name of Martyn Luther; or any booke, or bookes, wrytinges, or works, made or sette forthe by, or in the name of Oecolampadyus, Sivinglius, John Calvyn, Pomerane, John Alasco, Bullynger, Bucer, Melancthon, Barnardinus, Ochinus, Erasmus Sarcerius, Peter Martyr, Hughe Latymer, Roberte Barnes, otherwyse called Freere Barnes, John Bale, otherwise called Freere Bale, Justus Jonas, John Hoper, Miles Coverdale, William Tyndale, Thomas Cranmer, late archebysshop of Canterburye, Wylliam Turner, Theodore Basyll, otherwyse called Thomas Beacon, John Frythe Roye; and the book commonly called Halles Cronicles; or any of them in the Latyn tonge, Duche tonge, English tonge, Italyan tonge, or French tonge; or any other lyke booke, paper, wrytinge, or wourke, made, prynted, or sett forth by any other persone or persons, conteyninge false doctryne, contrarye, and agaynste the catholyque faythe, and the doctryne of the catholyque church. And also, that no persone, or persons presume to wryte, prynte, utter, sell, reade, or keape, or cause to be wrytten, &c., any of the sayde bookes, or any booke, or books, wrytten, or printed in the Latten, or Englyshe tonge, concernynge the common service sett forth in Englyshe, to be used in the churches of this realme, in the tyme of Kinge Edward the VI. commonly called the Communyon Booke, but shall wythin the space of fyfteen dayes next after the publicatyon of this proclamasyon, bring, or delyver, or cause the sayd bookes, and everye of them remayneinge in their custodies, and kepinge, to be broughte, and delyvered to thordinarye of the dioces, to his chauncelloure, or commyssaryes, withoute fraude, colour, or deceipte, at the sayde ordinaries will and disposition to be burnte, or otherwyse to be usyde, orderyd, as by the canons, in that case lymyted and apoynted. . . . And their Majestyes by this proclamasyon geveth full power and aucthorytie to all byshops, and ordynaryes, and all justices of peace, mayors, . &c. . . and expresslye commaundeth, . . . that they, and everie of them, within their several lymyts and jurisdic-

tions, shall in the defaulte and neglygence of the said subjects, after the sayd fyftene dayes expyred, enquier, and serche oute the sayde bookes, wrytings, and works, and for this purpose enter into the howse, or howses, clossetts, and secrete places of everye person of whatsoever degree, beinge negligente in this behalf, and suspected to kepe anye suche booke, wrytinge, or workes, contrarye to this proclamatyon"*

In May, 1556, Cardinal Pole, who had been placed in the see of Canterbury, instead of Cranmer, commenced his visitation of the diocess, at which visitation, it is highly probable, all the English Bibles and Common Prayer Books were ordered to be taken out of the churches, and the texts of Scripture on the walls to be defaced, since at a visitation of the same diocess, in 1565, the churchwardens of Wemingswold, in Kent, made a presentment, that they had had no Bible since their church was defaced ten years before. There does not appear, indeed, any express law to have been now made to prohibit the English Bible, or New Testament; but this was rendered unnecessary by Archbishop Arundel's constitution passed in 1408, and which was still in force. The Reformation, however, had so far prevailed, that all parsons, vicars, and curates, were enjoined, that on every holyday, when there was a sermon, they should, at the sermon-time, "plainly recite, and diligently teach the Pater Noster, the Ave Maria, the Creed, and the Ten Commandments; and exhort their parishioners to teach the same likewise to their young children at home." They were also commanded, "earnestly to employ themselves in studying the Holy Scriptures, in such sort and wise as they might be able to make account to their ordinary yearly;" and "all parsons, &c., who had the gift and talent of preaching, were required frequently and diligently to occupy themselves in it." It was likewise resolved, by the authority of the synod, or convocation of the clergy, that "Homilies should be made and published, to be read every Sunday, at the sermon-time, when there was no sermon." But notwithstanding the injunction, that all parsons, &c., should at the sermon-time plainly recite the Pater Noster, the Creed, &c., a new edition of the Primer of 1536, "in Englishe and Latyne, after Salisbury use," was printed in 1557, with alterations, particularly with the omission of the English translations of the Creed and Ten Commandments, which were in the former edition.†

During the reign of the cruel and bigoted Mary, the fires of Smithfield blazed with incredible fury, and the lives of her Protest-

* History of Printing, pp. 97-100. Lond., 1770, 8vo.

† Lewis's Hist. of English Translations, ch. iii, pp. 199-202.

ant subjects were sacrificed with merciless violence. Hundreds of persons were burnt alive with circumstances of cruelty and horror surpassing the bloodiest persecutions of pagan antiquity; besides vast numbers who suffered by fines, confiscation, and imprisonment. Among those who fell a sacrifice to the malevolence of Mary and her advisers were one archbishop, four bishops, twenty-one clergymen, eight lay-gentlemen, eighty-four tradesmen, one hundred husbandmen, labourers, and servants, fifty-five women, and four children. In *The Executions for Treason*, a book corrected, if not written, by Lord Burleigh, in Queen Elizabeth's time, it is said, that twenty were bishops and dignified clergymen; and that sixty were women. Strype (*Memorials*, vol. iii, p. 291, App.) has preserved an exact catalogue of the numbers, the places, and the times of execution of those who suffered, and gives these as the general sums of the different years, viz. :—

A. D. 1555	.	.	.	.	71
1556	.	.	.	.	89
1557	.	.	.	.	88
1558	.	.	.	.	40

Total 288.

“Besides those,” says he, “that dyed of famyne in sondry prisons.”*

Among these sufferers were Archbishop Cranmer, and Bishops Hooper, Ferrars, Latimer,† and Ridley.

To escape the fury of the papal persecution, great numbers fled from England, and sought refuge in Germany, Switzerland, and other parts of the continent. Fuller has thus noticed and compared the principal places in which they resided, and the congregations which they formed: “If these congregations be compared together, Emden will be found the richest for substance; Weasel, the shortest for continuance; Arrow, the slenderest for number; Strasburg, of the most quiet temper; Zurich had the greatest

* Neal's *Hist. of the Puritans*, by Toulmin, vol. i, ch. iii, p. 66.

† Strype thus describes the dress of good old Bishop Latimer, when he appeared before the commissioners, and which, he observes, “was also his habit while he remained a prisoner in Oxford.” “He held his hat in his hand; he had a kerchief on his head, and upon it a night-cap or two, and a great cap such as townsmen used, with two broad flaps to button under his chin: an old threadbare Bristow freez gown, girded to his body with a penny leathern girdle, at which hanged, by a long string of leather, his Testament; and his spectacles without case, hanging about his neck, upon his breast.” —Strype's *Memorials of Abp. Cranmer*, b. iii, ch. x, p. 483.

scholars; and Frankfort had the largest privileges." A dispute arising among the reformers who had settled at Frankfort, the venerable martyrologist, John Fox, retired with a few others to Basil; the others who quitted Frankfort withdrew to Geneva, and established a church there, in 1555.*

Several of these learned exiles engaged in a new English translation of the Bible; and, in 1557, published the New Testament, in a small duodecimo volume, printed by Conrad Badius, the first in the English language which contained the distinction of verses by numeral figures, after the general manner of the Greek Testament published by Robert Stephens, in A. D. 1551, with this difference, that Stephens placed his figures in the margin, whereas, the Genevan editors prefixed theirs to the beginning of minute subdivisions, with breaks, after our present manner. A second edition of this Genevan translation of the New Testament was published with short marginal notes in 1560. In the same year, 1560, the whole Bible, of the same translation, was printed at Geneva, in 4to., by Rowland Hall, with an Epistle to the Queen, (Elizabeth,) and another to the reader; both of which were left out in subsequent editions. The book of Psalms had been previously printed, in 1559, with a dedication to Queen Elizabeth.

Above thirty editions of this translation, which was mostly used in private families, on account of the notes, were printed from the year 1560 to 1616, chiefly by the queen's and king's printers. Editions of it were likewise printed at Geneva, Edinburgh, and Amsterdam. It even appears that, in the year 1565, Archbishop Parker applied to Secretary Cecil, that a term of twelve years might be granted to John Bodleigh, one of the translators, for printing this Bible, in consideration of the charges sustained by him in the former edition, and now in the revisal of it, and because his grace and Bishop Grindal thought so well of the first impression, and the review of it. The archbishop added, that though another special Bible for churches was intended to be set forth, as convenient time and leisure should hereafter permit, yet it would nothing hinder, but rather do much good, to have diversity of translations and readings. The book, however, was to pass under the archbishop's regulations, and was not to be published without his consent and advice. But the editors, unwilling to come under these restraints, deferred the impression till after Parker's death, in 1576.

* Fuller's Church History, b. viii, pp. 25-32. Neal's Hist. of the Puritans, vol. i, ch. iii, p. 105.

To some editions of the Genevan Old Testament, as, for instance, to those of 1599 and 1611, is subjoined Beza's translation of the New Testament, englished by L. Tomson, who was under-secretary to Sir Francis Walsingham: but though he pretends to translate from Beza, he has very seldom varied so much as a word from the Genevan translation.*

The translators of the Genevan Bible were Bishop Coverdale, Anthony Gilby, William Whittingham, Christopher Goodman, Thomas Sampson, and Thomas Cole; to whom some add John Knox, John Bodleigh, and John Pullain; all zealous Calvinists both in doctrine and discipline; but the chief and most learned of them were the first three. They also consulted Beza and Calvin.

Of MILES COVERDALE some account has been already given, when speaking of the former translations of the English Bible.†

ANTHONY GILBY was born in Lincolnshire, and educated in Christ's College, Cambridge, where he gained an accurate knowledge of the Latin, Greek, and Hebrew languages. Upon the accession of Queen Mary he quitted the kingdom, and withdrew to Frankfort. In consequence of the disputes among the exiles in that city he removed to Geneva, and assisted in translating the Bible. When Queen Elizabeth ascended the throne he returned to England, and was one of the most zealous of the reformers. The earl of Huntingdon, who was his constant friend and patron, presented him to the vicarage of Ashby-de-la-Zouch, in Leicestershire; and the bishop of the diocese honoured him with his esteem and friendship. The opposition of "*Father Gilby*," as he was often called, to the clerical habits retained by the high episcopal party, occasioned him considerable trouble, and appears to have been the cause of his being silenced from the public ministry. The time of his death is not known, but he evidently lived to a great age, as a letter was addressed to him by Dr. Sampson, dated March 8th, 1584. He was author of a Commentary on the Prophet Micah, and other works.‡

WILLIAM WHITTINGHAM was born in the city of Chester in 1524, and was educated at Brazen-nose College, Oxford. In 1545 he was elected fellow of All Souls, and two years afterward was made one of the senior students of Christ Church. In May, 1550, having obtained leave to travel for three years, he passed his time

* Newcome's Historical View of English Biblical Translations, sec. 6, pp. 65-77. Lewis, pp. 207-211, 233-235.

† See vol. ii, p. 97, of this work.

‡ Brook's Lives of the Puritans, vol. i, pp. 278-284.

principally at Orleans, where he married the sister of Calvin. He returned to England in the latter end of the reign of Edward VI. ; but, on the accession of Mary, found it necessary, from his attachment to the principles of the Reformation, to quit the kingdom. He then joined the illustrious exiles at Frankfort, until the disputes respecting the English Liturgy occasioned him to remove to Geneva, where he succeeded the great Scotch reformer, Knox, as pastor of the English church. When Elizabeth ascended the throne, in 1558, he would have returned to England, but that he wished, with his coadjutors, to complete the translation of the Bible, which was not printed till 1560. During his stay at Geneva he translated into metre five of the Psalms, of which the 119th was one, together with the Ten Commandments, and a Prayer, distinguished in the collection of Sternhold and Hopkins by the initials of his name, W. W. Afterward he returned to England, and was employed to accompany Francis, earl of Bedford, on an embassy of condolence for the death of the French king. He also attended Ambrose, earl of Warwick, to Havre-de-Grace, to be preacher there, while the earl defended it against the French. By the interest of Warwick, Whittingham was promoted, in 1563, to the deanery of Durham, which he enjoyed for sixteen years. His zeal against popery was so violent, that he destroyed some of the antiquities and monuments in Durham cathedral, and took up the stone coffins of the priors of Durham, and ordered them to be used as troughs for horses to drink in. He rendered essential services to government in the rebellion of 1569 ; and "did good service," says the Oxford historian, (*Ath. Ox.*, vol. i, p. 154,) "in repelling the archbishop of York from visiting the church of Durham." This "service," however, engaged him in a dispute with Archbishop Sandys respecting the validity of his ordination, but, before the case was finally decided, he died, June 10th, 1579, in the sixty-fifth year of his age. He is said to have been "a truly pious and religious man, an excellent preacher, and an ornament to religion."*

CHRISTOPHER GOODMAN was also a native of Chester, born about 1519, and educated in Brazen-nose College, Oxford. Afterward he was chosen one of the senior students of Christ Church, and Margaret professor of divinity. On Queen Mary's advancement to the throne he quitted his preferment, and went abroad. After residing some time at Strasburg, or Frankfort, or both, he

* Chalmers's Gen. Biog. Dict., vol. xxxii, pp. 18-20. Neal's History of the Puritans, vol. i, p. 318.

removed to Geneva, where he and John Knox were chosen pastors of the English church. While at Geneva, he assisted Knox in composing "The Book of Common Order," which was to be used as a directory of worship in the Protestant congregations; and also took an active part in publishing the Genevan translation of the Bible. On the accession of Queen Elizabeth, Mr. Goodman, after the translation was completed, went to Scotland; and for several years was actively employed in promoting the Reformation, and preaching the gospel, in that country. In 1560 the committee of parliament appointed him to be minister at St. Andrew's; and about the same time he was employed in a public disputation at Edinburgh between the papists and Protestants. In 1565 he left Scotland, and came to England, where, about the year 1568, he became chaplain to Sir Henry Sidney, in his expedition against the rebels in Ireland, and displayed great diligence and faithfulness in that service. In 1571 he was cited before Archbishop Parker, and other high commissioners, at Lambeth, to answer for the opinions contained in a work published during his exile, in which he had spoken against the government of women, and especially the severe proceedings of Queen Mary; but by subscribing a recantation, acknowledging that "*good and godly* women might lawfully govern whole realms and nations," and avowing his submission to the authority of Queen Elizabeth, he was released. It is probable that he was afterward silenced for nonconformity, as we find him, in 1584, living in his native county; and Fuller denominates him a leader of the fierce nonconformists. The pious Dr. James Usher, afterward archbishop of Armagh, having come to England to purchase books for the college library at Dublin, visited him on his death-bed, and was so impressed with the wise and grave speeches he heard from him, that when he himself became an old man he frequently repeated them. He died in 1602, aged eighty-three years; and his remains were interred in St. Werburg's church, in the city of Chester.*

THOMAS SAMPSON is said to have been born at Playford, in Suffolk, in 1517, and seems to have received his education at Oxford, as that university was the scene of much of his future life, though Strype says he was a fellow of Pembroke-Hall, Cambridge. He imbibed the principles of the Reformation at an early period, and is said by Anth. Wood to have been the means of converting John Bradford, the famous martyr. He was ordained by Archbishop Cranmer and Bishop Ridley, and became an eminent

* Brook's Lives of the Puritans, vol. ii, pp. 123-129. Lond., 1813, 8vo.

preacher. In 1551 he was preferred to the rectory of Allhallows, Bread-street, London, and afterward to the deanery of Chichester. The rectory he resigned in 1553. After the accession of Mary to the throne he concealed himself for some time : but having been active in collecting money for the poor scholars in the two universities, he narrowly escaped being apprehended, and therefore fled to Strasburg, where he became intimate with the famous Tremilius. Having joined in the dispute with the other exiles respecting the English Liturgy, he removed to Geneva, and there engaged in the translation of the Bible. When Queen Elizabeth obtained the crown he returned to England, and was offered the bishopric of Norwich, which he refused. He continued, however, to preach, particularly at Paul's Cross, where his eloquence and wonderful memory were much admired ; and in September, 1560, he was made a prebendary of Durham. In 1561 he was installed dean of Christ Church, Oxford. In 1562 he resigned his prebendary of Durham ; and in 1564 was deprived of his deanery, for not wearing the clerical habits then enjoined. He was, however, presented, in 1568, to the mastership of Wigston Hospital, at Leicester, and had likewise, according to Anth. Wood, (*Ath. Ox.*), a prebend in St. Paul's. Neal (*Hist. of Puritans*, vol. i, p. 290) says, he also held a lecture in the church at Whittington College. He went to reside at Leicester, and continued there until his death, April 9th, 1589. He married Bishop Latimer's niece, by whom he had two sons, John and Nathaniel, who erected a monument to his memory in the chapel of the hospital at Leicester.*

THOMAS COLE was one of the English refugees who, during the reign of Queen Mary, fled to Frankfort, and afterward joined those at Geneva. After the accession of Elizabeth to the crown he returned into England ; and in 1559 was collated to the archdeaconry of Essex by Bishop Grindal, formerly his fellow exile ; he was also presented to the rectory of High Ongar, in Essex. Neal and Brook, in their respective "History" and "Lives of the Puritans," attribute the assistance afforded in the translation of the Bible to his brother William, who was educated at Oxford, and was also an exile during the reign of Queen Mary, but was afterward made president of Corpus Christi College, Oxford, in which office he continued at least thirty years, and became dean of Lincoln. He died in 1600, at an advanced age.†

* Chalmers's *Gen. Biog. Dict.*, vol. xxvii, pp. 86-88. Lewis, pp. 205, 206.

† Lewis, p. 206. Neal's *History of the Puritans*, vol. i ch. iv, p. 146. Brook's *Lives of the Puritans*, vol. ii, pp. 106, 107.

JOHN KNOX, the chief instrument and promoter of the Reformation in Scotland, was descended of an ancient and honourable family, and born in 1505 at Gifford, in the county of East Lothian, Scotland. He received the early part of his education in the Grammar school of Haddington, and after acquiring the principles of the Latin tongue, was sent to the university of St. Andrew's. Having been ordained priest, he sedulously applied himself to the study of divinity, but for many years remained a zealous papist; till at length, when about thirty-six years of age, the reading of the works of Jerome and Augustine, and attending the sermons of Mr. Thomas Guillian, or Williams, a Dominican friar, together with various conversations with George Wishart, the martyr, convinced him of the errors of popery, and led him to renounce the Romish religion. After being for some time employed as tutor to the sons of two gentlemen, he was prevailed upon to accept the situation of a preacher, and discharged that important office with a zeal and intrepidity that constantly marked his character. When the castle of St. Andrew's surrendered to the French, in July, 1547, he was taken prisoner with the garrison, and condemned to serve in the galleys. About the latter end of the year 1549 he obtained his liberty, and passing into England, was licensed and appointed preacher, first at Berwick, and then at Newcastle. In 1552 he was appointed one of the six chaplains to Edward VI., "who were chosen not only to wait on him, but to itinerate and preach the gospel over all the nation;" for which he appears to have received £240 per ann. On Queen Mary's coming to the throne, he crossed over to Dieppe, in France, and went thence to Geneva, leaving his wife and two sons in England. He was soon afterward solicited to become the preacher to the congregation of refugees at Frankfurt; but disputes arising, he returned to Geneva, and after a few months' residence resolved to visit his native country. After his arrival in Scotland, he taught principally in Edinburgh, till the English congregation at Geneva requested him to become their pastor. Having accepted the office, he returned to Geneva in 1556. In April, 1559, he again quitted Geneva, and returning to Scotland, employed all his talents in the promotion of the Reformation, and by his zeal, intrepidity, disinterestedness, and piety, gained extensive influence and honour. He died November 24th, 1572: his last words were, "Lord Jesus! receive my spirit." He was interred on November 26th, at Edinburgh, when Earl Morton, the regent, who attended, with other lords, said, "There lies he who never feared the face of man, who hath been often threatened with

dag and dagger, but yet hath ended his days in peace and honour. For he had God's providence watching over him in a special manner, when his very life was sought." Knox was twice married, and had children by both his wives. His writings were neither numerous nor large. After his death, his *History of the Reformation of Religion, &c.*, was published; and at the end of the fourth edition printed at Edinburgh, 1732, folio, his other works are subjoined.*

Of JOHN BODLEIGH no account has been obtained.

JOHN PULLAIN, B. D., was born in Yorkshire, in the year 1517, and educated first in New College, then in Christ's College, Oxford. He was a celebrated preacher and reformer during the reign of Edward VI. He became rector of St. Peter's, Cornhill, London, in 1552, but suffered deprivation in 1555. After Queen Mary came to the throne, he remained in England about a year, preaching privately, but then withdrew to Geneva to avoid being condemned to suffer death. On Mary's decease he returned to his native land, but was soon imprisoned for preaching contrary to the prohibition of Queen Elizabeth. Toward the close of the year 1559 he was presented to the rectory of Capford, in Essex; and about the same time was made archdeacon of Colchester. He sat in the convocation of 1562, and subscribed the Articles of Religion. He died in July, 1565, aged forty-eight. Brook calls him "a truly pious man, a constant preacher, a learned divine, a thorough Puritan, and an admired English and Latin poet." He wrote a tract against the Arians, and translated into English verse *The Ecclesiastes of Solomon*; *The History of Susannah*; *The History of Judith*; *The History of Esther*; *The Testament of the Twelve Patriarchs*.†

In 1556 Cardinal Pole appointed commissioners to visit the two universities and reform them according to the views of the papal hierarchy. At Cambridge they burned the bodies of Martin Bucer and Paul Fagius, with their books and heretical writings. At Oxford the visitors went through all the colleges, and burned all the English Bibles, and such books as they deemed heretical. They took up the body of Peter Martyr's wife, and buried it in a dunghill, because, having once been a nun, she broke her vow by marriage; but her body was afterward taken up again in Queen Elizabeth's time, and mixed with the bones of St. Fridiswide, to prevent any similar outrage. A design was formed to introduce

* Chalmers's *Gen. Biog. Dict.*, vol. xix, pp. 409-416. Scott's *History of the Reformers*, pp. 94-152. Edinb., 1810, 8vo.

† Brook's *Lives of the Puritans*, vol. i, pp. 114-116. Wood's *Athenæ*, vol. i, p. 148.

the inquisition, by giving commissions to laymen to search for persons suspected of heresy and present them to their ordinaries; and because Cardinal Pole was thought too lenient in his measures, the court of Rome deprived him of his legantine power, though, on his submission, it was restored to him, and he continued in England till his death.*

Among those who glorified God by suffering martyrdom in the reign of Mary, JOAN WASTE, a poor woman, deserves to be "had in everlasting remembrance." Though blind from her birth, she learned, at an early age, to knit stockings and sleeves, and to assist her father in his business of ropemaking; and always discovered the utmost aversion to idleness or sloth. After the death of her parents, she lived with her brother, and by daily attendance at church, and hearing divine service read in the vulgar tongue, during the reign of King Edward VI., became deeply impressed with religious principles. This rendered her desirous of possessing the word of God; so that at length, having by her labour earned and saved as much money as would purchase a New Testament, she procured one; and as she could not read it herself, got others to read it to her, especially an old man seventy years of age, a prisoner for debt in the Common Hall at Derby, and the clerk of the parish, who read a chapter to her almost every day. She would also sometimes give a penny or two (as she could spare) to those who would not read to her without pay. By these means she became well acquainted with the New Testament, and could repeat many chapters without book, and daily increasing in sacred knowledge, she uniformly displayed its influence on her life, till the rage against those who denied transubstantiation, occasioned her condemnation, and she was burned alive at Derby, August 1st, 1556, being then about twenty-two years of age.†

Happily the storm of persecution raised against the friends of the Reformation, though severe, was not of long continuance, for after a short reign of little more than five years, the bigoted and cruel Queen Mary died November 17th, 1558, in the forty-third year of her age. The occurrences of her reign are written in characters of blood, and unequivocally exhibit the spirit of the church whose principles she had embraced.

On the death of Queen Mary, ELIZABETH, her half-sister, daughter of Anne Boleyn, succeeded to the throne. One of the first acts of her reign was a proclamation, dated December 27th, 1558, by which all preaching of ministers or others was prohibited; and

* Neal's Hist. of the Puritans, vol. i, ch. iii, p. 110. † Fox, vol. iii, pp. 756, 757.

the people were charged to hear no other doctrine or preaching but the Epistle and Gospel for the day, and the Ten Commandments, in English, without any exposition or paraphrase whatsoever. The proclamation admitted of the Litany, the Lord's Prayer, and the Creed, in English; but no public prayers were to be read in the church but such as were appointed by law, until the meeting of the parliament, which was summoned to meet on the 23d of January. The reason of the inhibitory clauses of the proclamation, was the prevention of the disputes between the Catholic and Protestant clergy, which had commenced as soon as the queen came to the throne, each party inveighing against the other from the pulpit.*

The coronation of the queen being appointed to take place on the 13th of January, she went the preceding day to the Tower, and remained there till the morning, when she passed through London to the august ceremony in great state; and emblematical pageants were erected in different parts of the city. In Cheapside, one was exhibited which must have been peculiarly gratifying to the friends of the Reformation, from the manner in which it was received by the queen. It exhibited Time coming out of a cave, and leading a person clothed in white silk, who represented Truth, his daughter. Truth had the English Bible in her hand, on which was written VERBUM VERITATIS.† On the approach of Elizabeth, Truth addressed her, and presented her with the book. The queen kissed it, held it in her hands, laid it on her breast, greatly thanked the city for their present, and added that she would often and diligently read it.

Burnet also relates an anecdote of the queen, which discovers the expectations raised in the minds of her subjects by her accession. Speaking of the release of those who had been imprisoned for their religious principles under the former reign, but who were now ordered by Elizabeth to be liberated, he observes: "After this, a man that used to talk pleasantly, said to her, that 'he came to supplicate in behalf of some prisoners not yet set at liberty.' She asked 'who they were?' He said, 'they were Matthew, Mark, Luke, and John, that were still shut up: for the people longed much to see them abroad.' She answered him as pleasantly, 'she would first talk with themselves, and see whether they desired to be set at such liberty as he required for them.'"‡

The parliament met a few days afterward, and during its session

* Neal's Hist. of the Puritans, vol. i, ch. iv, p. 115. † "The Word of Truth."

‡ Burnet's Hist. of the Reformation, pt. ii, b. iii, pp. 377, 380. Newcome, p. 66.

an act was passed repealing some of the penal laws, and enacting that no person should be punished for exercising the religion used in the last year of the reign of King Edward ; and, by another act, the public service was appointed to be performed in the vulgar tongue. Other acts were passed empowering the queen to nominate bishops to the vacant sees ; suppressing the religious houses founded by Queen Mary, and annexing them to the crown ; but the two principal acts were those of Supremacy and of Uniformity of Common Prayer.*

The Reformatiou being thus settled, her majesty, in 1559, appointed a general visitation, and published a body of injunctions, consisting of fifty-three articles, directed both to the clergy and laity of the kingdom. They were similar to those which had been issued by Edward VI. The following is an abstract of some of them :—

Art. 5. “Every holy day, when there is no sermon, they shall recite from the pulpit the Pater Noster, Creed, and Ten Commandments.”

6. “Within three months, every parish shall provide a Bible, and within twelve months, Erasmus’s Paraphrase upon the Gospels, in English, and set them up in their several churches.”

16. “All parsons under the degree of M. A. shall buy, for their own use, the New Testament in Latin and English, with Paraphrases, within three months after this visitation.”

17. “They shall learn out of the Scriptures some comfortable sentences for the sick.”

18. “There shall be no popish processions ; nor shall any persons walk about the church, or depart out of it, while the priest is reading the Scriptures.”

38. “No man, woman, or child, shall be otherways busied in time of divine service, but shall give due attendance to what is read and preached.”

40. “No person shall teach school but such as are allowed by authority.”

41. “Schoolmasters shall exhort their children to love and reverence the true religion now allowed by authority.”

42. “They shall teach their scholars certain sentences of Scripture tending to godliness.”

43. “None shall be admitted to any spiritual cure that are utterly unlearned.”

44. “The parson or curate of the parish shall instruct the chil-

* Neal’s Hist. of the Puritans, vol. i, ch. iv, pp. 117, 118.

dren of his parish for half an hour before evening prayer on every holy day, and second Sunday in the year, the Catechism ; and shall teach them the Lord's Prayer, Creed, and Ten Commandments."

51. "No book or pamphlet shall be printed or made public without license from the queen, or six of her privy council, or her ecclesiastical commissioners, or from the archbishops of Canterbury and York, the bishop of London, the chancellors of both universities, the bishop being ordinary, and the archdeacon also of the place where any such book shall be printed, or two of them, whereof the ordinary to be always one. The names of the licensers to be printed at the end. Ancient and profane authors are excepted."

These injunctions were to be read in the churches once every quarter of a year.*

Articles of inquiry were also exhibited, whether the clergy discouraged any from reading "any part of the Bible, either in Latin or English, and did not rather comfort and exhort every person to read the same at convenient times, as the very lively word of God, and the special food of man's soul?" Ministers were also enjoined "to read every day one chapter of the Bible at least ; and all who were admitted readers in the church were daily to read one chapter, at least, of the Old Testament, and another of the New, with good advisement, to the increase of their knowledge."†

Lewis observes, that notwithstanding these injunctions, he had not found "any new edition of the English Bible, or Testament, till three years after, viz., 1562, which," says he, "seems to intimate, that whatever discouragement the English Bible might meet with in the late reign, the printed copies of it were not burnt or destroyed, as they had been in King Henry VIII.'s reign ; though by the queen's articles of inquiry, exhibited at her royal visitation, it is intimated, that some books of Holy Scripture were delivered to be burnt, or otherwise destroyed."‡ But whatever may be the case relative to the inference which he deduces from his premises, it is certain this valuable writer is mistaken as to the date of the first edition of the Bible, printed after the accession of Elizabeth ; for Archbishop Newcome mentions an edition of Coverdale's Bible, printed by Christ. Barker, in 1560, 4to. ; two editions of the Bible, printed by John Cawood, 1561, 4to. and fol., the quarto one, said by Crutwell to be Cranmer's ; besides separate editions

* Neal's Hist. of the Puritans, vol. i, ch. iv, pp. 138-141.

† Lewis, ch. iv, p. 213. Newcome, p. 67. ‡ Lewis, *ut sup.*

of the New Testament, of which the particular translation is not distinguished.*

Hitherto, few or no peculiar Lessons had been appointed for holydays, and particular Sundays, but the chapters of the Old and New Testament were read in course without any interruption or variation : it is thus in the Common Prayer Book of 1549, fol. In the second edition of that book under King Edward VI., there were "Proper Lessons" for some few holydays, but none for Sundays. But Archbishop Parker, who had been installed Dec. 17th, 1559, undertook to reform the Kalendar, and to fix the order of Lessons throughout the year, for which, as one of the ecclesiastical commissioners, he procured letters, under the great seal. In the new edition of the Common Prayer Book, printed by Jugg and Cawood, in 1560, there was a table inserted, of proper lessons for the whole year, entitled, "Proper lessons to be read for the first lesson, both at the morning and evening prayer, on the Sundays throughout the year : and some also for the second lesson." At the end of this Common Prayer Book were certain prayers for private and family use, which in the later editions are either shortened or left out.†

Before this time, the minister who officiated had a discretionary power to change the chapters to be read in course, for others which he judged would be more conducive to edification ; and even after this new regulation, the same practice appears to have been recommended by the bishops, for in the preface to the second book of homilies, published in the year 1564, there is this instruction to the curates or ministers : "If one or other chapter of the Old Testament falls in order to be read on Sundays, or holydays, it shall be well done to spend your time to consider well of some other chapter in the New Testament, of more edification, for which it may be changed. By this your prudence and diligence in your office will appear, so that your people may have cause to glorify God for you, and be the readier to embrace your labours." This liberty, though not legally reversed, was discountenanced by the practice of the clergy in general, who strictly adhered to the order of the lessons appointed ; yet Archbishop Abbot, in his book entitled *Hill's Reasons unmask'd, &c.*, p. 317, says, "It is not only permitted to the minister, but recommended to him, if wisely and quietly he do read canonical Scripture, where the Apocrypha,

* Newcome's Historical View, *List of Var. Edit.*, p. 394. Crutwell's Preface to Bishop Wilson's Bible, *List of Bibles*.

† Neal's Hist. of the Puritans, vol. i, ch. iv, pp. 155, 156.

upon good judgment, seemeth not so fit; or any chapter of the canonical may be conceived not to have in it so much edification before the simple, as some other parts of the same canonical Scriptures may be thought to have.”*

As the Reformation proceeded, the attention of the bishops and other reformers was turned to the principality of Wales. A bill was brought into the House of Commons, on the 22d of February, 1563, enjoining that the Book of Service in the Church should be in the Welsh tongue, in Wales. On the second reading, March 4th, it was added, that the Bible also should be in the Welsh tongue. It was read a third time, and passed, on the 27th of March. This act contained these clauses among others: I. “The bishops of Hereford, St. David’s, St. Asaph, Bangor, and Landaff,† and their successors, shall take such order among themselves for the soul’s health of the flocks committed to their charge, within Wales, that the whole Bible, containing the New Testament and the Old, with the Book of Common Prayer and Administration of the Sacraments, as it is now used within the realm in English, be truly and exactly translated into the British or Welsh tongue: and that the same so translated, being by them viewed, perused, and allowed, be imprinted to such number at least, that one of every sort may be had for every cathedral, collegiate, and parish church, and chapel of ease, in such places and countries of every the said diocesses, where that tongue is commonly spoken or used, before the first day of March, *anno Domini* 1566. And that from that day forth the whole divine service shall be used and said by the curates and ministers, throughout all the said diocesses, where the Welsh tongue is commonly used, in the said British or Welsh tongue, in such manner and form, as is now used in the English tongue, and differing nothing in any order, or form, from the English book. For the which books so imprinted, the parishioners of every the said parishes shall pay the one half, or moiety, and the said parson and vicar of every the said parishes, (where both be,) or else the one of them, where there is but one, shall pay the other half or moiety. The prices of which books shall be appointed and rated by the said bishops, or their successors, or by three of them at the least. The which things, if the said bishops, or their successors,

* Neal’s Hist. of the Puritans, vol. i, chap. iv, p. 155.

† These were John Scory, bishop of Hereford; Richard Davies, bishop of St. David’s; Thomas Davies, bishop of St. Asaph; Roland Merick, bishop of Bangor, who was succeeded by Nicholas Robinson in 1556; and Anthony Kitchen, bishop of Landaff, succeeded in 1566 by Hugo Jones.

neglect to do, then every one of them shall forfeit to the queen's majesty, her heirs, and successors, the sum of £40, to be levied of their goods and chattels."

II. "And one book containing the Bible, and one other Book of Common Prayer, in the English tongue, shall be brought and had in every church throughout Wales, in which the Bible, and Book of Common Prayer, in Welsh, is to be had by force of this act, (if there be none already,) before the first day of March, one thousand five hundred and sixty-six. And the same books to remain in such convenient places within the said churches, that such as understand them, may resort at all convenient times to read and peruse the same; and also such as do not understand the said language, may, by conferring both tongues together, the sooner attain to the knowledge of the English tongue; any thing in this act to the contrary notwithstanding."*

Except the Lord's Prayer and Ten Commandments, published by Sir John Price, in 1546, 4to., † the only attempt toward translating the sacred Scriptures into Welsh, of which we have any account, prior to the passing of this act, was made by William Salisbury, or Salesbury, of Denbighshire. This was a translation of "The Lessons and portions of the Scripture that are read in the church, at the time of service, on all Sundays and holy days throughout the year," 1551, 4to. ‡ Strype says, this translator was joined with John Waley, a printer living in London, in a patent for seven years, to print the Bible in Welsh. §

The important work of translating the whole of the Bible into the Cambro British, or Welsh language, was, however, deferred long after the time stipulated by the act of Elizabeth, owing partly to the defect of not appointing any particular person to have the charge of it, and partly from her majesty not having considered the poverty of her Cambrian subjects, and provided a fund for defraying the expenses of the undertaking. The first part of the Welsh Scriptures which was printed after the passing of the act, was the New Testament, printed in 1567 by Henry Denham, who had a privilege granted him for printing the New Testament in Welsh.

* Herbert's *Typog. Antiq.*, vol. iii, pp. 1606, 1607. Lond., 1790, 4to. *Journals of the House of Commons*, vol. i.

† Le Long, tom. i, p. 445.

‡ For this information, and whatever relates to the Welsh Scriptures, unless otherwise acknowledged, I am indebted to the Rev. John Hughes, the learned author of "*Horæ Britannicæ; or Studies in ancient British History*," 2 vols, 8vo.

§ Strype's *Annals*, vol. i, ch. xxxvii, p. 391.

It was a small quarto, printed with the Gothic or black-letter type, containing three hundred and ninety-nine pages, divided into books and chapters, but not into verses, except toward the conclusion. The greater part of this translation was made by Mr. William Salisbury, assisted by Dr. Richard Davies, bishop of St. David's, and Mr. Thomas Huatt. Bishop Davies introduced the work with an address to his countrymen, exhorting them to forsake the superstitions of popery, and to read the word of God: and Mr. W. Salisbury prefixed a dedication to the queen, in which he complained of the superstitions of the Welsh, and earnestly entreated her majesty to promote the pious undertaking of publishing the Old Testament, as well as the New, in the language of the principality.

WILLIAM SALISBURY, or SALESBURY, who was the principal translator of this New Testament, was born at Llanrwst, or Lansannan, in Denbighshire; and studied for some time at Oxford, whence he removed to Thaives-Inn, London. Here he applied to the law, but does not appear to have risen to any eminence in that profession, his principal object being the cultivation of the Welsh language, and the translation and dissemination of the Scriptures. During the persecutions of Queen Mary's reign, he withdrew from the storm; but on the accession of Elizabeth he renewed his labours for the good of his countrymen, "among whom his name will be held in the highest veneration, as long as the language of ancient Britain continues to be spoken by them." He compiled, 1. "A Dictionary in English and Welsh," 1547, 4to., which appears to have been reprinted, without date, by Whitchurch; and again in 1551, by Robert Crowley. 2. "A little treatise of the English pronunciation of the letters." 3. "A plain and familiar introduction teaching how to pronounce the letters in the British Tongue." This was twice printed, in 1550 by Robert Crowley, and in 1567 by Henry Denham. 4. "Battery of the Pope's Bottereulx, commonly called the High-Altar;" Lond., 1550, 8vo. 5. "The Laws of Howell Dha." 6. "A Welsh Rhetoric," revised, enlarged, &c., by Henry Perry, B. D. The period of his death is uncertain, but he was living in 1567. Anth. Wood speaks of him as living in his latter days in the house of a bookseller, in St. Paul's Church-Yard.*

RICHARD DAVIES, or DAVYES, D. D., was the son of David ap Gronw, and born in the county of Denbigh. He was educated in

* Hughes's MS. Chalmers's Gen. Biog. Dict., vol. xxvii, p. 67. Gentleman's Magazine, Dec., 1812, p. 523.

the university of Oxford. In the reign of Queen Mary he fled to the continent, to avoid the persecutions raised against the Protestants. On his return to England he was consecrated bishop of St. Asaph, January 21st, 1560; and was translated to the see of St. David's, May 21st, 1561. He died November 7th, 1581, aged eighty, and was buried in the church of Abergwilly, near Caermarthen. He translated into Welsh the second Epistle to Timothy; the Epistle to the Hebrews; and the Epistles of James, Peter, and John, with that of Jude. He also assisted in the English translation of the Bible.*

THOMAS HUATT was precentor of St. David's. He translated into Welsh the book of the Revelation. In the year 1588 the whole of the sacred Scriptures were published in Welsh, under the superintendence of Dr. William Morgan, vicar of Llanrhaiadr yn Mochnant, in Denbighshire. The archbishop of Canterbury, Dr. John Whitgift, liberally contributed to the expenses of the translation, in conjunction with Dr. Gabriel Goodman, dean of Westminster, a native of Ruthin, in the principality; and entertained Dr. Morgan while he continued in London.

This Bible, which was printed by Christ. Barker, London, was a fine black-lettered folio, and the typographical execution elegant and correct. The New Testament of this edition was formed from Salisbury's translation, but revised and corrected. The coadjutors of Dr. Morgan, in this important undertaking, were the Drs. William Hughes, Hugh Bellott, David Powell, Edmund Price, and Richard Vaughan; to whom Willis adds John Salisbury, bishop of Man. Of the Welsh version, including the subsequent revisions, Mr. Hughes says, "It reflects great credit on the persons engaged in it. It is the word of God faithfully rendered from the original tongues, for which the English version served as an excellent guide. The style of it, upon the whole, is classical and perspicuous; but if some passages were expressed in a more familiar manner, it would still be more conducive to general edification. The Welsh translators conducted themselves with great impartiality, in some instances more so than the English translators. Such variations evidently prove that our Cambrians did not servilely copy the English version. They were men of the first respectability as scholars and divines, and their work bespeaks them to be such."

WILLIAM MORGAN, D. D., was born at Gwibernant, in the parish

* Godwin, *De Præsulibus*, tom. ii, p. 222. Cantab., 1743, fol. Hughes's MS. Willis's *Survey of St. Asaph*, by Edwards, vol. i, p. 103. Wrexham, 1801, 8vo.

of Penmachno, in Carnarvonshire. He was educated in the university of Cambridge; and was afterward vicar of Llanrhaidr yn Mochnant, in Denbighshire. In 1595 Dr. Morgan was preferred to the bishopric of Landaff; and, in 1601, was translated to the bishopric of St. Asaph. He died September 10th, 1604, and was buried in his church.*

WILLIAM HUGHES, D. D., one of the learned coadjutors of Dr. Morgan, was the son of Hugh Ap Kendrick, and a native of Carnarvonshire. He was made bishop of St. Asaph in 1573, and died November 18th, 1600.†

HUGH BILLET, or BELLOTT, D. D., was educated at Cambridge; and became rector of Tyd in 1571, and of Doddington in 1572. He was preferred to the bishopric of Bangor in the year 1585, and afterward to that of Chester, in 1595. He died in June, the following year, and was buried in Wrexham church.‡

DAVID POWELL, D. D., was a celebrated Welsh critic, born in Denbighshire, about A. D. 1522. In 1568 he was sent to Oxford, and in 1576 took orders. He then became vicar of Ruabon, in his native country, and rector of Llanfyllin. The latter he resigned in 1579; but was about the same time instituted to the vicarage of Mivod, in Montgomeryshire; and, in 1588, obtained the sinecure rectory of Llansanfraid yn Mechan. He also held some dignity in the church of St. Asaph. After proceeding to his degrees in divinity, in 1582 and the subsequent year, he became chaplain to Sir Henry Sidney, then president of Wales. He died 1598, and was buried in his own church of Ruabon. He was the author and editor of several works, on the history and antiquities of Wales; and is said to have taken great pains in compiling a Welsh dictionary, but died before it was completed. He left a very learned son, GABRIEL POWELL, who became a zealous writer in defence of the Puritans.§

EDMUND PRYS, or PRICE, D. D., was archdeacon of Merioneth. "He has justly been reputed as the most learned Welshman of his age: he was well versed in a variety of languages, as well as in the poetry and antiquities of his native country. His Welsh metrical version of the Psalms is a sufficient proof of his poetic abilities, and of his extensive acquaintance with the Welsh language, of which he was an enthusiastic admirer. He died in or about A. D. 1621."||

* Godwin, De Præsulibus, tom. ii, pp. 193, 223.

† Ibid., tom. ii, p. 223.

‡ Ibid., tom. ii, pp. 207, 357. § Chalmers's Gen. Biog. Dict., vol. xxv, pp. 244, 245.

|| Willis's Survey of St. Asaph, vol. i, p. 233.

RICHARD VAUGHAN, D. D., was a native of the west of Carnarvonshire, and educated at St. John's College, Oxford. He was archdeacon of Middlesex, and canon of Wells. In 1595 he was raised to the see of Bangor; from whence he was translated, in 1597, to Chester, and from thence, in 1604, to London. He is allowed to have been a person of great learning, piety, and moderation, and an admired preacher. Fuller says, "he was a very corpulent man, but spiritually minded." As he was the decided friend of the Puritans, he embraced the opportunity afforded him by his elevation to the bishopric of London, to restore many of the suspended ministers, and made Gabriel Powell, the son of Dr. David Powell, his domestic chaplain. The following remarks are from the private diary of the Rev. Richard Rogers, a contemporary Puritan divine:—May 30th, 1606. "If I preach no more, I heartily thank God for my liberty, both at home and abroad, for this year and a half, and I hope with some fruit. The bishop has been my friend." April 2d, 1607. "This week came the painful news of our Bishop Vaughan's death; who, for twenty-eight months, being all the time he continued, permitted all the godly ministers to live peaceably, and to enjoy liberty in their ministry." He died of an apoplectic or lethargic complaint, March 13th, 1607.*

JOHN SALISBURY, LL. B., suffragan bishop of Thetford, dean of Norwich, chancellor of Lincoln cathedral, and archdeacon of Anglesea, was nominated to the bishopric of the Isle of Man, March 27th, 1569. "Being a native of Wales, he had a hand in translating the Bible into Welsh, which, with the loss of his preferments, (for marriage, as it seems to me, in Queen Mary's reign, he having been of a religious order, and vowed celibacy,) probably recommended him on Queen Elizabeth's accession to the crown." He died in September, 1573, and was buried in Norwich cathedral, without any memorial.†

Soon after the publication of the Welsh Bible, Dr. John David Rhese, or Rice, sometimes also called David, or Davies, published a Welsh grammar, with the title, "*Cambro-Britannicæ Cymræcæve, linguæ Institutiones et Rudimenta, &c., ad intelligenda Biblia Sacra nuper in Cambro-Britannicam sermonem eleganter versa.*" Lond., 1592, folio. A preface was prefixed to it by the Rev. Humphrey Prichard, in which he informs the reader, that the author composed this book purposely for the better understanding

* Hughes's MS. Brook's Lives of the Puritans, vol. ii, pp. 212, 233. Godwin, De Præsul., tom. i, p. 194; and tom. ii, pp. 207, 357.

† Willis's Survey of the Cathedrals, vol. i, p. 367. Lond., 1727, 4to.

of that excellent translation of the Bible into Welsh, and principally for the sake of the clergy, and to make the Scriptures more intelligible to them and to the people. Dr. Rhese was a native of the Isle of Anglesea, where he was born in 1534. After residing two or three years at Oxford, he was elected student of Christ's Church; but inclining to the study of medicine, went abroad and took the degree of doctor in that faculty, at Sienna, in Tuscany. He acquired so perfect a knowledge of the Italian language, that he was appointed public moderator of the school of Pistoia, and the works which he wrote in that language were much esteemed by the Italians themselves. On his return, he retired to Brecknock, and devoted himself to literary and antiquarian pursuits, and the practice of his profession. He was accounted one of the great luminaries of ancient British literature. In a MS. compendium of Aristotle's *Metaphysics*, written by our author in the Welsh language, and preserved in Jesus College library, he asserts that the Welsh is a tongue "as copious and proper for the expression of philosophical terms as the Greek, or any other language." He died about 1609. Dodd and Wood place him among the worthies of the Church of Rome, but apparently without sufficient reason. The first Hebrew in any quantity printed in England was in Dr. Rhese's *Institutiones*, &c.*

In the course of the year 1568 a corrected and magnificent edition of the English Bible was printed at London, by Richard Jugg, in large folio, on royal paper, with a beautiful English type, embellished with various cuts and maps, some of them engraved on wood, and others on copper. This celebrated edition, which has obtained the name of *THE BISHOPS' BIBLE*, from several bishops being employed in revising it, is said to have been undertaken by royal command. But whether the royal injunction had been given or not, it was revised and conducted to its conclusion under the auspices and active direction of Matthew Parker, the archbishop of Canterbury. The reason given by the archbishop for this edition, which was principally designed for the use of the churches, was, that "copies of the former translation were so wasted, that very many churches wanted Bibles; and that they were very faultily printed." The method he adopted for the correction and revision of the Bible was to allot distinct portions of it to men of learning and abilities, appointed, as Fuller (*Ch. Hist.*, b. 7, p. 387)

* Chalmers's *Gen. Biog. Dict.*, vol. xxvi, pp. 107, 108. Dodd's *Church Hist. of England*, vol. ii, p. 247. Brussels, 1739, folio. Dibdin's *Typog. Antiq.*, vol. i, *Herbert's Pref.*, p. 60.

says, by the queen's commission. Eight of the persons who were employed were bishops. Each portion had the initial letters affixed to it, of the persons name who revised it, except from the end of the first Epistle to the Corinthians, which renders it uncertain whether one or more revised the rest of the New Testament. From the initial letters, the following have generally been considered as the learned men who assisted the archbishop in his important work, he himself undertaking the general direction and examination of the whole :—

The Pentateuch.—Dr. William Alley.

Joshua, Judges, Ruth.—Dr. Richard Davies.

Samuel, Kings, Chronicles.—Dr. Edwin Sandys.

Ezra, Nehemiah, Esther, Job.—Dr. Andrew Pearson.

Psalms.—Thomas Becon.

Proverbs.—A. P. C. (Probably Dr. Andrew Pearson.)

Ecclesiastes, Song of Solomon.—Dr. Andrew Perne.

Isaiah, Jeremiah, Lamentations.—Dr. Robert Horne.

Ezekiel, Daniel.—Thomas Cole.

All the lesser Prophets.—Dr. Edmund Grindal.

Apocrypha.—Dr. John Parkhurst,* assisted. (probably by Dr. William Barlow.)

The Four Gospels, the Acts of the Apostles, by Dr. Richard Cox.

The Epistle to the Romans.—Dr. Edmund Guest.

First Epistle to the Corinthians.—Dr. Gabriel Goodman.

The archbishop employed other critics also to compare this Bible with the original languages, and with the former translations; one of whom was Lawrence, a man of great fame, at that period, for his knowledge of Greek, whose corrections were followed exactly. His grace also sent instructions about the method which his translators, or rather revisers, were to observe; and advised that some short marginal notes should be added for the illustration or correction of the text, and corresponded with them respecting their views of the most prudent measures to be adopted for the perfection of the work. Extracts from this correspondence may be seen in Strype's *Life of Archbishop Parker*, Newcome's *Historical View of English Biblical Translations*, and Lewis's *History of the English Translations of the Bible*.†

* In the first edition the initials W. C. are placed at the end of the book of Wisdom, from which it is supposed that Dr. Barlow translated to the end of that book. See Sir E. Brydges's *Censura Literaria*, tom. vi, p. 49; Chalmers's *Biog. Dict.*, vol. iii, p. 489.

† Newcome, pp. 78–80. Lewis, ch. iv, pp. 235–237.

In the "Bishops' Bible" the several additions from the Vulgate, which had been inserted in the Great Bible in a small letter, were all omitted, particularly the three verses added to Psalm xiv; and 1 John v, 7, which had been formerly distinguished by being printed with a different type, was printed without any distinction; though in some cases, where supplementary words or phrases were deemed necessary, there were insertions between brackets, and in a smaller character.*

The archbishop prefixed prefaces to the Old and New Testaments. The following historical extracts, relating to the "veneration of the Jews for the sacred volume," and the "preservation of the Scriptures," are made from the preface to the Old Testament:—

"Some of the Jewes . . . used such diligence that they could number precisely, not onely every verse, but every word and syllable, how oft every letter of the alphabet was repeated in the whole Scriptures. They had some of them such reverence to that book that they would not suffer in a great heap of books, any other to lay over them; they would not suffer the book to fal to the ground; as nigh as they could, they would costly bind the books and Holy Scriptures, and cause them to be exquisitely and accurately written."

"And here, good reader, great cause we have to extol the wondrous wisdom of God, and with great thanks to his providence, considering how he hath preserved and renewed from age to age, by special miracle, the incomparable treasure of his church. It must needs signify some great thing to our understanding, that Almighty God hath had such care to prescribe these books thus unto us. I say not prescribe them onely, but to maintain them, and defend them against the malignity of the devil and his ministers, who alway went about to destroy them. And could these never be destroyed, but that he would have them continue whole and perfect unto this day, to our singular comfort and instruction, where other books of mortal wise men have perished in great numbers. It is recorded that Ptolomeus Philadelphus, king of Egypt, had gathered together in one library, at Alexandria, by his great cost and diligence, seven hundred thousand books, whereof the principal were the books of Moses; which reserved not much more than by the space of two hundred years, were al brent and consumed in that battail, where Cæsar restored Cleopatra again after her expulsion. At Constantinople perisht under Zenon, by

* Lewis, ch. iv, p. 252. Newcome, p. 277.

one common fire, a hundred and twenty thousand books. At Rome, when Lucius Aurel. Antonius did reign, his notable library, by a lightning from heaven was quite consumed. Yea, it is recorded that Gregory the first did cause a library of Rome, containing only Painims' [pagans'] works to be burned, to th' intent the Scriptures of God should be more read and studied. What other great libraries have there been consumed but of late dayes? And what libraries have of old throughout this realme, almost in every abbey of the same, been destroyed at sundry ages, beside the loss of other men's private studies, it were too long to rehearse. [Yet] Almighty God by his divine providence hath preserved these books of the Scriptures safe and sound, and that in their native languages they were first written in."*

A second edition of this Bible was published in 1569, the year after its first publication. It was printed by Richard Jugg, the queen's printer, in a thick quarto, with a small black letter, in two columns, and the number of the verses intermixed. It had an emblematical engraved border on the title-page. Another edition was published in folio, on fine paper, with a large black-letter type. The Psalter of this edition was printed in two columns, that on the right hand containing this new translation or revision in the Roman letter; the other, containing the translation of the Great Bible, in the English or black letter; the reason of which seems to have been, that at this time the Psalter was not printed with the Book of Common Prayer, &c., as it is now, but was read out of the Bible.†

MATTHEW PARKER, D. D., the patron and director of the "Bishops' Bible," was the second Protestant archbishop of Canterbury. He was born at Norwich, August 6th, 1504; and educated at Corpus Christi, or Bene't College, Cambridge, where he became fellow in 1527, being chosen for his regular and studious behaviour. Having acquired a knowledge of the liberal sciences, he studied the Scriptures, the fathers, and the ecclesiastical writers, with uncommon assiduity. In 1533 Archbishop Cranmer granted him a license to preach through his province: as the king did a patent for the same throughout the kingdom; and in the same year he was sent for to the court, and made chaplain to Queen Anne Boleyn, who, a short time before her death, gave him a particular charge to guard and counsel her daughter Elizabeth. In July, 1535, he was preferred by the queen to the deanery of the college

* Strype's Life of Archbishop Parker, App., No. 83, pp. 130, 131.

† Lewis, pp. 253, 254, 257, 258.

of Stoke-Clare, in Suffolk. On the death of the queen, in 1537, he was appointed chaplain to King Henry VIII. After receiving several other ecclesiastical preferments, he was chosen master of Corpus Christi College in 1544, by the recommendation of the king; and, in 1545, was elected vice-chancellor of the university. In 1547 he married Margaret, the daughter of Robert Harlstone, gent. of Mattishall, in Norfolk, a lady of most amiable disposition, to whom he had been attached for about seven years, but had been prevented from marrying by statute of the late King Henry VIII., which made the marriage of the clergy felony. Edward VI. presented him, in 1552, to the canonry and prebend of Covingham, in the church of Lincoln, where he was soon after elected dean. The accession of Queen Mary changed the scene, and as he refused to be separated from his virtuous and excellent wife, he was stripped of all his ecclesiastical honours, and obliged to seek safety in privacy. During his seclusion, he employed himself in Biblical and antiquarian studies, and in particular versified the Psalter, which was afterward printed by Day, the archbishop's printer, in 4to., but in what year is uncertain, unless in 1567, as minuted with a pen in the copy which is in the college library. This rare book is divided into three *Quinquagenes*, or parts, of fifty Psalms each, with the argument of each Psalm in metre placed before it, and a suitable collect, full of devotion and piety, at the end. Some copies of verses, and transcripts from the fathers and others, on the use of the Psalms, are prefixed to it, with a table dividing them into *Propheticæ*, *Eruditorii*, *Consolatorii*, &c.; and at the end are added eight several tunes, with alphabetical tables to the whole. He thus characterizes

“THE NATURE OF THE EYGH TUNES.”

“The first is meke, devout to see,
 The second sad, in maiesty :
 The third doth rage, and roughly brayth,
 The fourth doth fawne, and flattry playth :
 The fifth deligth, and laugheth the more,
 The sixt bewayleth, it wepeth full sore.
 The seventh tredeth stoute in froward race,
 The eyghte goeth milde in modest pace.”

The following versification of part of the twenty-third Psalm may serve as a specimen of the whole version :—

“To feede my neede : he will me leade
 To pastures greene and fat :
 He forth brought me : in libertie,
 To waters delicate.”

My soule and hart : he did conuert,
 To me he shewth the path :
 Of right wisnesse : in holinesse,
 His name such vertue hath.

Yea though I go : through death his wo,
 His vale and shadow wyde :
 I feare no dart : with me thou art,
 With rod and staffe to guide.

Thou shalt provyde : a table wyde,
 For me against theyr spite :
 With oyle my head : thou hast bespread,
 My cup is fully dight."

On the death of Queen Mary, Dr. Parker quitted his retreat in Norfolk, and visited his friends at Cambridge. While on this visit, he was sent for to London, by Sir Nicholas Bacon, lord-keeper of the great seal, and Sir William Cecil, secretary of state; but suspecting their design to be to place him in some high situation in the church, and having become fond of retirement, he declined the invitation, pleading his infirmities and inabilities. These statesmen, who with the queen considered him as the most proper person to fill the archiepiscopal see of Canterbury, were only the more convinced by his reluctance of the wisdom of their choice; and he was accordingly consecrated, on December 17th, 1559, in Lambeth chapel, and not as his Catholic opponents afterward contemptuously and falsely asserted, at the Nag's Head Tavern, in Cheapside. The subsequent history of the archbishop is that of the Church of England; for his public life, the reader is therefore referred to his biographer, Strype, or to the various ecclesiastical histories of that period, and to Neal's History of the Puritans, vol. i, where characters very different from each other are given of him, according to the different views entertained of him by the High-church and Puritan parties.

Of his erudition and zeal for the promotion of learning there is but one opinion, and all parties are agreed in granting him the meed of being a diligent and laborious antiquary, and the liberal friend of literature in general. He kept in his house, drawers of pictures, engravers, wood-cutters, printers, limners book-binders, and writers. One of these, whose name was Lylye, who was an excellent penman, and could counterfeit any antique writing, was usually employed by the archbishop in making old books complete, by transcription from others. Among his engravers, one was a foreigner named Hogenberg, and another was called Lyne. He was also the particular friend and patron of the famous printer,

John Day, whose success and patronage induced the envy of the rest of his fraternity, who adopted illiberal methods to prevent the sale of his books, so that at one time he had two or three thousand pounds' worth on hand; a great sum in those days! The revision and republication of the Bible was a favourite object with the archbishop, and "so highly pleased was the good prelate when he saw an end put to this great work, that he seemed to be in the same spirit with old Simeon, using his very words: 'Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation.'" Besides this Bible, called the "Bishops' Bible," and the metrical version of the Psalms, he published editions of several of our best ancient historians, Matthew of Westminster, Matthew Paris, Thomas Walsingham, and Asser, the biographer of Alfred; Ælfric's Saxon Homily on the Sacrament; and planned the work, entertained the writers, and supplied the materials, (at least,) of the celebrated collection entitled, *De Antiquitate Britannicæ Ecclesiæ*, printed in a folio volume, in 1572, probably at Lambeth, editions of which have been published, at Hanover in 1605, and by Dr. Drake in 1729. To the university of Cambridge, and particularly to Corpus Christi, or Bene't College, he was a munificent benefactor; founding, at his own expense, many fellowships and scholarships; and, for the convenience and benefit of the scholars, allotted them chambers in the college, which he furnished with beds, tables, chairs, &c., and procured certain books for them, which were ordered to be chained in one of the chambers, the catalogue of which is thus given by Strype:—

"TEXTUS BIBLÆ cum Gloss. Lyra, in quatuor Voluminibus.

NOVUM TESTAMENTUM GRÆCUM, cum Versionibus Vulgut. et Erasmi.

PARAPHRASIS ERASMI super NOVUM TESTAMENTUM in duob. Voluminib.: Latiné.

CONCORDANTIÆ BIBLIORUM.

LEXICON GRÆCO-Latinum, recognitum An. 1562.

Thesaurus Linguae Roman. et Britannic. per Thom. Cooper, Anno 1565.

Thesaurus Linguae Latin. in trib. Voluminib. recognit. Anno 1561.

Lexicon Latino-Græc. Anno 1554.

Historia Antiquitat. Cantabrigiæ. Anno 1554."

The archbishop was also the founder of the first Society of Antiquaries, over which he presided during his life, and in this office was succeeded by Archbishop Whitgift. As his fortune increased, and his influence extended, he employed his property and interest in accumulating collections, or transcripts of MSS. and other rare works; and such was his ardour in these pursuits, that he had

agents in almost all places, abroad and at home, for the purpose of securing every thing that was curious, precious, and rare. By the queen's permission, the archbishop, or his deputies, were allowed to peruse all the records of the suppressed religious houses. One of his agents, Stephen Batman, or Bateman, in a work entitled "The Doom," informs us, that by his grace's commission, he "gathered within four years, of divinity, astronomy, history, physick, and others of sundry arts and sciences, six thousand seven hundred books." The greater part of his books and MSS. he bequeathed to the university of Cambridge, forming a collection which Fuller says was "The Sun of English Antiquity, before it was eclipsed by that of Sir Robert Cotton." The domestic habits and personal appearance of the archbishop are described, by his biographer, as being simple and grave. After a long and active life, he died May 17th, 1575, in his seventy-first year, and was buried in his own chapel at Lambeth; but during the usurpation his bones were taken up, and thrown into a dunghill, from whence they were removed in Archbishop Sancroft's time, and replaced in the midst of the area of the chapel. The following epitaph upon Archbishop Parker, which was affixed to a libel against him, is highly creditable to him, when considered as written by an adversary:—

"MATTHEW PARKER, liued sober and wise
 Learned by studie, and continual practise,
 Louinge, true, off lyfe uncontrold
 The courte did foster him, both young and old
 Orderly he delt, the ryght he did defend,
 He lyved unto God, to God he mad his ende."

The work which contained this epitaph was entitled "The Life off the seventieth Archbishop of Canterbury, presentlye sittinge, Englished, and to be added to the sixty-nine lately sett forth in Latin, &c." 12mo., 1574. The supposed original painting of Parker, at Bene't College, Cambridge, is said by Dibdin to be nothing more than one of the rare ancient prints prefixed to some copies of the "Antiquity of the British Church," delicately coloured.*

WILLIAM ALLEY, or ALLEIGH, D. D., the translator of the Pentateuch in the "Bishops' Bible," was born at Great Wycomb, in Buckinghamshire, and educated at Eton school. In 1528 he went

* Strype's Life of Archbishop Parker, b. iii, ch. xxv, p. 291; and b. iv, sec. iv, pp. 540, 541. Chalmers's Gen. Biog. Dict., vol. xxiv, pp. 104-118; and vol. iv, p. 149. Dibdin's Bibliomania, pp. 338-340, 2d edit.

to Cambridge, where he took a bachelor's degree; but subsequently pursued his studies at Oxford. He afterward married, was presented to a living, and became a zealous reformer. When Queen Mary came to the crown, he left his cure, and retired into the north of England, where he maintained himself by keeping a school, and practising physic. On the accession of Elizabeth, he was appointed divinity lecturer at St. Paul's, London; and in July, 1560, was consecrated bishop of Exeter. He died April 15th, 1570, and was buried at Exeter. He was the author of "The Poor Man's Library," 2 vols. fol., 1571; a Hebrew Grammar; and other works. His great grandson, the Rev. Peter Alley, was for seventy-three years rector of Donamow, in Queen's county, Ireland; and died so lately as August, 1763, at the very great age of one hundred and ten years and two months, having served his own cure till within a few days of his death.*

RICHARD DAVIES, D. D., another of the bishops engaged with Archbishop Parker in the revision and publication of the Bible, was also one of the translators of the Welsh Bible.†

EDWARD SANDYS, D. D., the learned prelate to whom was committed the charge of translating, or revising the books of Samuel, Kings, and Chronicles, was born near Hawkshead, in Furness Fells, Lancashire, in 1519; and educated, it is supposed, at the school of Furness Abbey, from which he was removed to St. John's College, Cambridge, in 1532 or 1533. In 1547 he was elected master of Catherine-hall, and probably at that time held the vicarage of Haversham, in Buckinghamshire, his first considerable preferment; to which, in 1548, was added a prebend of Peterborough, and in 1552 the second stall at Carlisle; about which time he married a beautiful and pious lady of his own name. In 1553 he was chosen vice-chancellor of the university. Being a zealous friend of the Reformation, he seconded the pretensions to the crown of Lady Jane Grey; but on the fall of that amiable and unfortunate personage, Sandys was marked out for vengeance, and on his arrival in London, from the university, ordered to be confined to the tower. The yeoman of the guard took from him every thing which he had been permitted to bring from Cambridge, and when his faithful servant, Quintin Swainton, brought him a Bible, and some few necessary articles of clothing, the warders stole every thing but the Bible. After three weeks solitary confinement, he was removed to a better apartment, where he enjoyed the society of John Bradford, who was afterward martyred. During this con-

* Chalmers's Gen. Biog. Dict., vol. ii, pp. 10, 11. † See p. 293 of this volume.

finement, their conversation and conduct proved the means of the conversion of the jailer, who, from being a bigoted Roman Catholic, became a sincere Protestant, and treated his prisoners with kindness. From the tower he was removed to the Marshalsea, where he also met with kindness from the keeper of the prison; and after nine weeks confinement in that prison, was set at liberty by the intercession of Sir Thomas Holcroft, knight-marshal. But though liberated, Bishop Gardiner still meditated his ruin, and he only escaped first to Flanders, and then to Strasburg, by a train of occurrences, visibly marking the hand of providence in his deliverance. At Strasburg-trouble succeeded trouble, his own health was deeply injured by a flux, which continued without abatement for nine months; his only child died of the plague; and his beloved wife, who had found means to follow him from England, expired of a consumption, in his arms. In addition to these sorrows, disputes took place among the exiles, and several of his friends left the city. After his wife's death, he went to Zurich, where he was entertained by Peter Martyr. But hearing of the death of Queen Mary, Grindal and he returned to their native country together, and arrived in London on the day of Elizabeth's coronation. On the 21st of December, 1559, he was raised to the see of Worcester; and afterward married Cecily, sister of Sir Thomas Wilford. In 1570 he succeeded his friend Grindal in the bishopric of London; and in six years afterward was translated to York, on the removal of Grindal to Canterbury. His severity toward the papists occasioned him much trouble, and created him many enemies, who endeavoured, by the vilest slanders, to impeach his character and bring him into contempt. After a life of contention and obloquy, the bishop ended his days at Southwell, July 10th, 1588, in the sixty-ninth year of his age, and was buried in the collegiate church of that place.*

ANDREW PEERSON, or PEARSON, D. D., who had the revision of Ezra, Nehemiah, Esther, and Job, of the "Bishops' Bible," was one of Archbishop Parker's chaplains, "who in the year 1563 resided in his family, and was his almoner; and, in the year 1548 or 1549, had been proctor of the university of Cambridge. He had three parsonages, all situate in the deanery of Shoreham, the archbishop's peculiar, viz.: Wrotham, Brastede, and Chedingston. And was prebendary also of Canterbury, succeeding John Bale, the antiquary, about† 1563, and having a very fair and convenient

* Chalmers's Gen. Biog. Dict., vol. xxvii, pp. 129-136.

† He was admitted canon in the eleventh prebend of Canterbury, November 30th,

house belonging to his prebend, he earnestly invited the treasurer, by the archbishop, to be his guest in the year 1573, when the queen, and her court, came thither in progress. He was one the archbishop confided much in, and, by his last will, constituted him one of his executors." He died in 1594.*

THOMAS BECON, or BEACON, to whom the Psalms were allotted in Archbishop Parker's version of the Bible, was born in Suffolk, and educated in the university of Cambridge, where he took his bachelor's degree in 1530. While at the university, honest Hugh Latimer, afterward bishop and martyr, was happily instrumental in bringing him to the knowledge of the gospel, so that he became a zealous advocate for the Reformation from its very commencement, in the reign of King Henry VIII. During the latter part of that reign he had to endure much persecution from the more violent prelates, which occasioned him to retire to Alsop in the Dale, in the Peak of Derbyshire, where he taught school for his subsistence, and enjoyed the friendship of Mr. Alsop, a pious and liberal gentleman, openly attached to the cause of the Reformation. After residing some time at Alsop, the severity of the times obliged him to remove into Leicestershire, and then into Warwickshire. In the happier times of Edward VI. he not only had the honour of being appointed one of the six preachers in the city of Canterbury, and chaplain to Archbishop Cranmer, but also obtained the rectory of St. Stephen, Walbrook, became chaplain to the protector Somerset, and (according to Holland, in his "Herologia") was made professor of divinity in the university of Oxford; but Chalmers doubts the correctness of his biographer relative to the latter preferment. In Queen Mary's time Mr. Becon was imprisoned for above seven months in the tower, with Mr. Veron and Mr. John Bradförd, and deprived of his ecclesiastical dignities and benefices. On his release he fled to Marburg, in Germany, from whence he removed to Strasburg, and addressed an "Epistle to the Faithful in England," exhorting them to patient perseverance in the truth. After Queen Mary's death he returned to England, and in 1560 was preferred to the rectory of Buckland, in Hertfordshire, and in 1563 to that of St. Dionis Backchurch, in London. He was also a prebend of the fourth stall in Canterbury cathedral. In the year 1564 he was accused of nonconformity to the clerical

1563, and had a license for non-residence, dated January 4th, 1570. See Dart's Hist. and Antiq. of Canterbury, p. 204.

* Strype's Life of Archbishop Parker, b. iv, ch. xlvi, pp. 510, 511. Dart's Hist. and Antiq. of the Cathedral Church of Canterbury, p. 204. Lond., 1726, folio.

dress, and was cited before Archbishop Parker, and refusing to subscribe, was sequestered and deprived, but afterward conformed and was preferred. In the same year he revised and reprinted his former writings in three volumes, folio, dedicating them to the archbishops and bishops of the realm. As he was deeply affected with the deplorable ignorance of many of the clergy, he endeavoured to render them all the assistance in his power, by publishing, in 1566, a book entitled "A new Postil, containing most godly and learned Sermons, to be read in the church throughout the year," &c. He was considered as a divine of great learning and piety, and an able preacher; and is said to have been the first Englishman that wrote against bowing at the name of JESUS. Historians are divided in their opinions concerning the time of his death, some placing it previous to September 26th, 1567; and others in 1570. A catalogue of his numerous writings is given by Brook, among which he enumerates, An Abridgment of the New Testament; Questions of the Holy Scriptures; The glorious Triumph of God's Word; Chronicles of Christ, &c., &c.*

ANDREW PERNE, D. D., who revised Ecclesiastes and Solomon's Song, in the "Bishops' Bible," was born at Bilney, in Norfolk, and educated at St. Peter's College, Cambridge, of which he became fellow, and was one of the proctors of the university in 1546. Bishop Goodrich presented him to the rectory of Walpole, and the following year to the rectory of Pulham, in Norfolk. In 1551 he was chaplain to King Edward VI., and one of his itinerary preachers; and in November, 1552, was made prebendary of Westminster. In 1554 he was raised to the mastership of his college; and, in 1557, was promoted to the deanery of Ely; he was also rector of Balsham, in Cambridgeshire. He served the office of vice-chancellor of the university of Cambridge five times; and on one occasion while he held that office, in the reign of Queen Mary, delivered a sermon, in which he uttered the most violent invectives against the famous Martin Bucer, for the doctrines which he maintained; not from a conviction of their erroneousness, but from a sordid time-serving disposition; of which he is said afterward to have repented, and wished "that God would grant his soul might even then, presently depart, and remain with Bucer's. For he knew well enough that his life was such, that if any

* Brook's Lives of the Puritans, vol. i, pp. 166-170. Chalmers's Gen. Biog. Dict., vol. iv, pp. 232, 233. Holland's Heroologia Anglica, tom. ii, p. 179, folio. Arnheim. Strype's Memorials of Archbishop Parker, vol. i, b. iii, ch. xv, p. 513; and ch. xxviii, pp. 607-609.

man's soul were worthy of heaven, he thought his in especial to be most worthy." Dr. Perne is reckoned among the benefactors to the university in which he was educated, and to his own college in particular, in which he founded one fellowship and three scholarships; gave to it a very valuable library, and made provision for a librarian. In the latter part of his life he spent much of his time at Lambeth-palace, with Archbishop Whitgift, who had a great regard for him, and treated him with all kindness. He died there, April 26th, 1589, and, by the archbishop's direction, was decently buried in the parish church at Lambeth.*

ROBERT HORN, or HORNE, D. D., to whom was committed the revision or translation of the prophets Isaiah and Jeremiah, with the Lamentations, was the son of William Horn, of Cleter, in Copeland, in the county of Cumberland. He was educated at St. John's College, Cambridge; and was dean of Durham in the reign of Edward VI. On being deprived of his deanery, by the re-establishment of popery, under Queen Mary, he retired, with John Jewell, Edwin Sandys, and Henry, eldest son to Sir Francis Knollys, to Frankfort, in Germany. While there, he took an active part with Dr. Coxe, formerly tutor to Edward VI., in attempting to establish the use of the English Service Book among the English exiles in that city. On the death of Queen Mary he returned to England, and was consecrated bishop of Winchester, February 16th, 1560. This dignity he retained till his death, which took place at his house, in Southwark, London, June 1st, 1580. Wood says, he was "a man of a great mind, and profound genius; and no less sagacious in detecting the crafts of his enemies, than prudent in preventing and avoiding them. He was also a frequent preacher, and an excellent disputant, and wrote in English an answer to Joh. Fickenham's (abbot of Westminster) scruples concerning the oath of supremacy."†

THOMAS COLE, who had the translation or revision of the prophets Daniel and Ezekiel, in the "Bishops' Bible," was also one of the translators of the Genevan Bible.‡

EDMUND GRINDAL, D. D., who revised all the lesser Prophets, was an eminent prelate, a native of Cumberland, where he was

* Bentham's Hist. and Antiq. of the Cathedral Church of Ely, p. 228. Camb., 1771, 4to. Wood's Athenæ Oxon., vol. i, *Fasti*. p. 80. Fox's Acts and Monuments, vol. iii, p. 770.

† Godwin, *De Præsulib. Anglic.*, tom. i, pp. 238, 239. Wood's Athenæ Oxon., pp. 135, 691. Neal's Hist. of the Puritans, vol. i, p. 109.

‡ See p. 283 of this volume.

born in 1519. At a suitable age he was sent to Magdalen College, in Cambridge, but removed thence to Christ's, and afterward to Pembroke-Hall, where he was chosen fellow in 1538, and commenced M. A. in 1541, having served the office of junior bursar of his college the preceding year. In 1548 he was appointed senior proctor of the university. In 1549 he became president [vice-master] of his college; and was afterward unanimously chosen Lady Margaret's public preacher. His distinguished merit recommending him to the notice of Bishop Ridley, that prelate appointed him his chaplain in 1550. The next year he was made one of the king's chaplains; and in 1552 obtained a prebendary's stall in Westminster Abbey, which, however, he resigned to Dr. Bonner. He was also designed to have been one of the two bishops of Durham, if it had been divided, as was intended on the death of Dr. Tonstall. The death of the king beclouded his prospects, and in 1553 he fled into Germany, where he resided at Strasburg, and made himself master of the German language, in order to preach in the churches. In the disputes which arose at Frankfort, relative to the English Service Book, he joined the party of Dr. Coxe, against John Knox, and his followers. On the accession of Queen Elizabeth he returned to England, and was employed, among others, in drawing up the new Liturgy to be presented to the queen's first parliament; and was also one of the eight divines selected for a public disputation with the popish prelates. In 1559 he was chosen master of Pembroke-Hall, in the place of Dr. John Young, who refused to take the oath of supremacy. This office, which he accepted with reluctance, he resigned in May, 1562; having in the mean time (1559) been nominated to the bishopric of London, vacant by the deposition of Bonner. In 1564 he took the degree of D. D. at Cambridge, and the same year executed the queen's express command, for exacting uniformity in the clergy, but proceeded so mildly and slowly, that he was suspected of favouring the Puritan party. In 1570 he was translated to the see of York; and, on the death of Archbishop Parker, was translated to Canterbury, and confirmed in that see, February 15th, 1575. Soon after his elevation, he fell under the displeasure of Queen Elizabeth for favouring the meetings for the improvement of the clergy, which were denominated "prophesyings," and which, it was alleged, created disputes, and diverted the laity from their secular affairs. She therefore required him to abridge the number of preachers, and put down the religious exercises, urging that it was good for the church to have few preachers, that three or four

might suffice for a county, and that the reading of the Homilies to the people was sufficient. The good bishop conceiving that the queen infringed upon his office, and that to act as she wished him would be injurious to the interests of religion, wrote a faithful letter to her majesty,* declaring that his conscience would not suffer him to comply with her commands: this refusal was dated December 20th, 1576. The following year, the archbishop was sequestered from his office, and confined to his house, by order of the court of the star-chamber. After some time the confinement was taken off, and he was permitted partially, and occasionally, to exercise his archiepiscopal functions, and about the year 1580, or 1581, was restored to his office, as we find him in full possession of his metropolitcal power in 1582; in which year he also appears to have lost his eye-sight; and being broken down by hard study and infirmities, and losing all hopes of recovering his sight, he resigned his see toward the close of that year, and received a pension for life. With this provision he retired to Croydon, at which place he died July 6th, 1583, and was interred in that church, where a stone monument was erected to his memory.

The archbishop enumerated among his friends and correspondents many of the most eminent foreign reformers, Luther, Melancthon, Calvin, Bucer, Peter Martyr, Bullinger, Zanchius, and others; he was also very instrumental in obtaining a settlement for the French Protestants in their own way of worship, who were allowed to assemble in the Walloon church in Threadneedle-street, which has ever since been a French church. He lived and died unmarried, and at his death bequeathed £30 per annum for the maintenance of a free grammar school, at St. Begh's in Cumberland, besides a considerable sum for erecting it, and various bequests to several colleges at Cambridge. During his exile he assisted John Fox in the compilation of his "Acts and Monuments," or Martyrology, and it is said to have been owing to his strict and tender regard to truth, that the work was so long in hand; for he rejected all common reports and relations that were carried over, till more satisfactory evidence could be procured, having established a correspondence in England, for the purpose of obtaining accurate information relative to the sufferers in Queen Mary's reign. It was also by his advice that Mr. Fox first printed separately at Basil various histories of the English bishops and divines, soon after their respective persecutions and martyrdoms; and that he at length published his laborious and invaluable work in English as well as

* Extracts from this letter will be found in a subsequent part of this volume.

Latin. It is of less importance, but it may be worth noticing, that Grindal, who, by the way, is the *Algrind* of Spenser, first brought the tamarisk to England, so useful in medicine, when he returned from his exile.*

In the first edition of the "Bishops' Bible," printed in 1568, the initial letters W. C. are placed at the end of the book of Wisdom; and at the conclusion of the Apocrypha J. N., but in the subsequent editions the initial letters J. N. only are retained; so that although John, (Parkhurst,) bishop of Norwich, might afterward revise the whole of the Apocrypha, it is probable that William, (Barlowe,) bishop of Chichester, translated or revised to the end of the book of Wisdom, which Chalmers says he did in the reign of Edward VI.†

WILLIAM BARLOWE, D. D., born in the county of Essex, was at first a monk in the Augustine monastery of St. Osith, in Essex, and educated there and at Oxford, where the religious of that order had an abbey and a priory. Having obtained a competent knowledge of divinity, he was created doctor in that faculty. He was afterward prior of the canons of his order at Bisham, in Berkshire, and by that title was sent on an embassy to Scotland, in 1535. At the dissolution of the monasteries, he not only resigned the house of which he was prior, but prevailed upon several abbots and friars to follow his example. The king being pleased with his ready submission, appointed him bishop of St. Asaph, and he was accordingly consecrated, February 22d, 1535. The next year he was translated to St. David's, and in 1547 to Bath and Wells. On the accession of Queen Mary, however, he suffered a severe reverse of fortune, by the loss of his bishopric, and imprisonment in the Fleet, from whence he escaped to Germany, where he experienced various hardships, till the inauguration of Queen Elizabeth, when he returned to England. On his return to his native land he was advanced to the see of Chichester, December, 1559; and the next year made prebendary of Westminster, which dignity he held five years with his bishopric. He died in August, 1568, and was buried in Chichester cathedral. He had six sons, one of whom, William, was an eminent mathematician and divine; and five daughters, all of whom were married to bishops. He wrote Christian Homilies; The godly and pious institution of a Christian

* Chalmers's Gen. Biog. Dict., vol. xvi, pp. 345-353. Brook's Lives of the Puritans, vol. i, p. 330.

† Sir E. Brydges' Censura Literaria, tom. vi, p. 49, 2d edit. Chalmers's Gen. Biog. Dict., vol. iii, p. 489.

man, commonly called "The Bishop's Book," London, 1537; and other works.*

JOHN PARKHURST, D. D., who was employed in translating or revising the Apocrypha, from the book of Wisdom to the end, was born at Guilford, in Surrey, in 1511, and was educated at the grammar school in that place. In 1529 he was elected fellow of Merton College, Oxford, and three years afterward entered into holy orders. He was subsequently tutor to Bishop Jewell. He is also mentioned as one of the chaplains of Queen Katherine Parr. Being presented to the rich benefice of Bishop's Clive, in Gloucestershire, he expended considerable sums in hospitality and charity; and in particular patronized and afforded great pecuniary assistance to his pupil Jewell, for the promotion of his studies at the university. After the death of Edward VI. he joined the exiles abroad, and resided at Zurich, in Switzerland, till the death of Queen Mary, when he returned to England, and was raised to the see of Norwich, in 1560. In the conduct of his diocese he behaved toward the Puritans with mildness, and never entered willingly into any measures of severity against them. He died February 2d, 1574, in the sixty-third year of his age, and was buried in the nave of the cathedral of Norwich. He married Margaret, daughter of Thomas Garnish, Esq., of Kenton, in Suffolk. His *Ludicra, sive Epigrammata juvenilia*, printed by John Day, 1573, by which he is most generally known among the curious, have been accused of levity and indecency by some, and been defended as grave and didactic by others. He also published Shepreve's† *Summa et Synopsis Nov. Test. distichis ducentis sexaginta comprehensa*, and some other works of inferior note.‡

* Chalmers, vol. iii, pp. 488, 489.

† JOHN SHEPREVE, or SHEPERY, a celebrated Latin poet and linguist, was born at Sugworth, in the parish of Radby, near Abingdon, in Berkshire, about 1509. He was educated in Corpus Christi College, Oxford, of which he was admitted probationer fellow in 1528, and M. A. in 1533. At that time he was Greek reader in his college; and succeeded Robert Wakefield in the Hebrew professorship, about 1538. Three years afterward, by leave from the heads of the university, he began to expound, in the public schools, the book of Genesis in Hebrew, but was prevented from proceeding through the other books of the Pentateuch, by death. He died at Amersham, in Buckinghamshire, in 1542. He had a nephew William, who in the beginning of Elizabeth's reign left England, on account of his adherence to popery, in 1588. He left some MSS. on Catholic subjects; and one 4to. printed at Rome in 1596, entitled "The literal connexion of the Psalms of our Lady's office, and their confirmation, from the Greek, Hebrew, Syriac, Chaldaic, Arabic, Æthiopic, &c." Wood's *Athen. Oxon.*, vol. i, p. 59. Chalmers's *Gen. Biog. Dict.*, vol. xxvii, pp. 449, 450.

‡ Chalmers, vol. xxiv, pp. 126-130. Neal's *Hist. of the Puritans*, vol. i, p. 289. Beloe's *Anecdotes of Literature*, vol. ii, pp. 57-61.

RICHARD COX, D. D., who had the care of the translation or revision of the four Gospels, and Acts of the Apostles, in the "Bishops' Bible," was born at Whaddon, in Buckinghamshire, in the year 1499. Being a scholar at Eton school, he was elected into a scholarship at King's College, in Cambridge, of which he became fellow, in the year 1519. His learning and talents soon rendered him eminent, and Cardinal Wolsey invited him to his new foundation at Oxford, where he was preferred to be one of the junior canons of Cardinal College. In 1525 he was incorporated B. A. at Oxford, as he stood at Cambridge, and in July, 1526, took the degree of M. A. But the open avowal of his attachment to the opinions of Luther incurred the displeasure of his superiors, who stripped him of his preferment, and threw him into prison, on suspicion of heresy. When he was released from his confinement, he left Oxford; and some time after was chosen master of Eton school. In 1537 he commenced D. D. at Cambridge; and became archdeacon of Ely in 1540; in 1541 he was made prebendary of that cathedral; and in 1542, prebendary of Sutton, with Buckingham, in the church of Lincoln: the latter preferment he afterward surrendered up, in 1547. In 1546 he was made dean of Christchurch, Oxford. Having been tutor to the young prince Edward, he became, on that prince's accession to the throne, a great favourite at court, and was made a privy counsellor, and king's almoner. In 1547 he was elected chancellor of the university of Oxford; in 1548 installed canon of Windsor; and in 1549 made dean of Westminster. About the same time he was appointed one of the commissioners to visit the university of Oxford, when, it is to be deeply regretted, he countenanced the devastation that was made among the libraries, under the barbarous idea, that many of the books encouraged popery and conjuration. He resigned his office of chancellor in 1552, and was, soon after Queen Mary's accession to the crown, deprived of his preferments, and committed to the Marshalsea. But though he was in a short time liberated from confinement, he did not consider himself safe from the storm which he saw gathering against the Protestants, and therefore fled to the continent, first to Strasburg, and then to Frankfort. At the latter place he violently opposed the form of worship adopted by the English exiles, and introduced the English Common Prayer Book, which terminated in a division among them, the dissentients from that period obtaining the name of Puritans. After the death of Mary, Dr. Cox returned home, and was one of the divines appointed to revise the Liturgy. He was raised to the see of Ely in 1559;

and was, the same year, again appointed one of the visiters of the university of Oxford. After enjoying the episcopal dignity for more than twenty-one years, he died July 22d, 1581, in the eighty-second year of his age, and was buried in Ely cathedral. He was a strenuous advocate for the marriage of the clergy; and was the first who brought a wife to live in a college. He wrote several tracts, published chiefly after his decease. Besides his revision or translation of the four Gospels, and Acts of the Apostles, in the "Bishops' Bible," some have added the Epistle to the Romans, but this Lewis attributes to Dr. Guest. He was also the versifier of the Lord's Prayer, commonly appended to the Psalms of Sternhold and Hopkins.*

EDMUND GUEST, or GHEAST, D. D., to whom Archbishop Parker, according to Lewis, (Hist. Trans.,) allotted the translation or revision of the Epistle to the Romans, was born at Afferton, in Yorkshire, and educated at the university of Cambridge, where he was some time fellow of King's College. He was afterward appointed archdeacon of Canterbury; and in 1559 was raised to the see of Rochester, and made king's almoner; from Rochester he was translated to Salisbury, in 1571, where he died, February 28th, 1576, and was buried in the cathedral church. Bale mentions him as the author of several tracts, of which he has given the catalogue.†

GABRIEL GOODMAN, who translated or revised the First Epistle to the Corinthians, was the son of Edward Goodman, Esq., of Ruthin, in Denbighshire, in the principality of Wales; and educated at St. John's College, Cambridge, where he proceeded D. D. He was prebendary of Westminster; and, in 1561, was advanced to the dignity of dean of the same church, which he retained to the close of life, notwithstanding the great opportunities he possessed of further advancement in the church, both from his own abilities and the great influence of his friends. Fuller remarks, "It may be said of the worthy dean, *Goodman* was his name, and *goodness* was in his nature." He was the patron of the great antiquary, William Camden, and frequently bore the expenses attendant on his antiquarian researches. He contributed largely toward defraying the cost of the Welsh edition of the Bible, in 1588; and, in 1595, founded a free school, at Ruthin, his native town. Other

* Chalmers's Gen. Biog. Dict., vol. x, pp. 428-434. Neal's Hist. of the Puritans, vol. i, p. 105. Lewis, p. 237.

† Godwin, De Præsulibus, tom. i, p. 355; tom. ii, p. 118. Wood's Athen. Oxon., vol. i, p. 700.

instances of his liberality are recorded by Fuller, in his "Worthies" of the principality of Wales. He died in 1601.*

Of Mr. — LAURENCE, who was consulted by Archbishop Parker in the revision of the Bible, but little is known more than what is related of him by Strype, who says, that he was famous for his knowledge of the Greek language; and used to read Greek to the Lady Cecil, afterward Baroness Burleigh, the lord treasurer's lady, of whom Mr. Laurence testified, that she equalled if not surpassed any other of the same profession in that language. In his critical examination of the former translation of the Bible, Mr. Laurence's practice was to set down his own emendations and remarks under distinct heads; as for instance: Not aptly translated; Words and pieces of sentences omitted; Words superfluous; The sentence changed; Error in doctrine; Moods and tenses changed; Places not well considered by Theodore Beza and Erasmus; the latter of whom, as it seemed, had been chiefly followed by the old translators; and the former by the Genevan translators. The manner in which he speaks of himself in the conclusion of his "Notes of Errors in the Translation of the New Testament out of the Greek," presented to the archbishop, shows him to have been a man of a modest and candid mind. "It is more lyke that I shulde be deceived," says he, "than either Erasmus, or Beza. I would gladlye they were defended, that I might see myne own error. I take them to be deceyved because I see reason and auctoritie for me, and as yet none for them, not because they saye so, and yet brynge no proof for them."†

The translation or revision of the Bible being finished and printed, Archbishop Parker was solicitous to have it introduced into the several churches of the kingdom; accordingly, in the episcopal visitation in 1569, inquiry was made of the churchwardens, "Whether they had in their parish churches the Bible in the largest volume?" The design of which seems to have been, to know what churches were yet unprovided with it in English. This was succeeded by a canon made in the convocation of the province of Canterbury, which met April 3d, 1571, enjoining that "the churchwardens should see that the Holy Bible be in every church in the largest volume, (if it might conveniently be,) such as were lately imprinted at London." It was likewise ordered that "every archbishop and bishop, every dean and chief residentiary,

* Fuller's *Worthies*, *Princip. of Wales*, p. 35. Lond., 1662, fol. Wood's *Athen. Oxon.*, vol. i, pp. 310, 344, 480, 481.

† Strype's *Life of Archbishop Parker*, ch. xx, p. 404; and *Append.*, No. 85, p. 142.

end every archdeacon, should have one of these Bibles in their cathedrals and families." These canons were ratified by the authority of the queen, who also granted her privilege to the impression of the Bible; and yet after all there were many churches, even in the archbishop's own diocess, which remained for some years destitute of a Bible; for in the book of accounts of the churchwardens of Crundal, in 1585, we find the following entry: "Paid for lack of a Bible, at Canterbury, 1s. 3d."*

The editions of the "Bishops' Bible" were mostly printed in folio and quarto, being chiefly designed for the churches; the Geneva translation being what was principally read in families. The only editions in octavo mentioned by Lewis, are, one of the whole Bible, in 1569, in a small black letter; and one of the New Testament alone, in 1613. In the later editions, from about the year 1595, the version of the Psalter is generally according to the translation of the Great Bible; and the Psalms are pointed as they are to be said, or sung in churches, with the days of the month, and the distinction of morning and evening prayer, as in our Common Prayer Book.† The version revised under the direction of Archbishop Parker remained the public authorized translation until the present one, completed in the reign of James I.

Toward the close of the same year in which the "Bishops' Bible" was published, a rebellion broke out in the north of England, headed by the earls of Westmoreland and Northumberland, the avowed object of which was to restore popery, and deliver the queen of Scots. The rebels restored the mass in all the places where they had sufficient authority; and in the city of Durham, tore the Bible and Common Prayer Book to pieces. The advance of the queen's army under the earl of Suffolk, however, struck terror into them, so that they fled northward, and finally dispersed without hazarding a battle.‡

In 1571, ARTHUR GOLDING, an Essex gentleman, published an English version of the Psalms, with a translation of Calvin's Commentary upon them, which was printed at London, by Thomas East and Henry Middleton, in quarto. A specimen of the translation is given by Lewis, p. 263. An abridgment of the Old Testament, in verse, was also published by William Samuel in 1569, in 8vo., printed by William Seres: prior to which the prophecy of Jeremiah had been published, in 1566, in 8vo., with the title, "The Wailyns of the Prophet Hieremiah done into Englishe verse, by

* Lewis, pp. 257, 259.

† Ibid., pp. 261, 263.

‡ Neal's Hist. of the Puritans, vol. i, p. 224.

J. Drant, printed at London by Thomas Marshe.”* In 1571 an edition of the four Gospels, in Saxon and English, was also published in quarto, under the direction of Archbishop Parker, by the venerable John Fox, the martyrologist, from a MS. in the Bodleian library ; and printed at London by John Day.†

The see of Canterbury having become vacant by the death of Archbishop Parker, in 1575, Dr. Edmund Grindal was translated from York to Canterbury early in the ensuing year, 1576 ; and during the convocation, which had assembled before his confirmation had taken place, but which was concluded shortly after, several “Regulations” were adopted, which, among other articles, included the following, viz. : that “the bishops were to take care that all incumbents and curates under the degree of master of arts, and not preachers, shall provide themselves with the New Testament, both in Latin and English, or Welsh ; read a chapter every day, and compare the translations together. The archdeacons, commissaries, and officials, at their visitations, were ordered to give the clergy above mentioned some text of the New Testament, to be either gotten without book, or explained ; and that at the next visitation they were to take an account of their diligence and proficiency.”‡

The Reformation being yet in its infancy, and many of the public schools having been ruined by the dissolution of the monasteries to which they belonged, it was found difficult to obtain a sufficient number of learned and intelligent clergy to occupy the situations previously filled by their Catholic predecessors. This difficulty, which was increased by the disputes with the Puritans respecting the Liturgy and clerical habits, led the more pious and zealous of the bishops to attempt various methods for promoting Scriptural and theological knowledge among the officiating clergy. Of these, none attracted more notice, or seemed better calculated to effect the design, than those assemblies of the clergy for the discussion of Scriptural topics, which obtained the name of “prophesyings,” but which the queen, from misrepresentation, and her own peculiar views, determined to suppress. Archbishop Grindal, and several other of his episcopal brethren, were the warm advocates of the prophesyings ; and the firm and decided manner in which the archbishop defended and supported them, incurred the displeasure of her majesty, and occasioned his sequestration, which

* Lewis, p. 263. Newcome, “List of Bibles,” p. 394.

† Lewis, p. 4.

‡ Collier's *Eccles. Hist.*, vol. ii, p. 551.

was continued till very near the time of his death. The honest and faithful letter which he addressed to the queen, on receiving her commands to suppress these religious exercises of the clergy, is preserved by Strype, in his life of this excellent prelate. An extract from it will show the nature of the "exercises;" and the decided mind of the archbishop. It is dated December 10th, 1576, and after defending the necessity and usefulness of *preaching*, in preference to *reading the Homilies*, which "were devised only to supply the want of preachers," his grace thus proceeds:—

"Now for the *second* point, which is concerning the learned exercises, and conference among the ministers of the church, I have consulted with divers of my brethren, the bishops, by letters, who think it the same as I do, viz., a thing profitable to the church, and therefore expedient to be continued, and I trust your majesty will think the like when your highness shall be informed of the manner and order thereof; what *authority* it hath of the Scriptures, what *commodity* it bringeth with it, and what incommodities will follow, if it be clear taken away. The *authors* of this exercise are the bishops of the diocess where the same is used; who both by the law of God, and by the canons and institutions of the church now in force, have authority to appoint exercises to their inferior ministers, for the increase of learning and knowledge in the Scriptures, as to them seemeth most expedient, for that pertaineth *ad disciplinam clericalem*, that is, to the discipline of ministers. The *time* appointed for the assembly is once a month, or once in twelve or fifteen days, at the discretion of the ordinary. The time of this exercise is two hours, the *place*, the church of the town appointed for the assembly. The *matter* entreated of, is as followeth: Some text of Scripture before appointed to be spoken, is interpreted in this order: First, the occasion of the place is showed: Secondly, the end: Thirdly, the proper sense of the place: Fourthly, the propriety of the words; and those that be learned in the tongues, showing the diversities of interpretations: Fifthly, where the like phrases are used in the Scriptures: Sixthly, places of Scripture that seem to repugn are reconciled: Seventhly, the arguments of the text are opened: Eighthly, it is also declared what virtues and vices are there touched; and to which of the commandments they pertain: Ninthly, how the text has been wrested by the adversaries, if occasion so require: Tenthly, and last of all, what doctrine of faith or manners the said text doth contain: The conclusion is with a prayer for your majesty, and all estates, as is appointed by the Book of Common Prayer; and a Psalm. These orders fol-

lowing are also observed by the said exercise, first, two or three of the gravest and best learned pastors are appointed of the bishops to be moderators in every assembly. No man may speak unless he be first allowed by the bishop, with this proviso, That no layman be suffered to speak at any time. No controversy of this present time and state shall be moved or dealt withal. If any attempt the contrary, he is put to silence by the moderator. None is suffered to glance openly, or covertly, at persons, public or private; neither yet any one to confute another. If any man utter a wrong sense of Scripture, he is privately admonished thereof, and better instructed by the moderators, and other his fellow ministers. If any man use immodest speech, or irreverent gesture or behaviour, or otherwise be suspected in life, he is likewise admonished as before. If any wilfully break these orders, he is presented to the bishop to be corrected. The *ground* of this or the like exercise is of great and ancient authority; for Samuel did practise such like exercises in his time, at Naioth, in Ramatha, and at Bethel. So did Elizæus, at Jericho, which studious persons in those days were called *filiî Prophetarum*, that is, the sons of the prophets, that is to say, the disciples of the prophets, that being exercised in the knowledge and study of the Scriptures, they might be able men to serve in God's church, as that time required. St. Paul also doth make express mention, 1 Cor. xiv. That exercise St. Paul [calleth] *prophetiam*, that is, 'prophecy,' and the speakers *prophetas*, that is, 'prophets,' for *prophetia* in that and the like places signifieth the assent and consent of the Scriptures. And therefore doth St. Paul attribute unto these that be called *prophetæ* in that chapter, *doctrinam ad ædificationem, et exhortationem et consolationem.*" "Howsoever report hath been made to your majesty, yet I and others whose names are noted in the margin hereof" [viz., the archbishops of Canterbury and York, and the bishops of London, Winchester, Bath, Lichfield, Gloucester, Lincoln, Chichester, Exeter, and St. David's] "as they have testified unto me by their letters, have found by experience, that these profits and commodities following have ensued of them: 1. The ministers of the church are more skilful and ready in the Scriptures, and more apt to teach their flocks. 2. It withdraweth them from idleness, wandering, gaming, &c. 3. Some afore suspected in doctrine, are brought hereby to the open confession of the truth. 4. Ignorant ministers are driven to study, if not for conscience, yet for shame and fear of discipline. 5. The opinion of laymen touching the idleness of the clergy is hereby removed.

6. Nothing, by experience, beateth down popery more than that ministers (as some of my brethren do certify) grow to such a good knowledge by means of these exercises, that where afore were not three able preachers, now are thirty, meet to preach at St. Paul's Cross; and forty or fifty besides, able to instruct their own cures."

"I trust when your majesty hath considered, and well weighed the premises, you will rest satisfied, and judge that no such inconveniences can grow of these exercises, as you have been informed, but rather the clean contrary. And for my own part, because I am very well assured by reasons and arguments taken out of the Holy Scriptures, and by experience, the most certain seal of sure knowledge, that the said exercises for the interpretation and exposition of the Scriptures, and for the exhortation and comfort drawn out of the same, are both profitable to increase knowledge among the ministers, and tend to the edifying of the hearers, I am forced with all humility, and yet plainly, to profess, that I cannot, with safe conscience, and without the offence of the majesty of God, give mine assent to the suppression of the said exercises, much less can I send out any injunction for the utter and universal subversion of the same; I say, with St. Paul, I have no power to destroy, but only to edify; and with the same apostle, I can do nothing against the truth, but with the truth. If it be your majesty's pleasure for this, or any other cause, to remove me out of this place, I will with all humility yield thereunto, and render again unto your majesty that which I have received of the same. I consider with myself, *quod terrendum est incidere in manus Dei viventis*—'that it is a fearful thing to fall into the hands of the living God.' I consider also, *quod qui facit contra conscientiam, (divinis in rebus,) ædificat ad gehenam*—'that he who acts against his conscience, (resting upon the laws of God,) edifies to hell.' And what should I win, if I gained, I will not say a bishopric, but the whole world, and lose my own soul? Bear with me, I beseech you, madam, if I choose rather to offend your earthly majesty, than to offend the heavenly majesty of God." The archbishop then concludes by reminding her majesty, in a strain of honest eloquence, that though she was a great and mighty princess, she was nevertheless a mortal creature, and accountable to God.*

This plain and faithful expostulation of the worthy prelate only served to irritate the queen, whose haughty disposition could not brook resistance or reproof. She therefore sequestered the arch-

* Strype's Life of Archbishop Grindal, b. ii, Appendix, pp. 79-82. Lond., 1710, fol. VOL. II.—21

bishop, and peremptorily ordered the "prophesyings" to be everywhere discontinued. Some faint attempts were afterward made to revive them in the diocess of Chester, by Bishop Chadderton, but without effect: and in the diocess of London, Bishop Aylmer attempted to promote religious knowledge among the clergy, by enjoining in his visitation, in 1586: 1. That every parson should have a Bible, in Latin and English. 2. That he should have Bullinger's *Decads*. 3. That he should have a paper book, and write in it the quantity of a sermon every week. 4. That such as could not preach themselves, should be taxed at four purchased sermons a year. But after all, there were at this time almost eight thousand parishes without preaching ministers, the unhappy deficiency being occasioned, partly by the mistaken notions of Queen Elizabeth, who supposed that knowledge and learning in the laity would only endanger their peaceable submission to her absolute will and pleasure; and partly by the exclusion of the Puritan divines from the different churches; to which may be added the restrictions on the press, and the destruction of the monastic schools and libraries.*

About this time several metrical versions were composed of separate books of the Scriptures, especially of the Psalms, Solomon's Song, and Ecclesiastes, though not of sufficient excellence, or importance, to deserve particular notice. One of these versified translations, of Ecclesiastes, by Henry Lok, presents, in the title of it, a singular opinion respecting the original design of Solomon in composing that book: "Ecclesiastes, otherwise called the Preacher. Containing Solomon's Sermons, or Commentaries, (as it may probably be collected,) upon the forty-nine Psalmes of David, his father. Compendiously abridged, and also paraphrastically dilated in English poesie, according to the analogie of Scripture, and consent of the most approved writers thereof. Composed by Henri Lok, gentleman. Whereunto are annexed sundrie Sonnets of Christian Passions heretofore printed, and now corrected, with other affectionate Sonnets of a feeling conscience, of the same authors." London, printed by Richard Field, 1597, 4to. Lok's versification of the Lord's Prayer, included among his "Sonnets," has been considered as one of the closest versions that has been made: we therefore copy it for the gratification of the reader.

"Our Father, which in heaven art,
Lord! hallowed be thy name:
Thy kingdom come, thy will be done
in heaven and earth the same.

* Neal's Hist. of the Puritans, vol. i, ch. vi, pp. 309-315; ch. vii, pp. 404, 417, 418.

Give us this day our daily bread ;
 our trespasses forgive,
 As we for other men's offence
 do freely pardon give.
 Into temptation leade us not
 but 'liver us from ill :
 For thine all kingdome, glory, powre
 is now, and ever will.*

A copy of this rare work was valued at £28 by Longman and Co. in their catalogue of English Poetry, entitled *Bibliotheca Anglo-Poetica*. 1815.

No English Biblical writer, however, attracted so much notice toward the close of the sixteenth century, and the commencement of the seventeenth, as the famous HUGH BROUGHTON, whose uncommon skill in the Hebrew language occasioned a learned Jew to say to him, "O that you would set over all your New Testament into such Hebrew as you speak to me, you should turn all our nation." This design he entertained, and actually translated the Apocalypse into that tongue, but not meeting with proper encouragement, never completed the work. He was born at Oldbury, in Shropshire, in 1549. He was indebted for his education to the excellent Bernard Gilpin, who sent him to Cambridge, where he was chosen fellow of Christ's College, and elected one of the taxers of the university. He was afterward prebendary of Durham, and reader of divinity. From the university he removed to London, and distinguished himself by the intenseness of his studies, and his abilities as a preacher. In 1588 he published a work, entitled "The Consent of Scripture." It was the fruit of immense labour, and is a kind of system of Scripture chronology and genealogy, designed to show from the Scriptures the chronological order of events from Adam to Christ. It was dedicated to Queen Elizabeth, to whom it was presented, by himself, on her inauguration day, November 17th, 1589. Mr. Dibdin mentions a copy on vellum, formerly in Mr. Tutel's possession, which may probably have been the presentation copy. The printing of this work was superintended by Mr. John Speed, the author of "Genealogies of Scripture, &c.," prefixed to the old Bibles, in which he was assisted by Mr. Broughton. The "Consent of Scripture" no sooner made its appearance than it met with violent opposition, and obliged the author to flee into Germany, to avoid the High Commission. Before his departure for Germany, he mostly resided in the house of

* Longman and Co.'s *Bibliotheca Anglo-Poetica*. Lond., 1815. Sir E. Brydges' *Restituta*, No. xxii, pp. 44-54.

Mr. William Cotton;* whose son, afterward Sir Rowland Cotton, he instructed in the Hebrew language; and who so early obtained an exact knowledge of it, that at the age of seven or eight years he could translate almost any chapter of the Bible into English, and converse with the greatest ease in Hebrew. The method of instruction which Mr. Broughton pursued was singular. He had his young pupil constantly with him, and invariably required him to speak in Hebrew. He also drew up a vocabulary, which young Cotton constantly used. In this vocabulary he fixed on some place, or thing, and then named all the particulars belonging to it; as heaven, angels, sun, moon, stars, clouds, &c.; or, a house, door, window, parlour, &c.; a field, grass, flowers, trees, &c. Mr. William Cooper, afterward bishop of Galloway, was another of his pupils. While abroad, he had a public disputation with R. Elias, at Frankfort, on the truth of the Christian religion; and that some impression had been made on the mind of the rabbi, appeared from his desire for further instruction. An account of this conference was carried to Constantinople, where it excited considerable attention among the Jews. Mr. Broughton mentions three Jews who had embraced the gospel, from the perusal of his writings; though it must be acknowledged his disputations were not always conducted with prudence and politeness. In 1591 he returned to England, and met at London with Dr. Rainolds, or Reynolds, who had strongly and publicly opposed his "Consent of Scripture." The controversy was referred to Archbishop Whitgift and Bishop Aylmer; and although not finally settled, yet the archbishop, otherwise unfriendly, passed a high encomium upon Broughton's chronological work. The following year our author returned to Germany. Among the miscellaneous pieces which he published, "An Explication of the Article of Christ's Descent into Hell" deserves notice, from its being the first treatise in which any of our countrymen gave the opinion, now generally received, of the word *hades*, that it does not mean *hell*, or the place of the damned, but only the state of the dead, or the invisible world. During his abode on the continent he cultivated an acquaintance with many of the most eminent scholars; and was so highly esteemed even by the Roman Catholics, whose tenets he opposed, that he was offered a cardinal's hat if he would embrace their opinions. Such was his fame for all kinds of Hebrew learning, that he was invited to Constantinople, for the purpose of instructing the Jews in the Christian reli-

* Mr. Roger Cotton, brother to this person, was one of Mr. Broughton's true scholars. He read the whole Bible through *twelve* times in one year.

gion; and King James of Scotland invited him to become professor of Hebrew in one of the Scotch universities. After his second return to England, he used his utmost endeavours to obtain a new translation of the Bible; and with a view to the accomplishment of this object, addressed a letter, in 1595, to Sir William Cecil, lord high treasurer, in which he proposes, that six students who were the most versed in the original tongues should be employed in revising the translation, and the expense to be defrayed by the contributions of liberal individuals; and that short notes, geographical maps, and tables of chronology, should accompany the new translation. But the design failed, Lewis says, because he had expressed so great a contempt for the "Bishops' Bible," as it was called, that the archbishop of Canterbury was afraid to trust him; and seemed jealous of every thing he wrote. He did not, however, entirely relinquish his project, but published new translations of Daniel, Ecclesiastes, Jeremiah and Lamentations, and Job. The book of Daniel was printed at London, 1596, 4to., and again in 1607, 4to. The book of Ecclesiastes was printed at London, in 1605, after he had returned to the continent a third time, and was dedicated to "Prince Henry, our hope." The prophecy of Jeremiah, with the Lamentations, was printed at Geneva, in 1606, 4to., and also dedicated "To the most noble Henry, Prince of Great Britany." A translation of Jude was afterward published with his works.

In 1597 our learned author printed, at Middleburgh, "An Epistle to the learned Nobilitie of England, touching translating the Bible from the Original, with the ancient warrant for every worde, unto the full satisfaction of any that be of heart;" in which he lays down certain excellent rules for the conduct of a translator. Lewis, in his "History of the Translations of the Bible," has given specimens of the translation; and the rules for translation. The desire of Mr. Broughton to obtain a new and correct translation of the Scriptures, though strongly opposed, was not destroyed by the repulses he met with, for when, in the succeeding reign, a new translation was actually commenced, he tendered his services to the king, and even ventured to offer advice upon the subject. His proposal was that seventy-two persons should be employed in the translation; and that one competently qualified should be appointed to examine the whole, and deliver public lectures upon the difficult places, at Gresham College; and that persons of different occupations should be engaged to assist in terms of art, &c.; for instance, embroiderers should help for terms about Aaron's ephod,

geometricians, carpenters, masons, about the temple of Solomon and Ezekiel, and gardeners for all the boughs and branches of Ezekiel's tree, to match the variety of Hebrew terms. But as Bancroft, bishop of London, who was unfriendly to him, had the chief care and management of the business, no other notice was taken of him, than to send a copy of his present letter, or of his former one, to the nobility, to the translators, the bishop having advised the king not to nominate him for one of the translators. While at Middleburgh, he was for some time preacher to the English congregation there; but finding his health decline, he returned to his native country, and landed at Gravesend, in November, 1611. He spent the following winter in London, and in spring removed to a suitable situation in the vicinity, where he breathed his last, August 4th, 1612, aged sixty-three years. His works were collected and printed in London in 1662, with his life prefixed by Dr. Lightfoot, in one large volume folio. Several of his MSS. are still preserved in the British Museum, bound in one vol. quarto; besides his MS. "Harmony of the Bible."*

During the long reign of Queen Elizabeth, Biblical studies were too generally neglected; and such was the prevailing laxity of morals, especially with respect to the sabbath, that a strict attention to the solemnity of that day was considered as the stigma of a Puritan. In Hearne's MS. *Collectanea* there is a license from the queen, dated 1571, directed to the officers of Middlesex, permitting one John Swinton Powlter, "to have and use some playes and games at or uppon nine severall sondaies," within the said county. And because "greate resorte of people is lyke to come thereunto," he is required, for the preservation of the peace, and for the sake of good order, to take with him four or five discreet and substantial men of those places "where the games shall be put in practice," to superintend "duringe the contynuance of the games or playes." Some of the exhibitions are then specified, such as, "shotinge with the brode arrow, the lepping for men, the pytchng of the barre," and the like; after which follows this very general clause, "with all suche other games, as haue at anye tyme heretofore, or now be lycensed, used, or played."† The queen also refused to pass a bill "for the better and more reverend observation of the sabbath," though recommended by the speaker of the House of Commons, in an elegant speech; and the Rev. Mr. Smith,

* Brook's Lives of the Puritans, vol. ii, pp. 215-230. Chalmers's Gen. Biog. Dict., vol. vii, pp. 81-86. Lewis, ch. iv, pp. 297-304.

† Warton's Hist. of English Poetry, sec. xxxvi, p. 328, *note*.

M. A., was summoned before the vice-chancellor for having maintained, in a sermon preached before the university of Oxford, the unlawfulness of plays and pastimes on the sabbath-day.*

These great defects in the policy and government of Queen Elizabeth must be seriously regretted by every pious character, while he cannot but regard her as a princess whose defence of the Protestant Reformation at home and abroad, and successful deliverance of this kingdom from the difficulties in which she found it involved, entitle her to the veneration and esteem of posterity, and place her among the wisest and most politic sovereigns. Before her accession to the crown, and especially while living in constant apprehension of being sacrificed to the jealousy of her bigoted sister, Mary, she spent her time in studious and pious engagements. Among the MSS. in the Bodleian library, are the Epistles of St. Paul, &c., printed in an old black letter, in 12mo., which was formerly Queen Elizabeth's own book, when princess, with a covering done in needlework, by herself, probably while prisoner at Woodstock. Her hand-writing appears at the beginning, viz.: "August. I walke many times into the pleasant fieldes of the Holy Scriptures, where I plucke up the goodliesome herbes of sentences by pruning: eate them by reading: chawe them by musing: and laie them up at length in the hie seate of memorie by gathering them together: that so having tasted their sweetness I may the lesse perceave the bitterness of this miserable life." In the sixteenth year of her reign we find she was in possession of "Oone Gospell booke covered with tissue, and garnished on th' onside with the crucifix, and the queene's badges of silver guilt, poiz with wodde, leaves, and all, cxij. oz." (*Archæologia*, vol. xiii, p. 221.) Her "Manuel of Prayers," the composition of Queen Catherine Parr, and Lady Tirwit, *bound in solid gold*, and usually worn by her, hanging by a gold chain at her side, is still in existence; and was valued by a late possessor of it at £150.†

This great and politic, but haughty and despotic queen, sunk, in her latter years, into a state of great depression, and, after languishing for some time, died at Richmond, on the 24th of March, 1602, in the seventieth year of her age, and the forty-fifth of her reign.

The dependance of IRELAND upon the government of England for its civil and ecclesiastical regulations, directs our inquiries, in the

* Neal's Hist. of the Puritans, vol. i, ch. vii, p. 405.

† Dibdin's Bibliomania, pp. 158, 330-333. Horne's Introduction to the Study of Bibliography, vol. i, p. 303.

next place, to the state of Biblical knowledge and literature in that country, from the period when Henry VIII. discarded the supremacy of the pope to the death of Elizabeth. One of the first steps toward the promotion of the Reformation in Ireland was the nomination of Dr. George Browne to the archbishopric of Dublin. This eminent prelate had been provincial of the Austin friars in England; but having read some of Luther's writings, embraced his doctrines, and inculcated them upon the people, and particularly pressed the duty of praying "solely to Christ, and not to the Virgin Mary, or the saints." The king being informed of this, received him into his favour, and advanced him to the archbishopric, to which he was consecrated, March 19th, 1534-5, by Archbishop Cranmer, assisted by the bishops of Rochester and Salisbury. A few months after his arrival in Ireland, Lord Cromwell signified to him his majesty's pleasure that his Irish subjects should renounce the supremacy of the pope, after the example of the English; and appointed him one of the commissioners for the execution of the royal mandate. This he faithfully endeavoured to accomplish; and in the parliament which met at Dublin, May 1st, 1536, was very instrumental in obtaining the act which was passed, that King Henry VIII. should be acknowledged "Supreme head of the church of Ireland upon earth."* In the same parliament, which was holden under Leonard Lord Grey, as lord lieutenant of Ireland, the pope's authority in that island was abrogated; several abbeys and one priory were suppressed, and granted to the king; and all those that acknowledged themselves to be the king's subjects were commanded to speak English, and to be clothed after the English fashion.† Another act was passed the next year, 1537, by which it was appointed, that parochial English schools should be established in the country, which were intended to be compulsory, as well on the people as the clergy, for the purpose of introducing the knowledge and practice of the English language, then unknown to the native Irish. Every person was enjoined to "use and speake commonly the English tongue and language;" "to cause and procure his childe and children" to do so; and it was further enacted, that "spiritual promotions should only be given to such persons as could speake English, unless, after four proclamations, made in the next market town, such could not be had:" to prevent also returning to the Irish language, in conse-

* Chalmers's Gen. Biog. Dict., vol. vii, p. 122. Sir J. Ware's Annals of Ireland, ch. xxviii, p. 94. Dublin, 1705, fol.

† Ware's Annals of Ireland, *ut sup.*

quence of intermarriage, by those who had acquired the English, it is mentioned as necessary to all who will acknowledge themselves true and faithful subjects, that they continue to use the English tongue, "without ceasing, or returning at any time." But nothing in these acts seems to militate against the *printing* of books in the vernacular Irish, or *preaching* in that language.*

In April, 1538, Archbishop Browne addressed a letter to Lord Cromwell, in which this *first* Protestant prelate of Ireland thus states the case of the Irish: "The people of this nation be zealous, yet blind and unknowing; most of the clergy being ignorant, and not able to speak right words in the mass, or liturgy, as not being skilled in the Latin Grammar, so that a bird may be taught to speak with as much sense, as several of them do in this country." Soon after the archbishop had written this letter, the pope sent over a bull of excommunication of those who had acknowledged, or should own, the king's supremacy. A form of confession was also transmitted from Rome, in which a declaration occurs, which places the exclusive and unnatural influence of popery in a strong point of view: "I do further declare him, or her; father, or mother; brother, or sister; son, or daughter; husband, or wife; uncle, or aunt; nephew, or niece; kinsman, or kinswoman; master, or mistress; and all others, nearest, or dearest relations, friends, or acquaintance whatsoever, accursed, that either do, or shall hold for the time to come, any ecclesiastical, or civil [authority] above the authority of the mother church; or that do or shall obey, for the time to come, any of her, the mother church's opposers, or enemies; or contrary to the same."†

Archbishop Browne, however, continued his efforts for the diffusion of truth, and, within five years from his advancement to the see of Dublin, caused all superstitious relics and images to be removed out of the two cathedrals of Dublin, and the rest of the churches in his diocese; and instead of them, caused the Ten Commandments, the Lord's Prayer, and the Creed, written in gold letters, to be placed in frames about the altar.‡ In 1541 a parliament was held in Dublin, under Sir Anthony St. Leger, the governor, when Henry VIII. was declared king of Ireland, and Ireland erected into a kingdom; the sovereigns before that time only styling themselves lords of Ireland, without the title of king.

* Anderson's Memorial on behalf of the Native Irish, pp. 14, 15. London, 1815, 8vo.

† Ware's Annals of Ireland, *Life and Death of George Browne*, pp. 150-155.

‡ Ware's Annals, p. 148.

On this occasion there were great rejoicings; and "feasts, comedies, and sports," followed the passing of the act. In the same parliament, "the full and free disposal of all the abbeys in Ireland, in the statute expressed, were confirmed to the king."*

After the accession of Edward VI. to the throne, and the publication of the Liturgy in English, measures were adopted for the use of it in Ireland. Accordingly the king sent an order to Sir Anthony St. Leger, the governor, dated Greenwich, February 6th, 1550-1, to notify to all the clergy, that they should use the English Liturgy and Bible in all their churches. On imparting this order to the clergy, by Sir Anthony, on the 1st of March following, George Dowdall, primate of Armagh, vehemently opposed it; but Archbishop Browne expressed his satisfaction at receiving it. On Easter-day the Liturgy was read, for the first time in Ireland, in Christ-Church, Dublin, in presence of the mayor and bailiffs of that city, the lord-deputy St. Leger, Archbishop Browne, and other official characters. The archbishop, on this occasion, preached a sermon against keeping the Scriptures in the Latin tongue, and the worship of images, which is printed at the end of his life by Sir J. Ware. Dowdall was shortly afterward deprived of his title of "Primate of all Ireland," which was conferred on Archbishop Browne, and his successors in the see of Dublin for ever, by letters patent bearing date October 20th, 1551; but the archbishop did not long enjoy his new dignity, for in 1554 he was deprived both of it and his archbishopric, by Queen Mary, under pretence that he was married; and Archbishop Dowdall was restored to the title of primate, and also to the bishopric of Armagh, which had been given to Hugh Goodacre. Archbishop Browne died about the year 1556; "adorned," says Archbishop Usher, "with every good and valuable qualification."†

When Mary ascended the throne of England, many Protestant families removed to other countries, to avoid the gathering storm; among these were several who fled to Ireland. Sir James Ware has preserved the names of certain persons, who with their families left Cheshire, their native county, and went over to Dublin, with "their goods and chattels," and settled in that city, in 1554. These were John Harvey, Abel Ellis, John Edmonds, and Henry Haugh. "These families having one Thomas Jones, a Welshman, a Protestant priest, privately among them, who read service,

* Ware's Annals, ch. xxxiii, pp. 104, 105.

† Ware's Annals of Ireland, p. 154. Chalmers's Gen. Biog. Dict., vol. vii, pp. 123, 124.

and the Scripture to them upon Sundays and other days secretly ; all this not being discovered until Queen Mary's death. Then the Lord Fitz-Walters, earl of Sussex, took him, the said Thomas Jones, for one of his chaplains, to read to his servants."*

During the reign of Mary, the English Liturgy and Bibles were banished from the churches, but were restored on the accession of Elizabeth. In 1559, Dr. Heath, archbishop of York, sent over, at the queen's expense, to the deans and chapters of the cathedrals of Christ-Church, and St. Patrick, in Dublin, two large Bibles, to be placed in the middle of the choirs for public perusal ; which "at their first setting up to public view, caused a great resort of people thither, on purpose to read therein, for the small Bibles were not common then as now ; and it appears by the account of John Dale, a bookseller, that he sold seven thousand Bibles in two years' time, for the booksellers of London, when they were first printed, and brought over to Ireland, in . . . 1566." But although this change was highly pleasing to the Protestants and English residents, it was not satisfactory to the papists and native Irish ; and the latter, particularly, expressed their dissatisfaction at the public worship being no more intelligible to them than it was before. Yet such was the absurd determination to introduce the English language into Ireland as a political measure, that rather than use the Irish tongue in church, when Englishmen could not be found, or when the Irish clergymen could not read English, which a good part of them could not, then the prayers were to be read in *Latin* by the Irish clergyman ! The general establishment of the Protestant religion in Ireland took place in 1560 in consequence of an order to that effect from Queen Elizabeth to the earl of Sussex, the lord lieutenant.†

In the parliament which sat at the commencement of the year 1570, it was ordered, that "the chief governor of the island should have the nomination of all deans, archdeacons, chanters, chancellors, and treasurers of all cathedrals, in Munster and Connaught, for ten years to come ; those of Waterford, Cork, Limerick, and Cashel, excepted ; and that no man should be presented, unless of full age, and in orders ; and could read and speak English ; and would reside." In the same parliament an act was passed for dividing the kingdom into shires ; and in the next session of parliament, which took place in May, the same year, it was enacted, "That schools should be erected in the shire-town of every diocess,

* Ware's Annals of Ireland, p. 135.

† Anderson's Memorial, p. 16. Ware's Annals, *Reign of Elizabeth*, p. 4.

whereof the schoolmaster should be English." But as it was desirable that such of the inhabitants of Ireland as did not understand English, should, nevertheless, be favoured with opportunities of religious information, a printing press, with a fount of Irish types, was provided by the queen, at her own expense, "in hope that God in mercy would raise up some to translate the New Testament into their mother tongue;" and sent them over to Mr. Nicholas Walsh, chancellor, and Mr. John Kerney, treasurer of St. Patrick's, Dublin. It was then ordered, that the Prayers of the Church should be printed in the Irish language and character; and that a church should be set apart in the chief town of every diocese, in which they were to be read, and a sermon to be preached to the common people in their vernacular tongue; "which was instrumental," says Sir J. Ware, "to convert many of the ignorant sort in those days."*

Mr. Kerney commenced his labours by composing a catechism in Irish, which was the first book printed in Ireland in that character, and was printed about A. D. 1577. Afterward, he and Chancellor Walsh, assisted by Nehemiah Donellan, translated the whole, or a considerable part of the New Testament into Irish, probably from the English, since Sir J. Ware distinguishes this from a subsequent translation, which was "done out of *Greek*, by W. Daniel, archbishop of Tuam;" and says their translation was extant in MS.†

JOHN KERNEY, or KEARNEY, treasurer of St. Patrick's church, Dublin, was educated at Cambridge, as was also his friend and contemporary Nicholas Walsh. He died about A. D. 1600; and was buried in the cathedral of which he was treasurer.‡

NICHOLAS WALSH, chancellor of St. Patrick's, Dublin, son of Patrick Walsh, some time bishop of Waterford and Lismore, was consecrated bishop of Ossory, in the beginning of February, 1577. He was prevented from completing the translation of the New Testament by being inhumanly murdered. The assassin was one James Dullard, a wicked fellow, whom the bishop had cited for adultery. He stabbed him in his own house, with a skeine, or short sword; but was soon afterward brought to justice. The bishop was killed December 14th, 1585; and his body brought to Kilkenny, and buried in the cathedral.§

* Ware's Annals, pp. 14, 15. Anderson's Memorial, p. 16.

† Ware's Commentary of the Prelates of Ireland, p. 35. Dublin, 1704, fol. Anderson's Memorial, p. 17.

‡ Ware's Two Books of the Writers of Ireland, b. i, pp. 25, 26.

§ Ware's Commentary of the Prelates of Ireland, p. 35.

NEHEMIAH DONELLAN was born in the county of Galway, in Ireland, and educated at Cambridge, in England. On his return home, he was made coadjutor, for awhile, to W. Laly, archbishop of Tuam, and afterward, by the recommendation of Thomas, earl of Ormond, was appointed his successor by Queen Elizabeth, in 1595. He resigned in 1609, and soon after died at Tuam, and was buried in the cathedral church.*

The last important act of Queen Elizabeth's reign, for the promotion of the Reformation, and of sacred literature in Ireland, was the erection of the university of Dublin. The charter for its foundation was dated March 30th, 1592. Sir William Cecil, Baron Burleigh, lord high treasurer of England, was the first chancellor; Adam Loftus, archbishop of Dublin, the first provost; Lucas Challoner, William Daniel, James Fullerton, and James Hamilton, the first fellows; and Abel Walsh, James Usher, and James Lee, the first scholars of the university.†

In the sister kingdom of SCOTLAND the progress of the Reformation was for many years slow and uncertain; but the decided and persevering character of the advocates of the Bible finally triumphed over all opposition, and rendered that kingdom eminent for its Biblical knowledge. The act passed in 1542-3, in favour of reading the Bible, prior to the abjuration of the earl of Arran, has been already‡ mentioned, but as it was the first public act of the government in behalf of the circulation of the Scriptures, the reader will not be displeased to have the following copy of it.

“ANENT the writting gevin in be ROBERT Lord Maxwell, in presens of my lord governour and lordis of articklis, to be avisit by them gif the samin be resonable or not, of the quhilk the tenor followis: It is statute and ordanit, that it sal be lefull to all our soverane ladyis lieges to haif the haly Writ, to wit the NEW TESTAMENT and the AULD, in the vulgar tounge, in INGLIS or SCOTTIS, of ane gude and trew translation, and that thai sal incur na crimes for the hefing and reding of the samin, providing alwayis that nae man dispute or hald oppinzeonis under the painis contenit in the actis of parliament. The lordis of articklis beand avisit with the said writting, finds the samin resonable, and therefore thinkis that the samin may be usit amangis all the leiges of this realme, in oure vulgar tounge, of ane gude, trew, and just translatioun, because there was na law shewin, nor producit in the contrair; and that nane of our soverane ladyis leiges incur ony crimes for haifing or

* Ware's Commentary of the Prelates of Ireland, p. 7.

† Ware's Annals, ch. xxxv, pp. 45, 46.

‡ See p. 122 of this volume.

reding of the samin, in form as said is, nor sall be accusit therefore in time coming; and that na personis dispute, argou, or hald opinionis of the samin, under the saidis painis contenit in the foresaid actis of parliament."

This act was proposed by the Lord Maxwell, on the 15th day of March, 1542-3, and passed in the first parliament holden after the death of James V. by James, earl of Arran, tutor of the queen, and governor of her kingdom.*

The unsettled state of the kingdom after the apostacy of the earl of Arran, and the opposition of the popish bishops and clergy to the general dissemination of the Scriptures, particularly in the vulgar tongue, greatly retarded that spread of sacred knowledge which would otherwise have been occasioned by the above-mentioned act. But the friends of the Reformation, though opposed by difficulties, never relinquished their object; a meeting of the nobles and barons attached to that cause, was, therefore, held at Edinburgh, in December, 1557, at which two resolutions were adopted for regulating their conduct in their critical situation. In the first place, it was agreed "that they should rest satisfied for the present, with requiring that the Prayers, and the Lessons of the Old and New Testament, should be read in English, in every parish on Sundays and festival-days, by the curates of the respective parishes, or, if they were unable or unwilling, by such persons as were best qualified in the bounds:" and secondly, "that the reformed preachers should teach in private houses only, till the government should allow preaching in public."† These resolutions were accordingly reduced to practice in many parishes where the Protestant barons resided, and where the people were disposed to follow their example. The formal bond of agreement into which these eminent persons now entered, to defend and promote the principles which they had embraced, obtained the name of the "First Covenant;" the reformed themselves were distinguished as the "Congregation of Christ;" and the nobility who had entered into the covenant were called the "Lords of the Congregation." Agreeably to the resolutions framed by the advocates of the Covenant, a petition was presented to the queen dowager, in the name of the Protestants, by Sir James Sandilands, which included these articles: "1. It shall be lawful to the reformed to peruse the Scriptures in the vulgar tongue; and to employ also their native language

* Keith's History of the Affairs of Church and State in Scotland, vol. i, b. i, ch. iv, p. 36. Edinb., 1734, fol.

† M'Crie's Life of John Knox, vol. i, pp. 230, 231.

in prayer, publicly and in private." 2. "It shall be permitted to any person qualified by knowledge, to interpret and explain the difficult passages in the Scriptures."* But the petition was slighted, and the kingdom thrown into civil commotions; which, however, on the death of the queen regent, in 1560, happily terminated in the acknowledgment of the Reformation, by the government; though obstacles continued to be presented to the general diffusion of Scriptural truth, by the ill-advised Queen Mary, whose wit and beauty, imprudence, misfortunes, and death, will always create an interest in the feeling mind, and call forth expressions of sympathy and regret.

During the unsettled state of the Scottish church, a provincial synod of the clergy was held at Edinburgh, in January, 1551-2, in which an order was made for publishing a catechism in the mother tongue; of which the curates should be enjoined to read a part, every Sunday and holyday, to the people. John Hamilton, archbishop of St. Andrews, undertook the work; and seems to have induced some of the ablest of his clergy to compile it. He certainly transplanted John Scott, the printer, from London to St. Andrews, for the express purpose of multiplying a sufficient number of copies, by means of the typographical art, for the common use of the Scottish clergy. It is a handsome quarto of upward of four hundred pages. "It is," says Bishop Keith, "a judicious Commentary upon the Commands, Belief, Lord's Prayer, Magnificat, and Ave Maria: and the author shows both his wisdom and moderation, in avoiding to enter upon the controverted points." The late Lord Hailes did not, however, concur with Bishop Keith in his character of this catechism; and even disputed its being printed "be the command and expensis" of Archbishop Hamilton.†

A Psalm-Book was also published at Edinburgh, in 1568, by Thomas Bassandyne. At the beginning of this "Psalm-Buik," as it was called, was a treatise, entitled "The fall of the Romain's Kirk, naming our King and Sovereigne supream head of the primitive Kirk;" and at the end a "lewd song, called Welcome Fortunis." This book gave great offence to the general assembly, which met the same year at that city, who very properly ordered the printer to expunge the offensive song; and enjoined him to submit the treatise to the inspection of Alexander Arbuthnot, afterward principal of King's College, Aberdeen. The printer was not

* Keith's History of the Affairs of Church and State of Scotland, vol. i, p. 80. Encyc. Perth., vol. xx, p. 172.

† Beloe's Anecdotes of Literature, vol. ii, pp. 308-310.

deterred, however, from printing a Psalm-Book of a different kind: for, in 1575, he published, "The CL. Psalms of David, in English metre. With the forme of prayers, and ministration of the Sacraments, &c., used in the church of Scotland. Whereunto, besydes that was in the former bookes, are also added sundrie other prayers, with a new and exact kalender, for xvi yerres next to come. Printed at Edinburgh, by Thomas Bassandyne, dwelling at the Nether Bow, 1575, cum privilegio."* The same printer had also the honour of being the printer of the *first* edition of the Scriptures, known to have been printed in Scotland. It comprehended the Old Testament, the Apocrypha, and the New Testament; and was printed "at Edinburgh, by Thomas Bassandyne, M.D.LXXVI. cum priuelegio," in folio; with a sharp Roman letter. It is dedicated, in the Scottish dialect, to King James; and is accompanied with a brief "Table of the Interpretation of the Propre Names, which are chiefly founde in the Olde Testament;" "The Roman Calendare, compared with The Hebrew Calendare;" and "Rules for understanding this double Calendare," by R [obert] Pont, a scientific ecclesiastic, who, with the leave of the kirk, was appointed a lord of session, and died on the 8th of May, 1608, aged eighty-one. To the Calendars are annexed some verses "On the incomparable treasure of the Holy Scriptures;" to which are sub-joined "A Prayer for the true use of the Holy Scriptures," and a Chronological Table of the kings of Judah and Jerusalem, and of the principal events of their reigns, "translated out of the Hebrew." The title-page is embellished with the royal arms, and "God save the King;" notwithstanding the late reproof of the general assembly, for considering the sovereign as "the head of the kirk." The translation is a transcript of that of Geneva.†

THOMAS BASSANDYNE, OR BASSENDEN, the printer, was a native of Scotland, but educated at Antwerp. He learned the art of printing at Paris and Leyden, and returned home in 1558. He joined himself to the reformers, and printed several valuable books. He died in 1591.‡

Another edition of the Bible, in folio, is said to have been printed in 1579, by Alexander Arbuthnott, the king's printer, at the Kirk in the field, Edinburgh, for the use of Scotland, by the commissioners of the kirk.§

* Beloe's Anecdotes of Literature, vol. ii, pp. 328, 329. Irvine's Lives of the Scottish Poets, vol. ii, p. 171. Edinb., 1810, 8vo.

† Beloe's Anecdotes of Literature, vol. ii, pp. 329-331.

‡ Lempriere's Universal Biography, art. BASSANDYNE.

§ Beloe's Anecdotes of Literature, vol. ii, p. 331.

The reformers had nevertheless to repel the most virulent attacks of the adherents of the Church of Rome, who strove to pour contempt on the purer worship of the reformed; they also found it necessary to check the baneful influence of dramatic representations, and superstitious spectacles and shows. In a letter from Randolph, the English resident, to Sir William Cecil, dated March 20th, 1564-5, he informs him that "a schoolmaster at Haddington made a play, to exercise his scholars against the ministers; and baptized a cat, in the name of the Father, Son, and Holy Ghost:" and that, "One of the queen's chapel, a singing man," whose name was Alexander Stephan, "said that he believed as well a tale of Robin Hood as any word (which) is written in the Old Testament, or New."*

In opposition to superstitious dramatic representations, the general assembly constituted at Edinburgh, on the 7th of March, 1575, enacted, that "no comedies, nor tragedies, or such plays, shall be made on any history of canonical Scriptures, nor on the sabbath-day. If any minister be the writer of such a play, he shall be deprived of his ministry. As for plays of another kind, they also shall be examined before they be propounded publicly." In 1576 the assembly refused its permission to the bailie of Dunfermline to represent on Sunday afternoon a certain play which was not founded on the canonical part of the Scriptures. And, in 1577, it was ordered by the assembly, "that the plays of Robin Hood, king of May, and such others on the sabbath-day, be discharged." Two years afterward it was resolved, that "such individuals as after due admonition persisted in frequenting May-plays, should not be admitted to the communion of the church, without yielding satisfaction for the specified offence." The parliament held at Edinburgh, October 20th, 1579, forbade "all markets and fairs to be kept on the sabbath-day, or in any church, or church-yaird: so all handy-work on the sabbath-day, all gaming, playing, passing to taverns and aile-houses, and wilfull remaining from their parish church, in time of sermon or prayers; and a pecuniall mulct layd upon the transgressours respective, to be paid for the use of the poor of the parish."†

The friends of the Reformation, convinced of the importance of Scriptural knowledge to the general diffusion of pure religion, were

* Keith's History of the Church and State of Scotland, vol. i, p. 271.

† Irvine's Lives of the Scottish Poets, vol. i, *Dissert. on the Early Scottish Drama*, pp. 213, 214. Petrie's Compendious History of the Catholick Church, p. iii, p. 401. Hague, 1662, fol.

also studiously careful to promote an acquaintance with the sacred writings among the people. With this view "readers" were established in the churches, whose office it was to read chapters out of the Bible, and prayers out of the "Book of Common Order," every morning and evening, in the parish church. Sometimes, also, they were authorized to exhort, especially where there was no minister. Many parishes, for many years after the establishment of the reformed religion, had no other teachers than the readers, because of the difficulty of obtaining proper ministers; and as very few of the people of that day had learned to read, the public reading of the Scriptures was of singular service. Other methods were employed, and found useful, for exciting persons to be diligent in learning the principles of religion. No parent could have his child baptized unless he could repeat the Creed, the Lord's Prayer, and the Ten Commandments: and no persons were to be contracted for marriage, or have their banns proclaimed, until they had previously been so well instructed by the "reader" as to be able to declare to the ministers and elders the holy purposes of the institution.* The parliament also decreed, in 1579, that "every householder having lands or goods worth five hundred pounds, should be obliged to have a Bible," (which at that time was printed in folio,) "and a Psalm-Book, in his house, for the better instruction of themselves, and their families, in the knowledge of God."†

On the 8th of February, 1587, Mary Stuart, queen of Scots, was beheaded at Fotheringay-Castle, in Northamptonshire, by order of Elizabeth, queen of England, to whom she had fled for protection, in 1568, after having been obliged by the nobles to resign her crown, on the 15th of July, 1567, in favour of her infant son, James VI. of Scotland; who, on the death of Elizabeth, ascended the throne of England, under the title of James I. A catalogue has been preserved of the royal library of Scotland, or rather of the remains of it; delivered over with the other chattels of Queen Mary, by the regent Morton, to James VI. We find in it but very few parts of the Bible, and many of the articles it contains are only odd volumes. The following extract will show the nature of this collection:—

"
The third volume of Titus Livius.
The ellevint buik of St. Augustine.

* Scott's Lives of the Protestant Reformers in Scotland, p. 183.

† Petrie's Compendious History of the Catholick Church, pt. iii, p. 401.

The first buik of sanct Augustine.

.
Ane parte of Plutarche in Frenche.

The legend aurie.

.
Esaïas in Greik and Hebreu be Munster.

The singular combat of David and Golias.

The histories of the bible in figures.

The sectis of hereseis in this tyme.

Clement Marot.

The epistle of Ignatius.

Four homoleis anent the images in France.

The treatie of the sacrament be Petir Martir.

The ansuer to Johnne Calvynis epistle.

Sangis of the bible in Frenche be Lancelote de la Carle.

The complaint of the universitie of Pareis contra the Jesuittes."*

It is not improbable but that the royal library had partially suffered from the devastation which had taken place during the violent commotions of the kingdom, and the rage against monastic institutions, which is thus described by an old historian: "Bibliotheks destroyed, the volumes of the fathers, counsellors, and other books of humane learning, with the registers of the church, cast into the streets, afterward gathered in heapes, and consumed with fire."†

A new college having been erected in the university of St. Andrews, during this century, it was found, that after some time disorders had been suffered by Mr. Andrews, who had the charge of it, in 1597. The king, therefore, in order to correct the abuses, prescribed to every professor his subject of instruction, "appointing the first master to read the common-places to the students, with the Law, and History of the Bible: the second to read the New Testament: the third the Prophets, with the book of Ecclesiastes and Canticles; and the fourth the Hebrew Grammar, with the Psalms, the Proverbs, and the book of Job."‡

Having thus conducted our inquiries respecting the progress of Biblical literature in the British Isles to the close of the century, we may return to the continent of Europe, to pursue our investigations respecting Germany, where we had paused at the death of Luther, the intrepid advocate of truth.

* Dibdin's Decameron, vol. iii, pp. 245-248.

† Spotiswoode's MS.—See M'Crie's Life of John Knox, vol. i, notes, p. 438.

‡ Spotiswoode's History of the Church and State of Scotland, vol. i, b. vi, p. 449. Lond., 1677, fol.

CHAPTER IX.

SIXTEENTH CENTURY CONTINUED.

German Bibles—Editors of German Bible—Lower Saxon Version—Polyglotts—Hebrew Versions—Tremellius—Junius—Vergerius—Persecutions in Germany and the Netherlands—Dutch Bibles—Danish, Icelandic, Swedish, Finnish, Hungarian, Bohemian, Lithuanian, Vandalic, Polish, and Slavonian Versions.

THE death of Luther, which occurred in 1546, was universally and deeply regretted by the friends of the Reformation, especially in Germany, where his labours had been so singularly successful in establishing and defending the truth. It was cause of gratulation, however, to the advocates of the gospel, that the all-wise Disposer of events had prolonged his life till the principles he had inculcated had gained a practical and extensive influence; and his excellent translation of the Bible had been completed and revised, and an immense number of copies of it dispersed throughout the Germanic empire.* After his decease, the editions of his version

* The virulence with which the adversaries of Luther attacked his character, and strove to render his memory odious to the people, is exemplified in the following quintuple acrostic, published by the celebrated French Jesuit, Andreas Frusius, in his *Epigrammata*, printed at Cologne, 1582.

“ ELOGIUM MARTINI LUTHERI, EX IPSIUS NOMINE ET COGNOMINE.

Depingent dignis te nemo coloribus unquam;
Nomen ego ut potero, sic celebrabo tuum.

Magni crepus	Mendax	Morosus	Morio	Monstrum
Ambitiosus	Atrox	Astutus	Apostata	Agaso
Ridiculus	Rhetor	Rabiosus	Rabula	Raptor
Tabificus	Tumidus	Tenebrosus	Transfuga	Turpis
Impius	Inconstans	Impostor	Iniquus	Ineptus
Nycticorax	Nebulo	Nugator	Noxa	Nefandus
Ventosus	Vanus	Vilis	Vulpecula	Vecors
Schismaticus	Stolidus	Seductor	Simia	Scurra
Lascivus	Leno	Larvatus	Latro	Lanista
Ventripotens	Vultur	Vinosus	Vappa	Voluptas
Tartareus	Torris	Tempestas	Turbo	Tyrannus
Hæresiarcha	Horrendus	Hypocrita	Hydra	Hermaphroditus
Erro	Execrandus	Effrons	Effronis	Erinnis
Retrogradus	Reprobus	Resupinus	Rana	Rebellis
Vesanus	Varius	Veterator	Vipera	Virus
Sacrilegus	Satanas	Sentina	Sophista	Scelestus.”

ANDREAS FRUSIUS was a native of Chartres, in France. He entered into the order of Jesuits, at Rome, in 1541; and distinguished himself by his learning and various accomplishments. His poetical talents were chiefly employed on subjects connected

of the Scriptures were still more rapidly multiplied, as we may perceive from the list of them contained in Adler's Biblical Catalogue of the duke of Wurtemberg's library, which enumerates, between the death of Luther and the end of the century, forty-seven editions in folio, of the whole, or separate parts of the Bible of his translation; twenty editions in quarto; thirty-one in octavo; and two of the New Testament only in duodecimo; besides three in folio; two in quarto; and seven in octavo, by others of the reformed; four Catholic editions in folio of John Dietenberger's translation, and one Psalter in quarto: to which may be added several editions of the Saxon version of Luther's translation, viz., eleven in folio; six in quarto; thirty-three in octavo; and four in a smaller size.*

In 1565 a new Latin translation of the Bible, or rather, a revised edition of the Vulgate, accompanied with Luther's German version, was published, in ten vols. 4to., by Paul Eber, by the order, and at the expense of Augustus, elector of Saxony, with a preface by the editor, addressed to Alexander, duke of Saxony.†

PAUL EBER was a native of Kitzingen, in Franconia, where he was born, in 1511. After having received the early part of his education at Anspach and Nuremberg, he was sent by the senate of the latter city to Wittemberg, where he took his master's degree, in 1536. His skill in penmanship induced Melancthon to employ him as his amanuensis, who, discovering in him talents of the highest order, placed the most unbounded confidence in him, and consulted him on all occasions. For some years he conducted a seminary in his own house, with an ease and effect peculiar to himself, and had the happiness of directing the studies of many who afterward became eminent for piety and usefulness, both in the church and state. In 1541 he married, and in 1544 was raised to a professorship in the university. On the death of the venerable Bugenhagenius, in 1558, he was appointed to succeed him as first pastor of Wittemberg; and received his doctor's degree the year following. After the death of Melancthon, he was regarded

with the state of the Catholic Church; his *Epigrammata* were directed against those whom he regarded as heretics, and were printed at different times at Cologne, Antwerp, Leyden, and other places. After filling the office of rector in several colleges, he died at Rome in 1556. See Shoberl's *Historical Account of the House of Saxony*, pp. 87, 88, Lond., 1816, 8vo.: and Ribadeneira *Catalogus Scriptorum Religionis Societatis Jesu*, pp. 16, 17. Antwerp, 1613, 8vo.

* Adleri Bibliotheca Biblica, Sereniss. Wurtembergensium Ducis, olim Lorckiana, sec. 28, p. 22, &c.

† Le Long, tom. i, p. 385. Paris, 1723.

as the first of his disciples who, from adopting some of the views of the great reformer Calvin, were denominated *Crypto Calvinists*, or "*Secret Calvinists*." He died December 10th, 1569, in the fifty-ninth year of his age. Among his works are, "*An Exposition of the Dominical Gospels*," that is, those read as the lessons on Sundays; a "*History of the Jews, from their return from the Babylonish Captivity to the last Destruction of Jerusalem*;" and "*Hymns*," in the vernacular tongue, for the use of his church, where they long continued to be sung.*

A German translation of the New Testament is said to have been made about 1570; and accompanied with annotations, by William Xylander, Greek professor at Heidelberg; but neither Le Long, nor Melchior Adam, who notice it, say where, or by whom, it was printed, though placed by the former in the list of printed editions.†

WILLIAM XYLANDER, whose vernacular name was HOLZMAN, was born at Augsburg, December 26th, 1532, of poor but honest parents. The taste for learning which he discovered from his childhood was encouraged by the patronage of Wolfgang Relinger, a senator of the city, who educated him at his own expense, till his progress in literature procured him admittance into the colleges, where a certain number of students were maintained by the citizens. In 1549 he was sent to the university of Tubingen; and in 1556 to that of Basil. His erudition having gained him extensive fame, he was invited to the Greek professor's chair at Heidelberg, in 1558; and his logical acuteness caused him to be chosen as a suitable person to defend the doctrines of the Reformation in several public disputations. He employed his profound knowledge of the Greek language, chiefly, in translating Greek authors into Latin, among which are enumerated Dion Cassius, Marcus Antoninus, Plutarch, and Strabo. He was "a logician, poet, mathematician, musician, historian, and physician; and was deeply versed in the Hebrew, Greek, and Latin languages. In his life and manners, grave and chaste; in expression and familiar intercourse, agreeable; patient of labour, candid, open, contented; and in all his actions, and the whole of his life, the truly Christian philosopher, who never 'lived to himself,' but to God, and for

* Melch. Adami Vit. Theolog. Germ., pp. 428-436. Chalmers's Gen. Biog. Dict., vol. xiii, p. 9.

† Le Long, tom. i, p. 404. Melch. Adami Vit. Germ. Philos., p. 290. Heidelberg, 1615, 8vo.

others." He died at Heidelberg, February 10th, 1576, in the forty-fourth year of his age.*

In 1579 an edition of Luther's German Bible was printed in folio, at Neustadt, in the Lower Palatinate, under the auspices of John Casimir, the administrator of the Electorate Palatine; which was afterward reprinted in 1587-8, in 4to., with prefaces, summaries, and marginal notes, by David Pareus, professor at Heidelberg. The summaries, &c., of Pareus, were frequently reprinted with subsequent editions of Luther's translation.†

DAVID PAREUS, whose vernacular name was WANGLER, which, according to the custom of the times, he exchanged for a Greek one of similar meaning, was born at Frankenstein, in Silesia, in 1548. He was at first bound apprentice to a shoemaker; but his talents induced his father, or, according to others, his master, to send him, at the age of sixteen, to the neighbouring college-school of Hirschberg. Here he prosecuted his studies under the learned Christopher Schilling, rector of the college, from whom he imbibed principles relative to the doctrine of the real presence in the eucharist, which, differing from those of the Lutheran church, involved him in considerable difficulties with his father, who threatened to disinherit him. But having at length obtained his father's consent, on condition of supporting himself, he followed his friend and master Schilling, who had been invited by the elector Frederic III. to be principal of his new college at Amberg, and arrived there in 1566. He was soon after sent to Heidelberg, with ten of his school-fellows, and continued his studies there with the utmost diligence and success till 1571, when he was admitted into the ministry, and sent to exercise his functions in a village called Schlettenbach; from whence he was soon recalled, to teach the third class at Heidelberg, and shortly after promoted to the second class; and in 1573 was made principal pastor of Hemsbach, in the diocese of Worms. A few months after his arrival he married the sister of John Stibelius, minister of Hippenheim. In this situation he successfully promoted the doctrines of the Reformation, but on the death of the elector, Frederic III., in 1577, his son Louis, who was a zealous Lutheran, excluded from the churches in his dominions all those ministers who had embraced the sentiments of Calvin relative to the sacrament of the Lord's

* Melch. Adami Vit. Germ. Philos., *ut sup.* Chalmers's Gen. Biog. Dict., vol. xxxii, pp. 389, 390.

† Le Long, tom. i, pp. 396, 397.

supper, among whom was Pareus, who retired into the territories of Prince John Casimir, the elector's brother. He was now chosen minister at Ogersheim, near Frankenthal, and three years afterward removed to Winzingen, near Neustadt, where Prince Casimir had founded a school in 1578, and settled there all the professors who had been driven from Heidelberg. On the death of the elector Louis, in 1583, the administration of the palatinate devolving upon Prince Casimir, during the minority of his infant nephew, Pareus obtained the second chair in the college of Wisdom, at Heidelberg. He afterward commenced author, by printing his "Method of the Ubiquitarian Controversy," and his edition of the German Bible; the last of which occasioned a warm controversy between him and James Andreas, an eminent Lutheran divine of Tubingen. In 1591 he was made first professor in his college; and in 1592, counsellor to the ecclesiastical senate; in 1593 he was admitted doctor of divinity; in 1595 was appointed divinity professor in the Old Testament in the university; and on the death of Tossanus, in 1602, succeeded to the chair of professor of divinity for the New Testament. In 1617 a jubilee was instituted in memory of the Reformation by Luther, which lasted for three days, during which, appropriate orations, disputations, poems, and sermons, were delivered; and Pareus having published some pieces on the subject, the resentment of the Jesuits of Mentz involved him in a controversy with them, which, however, does not appear to have been of long duration. After this he resided for a short time at Anweil, in the dutchy of Deux-Ponts, near Landau, and at Neustadt; but returning to Heidelberg, he died there, June 15th, 1622; and was interred with the funeral honours of the university. His works, including his commentaries on different books of the Old and New Testaments, were published by his son, in 1647, in four vols. fol. The Commentary upon St. Paul's Epistle to the Romans, when published in 1617, gave such offence to James I. king of England, as containing some anti-monarchical principles, that he caused it to be burnt by the common hangman; the university of Oxford also condemned it; and Dr. David Owen, chaplain to the earl of Holderness, wrote a refutation of it.*

Toward the close of this century, an edition of Luther's German Bible in 4to. was undertaken under the auspices of Christian I., elector of Saxony, at the instance of Nicholas Crellius the chan-

* Chalmers's Gen. Biog. Dict., vol. xxiv, pp. 93-98. Nouv. Dict. Hist., tom. vii, p. 40.

cellor, by John Salmuth, chaplain to the elector, who rewarded him with a donation of five hundred crowns, on receiving from him the first part of the Bible. In this work Salmuth was assisted by Urban Pierius, professor and pastor of Wittemberg; and David Steinbach, and Caspar Rudelius, ministers. In this edition, which was begun in 1589, Luther's prefaces to the Old Testament were omitted, and extracts from the fathers on the excellence of the books of Moses, &c., inserted in their place; arguments were added from Tremellius, and also glosses from twelve different authors. The printing of this Bible had only proceeded to the end of the last book of Chronicles, when the death of the elector prevented its being completed. For Prince Frederic William, duke of Saxe-Altenburg, acceding to the administration of the electorate, the edition was suppressed, from the idea, that the sentiments of the Crypto Calvinists were favoured by the glosses, &c. The greater part of the copies appear to have been committed to the flames or destroyed. This Bible bears the date of 1593.*

Another edition of Luther's German Bible was published in 1595, in 8vo., by the divines of Herborn, in which Luther's prefaces were omitted, and marginal notes added. These notes containing sentiments different from those maintained by the zealous Lutherans, the edition was censured in 1598 by the faculty of theology in the university of Wittemberg.†

A Roman Catholic translation, also, of the Bible into German, was made by Melchior Brunius, a German priest, of St. Martins of Cologne, some time previous to A. D. 1590, which, although not printed, was consulted by Ulemberg in the translation which he afterward published.‡

In 1588 a translation of the Bible into the Pomeranian tongue, a dialect of the Lower Saxony, was printed at Bardi, in 4to., by the order, and at the expense of Bogislaus XIII., duke of Pomerania. It is said to have been printed on good paper, with neat types, and accompanied with plates.§

A revision of the Bible in the dialect of the Lower Saxony was also published at Hamburgh in 1596 in fol., with plates, by David Wolder, pastor of the church of St. Peter, in that city, author of an Hebrew Donatus, or "Introduction to Hebrew Grammar." In his preface he informs us, that "he had observed with regret, that

* Le Long, tom. i, pp. 396, 397. Clement, *Bibliothèque Curieuse*, tom. iii, pp. 398-402.

† Le Long, p. 397.

‡ Ibid., tom. i, p. 375.

§ Clement, *Bibliothèque Curieuse*, tom. iii, pp. 396-399. Le Long, tom. i, p. 399.

in the former translation of the Scriptures into the Saxon tongue, many places were incorrectly translated, and the style inelegant and ungrammatical, from which he was induced to attempt a more correct and elegant version." In this edition Wolder inserted the "Remarks of Bugenhagenius;" and the "Summaries" of Vitus Theodericus; and divided the chapters into verses, instead of the paragraphs adopted in former editions. He also placed in the text, but in a different character, the celebrated passage 1 John v, 7, which was wanting in all the former editions of the Saxon Bible made from Luther's German translation; and prefixed to the Old Testament a list of the books of the whole Bible, with the number of their chapters, in which the books of the New Testament are singularly divided into Canonical and Apocryphal, classing under the latter title, the Epistle to the Hebrews, the Epistles of James and Jude, and the Apocalypse.*

The same editor published a Polyglott Bible, in four vols. folio, printed at Hamburg by Jacobus Lucius, in 1596, *in usum ecclesiarum Germanicarum, præsertim carum, quæ sunt in ditionibus Illustrissimorum Ducum Holsatiæ*—"for the use of the German churches, especially those in the dominions of the most illustrious the duke of Holstein." It contains the *Greek* Septuagint version of the Old Testament, from the Venice edition of 1518; with the *Latin* versions of Jerome and Pagninus; Beza's *Latin* translation of the New Testament; and Luther's *German* version of the Old and New Testaments, according to the edition of 1545. It bears the name of the Hamburg Polyglott, and is frequently bound up with Hutter's Hebrew Bible of 1587.†

VALENTINE SCHINDLER, a native of Upper Saxony, professor of Hebrew in the university of Helmstadt, published an *Epitome Bibliorum*, containing selections from the Old and New Testaments, in six languages, viz., Hebrew, Chaldee, Syriac, Greek, Latin, and German, printed at Wittemberg, 1578, 8vo. He was also the author of a Pentaglott Lexicon, of the Chaldee, Syriac, Arabic, and Rabbinical-Hebrew tongues, published after his decease at Hanau, 1612, fol.‡

JOHN DRACONITES, a native of Carolostadt, in Franconia, who had studied the Hebrew under Paulus Fagius, and after having resided at Wittemberg, Marburg, and Rostoch, had been invited

* Clement, *Bibliothèque Curieuse*, tom. iii, pp. 401-404.

† Le Long, edit. Masch, pt. i, ch. iii, sec. ix, pp. 387, 388. Clarke's *Succinct Account of Polyglott Bibles*, p. 9. Liverpool, 1802.

‡ Le Long, edit. Masch, pt. i, ch. iii, sec. 40, p. 423.

by Albert, duke of Prussia, to accept of the bishopric of Szamland, commenced a Polyglott Bible, in the Hebrew, Chaldee, Greek, Latin, and German languages. To obtain leisure for the accomplishment of this favourite object, in which he was encouraged by the liberality of Augustus, elector of Saxony, he relinquished the emoluments and honours of his bishopric, and retired to Wittemberg. In this university he pursued his labour, and, according to Le Long, published the book of Genesis, (or part of it,) the Psalms, the book of Proverbs, and some of the Minor Prophets; and translated some books of the Old Testament out of Hebrew into Latin. He died before the Polyglott was finished, in 1566, at an advanced age. From the preface to the prophecy of Zechariah, printed at Wittemberg, 1565, fol., it appears that the learned editor had been occupied thirty years in this work.*

The facility with which Elias Hutter, another learned German, compiled, and the rapidity with which he published Polyglott editions of the whole, or parts of the Holy Scriptures, forms a contrast with the cautious and tardy procedure of Draconites. ELIAS HUTTER was a Protestant divine, born at Ulm in 1553, and became professor of Hebrew at Leipsic. In 1587 he published a Hebrew Bible, printed by Jacobus Lucius, at Hamburg, in folio; and remarkable for its ingenious and useful plan; the radical letters being printed with solid and black, the servile with hollow and white types; and the quiescent, or deficient letters, in smaller characters above the line, thus exhibiting the *radix* of every word. This Bible was afterward frequently united to Wolder's Polyglott, with a new title-page prefixed, which has occasioned several mistakes of bibliographers, respecting the Polyglott works of our author. After the publication of his Hebrew Bible, Hutter formed the design of compiling a Polyglott work which should contain several of the most important modern as well as ancient versions of the Scriptures; but whether the Old or the New Testament was first committed to the press, is uncertain. Clement says he commenced with the New Testament. A serious difficulty, however, presented itself; he had no copy of a Hebrew version; and except the Basil edition of St. Matthew's Gospel, could obtain none either from public libraries, or from any private collection, though he offered considerable sums of money for one. (*Cujus copiam nec in ulla Bibliotheca nec ab ullo hominum, etiamsi multis millibus aureorum redimere voluerim, nancisci potui.*) He therefore

* Melch. Adami Vit. Germ. Theolog., pp. 405-407. Le Long, *Index Auctor*, tom. i, p. 554. Paris, 1723, fol. Le Long, edit. Masch, tom. i, ch. iii, pp. 388-390.

engaged in the work himself, and, by indefatigable application, finished a Hebrew translation of the New Testament in the short space of one year, (*integrum Novum Testamentum, à capite ad calcem in linguam sanctam divino fretus auxilio, convertendum suscepi . . . Converti, correxi, onera domestica, et rei familiaris sustinui, annuo temporis spacio ξυυθew absolvi.*) Having completed this translation, he printed his New Testament, in twelve languages, at Nuremberg, in 1599–1600, in two vols. fol.

The first volume contains the Gospels and the Acts of the Apostles; and the second, the Epistles of St. Paul, and the rest of the New Testament. The *Syriac* version, in this work, was taken from Tremellius's second edition, printed 1569, with certain additions by the present editor; the *Hebrew* was Hutter's own translation; the *Latin* was the Vulgate version; the *German*, the translation of Luther; the *Bohemian* was copied from the edition of 1593; the *Italian* from the Genevan version of 1562; the *Spanish* from the translation of Cassiodorus Reyna, printed in 1562; the *French* from the Genevan revision of 1588; the *English* from the Great Bible of 1562 or some similar edition; the *Danish*, not as Le Long affirms, (tom. i, p. 45, edit. 1723,) from the edition of 1589, but from that of 1550, "as the most superficial collation shows," says Dr. Henderson, "and as may be seen from Hutter's own declaration respecting 1 John v, 7, in his list of the passages which he had altered, prefixed to the second volume. 'The passage,' he says, 'was omitted both in the German and the Danish language,' which could not have been affirmed had the Bible of Frederic II. been lying before him." The *Polish* translation is taken from the edition of 1596.

Unfortunately the critical talents of Hutter were much inferior to his pious zeal, which led him to translate and insert in the different versions whatever he regarded as defective in the copies which he possessed, particularly the Syriac, which wanted the four "General Epistles;" and the relation of "the woman taken in adultery." He also in some places interpolated the original text itself, where he conceived the expression to want perspicuity; thus, according to Dr. Henderson, "Acts xx, 28, 'to feed the church of [the Lord, and] God [Jesus Christ] which he hath purchased with his own blood,' is the text exhibited in all the languages, the original itself not excepted." These unhallowed liberties taken with the word of God can never be too strongly reprehended; and in this instance "afford a mortifying but instructive lesson to such as undertake the defence of a cause they do not understand: and

show the small worth of this Polyglott in a critical point of view." Another edition of this work was published at the same time, in 4to.; and in 1602 his *Novum Testamentum Harmonicum* appeared, printed at Nuremberg, in 4to., in the Hebrew, Greek, Latin, and German languages. In this New Testament the Hebrew is printed with the usual characters, and not as in the former editions with hollow types. He also published *Lectiones Evangeliorum et Epistolarum anniversariæ, Ebraice, cum radice, literis servilibus et Latine lectione, Græce, Latine, et Germanice*. Norimberg, 1601, 8vo.*

Having completed the New Testament in twelve languages, Hutter then, if he had not previously, formed the design of also publishing the Old Testament in six or twelve languages, with the requisite grammars, and lexicons, &c., and of adding another New Testament in twelve more languages, viz., Arabic, Ethiopic, Moscovitic, Hungaric, &c. He commenced with the Old Testament, and published four different copies at the same time, each containing six languages, but differing only in one of them; thus the first contained the Old Testament in the Hebrew, Chaldee, Greek, Latin, German, and Slavonian languages; the second the same, except the Slavonian, which was exchanged for the Italian; the third had the Saxon instead of the Italian; and the fourth the French, in the place of the Italian. These sextuple editions of the Old Testament were printed at Nuremberg in 1599 in folio, but were never finished, being carried no further than the book of Ruth. This project not having succeeded, the design of printing the New Testament in twelve additional languages appears to have been relinquished, the expense being great, and most probably devolving upon the editor himself. Some parts of the Old and New Testaments were published separately, among which Le Long and Masch mention the prophecy of Isaiah, in Hebrew, Greek, and Latin, Norimberg, 1601, 4to.; Malachi, in Hebrew, Chaldee, Greek, Latin, and German, Norimberg, 1601, 4to.; the Psalms, in Hebrew, Greek, Latin, and German, Norimberg, 1602, 8vo.; and the Gospels of St. Matthew and St. Mark, in Syriac, Italian, Hebrew, Spanish, Greek, French, Latin, English, German, Danish, Bohemian, and Polish, Norimberg, 1599–1600, 4to. Hutter died at Nuremberg, but in what year is uncertain.†

* Henderson's MS. Hist. Clement, Biblioth. Curieuse, tom. iv, pp. 184–8. Le Long, tom. i, pp. 45, 46. Paris, 1723, and edit. Masch, pt. i, ch. iii, pp. 390–392, 416.

† Le Long, edit. Masch, pt. i, ch. iii, sec. 11, pp. 390–393. Clement, *ut sup.* Chalmers's Gen. Biog. Dict., vol. xviii, p. 373.

Besides the Lutheran and other Christian translations of the Scriptures into the German language, there were others made by *Jews*, if not of the whole, yet of parts of the Old Testament. In 1542 a German translation of the Pentateuch, and the Megilloth, or Ruth, Esther, Ecclesiastes, Lamentations, and Solomon's Song, was printed in Hebrew characters, in folio, at Cremona, in Italy. The author of this translation is not certainly known, but it has been attributed, with some probability, to Elias Levita, a celebrated Jewish grammarian, a native of Germany, but who passed the greater part of his life at Rome and Venice, where he taught Hebrew to many of the learned of these two cities, and even to some cardinals. He published various grammatical and Masoretical works, which gained him high reputation as a judicious and learned critic, and in which he defended the opinion that the Hebrew *vowel points* were of modern invention. The other Jews censured him so severely for teaching the Christians the Hebrew language, that he was obliged to prove formally, that a Jew might do it with a good conscience. He died in 1549.*

The Pentateuch, Megilloth, and Haphtaroth, or lessons selected out of the Prophets, and read in the synagogues, translated into German, by Michael Adam, were printed in Hebrew characters, at Constance, in Switzerland, in 1544, 4to., with a preface by Paul Fagius. Another edition was printed in folio.

MICHAEL ADAM was a converted Jew, who, after his conversion, was admitted a citizen of Zurich. He translated the six books of Josippus ben Gorion's "Wars of the Jews" into German, and printed them in Hebrew letters, at Zurich, in 1546, 4to. His translation of the Pentateuch, &c., is said to have been printed without his name, lest the Jews should contemn it, because he undertook it for gain. He died after A.D. 1550.†

PAUL FAGIUS printed the first four chapters of Genesis, at Constance, 1543, 4to., according to the Jewish German translation. The books of Exodus, Joshua, Ezekiel, and Solomon's Song, in German, were printed in Hebrew characters, at Prague, 1553, 4to. Some separate books of the Old Testament, in German, were published also by R. R. Nathan F. Eliezer Michol, Mardocheus, F. Jacob, and others.‡

While the German Jews were thus promoting the knowledge of the Old Testament by means of these translations, the German

* Le Long, tom. i, p. 407; et *Index. Auctor.*, p. 555. Chalmers, vol. xiii, p. 105.

† Wolfii Biblioth. Heb., tom. i, p. 758; et tom. ii, p. 455. Le Long, tom. i, pp. 407, 408.

‡ Le Long, *ubi sup.*

Christians attempted to introduce the New Testament to the notice of the ancient people of God, by means of vernacular versions expressed in Hebrew characters. The first New Testament of this kind was printed at Cracow, in German Rabbinical letters, in 1540, in folio. It follows Luther's translation, and contains all the books of the New Testament, except the Revelation. It is said to have been the work of Johan Hersuge, a converted Jew.* This was followed by five books of the New Testament, in German, printed in Hebrew characters, at Strasburg, in 1592, 8vo. These five books were the Gospels of St. Luke and St. John; the Acts of the Apostles; and the Epistles to the Romans and Hebrews; to which were added some few passages from chap. i. and ii. of the Gospel of St. Matthew; Le Long is therefore mistaken in supposing that this edition included the "Four Gospels." The author was Elias Schadaeus, a German pastor, of the church of Strasburg. He died A.D. 1593. To this version, which is also chiefly taken from that of Luther, is added a tract on the conversion of the Jews, entitled *Mysterium S. Pauli ad Romanos, cap. II. de conversione Judæorum explicatum et pro concione propositum. Argentorati per Schadaeum, Ecclesiasten et Professorem; cui in fine additur instructio de ratione scribendi Hebræo-Germanica.*†

The endeavours of the Christians to disseminate the gospel among the Jews were not limited to these Jewish German versions, but were aided by translations of the whole or separate parts of the New Testament into the Hebrew language. Hutter's version, published in his Polyglott New Testament in 1599, has been already mentioned. It was subsequently published in the Polyglott New Testament of 1602; and by the learned William Robertson, an Englishman, Lond., 1661, 8vo., but the greater part of the edition was consumed in the burning of London. In 1798, the Rev. Richard Caddick, a pious English clergyman, republished Robertson's corrected edition, accompanied with the English version, in three vols. 12mo.‡

Hutter's translation is usually accounted the first in order of time, but Freherus affirms that ERASMUS OSWALDUS SCHRECCFUCHSIUS, or SCHRECKENFUCHSIUS, translated the New Testament into Hebrew at an earlier period, and was the first who translated

* Wolfii Biblioth. Heb., pars ii, lib. ii, p. 459. Le Long, tom. i, p. 408.

† Wolfii Biblioth. Heb., pars ii, lib. ii, p. 459. Le Long, tom. i, p. 396; et *Index Auctor.*, p. 580.

‡ Clarke's Bibliog. Dict., vol. vi, pp. 217, 218. Le Long, tom. i, p. 81.

it into that tongue. This learned German was born in 1511, and after studying at the universities of Ingolstadt, Leipsic, and Basil, established a school at Memmingen, in Suabia, under the sanction of the magistrates of the city. From thence he removed to Tubingen, where he taught Hebrew with great applause; and in 1541 was called to the professor's chair at Friburg, in Brisgaw, where, after the example of his preceptor, Munster, he devoted himself to the Hebrew and the mathematics. He died in 1579, at the age of sixty-eight. He was the author of a Latin translation of the Targum on the Canticles and Ecclesiastes, and several other learned works, besides his Hebrew version of the New Testament.*

The Gospel of St. Matthew, in Hebrew, was published by Seb. Munster, Basil, 1537, fol. This work Munster dedicated to Edward VI., king of England; and annexed to it certain tracts in answer to the objections of the Jews against Christianity, with the articles of the Christian and Jewish faith. The learned editor professes to have taken his translation from an ancient, but mutilated MS., the deficiencies of which he has supplied. This version was reprinted at Basil in 1557, 1580, and 1582, in Svo., with the addition of a Hebrew translation of the Epistle to the Hebrews; except that in some of the copies of the edition of 1582 this epistle is wanting. An edition of Munster's version of St. Matthew's Gospel was published at Paris, 1551, Svo., by Johannes Quinquarboreus, or Jean Cinquarbres; who annexed the seven Penitential Psalms, the 119th Psalm, the Prayer of Daniel, and the Ten Commandments. This learned editor was professor of Hebrew and Syriac in the college of France, and dean of the royal professors, which high office he held at the time of his death, in 1587. He was the author of a Hebrew Grammar, printed in 1546; and of a Latin translation, with notes, of the Targum of Jonathan ben Uzziel on Jeremiah, published in 1549, and again in 1556, 4to., with additions, and the title "Targum in Osean, Joelem, Amosum," &c.†

Another version of St. Matthew's Gospel was published at Paris, 1555, Svo., by Jean de Tilet, (in Latin, *Johannes Tilius*,) bishop of Brioux, and afterward of Milden, who brought the MS. from Italy; and accompanied with a Latin translation by Jean le Mercier, (in Latin, *Johannes Mercerus*,) professor of Hebrew in the

* Freheri Theatrum Viror. Erudit., tom. ii, pt. iv, p. 1474. Norib., 1688, fol. Wolfii Biblioth. Heb., pt. ii, sec. 5, p. 417. Le Long, tom. i, p. 91; et *Index Auctor.*, p. 581.

† Clarke's Bibliog. Dict., vol. vi, pp. 219, 220. Chalmers's Gen. Biog. Dict., vol. xxv, p. 454.

royal college of Paris. He was a native of Usez, in Languedoc, and his literary knowledge was immense. He published "Lectures on Genesis and the Prophets," Genev., 1598, fol.; Commentaries on Job, Proverbs, Ecclesiastes, and the Canticles, 1573, two vols. fol.; Tables of the Chaldee Grammar, Paris, 1550, 4to.: all written in Latin, besides Latin translations of the Targum of Jonathan ben Uzziel on the Minor Prophets; and the Chaldee Paraphrase of the book of Ruth. He died in 1572.*

A Hebrew version of St. Matthew's Gospel had been undertaken by Ant. Margaritam, a converted Jew, so early as 1553, of which he published the first two chapters, and the first six verses of the third chapter, in connection with a Psalter; but not meeting with encouragement, the design was relinquished.†

The Gospel of St. Mark was translated into Hebrew by Walther Herbst, and printed at Wittemberg, 1575, 8vo.‡

The Gospel of St. Luke was published in Hebrew by Fredericus Petrus, a German, and the Lutheran pastor of the church of Brunswick, and printed at Wittemberg, 1574, 8vo. The same author also published the Anniversary Gospels, read in the Lutheran churches, Antwerp, 1581, 8vo.§

The Anniversary Gospels were published in German, Latin, Greek, and Hebrew, by John Clay, (*Johannes Claius*,) Leipsic, 1576, 8vo. Editions were also printed in 1578, 1586, and 1665. The Latin was taken from Erasmus's version; the Hebrew was the editor's own translation. The learned editor, who was born at Herzberg, was rector, first of the school of Goldberg, and then of Nordhausen; and afterward became minister of Bendeleb. He is said to have translated several other works into Hebrew, among which were Luther's Catechism, and the Augsburg Confession of Faith.||

The Anniversary Epistles, as read in the Lutheran churches, were published in Hebrew, Greek, Latin, and German, with brief notes, at Leipsic, 1586, 8vo. The Hebrew translation was formed from the Greek and Syriac, by the editor, Conrad Neander, of Bergen, a Lutheran.¶ The earliest attempts of this kind seem to

* Marsh's Michaelis, vol. iii, part i, p. 201. Le Long, tom. i, p. 82. Chalmers's Gen. Biog. Dict., vol. xxii, p. 69. Clarke's Bibliog. Dict., vol. vi, p. 220.

† Clarke's Bibliog. Dict., *ut sup.* ‡ Ibid., *ut sup.*

§ Wolfii Biblioth. Heb., pt. ii, sec. 5, p. 418. Le Long, edit. Masch, pt. ii, tom. i, sec. 1, p. 12.

|| Le Long, edit. Masch, pt. i, cap. iii, pp. 413, 415. Clarke's Bibliog. Dict., vol. vi, p. 221.

¶ Le Long, tom. i, p. 47; et *Index Auctor.*, p. 572.

have been the publication of the Lord's Prayer and Magnificat, Tubing., 1513, 4to., by Matthew Adrian, a Spanish converted Jew; and the Ten Commandments, the Lord's Prayer, the Apostles' Creed, and certain prayers in honour of the Virgin Mary, by John Boeschenstein, dedicated to Reuchlin, printed at Augsburg in 1514, 4to.* Some few other publications of a somewhat similar nature are noticed in Masch's edition of Le Long's *Bibliotheca Sacra*, pt. ii, tom. i, sec. 1, pp. 15, 21.

These attempts to spread the knowledge of the gospel among the Jews, however laudable in their design, were, nevertheless, far inferior in point of real utility to the Biblical labours of other eminent critics, among whom Tremellius and Junius are deservedly enumerated.

IMMANUEL TREMELLIUS was born at Ferrara, in Italy, in 1510. His father was a Jew, who educated him with such care as to render him famous for his knowledge of the Hebrew language. He was converted to Christianity, first as a Roman Catholic, by Cardinal Pole, and then as a Protestant, by the celebrated Peter Martyr, with whom he visited Lucca, where he resided for some time and taught Hebrew. At length, quitting Italy altogether, he went to Germany, and settled at Strasburg; but during the reign of Edward VI. came over to England, where he obtained the friendship of the archbishops Cranmer and Parker, and taught Hebrew at Cambridge. On the death of Edward VI. he returned to Germany, and under the auspices of Wolfgang, duke of Deux-Ponts, taught Hebrew in the school at Hornbach. Afterward, on the invitation of the elector palatine Frederic III., he accepted the situation of Hebrew professor in the university of Heidelberg. In 1569 Tremellius published an edition of the Syriac New Testament, in folio, taken from that of Albert Widmanstadt, collated with a Syriac MS., with which he was favoured by the elector Frederic, from the Heidelberg library. This edition, which was printed in Hebrew letters by Henry Stephens, at Geneva, was accompanied with a Latin version of the Syriac, by Tremellius; and also with the Greek text, and Beza's Latin version. It is dedicated to Elizabeth, queen of England; and has a useful Chaldee and Syriac grammar at the end. After the completion of this work, Tremellius, with the assistance of Francis Junius, undertook a translation of the Old Testament into Latin; which was published in parts, as the learned translators proceeded in their important labours. The first part, containing the Pentateuch, with scholia,

* Le Long, edit. Masch, pt. ii, tom. i, sec. 1, p. 16.

or short notes, was printed at the office of And. Wechelius, at Francfort-on-the-Maine, in 1575, in folio; the second part, comprising the historical books, was printed in 1576; the third, including the poetical books, in 1579; and the fourth, containing the prophetic books, in the same year, 1579. Junius added the Apocrypha, with short notes; and the whole was published together, with the general title, *Testamenti veteris Biblia Sacra*, &c. 1579. An edition of this version, accompanied with Tremellius's translation of the New Testament from the Syriac, was printed at London in 1580. Another edition was published in London in 1581, and a third in 1585, in both which Tremellius's version of the New Testament was exchanged for that of Beza. Tremellius's translation of the Old Testament, especially as subsequently revised by Junius, was for many years the most popular Latin version in use among the Protestants; and numerous editions of it issued from the press in different countries. Tremellius afterward removed to Metz, where he had married, when he came out of Italy; and from thence went to Sedan, at the request of the duke of Bouillon, who appointed him Hebrew professor in his new university, where he died in 1580, in his seventieth year. He was the author of a Latin translation of Hosea, Heidelberg, 1563, 8vo.; and of a translation of the Targum on the Minor Prophets, 1567, 8vo. He also published Martin Bucer's *Prælectiones in Epistolam Pauli ad Ephesios*.*

FRANCIS JUNIUS, or DU JON, was of a noble French family, and born at Bourges, May 1st, 1545. In his childhood he suffered much from various diseases, which occasioned him to receive the more early part of his education at home, under the immediate tuition of his excellent father. At thirteen years of age he commenced the study of the law, and after about two years was sent to Lyons, where he continued his pursuits under Bartholomew Anneau, president of the college. While resident in this city he unhappily imbibed principles of infidelity; but was delivered from them by a most gracious interposition of divine Providence, which at the same time appears to have formed the future bias of his mind, and is thus narrated by himself: "My father, who was frequently reading the New Testament, and had long observed with grief the progress I had made in infidelity, had put that book into

* Melch. Adami Vit. Theolog. Exter., pp. 142, 143. Franc., 1653, 8vo. Le Long, edit. Masch, pt. ii, tom. i, sec. 4, pp. 83, 101; et pt. ii, tom. iii, cap. iii, sec. 1, pp. 459-463. Le Long, tom. ii, p. 993. Walchii Bib. Theolog., tom. iv, cap. viii, p. 134. Chalmers's Gen. Biog. Dict., vol. xxx, p. 17.

my way in his library, in order to attract my attention, if it pleased God to bless his design, though without giving me the least intimation of it. This New Testament, thus providentially laid before me, I open, deeply engaged in other thoughts. At the very first view, that most august chapter of John, the evangelist and apostle, 'In the beginning was the Word,' &c., presents itself to me. I read part of the chapter, and reading, am so affected with it, that I am suddenly struck with the divinity of the argument, and the majesty and authority of the composition, as very far surpassing the highest flights of human eloquence. My body shuddered: my mind was overwhelmed: and I was so agitated the whole day, that I scarcely knew who I was. Thou didst remember me, O Lord my God, according to thy boundless mercy, and didst receive the lost sheep into thy flock! From that day that God wrought so mightily in me by the power of his Spirit, I began to have less relish for all other studies and pursuits, and bent myself with greater ardour and attention to every thing which had relation to God."—The conversion of the son from infidelity afforded no small delight to the father, who, on his intimation that he wished to change the course of his studies, acquiesced in his wishes, and permitted him to set out for Geneva. Being disappointed of the remittances he expected, through the troubles occasioned by the war just commenced, he could only obtain a Bible, Calvin's Institutes, Beza's Confession, and Cevalerius's Hebrew Grammar; and was at length reduced to work as a day-labourer at the fortifications of the city, alternately labouring and studying. But being recognised by a poor man, whose mother, when a widow with a large family, had lived near the parents of Junius, and been relieved by them, he gratefully offered him assistance, and received him into his cottage for near seven months, until the war being terminated, Junius obtained the necessary pecuniary aid. He shortly after received an order from his father to discharge his debts, and return home; but before he reached Bourges his father was cruelly murdered, and he returned to Geneva. He now commenced a school, which he continued till 1565, when he was made minister of the Walloon church at Antwerp. But the tumultuous conflicts between the Protestants and papists soon obliged him to withdraw into Germany. At Heidelberg the elector Frédéric III. received him graciously; and after having visited his mother, who was still living, he became minister of the church of Schoon. While he held this situation he was sent by the elector to the prince of Orange's army, in 1568, and continued chaplain to that

prince till the troops returned into Germany, when he resumed his church. In 1573, his patron, the elector, appointed him coadjutor of Tremellius in the translation of the Old Testament, which occasioned his removal to Heidelberg. He afterward read public lectures at Neustadt, till Prince Casimir, administrator of the electorate, gave him the divinity professor's chair at Heidelberg. He returned into France with the duke of Bouillon; and paying his respects to Henry IV., that prince sent him upon some mission into Germany. Returning to give an account of his success, he was invited, as he passed through Holland, to accept the chair of the divinity professor at Leyden, which, with the permission of the French ambassador, he accepted in 1592, and filled with great reputation till 1602, when he died of the plague, in the fifty-seventh year of his age. He was married four times, and by his third wife had a son, called by his own name, Francis, who was the celebrated author of the *Etymologicon Anglicanum*, &c. The elder Junius not only assisted Tremellius in the translation of the Old Testament into Latin, added to it a translation of the Apocrypha with notes, and afterward revised the whole four times; but also translated the Acts of the Apostles, and St. Paul's Epistles, from the Arabic into the Latin, 1578, 8vo.; compiled a Hebrew Grammar and Lexicon; republished the *Index Expurgatorius* of Arias Montanus; and published various learned works on Biblical and philological subjects, of which Melchior Adam has given a list, in his *Decades duæ continentes Vitas Theologorum Exterorum Principum*, &c., pp. 201, 202. Francofurt, 1653, 8vo.*

The general state of Germany, during a great part of this century, was such as might be expected from the discordant views of the princes who governed the different states of which it was composed, and from the attachment of the emperors to the Church of Rome. Papists and Protestants contended against each other, not only with the pen, but with the sword; the papists to crush what they deemed the dangerous doctrines of Luther and the other reformers; the Protestants to defend the inalienable rights of conscience. In both cases the spirit of piety was too frequently forgotten in the spirit of party, and unauthorized acts of severity and violence. Yet the candid observer must confess, that the reformers were driven to acts of desperation by the unrelenting cruelty of the partisans of Rome, who tortured and sacrificed them for worshipping God according to the dictates of conscience; and whom no

* Melch. Adami Vit. Theolog. Exteror., pp. 192-202. Toulmin's Memoirs of Faustus Socinus, p. 394. Chalmers's Gen. Biog. Dict., vol. xix, pp. 196, 197.

concessions could satisfy, without the absolute renunciation of sentiments on which they founded their hopes of everlasting felicity. The opposition of the papists to the friends of the Reformation, when exercised by the ecclesiastical or secular authorities in a milder and more private manner than by the soldiery in the field of battle, or in the ravages of war, was still so infuriated as to be justly dreaded by those against whom it was directed, and whose dignities, property, liberty, and life were constantly endangered. To record the various edicts, bulls, and proclamations issued against the advocates of truth, and to narrate the consequent sufferings and sacrifices of the martyrs and confessors of Jesus Christ, is the province of the ecclesiastical historian; but a single instance, connected with the object of the present work, will suffice to characterize the nature of the Romish persecutions in Germany at this period. PETER PAUL VERGERIUS, usually called the younger, to distinguish him from another learned man of the same name, who flourished in the preceding century, was born at Justinopolis, (now Capo d'Istria,) a town situated in the Adriatic sea. His skill in jurisprudence and Catholic divinity recommended him to the notice of Pope Clement VII., who employed him as his legate at the diet of Augsburg in 1530, and intrusted him with ample powers. The ability which he displayed on this occasion, and his absolute devotion to the interests of the papal see, occasioned him to be chosen the pope's ambassador to Germany. On the death of Clement VII., Vergerius was recalled, but after consulting on the affairs of the empire, was sent back by Paul III.; and after employing all the subtlety of the politician to forward the schemes of the pontiff among the princes of Germany, visited Witttemberg with a design to influence, if possible, the mind of the great reformer himself. But the inflexible integrity of Luther was proof against all the attempts of Vergerius, who returned to Rome with the mortifying intelligence that several of the objects of his mission had failed, and that the only remedy against the Lutheran heresy was to suppress it by force, which George, duke of Saxony, had declared the emperor and the pope ought immediately to attempt. The pope listened to the advice, and despatched Vergerius to the emperor, who was at that time at Naples, to induce him to engage in this summary method of settling the controversy by arms; but without the success which the pontiff had expected. Vergerius, however, was made bishop of Modrusch, and soon after of Justinopolis. In 1541 he was sent to the diet at Worms, where he composed and printed an "Oration on the Unity and Peace of

the Church," in which he principally argued against summoning a general council. After his return from the diet, the pope thought to reward his services by creating him cardinal, but was prevented by a rumour that, from his long residence among the Germans, he was become a favourer of the doctrines of Luther. When Vergerius heard the cause of his disappointment he was utterly astonished, and in order to purge himself from the aspersion withdrew to his own country, and commenced a work against the reformers, which he entitled, *Adversus Apostatus Germaniæ*—"Against the Apostates of Germany." But while he was engaged in carefully perusing the books of his adversaries, and seriously examining their arguments for the purpose of confuting them, he found himself overcome by the cogency of their reasoning, and the decisive nature of their defences; so that, relinquishing all hope of a cardinal's hat, he went to ask advice of his brother, John Baptista, bishop of Pola. His brother was at first alarmed and distressed, and deeply deplored his condition, but having, at his earnest request, diligently examined the Scriptures, and investigated the points in dispute, especially the grand doctrine of justification, he concluded the popish tenets to be false. The two prelates encouraging each other, soon began to preach to the people of Istria the truths of the gospel according to the views they had adopted; and enforced upon their hearers the necessity of a purer worship than that to which they had been accustomed. Their doctrines and their zeal quickly raised a host of adversaries against them, especially among the Observantine monks, who informed the inquisitors, the chief of whom was Hannibal Grisonio, and his associate, Jerom Mutio, who afterward wrote an invective against Vergerius. These agents of the inquisition sounded the alarm, and vigorously endeavoured to stop the progress of the anti-papistical opinions. At Pola and Justinopolis, Grisonio rushed into the citizens' houses, and searched for prohibited books; then ascended the pulpit, and excommunicated all who did not inform against those who were suspected of favouring the doctrines of Luther; promising, however, an easier penance to those who should repent, and voluntarily ask pardon, but threatening those with the flames who, concealing their crime, should be afterward accused by others. Not content with public denunciations of punishment against heretical characters, Grisonio pursued the same system in private, visiting from house to house, and hurling the thunders of the Vatican against all who maintained any sentiments contrary to the authorized dogmas of the Roman Catholic Church. Many persons, terrified by the

threats of the inquisitors, came and accused themselves, for fear of being accused by others; and so completely panic-struck were the people, that some of them strove who should inform most, without regard to kindred, friendship, or obligation, the son not sparing the father, the wife the husband, nor the tenant his lord and master. Of those who confessed their crime, the richer classes were permitted to acknowledge their error privately, but the poor were forced to do it publicly; and those *who had read the New Testament in the vulgar tongue* were strictly charged to do so no more for the future. This procedure of Grisonio was succeeded by frequent sermons against Vergerius, who was declared to be the occasion of the judgments which had befallen the land for several years; and advising the multitude to stone him and his followers, as the best method of averting the calamities which threatened their country. Vergerius was therefore obliged to escape for his life, and take refuge in Mantua, under the protection of Cardinal Hercules Gonzaga, his intimate friend; but even here the enmity of his inveterate adversaries pursued him, and the remonstrances of the papal court obliged Gonzaga to withdraw his protection. He then presented himself at the council of Trent, with the intention of defending himself from the calumnies of his enemies, but the pope's legate was enjoined not to admit him into the council. Thus driven from Trent, he went to Venice, and from thence to Padua, where he met with the unfortunate Francis Spira, whose despair and awful death made a powerful impression on his mind, and determined him to become a voluntary exile, that he might not be under any temptation to deny the truth. He therefore went and settled among the Grisons, and for some years preached the gospel there and in the Valteline, till at length he was invited by Christopher, duke of Wurtemberg, to Tubingen, where he died October 4th, 1566. Most of his writings were published occasionally in pamphlets, for the more general circulation of them among the people. Schelhorn, in his *Amœnitates Literariæ*, tom. v, p. 242, &c., has mentioned the titles of several.

The persecutions experienced by the Protestants were extended to the Netherlands by the emperor, (Charles V.) who issued the most severe edicts against them. In 1550 one was published in Flemish and French against those who had embraced, or countenanced the doctrines of Luther, in which the emperor "strictly charged and commanded, that no one, of whatever rank or quality he might be, should presume to keep, buy, or distribute, any of the books of Luther, Occolampadius, Zuingle, Bucer, Calvin, or gen-

erally, any books that have been published within these thirty years, without the authors' names, as in the catalogue of the divines of Louvain is contained more at large: That no one should receive secret conventicles into his house: That no one should privately or publicly dispute about Holy Scripture, especially about difficult and obscure passages, nor take upon him to interpret them, unless he were a divine, authorized by some approved university:" and commanding, that those who should act contrary to this law, "should be punished as seditious persons, and disturbers of the public peace; the men by the sword, and the women by being buried alive in the earth, if they forsook their error; but if they continued stubborn, by being burnt: and that whatever punishment they suffered, their goods should be confiscated." It was further added with other injunctions, "That printers and booksellers should not print, publish, sell, or disperse, any religious book, or pamphlet, without a license; and that all booksellers should have the catalogue of the books rejected by the university of Louvain, hung up in their shops, that having it before them, neither they nor the buyers might pretend ignorance; and also should keep a catalogue of their own books, under pain of forfeiting a hundred ducats."

The publication of this edict created universal alarm, especially among the German and English merchants, many of whom traded in the emperor's towns and provinces, particularly Antwerp. Numbers shut up their shops, and prepared for immediate departure. But the common council, and private citizens of Antwerp, dreading the losses which would result from carrying the law into execution, appealed to the queen Mary, their governess, and obtained the suspension of an edict, which would otherwise have ruined their commercial interests.*

Toward the close of the year 1555, the emperor assembled the states of the Netherlands at Brussels, and formally resigned the government of that country to his son Philip. At the commencement of the ensuing year, (1556,) Mary, queen of Hungary, delivered up to him the regency, with which she had been intrusted by her brother, the emperor, during the space of twenty-five years; and about the same time Charles also abdicated the throne of Spain, in favour of his son, who assumed the title of Philip II. No sooner, however, had this prince obtained the government of the Netherlands, than he issued a placard, by which he confirmed all the laws against heretics which had been published against

* Sleiden's Hist. of the Reformation, b. xxii, pp. 497, 498.

them by his father ; and endeavoured, by the same edict, to introduce the Spanish inquisition ; but the city of Antwerp, and the other great towns of Brabant, by spirited remonstrances, prevented its being carried into effect.*

The conduct of the clergy at this period rendered them the subjects of satire, and dramatic representation, and the poets and orators of the Netherlands exposed their vices and cruelty to abhorrence and contempt, by poetical and scenic appeals to the passions of the multitude. The people were pleased, and even the nobles did not disapprove. But Philip II., more from an attachment to the Romish hierarchy than from a conviction of the general impropriety of subjecting religion to dramatic exhibition, published a placard, in 1559, prohibiting those farces, plays, songs, ballads, &c., in which the affairs of the church, or of religion, were mentioned ; and ordering that "stage plays," designed for the honour of God, and of the saints, or for the entertainment of the people, should be examined by the most eminent clergymen, or the magistrates of each town.† Measures were also adopted for preventing the circulation of books and tracts favourable to the doctrines of the Reformation ; and by a placard issued on the 29th of March, 1562, "the officers were ordered not only to visit the houses of booksellers, but likewise diligently to take care that no pedlers went about with books for sale, and to search their packs, and among their other wares for them."‡

In the mean time, the Belgic or Dutch Bible had been revised both by Catholic and Protestant editors. NICHOLAS VAN WINGH, a regular canon of Louvain, assisted by Dr. Peter de Corte, and Dr. Godevaerte, both of the faculty of theology, in that university, published an edition of the whole Bible, printed at Louvain and Cologne, 1548, folio. "Bartholomew Gravius requested me," says the editor in his preface, "to correct the Belgic Bible, according to the vulgar Latin text, lately revised by the university of Louvain, which, for various reasons, I willingly undertook. I have (therefore) translated the whole Bible into the common Brabantine idiom, as spoken at Louvain, where I was born, and where I now reside." N. van Wingham died A. D. 1552. This version was examined and approved by certain doctors of the faculty of theology of Louvain, deputed by the emperor Charles V. Subsequent editions of the Bible were published at Antwerp, in 1553, 1560,

* Abridgment of Brandt's Hist. of the Reformation, vol. i, p. 80.

† Ibid., p. 89.

‡ Brandt's Hist. of the Reformation, &c., b. v, p. 144.

1565, 1566, and 1568, all in folio, besides several separate editions of the New Testament in a smaller size. These were all designed for the use of the Roman Catholics; but the Protestants or Calvinists, who had hitherto made use of the version printed by J. à Liesveldt, executed another, in 1556, for the advantage of those who had embraced the sentiments of the reformed. It was printed at Embden, in 4to., by Stephen Mierman and John Gaillard. From Genesis to Job, the editions of Liesveldt were copied, and corrected according to the Zurich translation, which was entirely followed in the rest of the Bible. About the year 1560, Nicholas Briestkens printed an edition of the Belgic Bible, evidently formed from Luther's German edition; reprinted in 1563, 4to. But as these versions did not fully satisfy many of the reformed, John Vitenhove, a Calvinist, attempted a more accurate translation of the New Testament, in which he was assisted by John à Lasco, Martin Micron, and Peter and Walter Delhen. The translation was completed, and printed at Embden, in folio, in 1565, along with the Old Testament, which had been translated from Luther's German version. From this period till a new translation was undertaken by order of the synod of Dort, the numerous editions which were printed by the Dutch Protestants were chiefly according to this two-fold translation; of the Old Testament, formed from Luther's version, and of the New Testament, from Vitenhove's translation. In 1581 an edition was published by authority, with notes selected from the commentaries of Augustin Marlorat, and the annotations of the Genevan Bibles.*

Of the major part of the translators of the Belgic New Testament, just mentioned, we know almost nothing. JOHN VITENHOVE appears to have been a native of the Netherlands, and a follower of the opinions of Calvin, as opposed to those of Luther. He died in 1565.†

MARTIN MICRON, and PETER and GUALTHER (WALTER) DELHEN, are said to have been ministers of the Dutch church in England, from whence they were afterward expelled, probably during the violent persecutions raised against the Protestants in the reign of Queen Mary. G. Deloen (Delhen) was the author also of a revised edition of Erasmus's Latin New Testament, dedicated to Henry VIII. Lond., 1540, 4to.‡

* Le Long, tom. i, pp. 409, 411, 412. Leusdeni Philologus Hebræo-Mixtus, diss. 10, pp. 70, 72. Ultrajecti. 1682, 4to.

† Le Long, tom. i, *Index Auctor.*, p. 587.

‡ Leusdeni Philolog. Heb.-Mixt., diss. 10, p. 72. Le Long, tom. i, p. 311.

JOHN Á LASCO was a Polish nobleman, whom Fox calls the uncle of (Sigismund) the king of Poland, born about A. D. 1499. After receiving an education suitable to his illustrious birth, he visited various foreign countries, and resided for some time at Basil, with Erasmus, from whom he seems to have received his first conviction of the corruptions of the Romish Church. From Basil he went to Padua, and from thence to Rome. Afterward he became acquainted with the celebrated Zuingle, in Switzerland, by whom he was prevailed upon to examine more seriously the controversies which then subsisted between the Catholics and the Protestants. The result of this was his adoption of the sentiments of Zuingle, and his zealous attachment to the doctrines of the Reformation. In 1526 he returned to Poland, and was made provost of Gnezn and Lenczies. He continued to reside in his native country till 1540, when, after struggling with much opposition, he left Poland, notwithstanding he had been nominated to the bishopric of Vesprim, preferring a voluntary exile, with liberty of conscience, to the highest ecclesiastical honours in the Church of Rome. While he remained in Poland, he completed his purchase of Erasmus's library, for which he gave three hundred crowns of gold and which he agreed the original owner should enjoy till his decease: he also generously offered one hundred pieces of gold (centum aureos) to Froben and Episcopius, to assist them in publishing the works of Erasmus. In 1542 Lasco was invited to become the pastor of a church at Embden; and, in the following year, was engaged by the countess-dowager of Oldenburg, in East Friesland, to endeavour to introduce and establish the reformed religion in that territory. From thence he removed to Prussia, whither he had been called by Albert, the reigning duke, with a similar design; but differing from the duke, in the article of the eucharist, he relinquished the engagement, and devoted himself to the promotion of the Reformation in East Friesland. After a few years, the troubles of Germany rendering it unsafe for him to remain there, he accepted the invitation of Archbishop Cranmer, and came over to England, about the year 1550. By his influence he obtained the once splendid priory of the Augustine friars, in London, as a place of worship for the Protestant foreigners, with the revenues belonging to it for the subsistence of their ministers; and became himself the first and chief pastor of it. His office also extended to all the other foreign churches in London, over which he was superintendent. During the reign of Edward VI. he was protected in the exercise of the duties of his official situation; but on the accession

of Queen Mary, he embarked with his colleagues, and many of his congregation, for Denmark. The opposition, however, of the Lutherans to the opinions of Zuingle, on the eucharist, prevented his obtaining an hospitable reception, and he and his company were obliged, though in the depth of winter, to quit the kingdom. At Lubeck, Wismar, and Hamburgh, they met with equal inhumanity. After being subjected to incredible hardships at sea, during a most severe winter, they arrived at Embden in March, 1554, and met with that kindness and hospitality that induced the major part of the company to settle there; and were patronized by the excellent countess-dowager of Oldenburg. In 1555 à Lasco removed to Frankfort-on-the-Maine, where he obtained leave of the senate to erect a church for the use of foreigners of the reformed religion, and particularly for those of the Netherlands, over which Peter Dathen was appointed minister. At length, after an absence of twenty years, he returned to Poland, where he found a friend and protector in the king, who employed him in various important affairs. He died in peace at Frankfort, January 13th, 1560. He had been twice married; his second wife survived him; and he is said to have had children by both his wives. His writings were chiefly controversial: a list of them is given by Melchior Adam and Chalmers.*

In the preceding account of John à Lasco, PETER DATHEN, or DATHENUS, is mentioned as the first pastor of the reformed church at Frankfort-on-the-Maine. Brandt, in different parts of his "History of the Reformation in the Low Countries," furnishes the following particulars respecting him. He had been a monk, who fled from the Netherlands to avoid the danger to which he was exposed from having adopted the sentiments of the reformers. After quitting the cloister, he took refuge in the palatinate, and became chaplain to the elector-palatine, at Heidelberg; but upon the success of the Protestants in the Netherlands, returned to his own country. Prior to his return, and probably during his stay in the palatinate, he translated the Psalms of Clement Marot and Theodore Beza into *Low Dutch* metre, adapted them to the French tunes and measure, and published them, with a dedication to all the Belgic congregations and their pastors groaning under the cross. These Psalms soon became popular, and were used wherever public preaching prevailed; though his ignorance of the Hebrew language occasioned a number of faults in them. They were, never-

* Melch. Adami, Vit. Theolog. Exteror., pp. 19-22. Chalmers's Gen. Biog. Dict., vol. i, pp. 291-298. Strype's Memorials of Abp. Cranmer, vol. i, b. ii, ch. xxii, pp. 336-346. Jortin's Life of Erasmus, vol. i, pp. 379, 381; vol. ii, pp. 77, 79.

theless, greatly extolled, and procured him much favour, since, at that time, Dutch poetry was very little cultivated. His popularity was further increased by his address and eloquence in the pulpit, which gained him such numerous audiences, that his sermons are said to have been attended by above fifteen thousand auditors at once. His popularity and zeal rendered him fiery and intolerant, and having become the minister of Ghent, he so inflamed the minds of the populace against the Roman Catholics, by his discourses, that he contributed, in no small degree, to those acts of violence which were committed by the reformed in that city. When the duke of Parma took Ghent, in 1584, Dathen retired to Staden, in the dutchy of Bremen, where he assumed the name of Peter Montanus, and practised physic. After residing about a year at Staden, he removed to Dantzic, but was expelled from the city by the magistrates, at the instigation of the anabaptists, who accused him of treachery and sedition. From thence he escaped to Elbing, and continued to practise as a physician till his death, which occurred February 19th, 1590. Such was the estimation in which he was held by the inhabitants of the city in which he died, that they erected a monument to his memory, and placed his statue over it.*

The states of the United Netherlands being desirous of promoting the Reformation by gentler methods than those to which they had been obliged to resort in their struggle for religious liberty, began, toward the close of this century, to meditate a new translation of the Bible. The old Dutch translation having been made from Luther's German version, was deemed extremely defective and erroneous, so that Philip de Marnix, lord of St. Aldegonde, affirmed, "that out of a bad German, there had been made a worse Dutch translation." This learned gentleman having severely criticised the former translation, and being celebrated for his knowledge of the Hebrew language, was judged to be the most proper person for carrying the wishes of the states into effect; he was therefore appointed in September, 1595, to translate the Old Testament out of Hebrew into Dutch. He was allowed an annual salary of fourteen hundred guilders, besides three hundred more for the rent of his house. For this purpose he went to reside at Leyden, where he pursued his important labours for about four years, when the prosecution of the great object of the translation was prevented by his death, in 1599, in the sixtieth year of his age.

* Brandt's Hist. of the Reformation, vol. i, b. vi, p. 172; and Abridgment, vol. i, pp. 134-136, 188, 189, 217, 218.

PHILIP DE MARNIX, lord of SAINTE ALDEGONDE, was a native of Brussels, born in 1538, of an honourable family. Having embraced the principles of Calvin, at Geneva, he became the intrepid defender of the religious liberties of the reformed, and was honoured with the confidence of the prince of Orange, who frequently employed him in embassies, and other offices demanding great political skill and judgment. In 1584 he was consul at Antwerp, and defended it against the duke of Parma. But while intrusted with political affairs of great importance, he never lost sight of the liberty and prosperity of the Protestant Church, which he studied to promote in every possible way, and published several tracts in defence of the cause of the reformed. Among the more important of his writings is a new Dutch translation of the Psalms, and Songs of the Bible, in metre. It must, however, be acknowledged to be a defect in his character, that he, with too many of his day, adopted the intolerant opinion of the lawfulness of punishing heterodox opinions with death. A list of his writings is given by Verheiden.*

Leaving the Netherlands for the present, we may now turn our attention to DENMARK, where vigorous measures continued to be pursued for promoting a general acquaintance with the sacred Scriptures. For in two years after the publication of the Danish Bible, an edition of "the Books of Solomon" was printed at Wittenberg, 1552, 8vo., containing the Proverbs, Ecclesiastes, and the Song of Solomon. Luther's preface is prefixed, translated by Hans (or John) Siunesson, or Synning, the translator of that part of the Danish Bible now reprinted. The marginal notes of Luther were added to the text.

In 1556 an edition of the Psalms of David was published at Lubeck, in 8vo., by Erasmus Michael Lætus, who was at that time pursuing his studies abroad, and was afterward professor of divinity in Copenhagen. To this version, which is stated to be the same with that of the Danish Bible, an "address," by Bishop Palladius, follows the translation of Luther's preface, in which he says, this edition was published in order to supersede the use of Schmaltzing's Psalter, which had met with too much acceptance in Denmark. After the address, Lætus's preface is subjoined; and at the end of the volume there is a classification of the different Psalms, according to the nature of their contents. This Psalter was reprinted in the same form at Wittenberg, 1557; and at Copenhagen, 1558.

* Brandt's Hist. of the Reformation, vol. i, b. xvi, pp. 453, 478. Verheiden, Præstantium aliquot Theologorum, &c., p. 144. Hagæ-Comitis, 1602.

In 1558 an edition of the Danish New Testament made its appearance at Wittemberg, in small 4to., "cum gratia et privilegio Regiæ Majestatis." Except some slight alterations in the orthography, and the occasional introduction of expletives, this version is the same with that in the Bible. "I cannot help expressing my suspicion," says Dr. Henderson, "that this is the edition of the Danish New Testament, which Le Long mentions, as printed at Wittemberg, 1551, as it is certain he has mistaken it for an edition of Christiern Pedersen's, which he says was printed at the same place, 1558. No trace of any such editions is to be found in the libraries of Copenhagen, nor do I find a single word respecting them in any Danish author."

In 1582 an edition of Christiern Pedersen's version of the Psalms was published in Copenhagen by Matz Viingaard, at the expense of Gregory Ulstand Fruitsön, of Solt. It was republished at the same place in 1584, and again in 1586. Le Long mentions, on the authority of Bartholin, a New Testament as also having been printed at Copenhagen in 1584 by Jonas Tureson, but no such edition is known in Denmark.

The progress of the Reformation in Denmark created an ardent desire among the inhabitants of that country for the possession of those oracles of truth to which their teachers constantly referred them as the standard by which they were to judge whether the doctrines delivered to them were of divine authority, or merely of human invention. The call for a new edition of the Scriptures became every day more loud and imperious; and happily for the Danes, Frederic II., the monarch who then swayed the sceptre, was favourable to their wishes, and appears to have been familiar with the sacred writings himself. The following anecdote has been related of him, as exemplifying his acquaintance with the Holy Scriptures, and his ability to quote them with judgment:— "A peasant, from the island of Samsœ, had for some time been rather troublesome to his majesty; pretending he had seen a mermaid, who enjoined him to announce to the king that the queen would shortly be delivered of a prince, who would rise to great eminence among the potentates of Europe, but requiring, as an act of grateful acknowledgment for this supernatural information, that his majesty would be pleased to appoint a fast day, and put a stop to certain prevailing vices; denouncing terrible judgments from the Almighty in case of a refusal. Having been informed one day of the renewed importunity of this pretended prophet, the king was somewhat embarrassed; but after standing a few minutes

at the window, he turned about, and addressed his courtiers as follows: 'We thank God that we are better instructed in his word than to suffer ourselves to be terrified by, or give heed to any such spectres. God has sent us his word, and his servants to interpret his will to us; and it is their duty to set before sinners the evil of their ways, and put them in mind of the great day of account. But we have received no commandment to hearken to any such strange and unknown teachers. And though they should even declare what appears just and right, yet we will adhere to our legitimate pastors, and abide by the decision of Abraham, **THEY HAVE MOSES AND THE PROPHETS, LET THEM HEAR THEM.**'—Vide *Pontoppidan. Annal. Eccles. Dan. Diplom.*, tom. iii, p. 462.

In the year 1586 his majesty wrote to the rector, professors, &c., of the university of Copenhagen, ordering them, "with the assistance of three of the Copenhagen preachers, to read through the version of the Bible which had been made in the reign of his royal father; to collate it with the Hebrew text; and where any defect was found, or any passage in which the right sense had not been expressed, to amend and correct it. This they were to perform as enjoined by royal authority, and as a matter of such importance required, that the glory of God, the advancement of religion, and the good of the church, might thereby be promoted."*

On the receipt of this letter, the heads of the university immediately took the necessary steps for the execution of his majesty's commands; and appointed the revision of the Bible in the following manner:—

1. The **PENTATEUCH** was committed to **PAUL MADSEN, D. D.**, bishop of Zealand, one of the most learned divines of the day, and a most amiable and modest man. After finishing his studies at the university of Copenhagen, he had spent some time at foreign universities, especially in Holland. Returning to his native country, he was first created bishop of Ribe, and then raised to the highest ecclesiastical seat in Denmark, the bishopric of Zealand. When James VI., king of Scotland, visited Copenhagen in 1589, Dr. Madsen held an oration before him, and received proofs of that monarch's attachment to learned men. (*Zevegii Siellandske Clavisie*, p. 92.)

2. The **PROPHETS** were revised by **ANDERS LAURITSÖN, D. D.**, and one of the divinity professors in the university. After studying

* "A MS. Register of foundations, accounts, transactions, &c., fol., 1633, in the archives of the university of Copenhagen, caput vii, 2, kindly communicated to me by the consistory."—*Dr. Henderson's MS.*

at Wittemberg, he filled successively the offices of rector, canon, and lector in Roskilde; and in 1574 was appointed to the divinity chair in Copenhagen. He died in 1589, the year in which the new edition of the Bible was published. (Worms Lexicon.)

3. The PSALMS were allotted to M. DESIDERIUS; and

4. The rest of the OLD TESTAMENT was revised by Dr. JÖRGEN and M. PEDER AGESÖN; who were probably the three preachers chosen by the professors to assist them in the work.

5. The NEW TESTAMENT was reviewed by NICOLAUS HEMMINGIUS, D.D., whose name is famous in the ecclesiastical history of Denmark, from the troubles occasioned to him by his attachment to the principles of Calvin. He was a native of Laaland; spent no less than nineteen years in different schools in Denmark; and went, when upward of thirty years of age, to the university of Wittemberg, where he gained the particular friendship and esteem of the celebrated Melancthon. After a stay of five years at Wittemberg he returned to his native country, and in 1544 was appointed Hebrew professor in the university of Copenhagen. In 1553 he was made professor of divinity, and in 1557 he took his doctor's degree. In 1575 a prosecution was raised against him for his religious opinions, at the request of the elector of Saxony, who wrote a letter on the subject to Frederic II. At first greater lenity was exercised toward him than might have been expected in those days of bigoted and intemperate zeal; but the following year he was obliged to revoke what he had published some time before respecting the eucharist; and as he was still suspected of teaching the same principles, though in a more covert manner, a fresh complaint was lodged against him by the elector in 1579, when he was deprived of his professorship, and necessitated to retire to Roskilde, where he officiated as canon in the cathedral till his death. This last circumstance, together with his appointment as one of the editors of the new edition of the Scriptures, affords sufficient proof that he possessed no ordinary share of his sovereign's confidence, and renders it probable that, had it not been for the importunate clamours of a foreign prince, he would have retained his honourable situation of professor. In his retirement he received a visit from King James, who had some conversation with him about the doctrine of predestination, and presented him with a silver cup, as a testimony of his regard and esteem. He died A.D. 1600, in the eighty-ninth year of his age. (*Pontoppidani Annal. Eccles. Dan.*, tom. iii, pp. 539, 548.)

His majesty's chaplain, CHRISTOPHER KNOPF, had also an active

hand in the execution of the royal orders respecting the printing of the Bible, and appears indeed to have been the channel of communication on the subject between the king and the university. He was a native of Prussia, but came to Denmark in the year 1560, in the capacity of chaplain to the queen dowager, and seven years afterward was appointed chaplain to Frederic II. In his sentiments he was Calvinistic, and it was chiefly owing to his influence with the king that the *Formula Concordiæ* was not received in Denmark, and that Dr. Hemmingius was not treated with greater severity. Nor does his taking part in the publication of the Bible seem to have been merely the result of injunctions received from his royal master, but appears to have been an engagement into which he cordially entered, with a view to promote the best interests of men. In a letter to Bishop Madsen he mentions his having devoted three or four hundred dollars to the undertaking, and only awaited the consent of the professors to send them to the treasurer.

As no specification of contents had been prefixed to the chapters in the former edition, it was resolved to supply the defect, and a specimen was presented in 1587, together with the first and second chapters of Genesis; but in a communication from Knopf to the bishop they are declared to be contrary to the will of his majesty, whose pleasure it was that in this new edition they should not depart a single hair's-breadth from the Wittemberg Bibles. At the same time it was rather inconsistently urged, that it should be corrected with all diligence and fidelity according to the Hebrew text; for if in any instance the German translation appeared to the professors to differ from the Hebrew original, they must necessarily be at a loss to know whether to follow the German implicitly, or to correct the translation according to the Hebrew. However, two of the professors that were most skilled in the languages were ordered previously to compare the words and phrases in the Danish Bibles with the Hebrew, Greek, Latin, and German texts, and if any thing occurred worthy of observation they were to note it down, and afterward submit it to the rest of the professors and the preachers, that the emendation might be made by common consent. Still the work proceeded but slowly, probably owing to the embarrassment occasioned by the inconsistency just mentioned; his majesty, therefore, wrote a second letter to the heads of the university in 1588, in which he ordered them to undertake instantly, without any longer delay, the most diligent revision of the Bible; "to translate the summaries and marginal notes prepared

by Luther, and printed in his German Bible published at Wittemberg; to procure a copy of this Bible from Hans Aalborg, bookseller in Copenhagen; and finally to take all due care that the new edition was printed in the most correct and best manner possible."

In reply to this letter Bishop Madsen wrote one in his own name, and that of his brethren, to the chancellor Kaas, purporting that no mention had been made in his majesty's former letter respecting the accession of summaries and annotations to the text; that they had determined to correct the text where they found any deviation from the original, but did not see how this was practicable, unless the annotations were either entirely omitted, or changed according to the alterations introduced into the text; and requesting the chancellor to submit these things to the king, to explain them fully to him, and give them advice as soon as he could, with respect to the progress of the work. A similar letter was written shortly after to Knopf, in which the bishop stated the absolute impossibility of altering the text, without at the same time altering the marginal notes; and advised rather to print the summaries of Vitus Theodorus in a separate volume, than swell the Bible to an inconvenient size by their insertion. His letter concluded with expressions of anxiety to obtain, either by a letter from Knopf or from the king himself, some certainty on the subject. From Knopf's answers to the bishop it appears that the chancellor did not choose to interfere in the matter without previously consulting the king; and that his majesty having taken the proposed difficulties into consideration, had resolved as follows: "That the Bible should be printed according to the German Bibles printed at Wittemberg, with the summaries of Vitus Theodorus, and Luther's marginal notes and concordances; yet so as that the Danish text should, in the principal places, be rendered agreeable to the Hebrew verity;—That such *scholia* as differed from the text, thus corrected, were to be omitted, but that such of Luther's notes as agreed with it were to be retained;—That it would be dangerous (*periculosam esse*) to add new notes;—and that the text, when emended, should be sent to Knopf previous to its being printed." Directions were also given to Knopf, that due care should be taken to prevent the volume from exceeding the proper size; and the commission was informed that his majesty was highly pleased with the pains and diligence of the bishop and his colleagues, and that he had appropriated a certain sum as a remuneration of their trouble. Letters of a similar import were sent the same year to the commission, by the chancellor also, in which the members

were assured that they had not incurred the king's displeasure, but that he trusted they would exert every nerve in order to get the Bible finished; that it ought to be printed in columns; and that where any doubt occurred respecting the propriety of Luther's notes, they were at liberty to omit them. (MS. Register, *ut sup.*)

After these communications, the work proceeded with greater celerity, and was brought to a conclusion the following year, but not before the decease of Frederic II., who sunk into the grave in 1588. It was printed at Copenhagen, in 1589, in large folio. On the back of the title-page is the portrait of Frederic II., and on the opposite page are the Danish arms. The paper is of the same quality with that used in the former edition, but the type is considerably larger. The wood-cuts are retained, and the first letter of every chapter is likewise struck with a wooden engraving. Each page is divided into two parallel columns, on both sides of which are Luther's notes and references. It is divided into three parts; and at the end of each, the date when it was finished; viz., the first in 1588, and the two last in 1589.

An "Address" is prefixed, written, most probably, by Bishop Madsen, of which the following is an extract:—

“ . . Thus also are those to be commended who, with Christian views, have been solicitous to get this book (the Bible) translated into different languages, that all may read it in their own land, and their own language, among whom is to be reckoned our late monarch of blessed memory, Frederic II., who about five years ago promoted, at great expense, the publication of the Icelandic Bible;* and finding that the Danish Bible which King Christian caused to be printed for the first time about forty years ago was now sold off, and no more copies to be had; and yet, blessed be God! there were many who entertained a great desire to have his word in their possession, his majesty was graciously pleased not only to allow the Bible to be reprinted, but also the year before Almighty God called him to his eternal kingdom, to give strict charge to certain in this university to undertake the work, and execute it with the greatest possible diligence. And that it might be more easily understood, his majesty found proper to cause the prefaces and marginal glosses of Luther, together with the summaries of Vitus Theodorus, to be translated into Danish, and inserted at their proper places; which work, blessed be God! is now finished in the course of a year and a half from its commencement.”

This address is followed by Luther's preface; a list of the books

* This edition will be subsequently noticed, in the account of Icelandic versions.

in the Bible, in which the apocryphal ones are declared not to be in the Hebrew; and a register, or concordance; and at the conclusion of the New Testament is placed a table of the Epistles and Gospels, read in the churches on Sundays and holydays.

The text has been supposed, by Pontoppidan, (*Hist. Eccles. Dan.*, tom. iii, p. 514,) Zwergius, (*Siellandske Clerisie*, p. 104,) and Wandalin, (*Epist. apud Mayer, de Vers. Lutheri*, p. 69,) to differ but little from that of the former edition, except in a more modern orthography, and more polished style; but Dr. Ebenezer Henderson, in a MS. "View of the Danish Bibles," presented to the library of the British and Foreign Bible Society, has shown, by a critical examination of the two editions, that this supposition is incorrect, and that the learned editors have in many places endeavoured to render the translation more agreeable to the original. He adds that "little or no alteration is found in those passages, the peculiar rendering of which was occasioned by a various reading in the Hebrew, or Greek text, which shows the small progress that Biblical criticism had at that time made in Denmark." Dr. H. further remarks, that it appears from a MS. register in the archives of the university of Copenhagen, which he had perused, that the alterations introduced into this latter edition were principally taken from the Zurich Bible, and other versions, at that time in repute for correctness and fidelity; and he conceives the editors would the more readily adopt this mode of correction, from the attachment of some of the professors to the doctrines of Zuingle and Calvin, whose introduction of a certain interpretation of a passage in favour of their views is conjectured to have laid the foundation of the great disputes mentioned by Pontoppidan, in the third volume of his Ecclesiastical Annals.

At the synod of Odense, held the same year that this Bible was published, it was ordained, "That every church should procure a Danish Bible, agreeably to the will of his majesty; that the clergy should provide themselves with Latin Bibles; and that they should make conscience of reading a portion of them every day, that they might not only be edified themselves, but also be qualified to edify others."

In 1591 a new edition of the Psalms of David, originally published by Palladius and Lætus, made its appearance at Copenhagen, in 8vo. Another edition was published at the same place in 1598; and a third at Lubeck in 1599; which must be the edition which Le Long says was published in German and Danish.*

* Henderson's MS. Hist. of Danish Bibles.

The subjection of ICELAND to the government of Denmark renders it the next field of our Biblical inquiries. The interesting history of Oddur Gottshalkson's New Testament has been already narrated in a former chapter; and a general view presented of the early state of Biblical literature in Iceland. We proceed, therefore, to observe, that in 1562, Olaf Hialteson, the first Lutheran bishop of Holum, published a small quarto volume, called the "Gudspialla Bok," containing the Gospels and Epistles, arranged in the order according to which they were to be read in his diocess, selected chiefly from Oddur's translation. It was printed at Breidabolstad, by Jon Matthieson, the first printer in Iceland; and has been several times reprinted.

A translation also of the Proverbs of Solomon into Norse, or Icelandic, appeared in 1580, printed at Holum, in large 12mo.; supposed to have been the same which was begun twenty years before by Gissur Einaison, the first Lutheran bishop of Skalholt, who also translated the book of Sirach, printed the same year, at Holum. It was made from the German version of Luther, with the exception of a few corrections from the Vulgate.

In 1584 the celebrated and pious Gudbrand Thorlakson, bishop of Holum, published the first edition of the whole Bible. To accomplish this great work, the design of which he had formed on being raised to the see of Holum, he purchased the printing press which had been established at Breidabolstad by Jon Areson, the last Catholic bishop of Holum, and caused it to be removed, first to a farm granted by his Danish majesty for a perpetual residence to the printer and his successors in office, and at length to Holum, that it might be under his immediate inspection. Being a great mechanic, he introduced various improvements, which rendered the typographical productions of his press far superior to those which had formerly issued from it. The printer whom he employed was Jon Johnson, who, at his request, visited Copenhagen, in order to perfect himself in his business. The printing of the Bible was finished in June, 1584, in fol., under the auspices, and partly at the expense of his majesty, Frederic II. The pages are numbered with capitals, after the manner of the German Bible; and the chapters are divided into paragraphs, distinguished also by capitals placed in the margin. Gudbrand likewise ornamented the work with a number of cuts, chiefly designed and engraved by himself.

The version which was made from Luther's translation must be considered as the production of different persons. For the New

Testament, the translation of Oddur Gottshalkson was adopted, after being revised and corrected by the bishop; as well as some books of the Old Testament, by the same hand. The version of the prophets, and the two books of Maccabees, were taken from a translation by Gisle Jonson, whom Bishop Ogmund surprised in the act of reading part of the New Testament, but who was afterward advanced to the episcopal see of Skalholt. The MS. copy is now in the possession of the Rev. Dr. Henderson. This translator is said "to have been a pious, diligent, and modest man, who stretched every nerve in rooting out the superstitions of popery, and establishing the true religion in their place. He was well acquainted with the Latin, but principally studied the Danish and German languages; and was assiduous in reading the best authors, who had written in them, and especially the Holy Scriptures." But, although Gudbrand availed himself of Gisle's translation, he bestowed considerable pains upon the correction of it, previous to inserting it in his edition of the Bible. The other parts of the Old Testament appear to have been translated by Bishop Gudbrand himself. Upon him also devolved the correction of the press, and the direction of the whole work, which he prosecuted with so much vigour and diligence, and in which he displayed such masterly ability, that his version "is still regarded by the learned in Iceland as a kind of standard, according to which every good translation ought to be modelled; and were it not for the obsolete phraseology inseparable from the period at which it was made, it might be regarded as absolutely inimitable."

The impression consisted of one thousand copies, of which one hundred were sent to Hamburg to be bound; and a bookbinder procured from that city to bind the remainder. Copies, when bound, were sold to poorer churches and individuals for about eight or nine rix-dollars, (about £2 sterling;) and to those in better circumstances, for ten or twelve; besides which, a considerable number of copies were given away gratis by the excellent bishop, to some parishes ten, to others twenty, accompanied with his pious wishes for the benefit of the receivers.

In 1609 Bishop Gudbrand published an edition of the New Testament separately, in small octavo, for general use. This edition he had revised and corrected according to the best and most correct translations in other languages, which he had been able to obtain, subsequently to the publication of the Bible.

But Gudbrand not only exerted himself to the utmost to provide his countrymen with the Holy Scriptures, and other useful books,

during his life ; but in case of his son not being qualified, or disposed for carrying on the printing after his death, bequeathed the printing establishment to the cathedral of Holum, that those who should succeed him might continue to promote the best interests of the people.

The sacred volume which this excellent prelate was so anxious to place in the hands of the inhabitants of Iceland was the source of his own consolation and hope. Amid the various troubles in which he was involved, the word of God afforded him encouragement and direction ; and at the close of life he discovered unshaken confidence in the truths which it reveals. "During his last illness, the Bible lay constantly on the bed beside him ; and though unable to read, or handle the unwieldy folio, (being affected in his speech and right side by the palsy,) he pointed to such passages as he wished to have read for him for his edification and comfort." He died on the 20th of June, 1627, in the eighty-fifth year of his age, after having filled his official station for the space of fifty-six years.*

We now turn our attention to SWEDEN. This unfortunate kingdom had been for many years doomed to experience the baneful effects of subjugation and war ; and although its heroic sovereign, Gustavus Vasa, had promoted the influence of the Reformation among the Swedes, and encouraged a Swedish translation of the Bible, yet the opposition of the Roman Catholic party, and the confused state of the kingdom, prevented any very extensive attempts to circulate the vernacular Scriptures during the latter part of the sixteenth century. It is true, certain editions of the whole or parts of the Bible were printed, but these were probably few in comparison of what would have been published, if the great Gustavus had not been restricted in his plans, by the perturbed state of his dominions.

In 1549 a Swedish translation of the books of Job, Ecclesiasticus, Judith, Esther, Ecclesiastes, and two other books of Solomon, were printed at Stockholm, in 8vo., by Amund Laurentson.†

The Psalms, translated into Swedish by order of Gustavus I., were printed at Stockholm in 4to., 1554 and 1557. Another translation of the Psalms by Peter Michaelis, with Spangenberg's Exposition from the German, was published at Rostock, 1574, in 8vo. Other editions in 8vo. were printed in 1589 and 1597, the

* Henderson's Iceland, vol. ii, App. i, pp. 269-284.

† Adleri Biblioth. Biblica Lorckiana, Plut., xli, p. 121.

former at Stockholm, the latter at Rostock, with the gloss of P. J. Gothus. Besides the edition of the Bible in 1541, the New Testament in Swedish was printed at Stockholm, 1550, in 4to., from the version of Amund Laurent, a Dane; and the whole Bible at Upsal, 1576,* in fol.†

In the council of Upsal, held in 1593, it was acknowledged to be a desirable object to obtain a new translation of the Bible, which might come nearer to the last edition of Luther's German version; but nothing was effected till the commencement of the following century, under the reign of Charles IX., when Jona Petrie, bishop of Strengnas, assisted by other learned men, was ordered to collate the Swedish Bible, with the two editions of Luther's Bible, of 1534 and 1545, preparatory to a new translation. The result of the collation was afterward published with the title, *Observationes Stregnenses.*‡

In 1548 the New Testament, and the Psalms, translated into the FINNISH language by Michael Agricola, were printed at Stockholm in 4to., under the sanction of the king of Sweden.§

MICHAEL AGRICOLA was a native of the province of Nyland, in Finland. He studied divinity and medicine in the university of Wittemberg, and was recommended by Luther to Gustavus I., who made him rector of Abo, in 1539; and afterward sent him as a missionary to the benighted inhabitants of Lapland. In 1554 he was appointed bishop of Abo, and then visited Russia with Laurentius Petri, for the purpose of having a conference with the people of that country. He died in 1556, or 1557. Besides the New Testament and Psalter, he is said to have translated into the Finnish language a work entitled "*Rituale Ecclesiæ ab erroribus pontificiorum repurgatus.*"||

In 1574 the New Testament, in 4to., in the HUNGARIAN language, was printed at Vienna, but as appears, without the translator's name. The first edition of the whole Bible in that tongue was published at Wysolyin, or Visoly, near Gönz, 1589, in 4to. GASPARD CAROLI, or KAROLI, pastor of the church of Gönz, and dean of the Brethren of the Valley of Caschau, was the author of this

* Doubts are entertained of the existence of this edition, as it appears to have been unknown to J. Baazius and Walch; and is not found in Adler's *Bibliotheca Biblica*.

† Le Long, tom. i, pp. 417, 419, 420. Paris, 1723.

‡ Acta Eruditor, Lipo. A. 1704, p. 342, 4to.

§ Le Long, tom. i, p. 447. Seckendorf, Comment. de Luther, lib. i, sec. 57, sec. 149, p. 267.

|| Le Long, tom. i, *Index Auctor.*, p. 541. Chalmers, vol. i, p. 235.

version. He was a native of Hungary, and had studied at Wittemberg, where he probably imbibed the principles of the Reformation.

Animated by a desire to communicate the Bible to his countrymen in their own language, he undertook the laborious work of translation, and employed Albert Molnar, then a young man, and afterward regent of the college of Oppenheim, in correcting the press, and conveying the work to and from the printer. In order to facilitate the work, Count Stephen Bathory invited Valentine Manskovitz, a printer, from Germany, and established a printing-office at Visoly, a town which belonged to the count, and was not far distant from the residence of the translator. The translation issued from the press, as we have seen, in 1589. Clement quotes the following verses, and epitaph upon Caroli, from *Deliciæ Poetarum Hungarorum*, Francof. ad Moen., 1612, in 12mo., p. 340 :—

“ Pontificium tenebris alte Plebs mersa jacebat,
 Et sine cæca libris, et sine luce cohors.
 Indoluit Caspar Carolinus, et auspice Christo,
 Præsidi Rabochio, Biblia versa dedit.
 Edocuitque omnes, et sidera lætus adivit,
 O pia magnanimi vitæque morsque viri !

Epitaphium :

Patria, Carolium : Hospitium Viteberga ; Cathedra,
 Et tumulus magno Goncia terra viro est.”*

In the preface to his translation, our learned author informs us, that he had consulted not only the Hebrew and Greek originals, but also the Vulgate, and the versions of Vatablus, Pagninus, Munster, and Tremellius, that he might present to the public as accurate a version as possible. A work of such magnitude and difficulty could not be supposed, however, to be perfected at the first attempt, and Albert Molnar, his assistant, subsequently revised and republished it.†

A Roman Catholic translation, also, of the Old Testament, into the Hungarian tongue, was made about the close of this century by STEPHEN ARATOR, whose real name was Szantus, but was never printed. The translator was an Hungarian by birth, and is said to have been well versed in the Hebrew, Greek, and Latin languages. In 1592 he took the vows of the order of the Jesuits ; and continued the intrepid defender of their principles till his death,

* Clement, *Bibliothèque Curieuse*, tom. iv, pp. 40-44.

† *Walchii Biblioth. Theol.*, vol. iv, p. 130. Clement, *ut sup.*

which happened at Olmutz, in 1612, in the seventieth year of his age, and the fiftieth of his religious profession. He was the author of a catechism in the Hungarian tongue.*

The Biblical labours of the Bohemian brethren, or *Unitas Fratrum*, who, amid all the persecutions to which they were subjected, pursued the dissemination of Scriptural truth, are also highly deserving of our regard. They had, so far back as the end of the fifteenth, or commencement of this century, been careful to obtain a vernacular translation of the Bible, which had been several times reprinted. The first edition had been printed at Venice, and the two succeeding editions at Nuremberg; after which, printing presses were established at Prague, at Bunzlau, in Bohemia, and at Kralitz in Moravia, where, in the beginning, nothing was printed but Bohemian Bibles. Editions of the Bohemian Bible were printed at Prague in 1549, 1556, 1557, 1561, 1577, all in folio. There were also some editions of a smaller size, and consequently more portable.†

A translation of the New Testament into the Bohemian tongue was made from the original Greek by John Blahoslaus, and printed in 1564, 12mo. It had the parallel passages noted in the margin.

JOHN BLAHOSLAUS, or BLAHOSLOW, the translator of this New Testament, probably the first which had been made directly from the Greek, was one of the bishops of the *Unitas Fratrum*. His studies had been prosecuted under Trotzendorf, at Goldberg, at Wittemberg, Konigsberg, and Basil. He was the author of a "History of the Unity," and "The Lives of the principal Ministers."‡

As the knowledge of Biblical literature extended, and the original languages of the Scriptures became more generally and critically understood, attention was excited to the Hebrew and Greek texts, and vernacular versions were made immediately from them. This was the case with the Bohemian brethren; the publication of the Antwerp Polyglott Bible, and of the Latin version of Junius and Tremellius, with other similar works, had awakened a desire to have another Bohemian translation, made from the original texts. With this design they sent some of their young students to Wittemberg and Basil, to acquire the knowledge of these tongues; as some noblemen among them had previously done

* Alegambe, p. 425. Le Long, tom. i, p. 447.

† Crantz' History of the Brethren, part ii, sec. 19, p. 35. Le Long, tom. i, p. 438. Adleri Biblioth. Biblica, &c., Plut. xlvi, pp. 134-136.

‡ Crantz' History of the Brethren, part iv, p. 79. Adler, *ut sup.*

with their own sons, whom they had sent, under the inspection of a deacon, to the German and other universities, to study the languages and divinity.

The learned persons selected for the great work of the Bohemian translation of the Scriptures were John Æneas, M. A., one of the bishops or seniors of the *Unitas Fratrum*, and president four years, to whom was committed the chief inspection of the work. He died in 1594. Albert Nicolai, a Silesian: Luke Helitz, or Helicæus, a native of Posnania, in Poland, a learned and pious man, and a minister of the gospel among the Bohemians. He was of Jewish extraction, his father being a converted Jew. Isaiah Cæpolla, a Bohemian; and George Stregicius, or Wetter, a Bohemian, co-seniors, or bishops, the latter of whom died in 1599. John Ephraim, a Bohemian, and senior of the brethren, who had studied at Heidelberg. He died in 1608. Paul Jesse-nius, a Bohemian, born at Hunnabrod, and one of the seniors of the brethren. He died in 1600. And lastly, John Capito, another Bohemian minister.

For the purpose of pursuing their important undertaking with the greater success, the castle of Kralitz, in Moravia, was assigned them by John, baron of Zerotin, or Sherotin, the great patron of the work, and at whose expense it was published. For the further convenience of the translators, and in order that the impression might be executed under their personal direction, he established a printing-office in the castle; his own residence being at Namest, in the vicinity. The translation was completed in fourteen years, having been begun in 1579, and finished in 1593. The first part, or volume, containing the Pentateuch, was published in 4to., May 29th, 1579; the second part, or volume, in 1580; the third in 1582; the fourth in 1587; the fifth in 1588; and the sixth, containing the New Testament, with annotations, in 1593. The author of the annotations was John Niemchan, one of the seniors, or bishops, of the Bohemian brethren, a Bohemian, born at Hunnabrod. He died in 1611. Other editions of this version were published in 1595 and 1596, in 8vo.; and in 1601 the translation was revised, and the annotations corrected and enlarged, by the bishop or senior, Zacharias Aston, or Ariston. This edition was in 4to.*

The first translation of the whole Bible into the dialect of Lithu-

* Clement, *Bibliothèque Curieuse*, tom. iii, pp. 437-442. Crantz' *History of the Brethren*, part ii, p. 36; and part iv, p. 79. Le Long, tom. i, pp. 438, 439; et *Index Auctor.* Adleri *Biblioth. Biblica*, Plut. xlvi, pp. 134-136.

ania was also made during the latter part of this century. The translator was John Bretkius, of Bammeln, near Friedland, and pastor of Labiau. He began with the New Testament, which he commenced October 9th, 1579; and having been called to the pastorship of the Lithuanian church at Königsberg, he proceeded with the Psalms, and other books of the Old Testament, and completed the entire Bible in 1590. Bretkius had not the pleasure of seeing his translation printed, but the MS. copy was deposited by him in the royal library of Königsberg; the New Testament, with the Psalms, occupying three volumes, in 4to.; and the rest of the Old Testament five volumes, in folio.

John Rhesa, the successor of Bretkius, assisted by some other ministers who were critically acquainted with the Lithuanian tongue, corrected the Psalms of this translation, and published them with Luther's German version in 1625. A preface was prefixed by John Behme, first chaplain to the elector, George William, by whose order it was written.*

The VANDALIC Scriptures next present themselves to our notice. Under this denomination are included translations into those dialects of the Slavonian language which are spoken in Carniola, Carinthia, Styria, Croatia, and Istria. The first of these versions was made by Primus Truber, a Lutheran minister. The design of forming it appears to have originated with John Ungnad, baron of Sonneck, of the noble family of the counts of Weissenfelswoolf. He for some time governed Styria and Carinthia, under the emperor Ferdinand I., but for the sake of religious liberty quitted his native country, and retired into the dominions of Christopher, duke of Wurtemberg, by whom he was hospitably received. He resided at first at Arach, and, animated by an ardent desire for propagating the truths of religion in his own country and the surrounding provinces, caused various works to be translated into different Slavonian dialects, and even into the Turkish language, and distributed at his expense. For the more successful promotion of his benevolent plans, he established a printing-press, in 1561, at Tubingen, under the direction of Primus Truber; Anthony Dalmata, a priest from Servia; and Stephen Consul, a priest from Bosnia; for the express purpose of printing works in the Cyrillian or Glagolitic, and Latin characters. He was aided in this undertaking by the munificence of Maximilian, king of Bohemia, the electors of Saxony, Brandenburg, and the palatinate, the landgrave of Hesse, and the duke of Wurtemberg. The principal works which issued

* Clement, *Bibliothèque Curieuse*, tom. iv, pp. 166, 167.

from this press were the translations of the New Testament and Psalms, in the Croatian, or more probably the Carniolan dialect, by Primus Truber; for though said to be in the former by Le Long and others, yet Dr. Pinkerton affirms that the Croatians "have no part of the Holy Scriptures in their language, except the gospels for Sundays and holydays;" and Le Long notices an edition of "The Gospels for Sundays and Holydays," in the Croatian dialect, by Primus Truber, Anthony Dalmata, and Stephen Consul, printed at Tragurium, or Trau, in Dalmatia, 1562, 4to.; and another edition of "The Gospels and Epistles for the year," printed at Venice, 1586, folio. Truber's New Testament was published at Tubingen, in two parts; the first, containing the Gospels and Acts of the Apostles, in 1562; the second, comprising the Epistles and the Revelation, in 1563, 4to. According to Le Long, an edition of this New Testament had been previously printed at the same place in 1553. In the preface Truber observes, "The inhabitants of Croatia, Dalmatia, Bosnia, Servia, and Bulgaria, have never hitherto had all the books of Scripture, nor any catechism, translated into their tongue; they use only missals, breviaries, and other liturgical books." In 1565 another edition of Truber's New Testament (dedicated to Albert, marquis of Brandenburg) was printed at Tubingen, in two vols. 4to.; and in 1577, in two vols. 8vo. The Psalms, translated by Truber, were also printed at Tubingen in 1566, 4to. In 1581 Truber revised and corrected his translation of the New Testament, and dedicated this edition to Lewis, duke of Wurtemberg. The dedication is dated May 1st, 1582. It was printed at Tubingen, two vols. 4to. The title-page of the first volume is dated 1582; while the second is dated the year preceding, 1581. The last leaf of the first volume exhibits a portrait of Truber, from a wood engraving. The printing-office erected by Baron Ungnad was comparatively of very short duration, for the Austrian government seized and suppressed the books which it issued. Herman Fabricius Mosemannus thus notices the Vandalic translation of the New Testament, which he erroneously calls "the Bible," since Truber did not translate the Old Testament. "John Ungnad, baron of Sonneck, in Croatia, at the time of the Augsburg confession, caused the Bible to be translated into the Slavonian language at Aurach, in the dutchy of Wurtemberg. In this translation he employed three learned Slavonians; the first was named Primus Truber, the second Anthony Dalmata, and the third Stephen Consul. But these books were seized on the road, and are still shut up in casks at Neustadt, in Austria. The cha-

racter is altogether singular, almost resembling an Asiatic or Syriac character, with pretty large and square letters. A copy of this Bible may be seen in the library of the landgrave of Hesse. There are also some copies of it in Slavonia." The editions of 1562, in 4to., and of 1582, in 8vo., are in the king of Wurtemberg's library. Baron Ungnad died at an advanced age, in 1565, leaving a worthy example of piety and the true use of riches.*

PRIMUS TRUBER was born at Rosterlic, in Carniola, in 1508. While a child he was sent to Saltzburg to be educated; and from thence removed to Vienna, where he obtained support during his studies by soliciting alms, according to the custom of that country, and of those times. In 1527 he was ordained pastor of Lach, and in 1542 received the designation of canon of Laybach. The resolution with which he opposed the Roman Catholic superstitions, and maintained several of Luther's doctrines, occasioned a violent persecution to be raised against him, in which his library, valued at more than four hundred florins, was destroyed. He therefore quitted Germany, and returned to Carniola; but in 1548 his adversaries obliged him to seek a new asylum at Nuremberg. From thence he was invited to Rotenberg, where he faithfully served the church in that place for some time, and also married. In 1552 he was chosen pastor of the church of Campis, or Kempten, and preached the gospel there till 1560, when he was recalled by the Carniolans, and resigned his office. But such impediments were thrown in the way of his return that it was deemed more advisable for him to remain in Germany, and he accepted the pastorship of Aurach, conferred upon him by Christopher, prince of Wurtemberg. In the mean time Primus Truber having invented a mode of writing the Vandalic dialects (which had never before been written or printed) in the Latin, or Roman character, he was engaged by Baron Ungnad, aided by the munificence of the duke of Wurtemberg, to undertake the institution of a Vandalic printing-office at Tubingen. This labour he accomplished, and afterward printed there his Vandalic New Testament. After continuing only a year at Aurach, he was again called to Laybach, and, by the permission of the duke of Wurtemberg, removed to that church in

* Freheri Theat. Viror. Erud., part ii, sec. 3, p. 767. Norib., 1688, fol. Clement, Bibliothecae Curieuse, tom. iv, pp. 199-205. Kohlii Introductio in Hist. Litt. Slavorum, pp. 154-158. Altonaviæ, 1729, 8vo. Adleri Biblioth. Biblica, Plut. xlv, pp. 131, 132. Bacmeister, Essai sur la Bibliothecae, &c., de l'Academie des Sciences de St. Petersbourg, p. 107. Extracts of Letters from the Rev. Robert Pinkerton, &c., printed by the British and Foreign Bible Society, p. 35. Lond., 1817, 8vo. Le Long, tom. i, p. 443. Chalmers's Gen. Biog. Dict., vol. xxx, p. 46.

1562. His enlightened views of the doctrines of Scripture renewed his troubles, and he was cited to the tribunal of the bishop of Laybach. He defended his doctrines with Christian intrepidity; but the malevolence of his enemies triumphed, and he was ordered to quit the place. He at length settled at Deredingen, in the vicinity of Tubingen, and resided there to the close of his life, revered and honoured; continuing, as long as his health permitted, to preach, to administer the sacraments, to visit the sick, and to engage in every act of benevolence with cheerfulness and liberality. He was called to his eternal reward, June 29th, 1586, in the seventy-eighth year of his age. In a letter addressed to the deputies of Carniola during the last year of his life, he thus subscribes himself: "Primus Truber, formerly canon in ordinary, called and confirmed at Laybach, pastor at Lach, at Tuffer, near Ratschach, and St. Bartholomew's-field, chaplain at S. Maximilian, of Cilly, Slavonian preacher at Trieste, and after the first persecution preacher at Roseburgh on the Tauber, pastor at Kempten and Aurais, (Aurach?) afterward preacher to the states of Carniola, and at Rubia, in the county of Goergh, and after the second persecution pastor at Cauffen, and now at Deredingen, near Tubingen." Besides the New Testament, our author published, in the Vandalic dialect, Luther's Catechism, Melancthon's Common Places, and other theological works.*

About the time that Truber published his New Testament, George Dalmatin, another learned Lutheran divine, formed the design of favouring his countrymen with a translation of the whole Bible, in their vernacular tongue; to accomplish which he spared neither care nor pains. He therefore commenced a translation of the Bible from the Hebrew and Greek originals, carefully comparing his version with that of Luther. In 1578 he published the Pentateuch in the CARNIOLAN tongue, in the Roman letters, as invented by Truber; and, about the same period, the Proverbs of Solomon, and Ecclesiasticus. Dalmatin's translation being approved by the states of Carniola, Styria, and Carinthia, they came to the resolution to have it printed, and for this purpose ordered John Mannel, or Manlius, a printer of Laybach, to provide what was necessary for completing the impression; but the archduke Charles of Austria having been informed of the design, forbade Mannel to publish the Bible, under severe penalties. The states did not, however, abandon their design, but deputed a certain

* Melch. Adami Vitæ Germ. Theolog., pp. 574-578. Chalmers's Gen. Biog. Dict., vol. xxx, p. 47.

number of divines, who assembled at Laybach on the 24th of August, 1581, to examine and revise the translation. These were Jeremiah Hamburger, D. D., pastor and superintendent of the evangelical churches of Gratz, deputy for Styria; Bernard Steiner, pastor of Klagenfurt, deputy for Carinthia; our George Dalmatin, deputy for Carniola; to whom were joined Christoffe Spindler, pastor and superintendant of Laybach; Adam Bohoritz, or Bohorizh; John Schweiger; and Felician Truber. Finding that no impression of this Bible would be permitted in the Austrian dominions, the states sent George Dalmatin and Adam Bohoritz to Wittemberg, with recommendations to the elector of Saxony. They commenced their journey on the 10th of April, 1583; and on their arrival at Wittemberg entered into an engagement with Samuel Seelfisch, a bookseller, for an impression of fifteen hundred copies, each to contain two hundred and eighty sheets of the largest paper, to be printed with a fine type, and ornamented with wood-cuts, for which the states of Carniola were to pay after the rate of twenty florins for every bale of five hundred sheets. The expense of the whole impression was about eight thousand florins; toward which the states of Styria contributed one thousand florins, those of Carinthia nine hundred, and the evangelic states of Carniola six thousand one hundred. They began to print the Bible May 28th, 1583, and completed it in the space of seven months. It was divided into three parts: the first containing Dalmatin's and Luther's prefaces, a table of contents, and the sacred text to the end of the Song of Solomon: the second containing the rest of the Old Testament, and the apocryphal books; a general preface to the prophetic books, and Luther's preface to the prophecy of Isaiah: the third including the whole of the New Testament, accompanied with a table of the Dominical Gospels and Epistles; and a table, or lexicon, of such words in the Vandalic dialect as differ from the Slavonian, and other languages from which it is derived. It is dated Wittemberg, 1584, and is in folio. Dalmatin, in his preface, observes, that he has translated the whole of the Scriptures from the original languages, and collated his version with Luther's German translation, and the versions of others, conducting his labours in the fear of the Lord, and with daily prayer to God."*

The publication of the Vandalic Bible was accompanied by an orthographical and grammatical work, by Adam Bohoritz, regent

* Clement, *Bibliothèque Curieuse*, tom. iv, pp. 199-205. Kohlii *Introductio*, &c., pp. 156-158.

of the college of Laybach, which, as well as Dalmatin's table, was designed to facilitate the reading of the Vandalic Scriptures among the neighbouring states. The title of it was *Arcticæ Horulæ succisivæ de Latino-Carniolana literatura, ad Latinæ linguæ analogiam accommodata, unde Moschoviticæ, Rutenicæ, Polonicæ, Boemicæ, et Lusaticæ Linguæ, cum Dalmatica et Croatica cognitio facile deprehenditur. Cum Tabulis ad Cyrillicam et Glogolicam, Rutenicam, et Moscoviticam Orthographiam.* Wittenbergæ, 1584, in 8vo. Mr. Valvasor says it is a kind of grammar, executed with considerable ability; and Clement speaks of it as the result of Bohoritz's observations upon Truber's mode of expressing the Vandalic tongue in Roman characters. It is only a pamphlet of about twenty leaves, but is rarely to be purchased, and sells at excessively high prices.*

GEORGE DALMATIN, the pious and learned translator of the Vandalic Bible, was a Lutheran divine, of Carniola. He is said to have commenced a translation of the Bible from the German version of Luther so early as 1568, which was accepted by the evangelic states, who then formed the resolution to print it; but probably his translation from the Hebrew and Greek was mistaken for a version from the German of Luther. After the printing of his Vandalic Bible at Wittemberg, we are told he was put in possession of the cure of St. Khazaim, or St. Catiani, near Aurspergh, by Christopher, baron of Aurspergh. But being banished by the Roman Catholic party, his former patron afforded him an asylum, and kept him concealed in his house: a vault under the stable before the castle was long shown as the hole of the preacher. The time of his death is disputed; but Clement has offered some cogent reasons to prove that his decease occurred in 1589.†

Some writers have mentioned an edition of the CROATIAN New Testament, published by Faber Creim, and others, in 1562 and 1563.‡ But as neither Le Long, nor Walch, nor Adler, notices any such edition, and as the date agrees with Truber's, there seems to be no good ground for supposing any such edition ever appeared.

About the year 1574, a translation of the Seven Penitential Psalms into the WENDISH, or SORABIC, the vulgar language of Lusatia, was published by a pastor of one of the churches.§

The first edition of the POLISH Bible was printed at Cracow in

* Clement, Biblioth. Curieuse, tom. iv, pp. 478-480.

† Chalmers, vol. ii, pp. 216, 217. Clement, Bib. Curieuse, tom. iv, pp. 204, 205.

‡ See Ency. Perth., art. BIBLES.

§ Le Long, tom. i, p. 443.

1561, folio. This translation was published by the Catholics, but many passages of it being taken from the Bohemian Protestant Bible, it never received the sanction of the pope; though it went through two other editions in 1575 and 1577. Nicholas Scharffenberger, who, with his brother Stanislaus, printed the first edition, and dedicated it to Sigismund Augustus, king of Poland, says in his dedication, "that the translator not having thought proper to affix his name to the translation, he could not ascertain it; but, that having a design to publish a Polish Bible, which was ardently desired, he had committed the MS. to John Leopolite, a priest, professor at Cracow, for his correction, who undertook the task." Sixtus Senensis calls this professor Hieronymus Leopolitanus, and says, he was a Muscovite, of the order of friars of the regular observance of St. Francis, priest and reader of the metropolitan church of Cracow, in Poland, and a warm adversary of the doctrines maintained by Luther. A preface by this editor is prefixed to the Bible, copies of which are now rarely to be met with, even in the best libraries of Poland.*

The second version of the Polish Bible was published by the Pinckzovian Protestants, who obtained this denomination from the reformed church which had been founded at Pinckzow by Francis Stancarus, a learned Italian, teacher of Hebrew in the college of Cracow, under the patronage of Nicholas Olesnicki, the lord of the city. The persons engaged in this translation, which is said to have been made from the Hebrew and Greek, and to have employed six years, were, among others, Simon Zacius, Petrus Satorius Tonvillanus, Gregorius Orsacius, Andreas Tricesius, Jacobus Lubelius, called also Lublinius, and Lublinski; to whom some writers add the famous Michael Servetus. The expense of this edition was borne by the prince Nicholas Radzivil, palatine of Wilna, who caused it to be printed at Brescz, or Brest, a royal city in Lithuania, of which he was governor, and where he had set up a printing-press. The cost of the impression was ten thousand florins. It was printed in 1563 by Bernard Woiewodka, of Cracow, whom the prince sent for on purpose. The Psalms of David, in Polish metre, a hymn-book, and several other similar works, issued from the same press. Prince Radzivil "died in 1567, and was carried to the grave on the shoulders of his four sons, Nicholas, George, Albert, and Stanislaus, who first heard his funeral sermon in a flood of tears, and then performed the filial office of

* Clement, *Bibliothèque Curieuse*, tom. iv, p. 188. Sixt. Senens. *Biblioth. Sanct.*, tom. iv, p. 300.

carrying him to the ground." One of them who remained a Catholic carefully bought up the edition of the Bible, and burnt it; copies of the Radzivil Bible are consequently extremely rare. There is one in the library of Lord Spencer, for which he is reported to have given one hundred pounds!*

Of some of the translators of the above Bible, but little is known with certainty: the following notices of part of them are gleaned from Sandii, *Bibliotheca Anti-trinitariorum*, Friestad., 1684, 12mo., and Stan. Lubieniecii *Historia Reformationis Polonicae*, Friestad., 1685, 12mo., and Clement, *Bib. Curieuse*. Of GREGORY ORSACUS, I have met with no biographical account.

SIMON ZACIUS was senior minister of the church of Wilna, in Lithuania; and published a "Confession of Faith" relative to infant baptism in 1559. He appears to have been afterward minister of a congregation at Cracow.

PETRUS STATORIUS was by birth a Frenchman. He had been the disciple of Beza at Geneva, and came into Poland in 1559. He brought with him the writings of Servetus; and succeeded Paulus Orsacius as rector of the school, or academy, of Pinckzow. Having studied the Polish language with considerable success, he became the author of a "Grammar of the Polish tongue." He also wrote several tracts in defence of anti-trinitarian doctrines.

ANDREAS TRICESSIUS was the son of John Tricessius, one of the most learned of the Polish Unitarians. He was distinguished by his zeal in the promotion of the anti-trinitarian reformation in Poland. He enjoyed the friendship of the learned of his party; and is said to have been a poet.

JACOBUS LUBLINIUS, or LUBELIUS, was pastor of a church in the Lesser Poland.

The third version of the Polish Bible was a revised edition of Radzivil's, printed in 1570; and again in 1572, in 4to., edited by Simon Budney, a Socinian, born in Masovia, minister of the church of Loski, and one of the most eminent defenders of the Socinian tenets. The latter edition, according to Clement, was printed at Zaslaw, in Lithuania, but Pinkerton says, both were printed at Nieswiez. Of this translation, it is said, that only three copies exist, and those in distinguished libraries. In this revision or translation, Budney was aided by Matthias Kaviezinski, prefect of

* Beloe's Anecdotes of Literature, vol. iii, pp. 18, 19. Pinkerton's Letters, &c., p. 29. Robinson's Ecclesiastical Researches, pp. 566, 576, 578, 601. Camb., 1792, 4to. Le Long, tom. i, p. 440. Clement, Biblioth. Curieuse, tom. iv, pp. 190-192.

Nieswicz, who, with his brother, bore the expense of the impression. Budney compared the former translation with the Hebrew and Greek; and Kaviezinski collated it with the German, but found it so incorrect, that they preferred deriving assistance from the Latin and French versions. A separate and corrected edition of the New Testament was printed at Loski, or Losco, in 1574, in 8vo. The office at which the edition of the Bible was printed had been established by Matthias Kaviezinski, and the press was afterward removed to Losco, under the patronage of John Kiska, castellan of Wilna. The printer's name was Daniel de Leczyca.*

Another Polish translation of the New Testament, from the Greek, accompanied with annotations, was made by Martin Czechovicus, a native of Poland, or Lithuania, minister of the Arian or Socinian Baptists, at Lublin, dedicated to his patron John Kiska, of Ciechanowicz, castellan of Wilna, governor of Samogitia, and printed at Racow, by Alexius Rodeck, 1577, 4to. The translator of this edition was the author of various works in defence of his peculiar sentiments; in some of which he attacks the version of Budney with severity. He died A. D. 1608. Governor Kiska died in 1592, and left his immense estate to a prince of the house of Radzivil, to enable him to support the cause of the Arians and Socinians. He had been educated at Basil, under Castalio; and afterward received adult baptism in Poland, among the Socinian Baptists.†

Another Polish version of the New Testament was published by the Calvinistic Protestants in Poland, in 1585. It was printed at Thorn, in folio.‡

In 1596 a translation of the whole Bible into the Polish language was completed by Martin Janicius, a Calvinistic minister, who died the same year; and a translation of the Bible, from the German of Luther, was published in 1596, in 8vo., which Le Long supposes to be the same.§

These various translations alarming the papal party, a new translation of the entire Scriptures into the Polish language, from the Latin Vulgate, was determined upon, and ordered to be made by Pope Gregory XIII., and the publication was subsequently

* Pinkerton's Letters, &c., p. 29. Le Long, tom. i, *ut sup.* et *Index Auctor.* Robinson's Eccles. Researches, p. 609. Clement, Bibliothéque Curieuse, tom. iv, pp. 192-194. Sandii Biblioth. Antitrinitar. *De Typographiis Unitariorum*, p. 201.

† Le Long, tom. i, p. 440, et *Index Auctor.*, p. 552. Robinson's Eccles. Researches, pp. 580, 608, 613. Sandii Biblioth. Antitrinitar., pp. 50-52.

‡ Le Long, tom. i, *ut sup.*

§ Le Long, *ut sup.*

approved by Pope Clement VIII. Such a version was executed by Jacob Wuyck, under the auspices of Stanislaus Karnkowski, archbishop of Gnezn, and printed at Cracow, by Andrew Petricovius, in 1599, in folio, and is still the authorized Catholic version in Poland. The impression was executed under the inspection of the college of Jesuits, who subjoined an Apparatus to the preface prefixed by the archbishop, who in the preface publicly testifies the pleasure he derived from this Bible having been completed under his patronage; and exhorts the ecclesiastics of every order to receive it with veneration, and to inhibit the orthodox from reading the versions made by heretics, under pain of ecclesiastical censures and anathema.*

JACOB WUYCK was a native of Poland, born of honest, pious parents, and from childhood inclined to study. To pursue the acquirement of knowledge with greater success, he removed to Vienna, and obtained a master's degree in philosophy. From thence he went to Rome, entered a religious order in 1565, and publicly taught the mathematics. On his return into Poland he was created doctor in divinity, at Pultowa; and in July, 1571, took the oaths of the order of the Jesuits. After filling several high religious and literary offices in Transylvania and Poland, he expired at Cracow, on the 27th of July, 1597, in the fifty-seventh year of his age. The last acts of his life were those of piety; and he died amid the sighs and tears of the brethren of his order. He was well acquainted with the Hebrew, Greek, and Latin languages; and such was his attachment to the sacred Scriptures, that his biographer assures us, he used to weep when he heard them read. He was the author of several controversial works, in defence of the divinity of Jesus Christ, and certain doctrines of his own church. He also translated the "Hours of the Blessed Virgin Mary" into Polish; and the "Life and Doctrine of Christ, our Saviour," collected from the four Gospels, by Jansenius. He published the Dominical Gospels and Epistles, for the whole year, from the Vulgate; the New Testament, with marginal notes, and the arguments of the chapters; and the Psalms of David, with similar notes, and scholia against heretical opinions. This last work was printed at Cracow, 1594, 4to.†

From Poland we pass to RUSSIA. At an early part of the century, the Acts of the Apostles had been printed at Wilna, and the

* Pinkerton's Letters, &c., p. 30. Le Long, tom. i, p. 439. Clement, Bibliothéque Curieuse, tom. iv, pp. 194, 195.

† Alegambe, Biblioth. Scriptor. Soc. Jesu., pp. 214, 215.

Pentateuch at Prague, from a translation into the Slavonian tongue, by Francis Scorino, a physician; and in 1564, the Acts and Epistles of the Apostles were printed in Slavonian, at Moscow, and were the first work printed in that city.*

In 1581 the first edition of the entire Scriptures of the Old and New Testaments, in the Slavonian language, was printed at Ostrog, by John Theodore, junior, in one volume, folio, from the version of Methodius and Cyril, who lived in the ninth century, and were natives of Thessalonica, and the apostles of the Slavonians. Prior to this period, the Russians, or Slavonians, who were desirous of possessing copies of the sacred writings, transcribed for their own use the whole, or such portions of them as they chose, being, according to Kohl, remarkable for their diligence and perseverance in the transcription of books in general, and of religious works in particular; a practice continued even to his time, (A. D. 1679,) when it was no uncommon occurrence, as he assures us, to meet with portions of the works of St. John Chrysostom or Ephraim Syrus, or parts of the Holy Scriptures, in MS., in the shops of the merchants.

This Ostrog edition of the Slavonian Bible was commenced under the auspices, and executed at the expense, of the duke Constantine, prince of Ostrog, waywode of Kiow, and palatine of Volhenia, who, excellent in piety, and valiant in arms, not only defended his country by his military prowess, but enlightened his countrymen by the dissemination of the Scriptures.† A bibliographical account of this rare edition is given by Mr. Dibdin, in his magnificent *Bibliotheca Spenceriana*, tom. i, pp. 90, 91. The Psalms were published separately, in 8vo., at Wilna, the same year, 1581.‡

We now take our leave of the sixteenth century, a period comprising events, which, whether we regard their influence upon literature, arts, and policy, or their effects in the diffusion of sacred truth, justly merits to be considered as the most important century which has elapsed since the era of Christianity.

* See a full account of these editions, vol. i, p. 237, of this work.

† Kohlii Introductio, &c., lib. 1, pp. 10-16. Marsh's Michaelis, vol. ii, pt. i, ch. vii, pp. 153-158. Le Long, tom. i, p. 440.

‡ Le Long, *ut sup.*

CHAPTER X.

SEVENTEENTH CENTURY.

Authorized English Version—Translators—James I.—Gill—Ainsworth—Canne—Fine for erroneous Edition—Archbishop Laud—Douay Bible—Henry Jesse—Instances of Ignorance and Superstition—Welsh Version—Thomas Gouge—Irish and Manks Versions—Editions of Oriental and American Translations—Oriental Scholars—English Polyglott—Heptaglott Lexicon.

THE light of divine truth, which, during the sixteenth century, had been diffusing its sacred influence through a great part of Europe, and dispelling the shades of superstition and ignorance, shone with peculiar lustre in the seventeenth century, and rendered it an age of profound Biblical learning and labours. The Oriental languages were assiduously studied, Biblical criticism engaged the talents and the pens of the most distinguished scholars, and the Holy Scriptures issued from the press in numerous versions, and in every variety of form, from the diminutive volumes of Stephens, Elzevir, and Bleau, to the ponderous tomes of the Polyglotts of Walton and Le Jay.

Early in the century the ENGLISH were favoured with a new, or revised translation of the Old and New Testaments, undertaken by royal command. On the accession of James VI. of Scotland to the crown of England, under the title of James I., March 24th, 1602, he was petitioned by the Puritans on the subject of ecclesiastical affairs; and so far acceded to their wishes as to appoint a conference to be held at Hampton-court between their leading men and several bishops and deans. The time appointed by his majesty's proclamation was Thursday, January 12th, 1603, when the first conference was held. The second day's conference was on the following Monday, January 16th. On this day Dr. John Rainolds, or Reynolds, the chief speaker of the Puritan party, moved his majesty, who was present as moderator of the assembly, "that there might be a *new translation of the Bible*, because those which were allowed in the reign of King Henry VIII. and Edward VI. were corrupt, and not answerable to the truth of the original. For example, first, Galatians iv, 25, the Greek word *συστοιχεῖ* is not well translated, as now it is; 'bordereth' neither expressing the force of the word, nor the apostle's sense, nor the situation of the place. Secondly, Psalm cv, 28, 'They were not obedient;' the original being, *They were not disobedient*. Thirdly, Psalm

cvi, 30, 'Then stood up Phineas and prayed,' the Hebrew hath, *Executed judgment.* To which motion," says Dr. Barlow, dean of Chester, one of the assembly, "there was, at the present, no gainsaying, the only objections being trivial, and old, and already in print often answered; only my lord of London [Bancroft] well added, that if every man's humour should be followed, there would be no end of translating. Whereupon his highness [the king] wished, 'that some special pains should be taken in that behalf for one uniform translation, (professing that he could never yet see a Bible well translated in ENGLISH, but the worst of all his majesty thought the *Genevan* to be,) and this to be done by the best learned in both the universities; after them to be reviewed by the bishops and the chief learned of the church; from them to be presented to the privy council; and lastly, to be ratified by his royal authority: and so this whole church to be bound unto it, and none other.' Withall he gave his caveat, (upon a word cast out by my lord of London,) 'that no marginal notes should be added, having found in them which are annexed to the German translation, which he saw in a Bible given him by an English lady, some notes very partial, untrue, seditious, and savouring too much of dangerous and traitorous conceits. As for example, the first chapter of Exodus, and the nineteenth verse, where the marginal note alloweth disobedience unto kings: and 2 Chron. xv, 16, the note taxeth Asa for deposing his mother only, and not killing her:' and so concluded this point, as all the rest, with a grave and judicious advice."*

The parliament met soon after the Hampton-court conference, and with it the convocation of the province of Canterbury, which assembled March 20th, 1603, and continued to sit till the 9th of July following. During this time the several canons, &c., which had been formerly made, were collected together, with the addition of some new ones. Among the former was the one made in the convocation of 1571, which enjoined, "If any parishes be yet unfurnished of the Bible, of the largest volume, the churchwardens shall, within convenient time, provide the same at the charge of the parish."†

This injunction was, however, only temporary, for in 1604 the king commissioned fifty-four learned men of the two universities, and of other places, to confer together, in order to make a new and more correct translation of the Bible into English. These were distributed into six classes, and were to meet at Westminster,

* Barlow's (Dr. Wm.) Summe and Substance of the Conference, &c. Lond., 1661, 4to, no pages.

† Lewis, p. 309.

Cambridge, and Oxford. Certain rules were prescribed by the king for the direction of the translators, which by their excellence, and the sound judgment they displayed, were highly creditable to the theological talents of his majesty, and prove his character to have been generally underrated. They may be seen in Fuller's "Church History of Britain," cent. xvii, b. 10; Lewis's "History of English Translations," ch. v; Newcome's "Historical View," p. 98; or Dr. A. Clarke's Commentary, general preface. The translators adopted the following method in translating: A certain part of the Bible was given to one most skilful in the tongue; they then met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, &c. If they observed any fault, they spoke; if not, he continued reading.*

The anxiety of the king to obtain as correct a version as possible, and at the same time to stimulate and reward the learned men who were engaged in the translation, was shown by letters addressed to the governors of the university to further the work, and to the different prelates, to patronize such of the worthy translators as were without adequate livings, and recommended them to preferment. He also signified his pleasure to the vice-chancellor of Cambridge, in a letter from the bishop of London, that there should be three or four eminent divines of the university, assigned by the vice-chancellor, with the advice of the heads of houses, to be overseers of the translations, as well Hebrew as Greek, and for the better observation of certain of the rules. The list which is subjoined contains the names of the translators; the places at which they were to assemble; and the portions assigned for translation to the respective companies: but as there are only forty-seven mentioned in the lists given by Fuller and Lewis, it is probable, either that seven were dead, or, that in the fifty-four were included the overseers to be appointed by the universities.

WESTMINSTER, 10: viz., Dr. Lancelot Andrews, Dr. John Overall, Dr. Adrian a Saravia, Dr. Richard Clarke, Dr. John Layfield, Dr. Tighe, (miscalled Leigh,) Mr. Burleigh, Mr. King, Mr. Thompson, Mr. Bedwell.—*Pentateuch to the end of 2 Kings.*

CAMBRIDGE, 8. Mr. Edward Lively, Dr. Richardson, Dr. Chaderton, Mr. Dillingham, Mr. Harrison, Mr. Andrews, Mr. Spalding, Mr. Bing.—*The rest of the historical books, and the Hagiographa, viz., Job, Psalms, Proverbs, Canticles, Ecclesiastes.*

* Fuller, cent. xvii, p. 46. Newcome, p. 114.

OXFORD, 7. Dr. Harding, Dr. Reynolds, Dr. Holland, Dr. Kilby, Dr. Miles Smith, Mr. Brett, Mr. Fareclowe.—*The four greater Prophets, with the Lamentations, and twelve lesser Prophets.*

CAMBRIDGE, 7. Dr. Duport, Dr. Branthwaite, Dr. Radcliffe, Mr. Ward, Eman. Mr. Downes, Mr. Boyse, Mr. Ward, Reg.—*The Prayer of Manasses, and the rest of the Apocrypha.*

OXFORD, 8. Dr. Thomas Ravis, Dr. George Abbot, Dr. Eedes, Dr. Giles Thompson, Mr. Savile, Dr. Peryn, Dr. Ravens, Mr. John Harmar.—*The four Gospels, Acts of the Apostles, and Apocalypse.*

WESTMINSTER, 7. Dr. William Barlow, Dr. Hutchinson, Dr. Spencer, Mr. Fenton, Mr. Rabbett, Mr. Sanderson, Mr. Dakins.—*The Epistles of St. Paul, and the Catholic Epistles.*

The translation seems to have been begun in the spring of 1604, as it is said to have been retarded by the death of the great Orientalist, Mr. Edward Lively, in 1605, whose active labours had materially assisted the work. When the whole was finished, three copies were sent to London; one from Cambridge, a second from Oxford, and a third from Westminster. Two of each company were then selected to review and polish the translation; of whom those from Cambridge were, Mr. John Boyse, and Mr. Andrew Downes. These, with their fellow-labourers, met daily in the Stationers'-Hall, London. In nine months they completed their important task, and during that time received thirty pounds weekly from the company of stationers, having previously received nothing. Afterward, Dr. Bilson, bishop of Winchester, and Dr. Miles Smith, again reviewed the whole, and prefixed arguments to the several books; and the latter was ordered to write the preface. The first edition of this translation was printed at London by Robert Barker in 1611, in folio.*

The highest eulogiums have been passed upon this version by the most competent critics; and "indeed," says Dr. Geddes, "if accuracy, fidelity, and the strictest attention to the letter of the text, be supposed to constitute the qualities of an excellent version, this, of all versions, must, in general, be accounted the most excellent. Every sentence, every word, every syllable, every letter and point, seem to have been weighed with the nicest exactitude, and expressed either in the text or margin with the greatest precision."

Of the translators of this version, which continues to be the

* Fuller's Church History of Britain, cent. xvii, sec. 3, pp. 44-47. Lewis, ch. v, pp. 309-324. Newcome, ch. i, sec. 7, pp. 93-112.

authorized one, unfortunately no complete biographical account has ever been published; it is therefore become extremely difficult, if not altogether impossible, to recover any certain notices of some of these valuable and learned men, to whom every pious Englishman is so deeply indebted. In a work similar to the present, detailed biography cannot be expected, but the following brief sketches of those of whom the writer has been able to obtain any account will most probably be acceptable to the reader.

LANCELOT ANDREWS, D. D., was born at London in 1555. His early proficiency in learning occasioned his election to the first of the exhibitions, founded at Pembroke-Hall, Cambridge, by Dr. Watts, archdeacon of Middlesex. After he had been three years at the university, he annually visited his parents at Easter, and usually applied himself during his visit to the attaining, with the assistance of a master, the knowledge of some language or art of which he was previously ignorant. By this unremitting attention to study, he rose to be one of the most learned men of the age in which he lived; so that Fuller, in his humorous way, says of him: "The world wanted learning to know how learned this man was, so skilled in all (especially Oriental) languages, that some conceive he might, if then living, almost have served as an interpreter-general at the confusion of tongues." In 1589 he was chosen master of Pembroke-Hall, Cambridge, but resigned the mastership on being promoted to the see of Chichester in 1605. He was translated to Ely in 1609, and from thence to Winchester in 1618. He was one of the Hampton-court conference, and a considerable writer, chiefly against the papists. In the exercise of his episcopal dignity he was the patron of learning; in his private character generous and modest; and in his manner grave and sedate; "his gravity," says Fuller, "in a manner awing King James, who refrained from that mirth and liberty in the presence of this prelate which otherwise he assumed to himself." He died in 1626, in the seventy-first year of his age, and was buried in the parish church of St. Saviour's, Southwark.*

JOHN OVERALL, D. D., styled by Camden a "prodigious learned man," was born in 1559. He was educated at Cambridge; in 1596 was appointed regius professor of divinity; and about the same time elected master of Catherine-Hall. In 1604 he was made dean of St. Paul's, London; in 1614 was promoted to the see of Lichfield and Coventry; and in 1618 translated to Norwich,

* Chalmers's Gen. Biog. Dict., vol. ii, pp. 217-226. Fuller's Church History, cent. xvii, p. 126.

where he died May 12th, 1619. In his doctrinal sentiments he leaned toward Arminianism, and laboured to compose the differences that had arisen on this subject among the divines of Holland. His work concerning government, in which he asserts its divine institution, which, from having received the sanction of the convocation, is called his "Convocation Book," was long celebrated, and is still occasionally quoted. He was also one of the writers of the "Church Catechism," of which he is universally said to have written what regards the sacraments.*

ADRIAN A SARAVIA, D.D., of Spanish extraction, was a native of Artois, where he was born in 1531. In his early years he received a liberal education; and in 1582 was invited to become professor of divinity at Leyden, and soon after preacher of the French church in that city. Being inclined to the episcopal form of church government, he came to England in 1587, and formed friendships with several eminent English prelates and divines. He first settled in Jersey, where he taught a school, and preached to his countrymen who were exiles there. He afterward was appointed master of the free grammar-school at Southampton; and successively obtained prebends in the churches of Gloucester, Canterbury, and Westminster. His knowledge of the English language must have been considerable, as he was chosen one of the translators of the English Bible. He died at Canterbury in 1613, aged eighty-two. His works were published in 1611, one vol. fol.†

RICHARD CLARKE, D.D., fellow of Christ College, Cambridge, was vicar of Minster, and of Monkton, in the Isle of Thanet, and one of the six preachers, Canterbury. He died in 1634; and was succeeded in both his vicarages by Meric Casaubon. A folio volume of his sermons was published after his death, in 1637.‡

JOHN LAYFIELD, D.D., fellow of Trinity College, Cambridge, was afterward rector of St. Clement Danes, Westminster, and one of the first fellows of Chelsea College. Being eminently skilled in architecture, his judgment was principally depended upon in the translation of those parts of the Bible which related to the fabric of the tabernacle and temple. He died at his rectory, A. D. 1617.§

* Chalmers, vol. xxiii, pp. 436-439. Todd's Vindication of our authorized Translation, &c., p. 49. Lond., 1819, 8vo.

† Chalmers, vol. xxvii, pp. 150, 151. Wood's Athenæ Oxon., tom. ii, *fast.*, p. 40. Lond., 1721, fol.

‡ Lewis's Hist. of the Isle of Tenet, in Kent, pp. 62, 101, 102. Lond., 1736, 4to. Fuller, cent. xvii, p. 45; Hist. of Cambridge, p. 92. Todd's Vindication, p. 50.

§ Wood's Athen. Oxon., tom. i, *f.*, p. 234. Fuller, *ubi sup.*

ROBERT TIGHE, or TEIGH, D. D., was archdeacon of Middlesex, and rector of All-hallows, Barking. He was born at Deeping, in Lincolnshire, and received his education, partly at Oxford, and partly at Cambridge. He died in 1616.*

Mr. — BURLEIGH appears to have been minister of Stretford, or Stortford; probably FRANCIS BURLEIGH, or BURLEY, D. D., who became vicar of Stortford, or Bishop's Stortford, in 1590.†

Mr. GEOFFRY KING was fellow of King's College, Cambridge, and succeeded Mr. Spalding as regius professor of Hebrew in that university.‡

Mr. THOMPSON, M. A., of Clare-Hall, Cambridge.—Anth. Wood mentions *Richard Thompson*, "a Dutchman, born of English parents." He was, by some of the Presbyterian party, called *the grand propagator of Arminianism*; and by others accused of intemperance; but the learned Rich. Mountague (Pref. to "Diatribes on First Part of Hist. of Tithes") says, "he was a most admirable philologer," and "was better known in Italy, France, and Germany, than at home." As neither Fuller nor Wood mentions any other *Thompson* of Clare-Hall, was this the translator?§

Mr. WILLIAM BEDWELL studied at Cambridge, and became vicar of Tottenham High-Cross, near London. He published an edition of all the Epistles of St. John, in Arabic, with a Latin translation, printed at the press of Raphelengius, 1612, 4to. He also left many Arabic MSS. to the university of Cambridge, with numerous notes upon them, and a fount of types for printing them. His fame for Arabic learning was so great, that when Erpenius resided in England, about the year 1606, he was indebted to Mr. Bedwell for many directions with regard to his Oriental studies. He was also tutor in that language to the great Orientalist, Dr. Pocock. For many years he was engaged in preparing an Arabic Lexicon, in three volumes; and, for the greater perfection of his work, took a voyage to Holland to peruse the papers of Joseph Scaliger, who professed to have made a collection of twenty thousand words in that language; but being slow in carrying his design into effect, Golius preceded him in the publication of an Oriental Lexicon, and defeated his intention. Eight or nine volumes of MSS. of Bedwell's Arabic Lexicon were lent by the university of Cambridge, to assist in the compilation of Castell's "Polyglott

* Fuller, *ubi sup.* Wood's Athen. Oxon., tom. i, p. 422.

† Newcourt's Repertorium, tom. i, p. 896.

‡ Todd's Vindication, p. 50.

§ Fuller's Hist. of the Univ. of Camb., p. 37. Wood's Athen. Oxon., f., p. 152.

Lexicon." His commencement of a Persian Dictionary, and his Arabic translation of the Catholic Epistles of St. John, are among Archbishop Laud's MSS. in the Bodleian library at Oxford. "A Discovery of the Imposture of Mahomet and of the Koran," to which was annexed his "Arabian Trudgman," a very curious illustration of Oriental etymology and history, was published by him in 1615.*

EDWARD LIVELY, fellow of Trinity College, Cambridge, and regius professor of Hebrew, was profoundly learned in the Oriental languages, but died before the completion of the translation of the Bible. He was author of a Latin Exposition of five of the minor Prophets, and a work on chronology. He died in May, 1605.†

JOHN RICHARDSON, D.D., born at Linton, in Cambridgeshire, was educated at Emanuel College, Cambridge, of which he became fellow, and afterward D.D. He was master, first of Peter-House, then of Trinity College, in Cambridge, and regius professor and vice-chancellor of the university. He died about the beginning of the year 1625, (according to Fuller, 1621,) and was buried in Trinity College chapel.‡

LAURENCE CHADDERTON, D.D., descended from a wealthy family, was born at Chadderton, in Lancashire, in the year 1537. Having renounced popery, he entered Christ's College, Cambridge, in 1564. His father, who was a zealous papist, was so enraged at his becoming a Protestant, that he not only disinherited him, but, as a mark of his great displeasure, "sent him a poke, with a groat in it, to go a begging." In three years he was chosen fellow of his college, and became a tutor in it. He was A.B. in 1567, A.M. in 1571, and B.D. in 1584; but did not receive the degree of D.D. till 1613, when it was pressed upon him. When Sir Walter Mildmay founded Emanuel College, he was appointed the first master; and such was the high esteem in which he was held by Sir Walter, that when, from his great modesty, he objected to undertake the charge, Sir Walter replied, "If you will not be the *master*, I will not be the *founder* of the college." In this office he continued thirty-eight years. He was one of the Puritan divines nominated by King James to attend the Hampton-court confer-

* Fuller, p. 45. Todd's Vindication, p. 52. Dyer's Hist. of the Univ. of Camb., vol. ii, p. 281. Lo Long, edit. Mash, part ii, tom. i, sec. v, p. 136. Wood's Athen. Oxon., tom. ii, p. 158. Twell's Life of Pocock, prefixed to his Works, p. 2.

† Fuller's Hist. of Camb., p. 125. Todd's Vindication, p. 53. Leigh's Treatise of Religion and Learning, lib. iv, ch. ix, p. 247. Lond., 1656, fol.

‡ Wood's Athen. Oxon., tom. i, f., p. 184. Fuller's Worthies, p. 158.

ence; and afterward one of the translators of the Bible. His principles were decidedly opposed to Arminianism, which he was anxious to prevent being countenanced in his college. He resigned the mastership to Dr. Preston in 1622; and died November 13th, 1640, at the extraordinary age of one hundred and three years! He could read without spectacles to the day of his death. He was a strict observer of the sabbath, and, though married fifty-three years, never kept his servant from public worship to cook victuals: "I desire as much," said he, "to have my servants to know the Lord as myself." Being once on a visit among his friends in Lancashire, he was invited to preach; and having preached full two hours, he paused, and said, "I will no longer trespass upon your patience." Upon which all the congregation cried out, "*For God's sake, go on, go on;*" when he proceeded much longer in his discourse, to the great satisfaction and admiration of his audience.*

FRANCIS DILLINGHAM, born at Dean, in Bedfordshire, was a celebrated Greek scholar, fellow of Christ's College, Cambridge. He was beneficed at Wilden, in Bedfordshire, and is also said to have been parson of Dean. He died a single and wealthy man.†

Mr. (THOMAS) HARRISON was fellow and vice-master of Trinity College, Cambridge. Dyer says, he was author of a *Lexicon Pente-Glotton*.‡

ROGER ANDREWS, D. D., was brother to Lancelot Andrews, bishop of Winchester. He was fellow of Pembroke-Hall, and master of Jesus College, Cambridge. He was also prebendary of Chichester and Southwell.§

ROBERT SPALDING, D. D., was fellow of St. John's College, Cambridge, and king's professor of Hebrew in that university.||

ANDREW BING, or BYNG, D. D., fellow of St. Peter's College, Cambridge; and king's professor of Hebrew in that university. In May, 1606, he was collated to the sub-deanery of York; and in April, 1618, he was installed archdeacon of Norwich. His name is misprinted *Burge*, by Burnet and Wilkins. He died during the Interregnum.¶

* Brook's Lives of the Puritans, vol. ii, pp. 445-448. Dyer's Hist. of the Univ. of Cambridge, vol. ii, pp. 351-353.

† Fuller, cent. xvii, p. 45; Hist. of Cambridge, p. 92.

‡ Fuller, cent. xvii, p. 45. Dyer's History, vol. ii, p. 291.

§ Fuller, cent. xvii, p. 45; Hist. of Cambridge, p. 86. Todd's Vindication, p. 56.

|| Fuller, cent. xvii, p. 45; Hist. of Cambridge, p. 125.

¶ Wood's Athen. Oxon., tom. i, f., pp. 165, 193. Todd's Vindication, p. 56.

JOHN HARDING, D. D., was Hebrew professor of the university of Oxford, and afterward president of Magdalen College, and also rector of Halsey, in Oxfordshire.*

JOHN RAINOLDS, or REYNOLDS, D. D., was born at Penhoc, near Exeter, in the year 1549, and educated in Corpus Christi College, Oxford. At first he was a zealous papist, and his brother William a professed Protestant; but, engaging in disputation, they are said to have converted each other to their respective creeds, William becoming an inveterate papist, and John an avowed Protestant; which occasioned a copy of verses, concluding with the following distich:—

*Quod genus hoc pugnae est? ubi victus gaudet uterq;
Et simul alteruter se superasse dolet.*

“What war is this? when conquer’d, both are glad,
And either to have conquer’d other, sad.”

This reason for the difference in opinion of these brothers is, however, otherwise accounted for by the Catholic divines, who affirm, that William’s defection from Protestantism originated in the weakness of Bishop Jewell’s arguments in favour of the Protestant religion. *Credat Judæus Appella!*

In 1562 John became a student of Merton College, Oxford, being at that time only about thirteen years of age. Having regularly obtained the usual honours of the university, he was selected for his great abilities as the Protestant champion in the famous dispute with the popish controversialist Hart, whom he obliged to quit the field. This conference, subscribed by both parties, was afterward published. In 1598 he was made dean of Lincoln, which he exchanged, the following year, for the presidency of Corpus Christi College. In 1603 he was nominated one of the Puritan divines, to attend the conference of Hampton-court. The king also appointed him, on account of his uncommon skill in Greek and Hebrew, to be one of the translators of the Bible; but he did not live to see this great work completed. He was seized with the disease of which he died when in the midst of this laborious undertaking; yet he continued to afford his assistance even to the last. During his sickness, his learned coadjutors in Oxford met at his lodgings regularly once a week, to compare and perfect their notes; and his whole time was spent in prayer to God, or in hearing persons read, or in conferring with the translators. He lingered till May 21st, 1607, when with his eyes lifted up to heaven, he breathed his last, in the sixty-eighth

* Wood’s Athen. Oxon., tom. i, f., p. 152. Todd’s Vindication, p. 56.

year of his age. His humility, knowledge, disinterestedness, and piety, commanded the veneration of all who knew him. "To name Rainolds," said Dr. Crackenthorp, "is to commend virtue itself." As to his memory, Dr. Fuller says it "was little less than miraculous, he himself being the truest table to the multitude of voluminous books he had read over, whereby he could readily turn to all material passages in every leaf, page, volume, paragraph, not to descend lower, to lines and letters." He was author of many works, in defence of the Church of England, and on other subjects.*

THOMAS HOLLAND, D. D., was born at Ludlow, in Shropshire, in 1539, and educated in Exeter College, Oxford; where he took his degrees with great applause. In 1589 he was appointed regius professor of divinity; and in 1592 was elected master of Exeter College, being accounted a prodigy in almost all kinds of literature. Toward the close of his life he spent most of his time in meditation and prayer. He loved God, and longed to enjoy him. Finding the hour of his departure at hand, he exclaimed, "Come, O come, Lord Jesus, thou bright morning star! Come, Lord Jesus: I desire to be dissolved, and to be with thee." His request was granted, and he was crowned with glory, honour, and immortality, March 17th, 1612, aged seventy-three years. His remains were interred in the chancel of St. Mary's church, Oxford. His funeral oration was delivered by Dr. Kilbye.†

RICHARD KILBYE, D. D., was born at Radcliffe, in Leicestershire; and educated in Lincoln College, Oxford, of which he was elected fellow in 1577. In 1590 he was chosen rector of his college. He was afterward made a prebendary in the cathedral church of Lincoln; and professor of Hebrew in the university of Oxford. He died in November, 1620, and was buried in the college chancel of All-Saints church. Izaak Walton, in his *Life of Dr. Robert Sanderson*, bishop of Lincoln, informs us that he was the tutor to that great prelate, and relates the following anecdote: Dr. Kilbye going on a visit into Derbyshire, took Mr. Sanderson with him. The Sunday they went with the doctor's friend to the parish church; the young clergyman who officiated, not expecting such a hearer as Dr. Kilbye, wasted a great part of the hour allotted for his sermon in objections against the late translation of the

* Wood's Athen. Oxon., tom. i, pp. 267, 339-342. Brook's Lives of the Puritans, vol. ii, pp. 176-182. Fuller, cent. xvii, pp. 47, 48.

† Brook's Lives of the Puritans, vol. ii, pp. 213-215. Wood's Athen. Oxon., tom. i, p. 377.

Bible, and in particular, showed *three* reasons why a certain word should have been differently translated. When the evening service was ended, the preacher was invited to the house of the doctor's friend. After conversation on other topics, the doctor, adverting to the sermon, told him that "he might have preached more useful doctrine, and not have filled his auditors' ears with needless exceptions against the late translation; and as for that word, for which he offered to that poor congregation *three* reasons why it ought to have been translated as he said, he and others had considered them all, and found *thirteen* more considerable reasons why it was translated as now printed:" and assured him that "if his friend" (Mr. Sanderson) "should prove guilty of such indiscretion, he should forfeit his favour." Young Sanderson modestly expressed a hope that he should not, and the preacher ingenuously declared "he would not justify himself:" affording a salutary lesson to young critics to be cautious in censuring the works of men of known ability and learning; and to young ministers not to obtrude unnecessary criticisms on their auditories instead of the pure word of God.*

MILES SMITH, D. D., was born in the city of Hereford, and became, about the year 1568, a student in Corpus Christi College, Oxford; from which college he transferred himself to Brasen-nose, and took the degrees in arts, as a member of that house. He was afterward made one of the chaplains, or petty-canons, of Christ Church, and while he belonged to that royal foundation took the degree of B. D. After some time, he was advanced to be canon residentiary of the cathedral church of Hereford; and in 1594 he was created D. D. At length his services in the translation of the Bible were rewarded by promotion to the see of Gloucester, to which he was consecrated September 20th, 1612. From his youth he applied himself to the reading of the classic authors in their own tongues, and had also gone through the Greek and Latin fathers, and made judicious remarks in the margin. He was well acquainted with the rabbinical glosses and commentaries; and was accurately versed in the Hebrew, Chaldee, Syriac, and Arabic tongues; such indeed was his profound knowledge, especially of languages, that he was called "a very walking library." He wrote the "Translators' Preface," prefixed to our large Bibles; the original of which is said to be preserved in the Bodleian

* Wood's Athen. Oxon., tom. i, pp. 453, 454. Walton's Life of Dr. Sanderson, (no pages.) Lond., 1678, 8vo.

library. He died in 1624; and was buried in his own cathedral.*

RICHARD BRETT, D. D., was born in London; and at a proper age entered a commoner of Hart-Hall, Oxford, but was afterward elected fellow of Lincoln College, and became eminent as a divine and linguist. About the year 1595 he obtained the rectory of Quainton, near Aylesbury, in Buckinghamshire; and about the year 1616 was made one of the first fellows of Chelsea College, a foundation never completed. Anth. Wood says, "He was a person famous in his time for learning, as well as piety, skilled and versed to a criticism in the Latin, Greek, Hebrew, Chaldaic, Arabic, and Æthiopic tongues. He was a most vigilant pastor, a diligent preacher of God's word, a liberal benefactor to the poor, a faithful friend, and a good neighbour." He died April 15th, 1637, and was buried in the chancel of his church, at Quainton.†

Mr. — FARECLOWE or FAIRCLOUGH, was of New College, Oxford.

JOHN DUPORT, D. D., was born at Shepshed, in Leicestershire, and educated in Jesus College, Cambridge, of which he afterward became master. In 1580 he was instituted to the rectory of Harleton, in Cambridgeshire; and was one of the university proctors. He was subsequently rector of Bosworth and Medbourne, in his native county; in 1583 he was collated to the rectory of Fulham, in Middlesex; and in 1585 obtained the precentorship of St. Paul's, London. He was four times elected vice-chancellor of the university of Cambridge; and, in 1609, was made a prebendary of Ely. He died about, or soon after Christmas, 1617.‡

WILLIAM BRANTHWAITE, D. D., was first a student of Clare-Hall, Cambridge; and in succession, fellow of Emanuel, and master of Caius College. In 1618–19 he was elected vice-chancellor of the university.§

JEREMIAH RADCLIFFE, D. D., was one of the senior fellows of Trinity College, Cambridge.||

SAMUEL WARD, D. D., was born of a good family in the bishop-

* Wood's Athen. Oxon., tom. i, p. 490. Chalmers, vol. xxviii, pp. 127, 128.

† Wood's Athen. Oxon., tom. i, pp. 607, 608.

‡ Chalmers, vol. xii, p. 502. Newcourt's Repertorium Ecclesiasticum Parochiale Londinense, tom. i, p. 101. Lond., 1708, fol.

§ Dyer's Hist. of the Univ. of Cambridge, vol. ii, p. 46. Fuller's Hist. of the Univ. of Cambridge, p. 162.

|| Fuller's Church Hist. of Britain, cent. xvii, p. 46. Todd's Vindication, p. 63.

ric of Durham, at a place called Bishop's-Middleham. He was first a scholar of Christ College, Cambridge; from whence, on account of his merit, he was elected into a fellowship at Emanuel, and succeeded to the mastership of Sydney-Sussex College, on January 5th, 1609. On April 29th, 1615, he was installed archdeacon of Taunton, and was at that time prebendary of Bath and Wells. On February 11th, 1617, he was promoted to a stall in the metropolitan church of York; in 1620 he was vice-chancellor of the university; the year following was made Lady Margâret's professor of divinity; and in 1624 was rector of Much-Munden, in Hertfordshire. He was one of the divines sent by King James I. to the synod at Dort, in 1618. In 1640 he was nominated one of the committee for religion; and, on account of his known opposition to Arminianism, was one of the assembly of divines, though he refused to sit among them. On the breaking out of the rebellion, he suffered severe persecution, was deprived of his mastership and professorship, and plundered and imprisoned both in his own and St. John's College. He is said to have died in great want, September 7th, 1643. He was buried in the chapel of Sidney-Sussex College.*

ANDREW DOWNES was fellow of St. John's College, Cambridge, and king's Greek professor. He was accounted one of the best scholars of his time, and was one of the learned men whose notes accompanied Sir Henry Savile's famous edition of Chrysostom's Works. He died in 1625. At his death several competitors appeared for the Greek professorship, among whom was the learned Abraham Wheeloc; but the office was conferred upon Mr. Robert Creighton, who had assisted Mr. Downes when age and infirmities rendered him inadequate to all the labour of a situation which he had held for forty years.†

JOHN BOYSE, or BOIS, was born at Nettlestead, in Suffolk, January 3d, 1560. His father, William Bois, was rector of West-Stowe, near St. Edmundsbury, and taught him the first rudiments of learning, particularly of Hebrew. His mother, whose memory he greatly venerated, appears also to have been a woman of piety and information. At the beginning of a Common Prayer Book he wrote: "This was my mother's book; my good mother's book. . . . She had read the Bible over twelve times, and the Book of Martyrs twice, besides other books not a few." With an excellent capacity, and under such parents, his progress in know-

* Chalmers, vol. xxxi, pp. 127-129.

† Fuller's Hist. of the Univ. of Cambridge pp. 125, 164.

ledge was considerable, and before he was five years old he had read the whole of the Bible; and before he was six could write Hebrew in an elegant hand. At fourteen he was admitted of St. John's College, Cambridge, where he distinguished himself by his knowledge of Greek; and applied so diligently to his studies, that we are told he would go to the university library in summer at four in the morning, and remain till eight in the evening without intermission. Happening to have the small-pox when he was elected fellow, to preserve his seniority, he caused himself to be carried, wrapped up in blankets, to be admitted. In 1583 he took holy orders, being ordained deacon June 21st; and next day priest, by virtue of a dispensation. He was ten years chief Greek lecturer in his college, and read every day. He voluntarily read a Greek lecture for some years at four in the morning, in his own chamber, which was frequented by many of the fellows. On the death of his father, he succeeded him in the rectory of West-Stowe; but resigned it on his mother going to live with her brother. He married the daughter of Mr. Holt, rector of Boxworth, in Cambridgeshire, whom he succeeded in that living. In 1615, Dr. Lancelot Andrews, bishop of Ely, bestowed on him, unsolicited, a prebend in his church. He died in 1643, in the eighty-fourth year of his age, leaving a great many manuscripts behind him, particularly a collation of the text of the Gospels and Acts, of which a few copies were printed, under the title: *Veteris interpretis cum Beza aliisque recentioribus Collatio in Quatuor Evangeliiis et Apostolorum Actis, autore Johanne Boisio, Eccl. Eliensis Canonico, opus auspiciis rev. Præsulis Lanceloti, Winton. Episc. captum et perfectum*, Lond., 1655, 12mo.—The three rules given him when a student, by Dr. Whitaker, deserve the attention of persons of sedentary habits: “1. Always to study standing. 2. Never to study in a window. 3. Never to go to bed with cold feet.”*

—WARD, D. D., was fellow of King's College, (Peck says, Queen's College,) Cambridge; prebendary of Chichester; and rector of Bishop-Waltham, in Hampshire.†

THOMAS RAVIS, D. D., was born at Maldon, or Meandon, in Surrey, and received his early education as king's scholar in the college-school at Westminster; from whence he was sent to Oxford, and became student of Christ Church in 1575. In 1592 he

* Peck's *Desiderata Curiosa*, tom. ii, lib. 8, no 3, pp. 36–58. Lond., 1735, fol. Chalmers's *Gen. Biog. Dict.*, vol. vi, pp. 375–377.

† Fuller, cent. xvii, p. 46. Peck's *Desiderata Curiosa*, tom. ii, lib. 8, p. 47, *note*.

was made canon of the seventh stall in the church of Westminster; and in 1594 was made dean of his house. The year following he took the degree of D. D., and was chosen vice-chancellor two years successively. In 1604 he was appointed one of the translators of the Bible; and promoted, the same year, to the see of Gloucester. In 1607 he was translated to London, but did not long enjoy his advancement, dying December 14th, 1609.*

GEORGE ABBOT, D. D., was the son of Maurice Abbot, a cloth-worker, of Guildford, in Surrey, where he was born, October 29th, 1562. After receiving a preparatory education at the grammar school in his native town, he was entered of Baliol College, Oxford. In 1585 he took holy orders, and became a popular preacher in the university. Having proceeded D. D., he was elected master of University College, September 6th, 1597; installed dean of Winchester, March 6th, 1599; and chosen vice-chancellor of Oxford in 1600; an honour conferred on him again in 1593, and a third time in 1605. In 1609 he was promoted to the see of Lichfield and Coventry; the year following he was preferred to that of London; and the succeeding year was advanced to the archiepiscopal see of Canterbury. His learning was universally respected; and his talents as the negotiator of an attempt to unite the churches of England and Scotland claimed admiration. He was a zealous Protestant, and boldly defended the rights of the subject, and liberty of conscience. His unshaken integrity in maintaining the interests of morality was strongly marked, by opposing the divorce of the royal favourite, Robert, earl of Essex; and by refusing to sanction the king's declaration, usually called the "Book of Sports," from its permitting sports and pastimes on the Lord's day, and forbidding it to be read in the church at Croydon, where he was at the time of its publication. He founded an hospital at Guildford, which he liberally endowed with £300 per annum, for the employment and maintenance of a certain number of indigent persons. The evening of his life was, however, beclouded by the occurrence of a most melancholy event; for being in a declining state of health, and visiting Hampshire, during summer, for the sake of recreation, he accepted the invitation of Lord Zouch to hunt in his park at Branzill, and in shooting an arrow from a cross-bow at a deer, accidentally killed that nobleman's park-keeper. This fatal event threw him into a deep melancholy, and he ever afterward kept a monthly fast on Tuesday, the day of the week on which the keeper was killed. He also settled an an-

* Wood's Athen. Oxon., tom. i, p. 720.

nity of £20 on the widow. Toward the close of life the increasing infirmities of the archbishop, and the rising influence of Dr. Laud, lessened his influence at court, so that he lost much of the royal favour. He died at Croydon, August 5th, 1633, at the age of seventy-one; and was buried in the church of the Holy Trinity at Guildford. He left several large sums to charitable purposes; besides considerable donations to the university of Oxford. His publications were chiefly, though not entirely, in divinity; his "History of the Massacre in the Valtoline," was printed in the third volume of Fox's Acts and Monuments.*

RICHARD EEDES, D.D., a native of Bedfordshire, was born about the year 1555, at Sewell, in that county. At an early age he was sent to Westminster school; and from thence, in 1571, was elected a student of Christ Church, Oxford. He proceeded in arts in 1578; in the same year took holy orders; and soon became a celebrated preacher. His talents gained him preferment: in 1584 he was installed prebendary of Yarminster, in the church of Sarum; in 1586 he was made a canon of Christ Church; and in 1596 was advanced to the deanery of Worcester. He was also one of the royal chaplains, first to Queen Elizabeth, and afterward to King James. He was appointed one of the translators of the New Testament; but died at Worcester, November 19th, 1604, and was succeeded in his deanery by Dr. James Montague, afterward bishop of Winchester, who has by some been supposed to have become one of the translators.†

GILES THOMPSON, or TOMSON, D.D., was born in London; and in 1571 was entered an exhibitor of University College. In 1580 he was elected fellow of All-Souls College; in 1586 he was one of the proctors of the university, and about the same time reader of Magdalen College. He was afterward chaplain to the queen, residentiary of Hereford, rector of Pembridge, in Herefordshire; dean of Windsor; scribe, or registrar of the most noble order of the garter; became an eminent preacher; and in 1611 was advanced to the see of Gloucester. He departed this life in 1612, to the great grief of those who knew and honoured his piety and learning.‡

Mr., afterward Sir HENRY SAVILE, knt., whose learning and liberal benefactions placed him among the most eminent characters of the seventeenth century, was born at Bradley, near Halifax,

* Chalmers, vol. i, pp. 15-29.

† Biographical Mirror, vol. ii, p. 91. Lond., 1798, 4to.

‡ Wood's Athen. Oxon., tom. i, p. 721.

Yorkshire, November 30th, 1549; and educated at Oxford, where he was chosen fellow of Merton College. He was twice elected proctor, in 1575 and 1576. In 1578 he visited the continent, and on his return was appointed tutor in the Greek language to Queen Elizabeth. In 1585 he was made warden of Merton College, which he governed with great reputation for thirty-six years. In 1596 he was chosen provost of Eton College, and increased the fame of that society by filling it with the most learned men; though he incurred the dislike of some of the scholars by his preference of diligence to wit: "Give me," he used to say, "the plodding student. If I would look for wits, I would go to Newgate; there be the wits." James I., upon his accession to the crown of England, expressed his great regard for him, and would have preferred him either in church or state, but he would only accept the honour of knighthood, which he received at Windsor, September 21st, 1604. Upon the loss of his son, which happened about this time, he devoted his fortune entirely to the encouragement of learning. In 1619 he founded two professorships at Oxford, one in astronomy, the other in geometry. Besides giving various sums of money for the advancement of mathematical and other sciences, he contributed several rare books and MSS. to the Bodleian library, and a number of Greek types and matrices to the printing-press at Oxford. He also published many valuable works at great expense; and his beautiful edition of Chrysostom's Works, in Greek, of which one thousand copies were printed in 1613, in eight volumes folio, cost him no less than eight thousand pounds. He died at Eton College, February 19th, 1621-2, and was buried in the chapel there.*

JOHN PERIN, or PERYN, D. D., was of St. John's College, Oxford, where he proceeded D. D., July 9th, 1515; became Greek professor of the university, and afterward canon of Christ Church. He died May 9th, 1696.†

— RAVENS, D. D. Anth. Wood mentions "John Ravens," who was probably the same person. He was of Queen's College, Oxford; took his degree of M. A. July 7th, 1595; and in 1607 became sub-dean of Wells, and prebendary of Bishop's Compton in that church.‡

JOHN HARMAR, D. D., was born at Newbury, in Berkshire; educated in grammar learning in Wykeham's school, and admitted

* Chalmers, vol. xxvii, pp. 200-205. Lempriere, *sub voce*.

† Wood's Athen. Oxon., tom. i, f., p. 151. Le Neve, *Fasti Eccles. Angl.*, p. 235.

‡ Wood's Athen. Oxon., tom. i, f., p. 149.

perpetual fellow of New College, Oxford, in 1574. Having taken holy orders, he was appointed king's professor of Greek in 1585. Two years afterward he was chosen one of the proctors of the university. He was chief master of Winchester school for nine years; and warden of the college there seventeen years. During his travels on the continent he disputed with some of the celebrated doctors of the Catholic party at Paris, being well read in the fathers and schoolmen. He published Latin translations of some of Chrysostom's works; and was one of the principal of those who were engaged in the English translation of the Bible. His translation of Beza's Sermons, a book of rare occurrence, bespeaks him an excellent English writer. He died October 11th, 1613, and was buried in the upper end of the choir of New College.*

WILLIAM BARLOW, D.D., was descended from a respectable family, of Barlow, in Lancashire; became fellow of Trinity College, Cambridge; prebendary of Westminster; and, in 1603, dean of Chester. He was advanced to the see of Rochester in 1605; from whence he was translated to Lincoln in 1608. He died in 1613, and was buried at his palace at Bugden. He was employed to draw up an authentic relation of the famous conference between the bishops and the Puritans at Hampton-court, at which he had been present, which was afterward published: he also wrote a Vindication of King James's Apology for the Oath of Allegiance, in opposition to Mr. Parsons, the Jesuit.†

Of Dr. HUTCHINSON no biographical account has been obtained.

Dr. SPENCER is supposed by Anth. Wood to be JOHN SPENCER, or SPENCER, D.D., a native of Suffolk, and originally one of the clerks of Corpus Christi College, Oxford. He was elected Greek reader of his college in 1578. In 1579 he was admitted fellow; the year following he proceeded M. A., and, entering into orders, became a famous preacher and chaplain to King James I. On the death of Dr. Rainolds he was elected president of his college, and is said to have been "reverenced by all good men, for his knowledge, learning, and piety." He died April 3d, 1614. There was also a Dr. John Spenser elected as one of the first fellows of Chelsea College, who was probably the same as the above.‡

There was a ROGER FENTON, D.D., a native of Lancashire, fellow of Pembroke College, Cambridge, and minister of St. Ste-

* Wood's Athen. Oxon., tom. i, f., p. 390. Todd's Vindication, p. 62.

† Chalmers, vol. iii, p. 488. Dyer's Hist. of the Univ. of Cambridge, vol. ii, p. 140.

‡ Wood's Athen. Oxon., tom. i, pp. 393, 394. Fuller, cent. xvii, p. 52.

phen's, Walbrook, London; but whether the same as the translator of the Bible is not ascertained.*

MICHAEL RABBET, B. D., was rector of St. Vedast, Foster-lane, London.†

Anth. Wood notices THOMAS SANDERSON, D. D., of Baliol College, Oxford, who was installed archdeacon of Rochester in 1606; but does not say whether or not he was the translator of the Bible.‡

WILLIAM DAKINS, B. D., was educated at Westminster school; from whence being removed to Cambridge, he was admitted into Trinity College on the 8th of May, 1587; chosen junior fellow October 3d, 1593; and senior fellow the 16th of March following. In 1602 he was chosen Greek lecturer of Trinity College, an annual office; and in 1604, on the resignation of Dr. Gray, he was chosen to succeed him as professor of divinity in Gresham College, London, on the recommendation, not only of the vice-chancellor, and several heads of the college at Cambridge, but of several of the nobility, and of King James I. himself, who thought it a suitable remuneration for one of the translators of the Bible. Mr. Dakins was also chosen junior dean of Trinity College, October 2d, 1606; but dying in the February following, had not the happiness of seeing the great work completed in which he had engaged.§

To the preceding biographical sketches of the translators of our present authorized English translation of the Bible may be added the following, of Bishop Bilson, who assisted Dr. Miles Smith in the final revision of the work; and of John Aglionby and Leonard Hutten, who appear to have been substituted for Drs. Ravens and Eedes, on their places being vacated, that of the latter by death.

THOMAS BILSON, D. D., of German descent, from a family related to the duke of Bavaria, was a native of Winchester, where he received the rudiments of his education at Wykeham's school. He was admitted perpetual fellow of New College, Oxford, in 1565. After proceeding in arts, he took orders, and became a constant preacher; and so distinguished himself by his learning and talents, that he rose to be prebendary of Winchester, warden of the college there, and at length bishop of Worcester, in 1596; from whence he was translated, the year following, to Winchester. He engaged

* See Fuller's Worthies, "Lancashire," p. 116. Lond., 1662, fol.

† Dyer's Hist. of the University of Cambridge, vol. ii, p. 291.

‡ Wood's Athen. Oxon., tom. i, p. 169.

§ Ward's Lives of the Professors of Gresham College, pp. 44-47. Lond., 1740, fol.

in most of the theological disputes of his day; and, among other works, published a "Survey of Christ's Suffering and Descent into Hell," which occasioned much debate. He departed this life June 18th, 1616, and was buried in Westminster Abbey.*

JOHN AGLIONBY, D. D., was descended from a respectable family in Cumberland. In 1583 he entered as student of Queen's College, Oxford, of which he afterward became fellow, and entered into holy orders. After visiting foreign countries, he was, on his return, made chaplain in ordinary to Queen Elizabeth. In 1601 he was chosen principal of St. Edmund's Hall, Oxford; about the same time he obtained the rectory of Islip, and soon after was appointed chaplain in ordinary to King James I. He is said to have been profoundly read in the fathers, and in school divinity; an exact linguist, a most polite and learned preacher, and well accomplished with all kind of learning. He died at Islip, February 6th, 1609, aged forty-three. His widow erected a tablet to his memory in the chancel of the church in that place.†

LEONARD HUTTEN, D. D., was elected, from Westminster school, a student of Christ Church, Oxford, in 1574, and applied himself with unwearied diligence to the various branches of academical learning. Having entered into holy orders, he became a frequent preacher; and in 1599 was installed canon of Christ Church, being then B. D., and vicar of Flower, in Northamptonshire. He was an excellent Greek scholar, well acquainted with the fathers and schoolmen, and versed in the history of our own nation. He died May 17th, 1632, aged seventy-five. His daughter Alice was married to Dr. Richard Corbet, successively bishop of Oxford and Norwich.‡

Some of the editions of King James's Bible, especially the folio and quarto copies, were accompanied with "the Genealogies of Scripture," by John Speed, the historian, who, though originally brought up to the business of a tailor, became eminent as an antiquary and historian. A patent was granted him by the king, for securing the property of this work to him and his heirs. He died July 28th, 1629, and was buried in St. Giles's church, Cripplegate, London.§

An "Abstract and Epitome of the Bible" is also sometimes found bound up with early editions of this translation. The author

* Wood's Athen. Oxon., tom. i, pp. 403-405.

† Ibid., tom. i, p. 354. Todd's Vindication, Appendix, No. 6.

‡ Wood's Athen. Oxon., tom. i, p. 570.

§ Chalmers, vol. xxviii, p. 264.

was RICHARD BERNARD, rector of Batecombe, in Somersetshire, the laborious compiler of *Thesaurus Biblicus*, a work formerly in use as a concordance. He also wrote, "The Isle of Man; or legal proceeding in Manshire against sin;" an allegorical work, to which some have supposed John Bunyan was indebted for some of the thoughts amplified in his "Pilgrim's Progress." He died A. D. 1641.*

The royal patron of the translation, JAMES I., was himself both a commentator on the Scriptures and a poet. His Paraphrase upon the Revelation of the Apostle St. John,† and Meditations upon select parts of the fifteenth and twentieth chapters, have been published with his works by Bishop Montacute, from which two passages are extracted, as exhibiting this monarch's views of the sacred writings. The first is his Paraphrase on Revelation xxii, 19: "And if any man take away any thing from the wordes of the booke of this prophesie, God shal take his part away out of the book of life, and out of the holie citie, and out of these blessings that are written in this booke: For whosoeuer in copying or translating this booke, adulterateth any waies the originall, or in interpreting of it, wittingly straves from the trew meaning of it, and from the analogie of faith, to follow the fantasticall inuention of man, or his owne preoccupied opinions; he, I say, that doeth any of these, shal be accursed as a peruerter of the trewth of God and his Scriptures."—The second is from a "Meditation upon certaine verses of the twentieth chapter of the Reuelation," and relates to the expounding of Scripture on chap. xx, 9: "In the forme of language, and phrase or maner of speaking, of fire coming downe from hauen here vsed, and taken out of the booke of Kings, where, at Elias his prayers, with fire from heauen were destroyed Achazias his souldiers: as the greatest part of all the words, verses, and sentences of this booke are taken and borrowed of other parts of the Scripture, we are taught to vse onely Scripture for interpretation of Scripture, if we would be sure, and neuer swarue from the analogie of faith in expounding, seeing it repeateth so oft the owne phrases, and thereby expoundeth them."‡

As a poet, King James commenced, but did not live to complete, a metrical version of the PSALMS. What he had written of it was

* Granger's Biog. Hist. of England, vol. ii, p. 190. Chalmers, vol. v, pp. 97, 98.

† There is a MS. of this in Marischal College, Aberdeen, partly written by his majesty himself.—*Dyer's Hist. of the Univ. of Cambridge*, vol. i, ch. vi, p. 101.

‡ The Workes of the Most High and Mightie Prince, James, &c., pp. 72, 80. Lond., 1616, fol.

published in 1631, with the permission of King Charles. It is said to be "remarkable for its flat simplicity and unmeaning expletives." The version of Psalm lxxiv, 11, may serve as a brief specimen:—

"Why dost thou *thus* withdraw thy hand,
Even thy right hand restraine?
Out of thy bosom, for our good,
Drawe back the same againe."*

Many poetical versions of the PSALMS were made, also, by other persons, in various stations of life, and with very different talents, in the early part of the seventeenth century, a list of which is given by Bishop Newcome, at the close of his "Historical View of English Biblical Translations."

About the same time an attempt was made by Mr. AMBROSE USHER, elder brother of the pious and profoundly learned archbishop of Armagh, to translate the whole of the Old, and a considerable part of the New Testament into English. His qualifications for such a work were uncommonly eminent, for, although he died young, he was critically versed in the Oriental tongues, particularly the Hebrew and Arabic. The MS. of this version, in three tomes, 4to., dedicated to King James I., is said to be still preserved in the library of Trinity College, Dublin.†

The authorized version being printed, several writers, both Catholics and Protestants, published critical remarks upon it, endeavouring to prove that it might have been executed with greater fidelity and propriety. The chief of the Protestant oppugners of the translation were Dr. Gell, Mr. Ainsworth, and Mr. Canne.

Dr. ROBERT GELL, minister of St. Mary Aldermary, London, who had been chaplain to Archbishop Abbot, complained that the translators had leaned toward Calvinism; and intimates, that the translators would have produced a more perfect version, but for the restraints laid upon them to amend the former translations, rather than to produce an entirely new one. Many of his criticisms are trifling; and one great error in his remarks is, that of adopting cabalistical or allegorical views of the Scriptures. His work is entitled, "An Essay toward the amendment of the last English translation of the Bible: or, a Proof, by many instances, that the last translation of the Bible into English may be improved. London, 1659," fol. It consists of several discourses or sermons on particular passages, in which are many valuable theological

* Granger's Biog. Hist. of England, vol. ii, p. 20.

† Lewis, pp. 339, 340. Newcome, p. 408.

observations: the last, or sermon xx, is on 1 John i, 8, and vindicates the possibility of believers living without sin in this life. It is altogether a curious work; and is now become rare.

MR. HENRY AINSWORTH, an English nonconformist, who became minister of a church of Brownists, (as they were denominated from their leader,) at Amsterdam, was an excellent Hebrew scholar, and published translations of the Pentateuch, Psalms, and Song of Solomon, with annotations. His version is quite literal and ill expressed; but his notes, or annotations, particularly on the Pentateuch, display extensive acquaintance with rabbinical writers, united with a strong understanding and extraordinary diligence. The Psalms were printed in 1612, 4to.; the Pentateuch in 1621, in two vols. 4to., and again in 1627, folio; and the Song of Solomon in 1623, 4to. They were published together in 1639, folio. He died abroad, about A. D. 1622, not without suspicion of poison, as his death was sudden; the report was, that having found a diamond of great value, he offered to restore it to its owner, a Jew, without remuneration, if he would procure him a conference with certain rabbis on the prophecies respecting the Messiah, which the Jew promised, but not being able to effect, he contrived to get him poisoned.*

JOHN CANNE was a Baptist minister, and a leader of the English Brownists, of Amsterdam, whither he had been driven at the time of the restoration. He had afterward a congregation in his native country, at Bristol. He published an edition of King James's Bible in 1647, or earlier, and another in 1664, in 8vo., printed at Amsterdam, with the omission of the Apocrypha, in which he placed in the margin the most complete collection of parallel passages that had ever been compiled. The best edition of his Bible is said to be that of Edinburgh, 1727, 8vo. In the preface he defended the most literal translation possible of the Scriptures, "for it is necessary," said he, "to preserve the letter entire, how inconvenient, yea, how absurd soever and harsh, it may seem to men's carnal reason; because the 'foolishness of God is wiser than men.'" He also laid down some other rules for translation; and promised a fair edition of such a translation, with annotations. But though he spoke of it as ready for the press, it does not appear to have been printed.†

Between the publication of Tyndall's version and the translation of James I., one hundred and seventy-five editions of the Bible and

* Chalmers, vol. i, pp. 206-226.

† Lewis, pp. 341-344. Brook's Lives of the Puritans, vol. iii, pp. 332-341.

New Testament were published; but of the present authorized version it is impossible to say how many have been printed, though there can be no doubt, considering the various forms in which it has been disseminated, that some millions of copies of it have been circulated through the British empire.*

Since the publication of this version, no essential change has been made in the translation of the Bible by authority. It is true that in 1652-3, a little before the long parliament was dissolved by Oliver Cromwell, an order was made, Tuesday, January 11th, that a bill should be brought in for a new translation of the Bible out of the original tongues; but as the house only sat about two months, being dismissed April 20th, 1653, little or no progress was made in the design. It was, however, revived during the protectorate of Cromwell, when "grand committees" were chosen by the parliament for special purposes, one of which was for "religion." This committee, which met January 16th, 1656, "ordered, that it be referred to a sub-committee to send for and advise with Dr. Walton, Mr. Hughes, Mr. Castle, Mr. Clerk, Mr. Poulk, Dr. Cudworth, and such others as they shall think fit, and to consider of the translations and impressions of the Bible, and to offer their opinions therein to this committee; and that it be especially commended to the lord-commissioner, Whitelocke, to take care of this business."

This committee met frequently at Whitelocke's house at Chelsea, and "had the most learned men in the Oriental tongues to consult with in this great business, and divers excellent and learned observations of some mistakes in the translations of the Bible in English: which yet was agreed to be the best of any translation in the world: great pains was taken in it, but it became fruitless by the parliament's dissolution.†

But although no new English translation has been made by royal command since the time of James I., several circumstances have occurred which prove the care taken to preserve the version from being corrupted or becoming obsolete. In 1632, Barker and Lucas, the king's printers, printed an edition of the Bible of one thousand copies, in which a serious mistake was made by leaving out the word *not* in the seventh commandment, causing it to be read, "Thou shalt commit adultery." His majesty King Charles I. being made acquainted with it by Dr. William Laud, bishop of

* Thomson and Orme's Historical Sketch, &c., p. 63.

† Lewis, pp. 354, 355. Whitelocke's Memorials of the English Affairs, p. 645. Lond., 1682, fol.

London, order was given for calling the printers into the high commission, where, upon the fact being proved, the whole impression was called in, and the printers heavily fined. With this fine, or a part of it, a fount of fair Greek types and matrices were provided, for publishing such MSS. as might be prepared, and should be judged worthy of publication; of this kind were the *Catena* and *Theophylact*, edited by Lyndsell. The following is a copy of King Charles's letter to Bishop Laud:—

“Most reverend father in God, right trusty, and right entirely beloved counsellor, We greet you well. Whereas Our servant Patrick Young, keeper of Our library, hath lately, with great industry and care, published in print an Epistle of Clemens Romanus in Greek and Latin, which was never printed before, and has done this to the benefit of the church, and Our great honour; the manuscript by which he printed it being in our library. And whereas We further understand, that the right reverend father in God, Augustin Lyndsell, now bishop of Peterborough, and Our said servant Patrick Young, are resolved to make ready for the press one or more Greek copies every year, by such manuscripts as are either in our library, or in the libraries of our universities of Oxford and Cambridge, or elsewhere, if there were Greek letters, matrices, and money ready for the work, which pains of theirs will tend to the great honour of our self, this church, and nation: We have thought good to give them all possible encouragement herein. And do therefore first require you, that the fine, lately imposed by our high commissioners upon Robert Barker and Martin Lucas, for base and corrupt printing of the Bible, being the sum of three hundred pounds, be converted to the present buying of such and so many Greek letters and matrices as shall be by you thought fit for this great and honourable work. And Our further will and pleasure is, that the said Robert Barker and Martin Lucas, Our pattentees for printing, or those which either now are, or shall hereafter succeed them, being great gainers by that patent which they hold under Us, shall, at their own proper costes and charges of ink, paper, and workmanship, print, or cause to be printed, in Greek, or Greek and Latin, one such volume in a year, be it bigger or less, as the right reverend father aforesaid, or our servant Patrick Young, or any other of Our learned subjects, shall provide and make ready for the press.”

“Given under Our signet, at Our palace of Westminster, the 13th day of January, in the ixth. year of Our reign.”*

* Selden's Table-Talk, p. 29. Lond., 1797. Collier's Ecclesiastical History,

This letter was followed by one addressed to the Turkey merchants, designed to promote the interests of Oriental, as well as Greek literature ; and is thus given by Collier :—

“Trusty and well-beloved, We greet you well.”

“We have of late taken into Our princely care, how to furnish the Greek press within our kingdom, that such of Our subjects as are learned in that language might be able to set forth some of those divers MSS. in Greek with which Our library, and the libraries in our universities, are well furnished. Which course, if it be well followed, (as we doubt not but it will,) must needs bring a great deal of profit and honour both to church and state. With the consideration of this concerning the Greek, We took into our care also a great difficulty, which yet We conceive may be well master’d, if it be prudently looked into. There is a great deal of learning, and that very fit and necessary to be known, that is written in Arabic ; and there is a great defect in both our universities, very few spending their time to attain that, or any other of the Eastern languages ; which We impute not so much to the fault of the students there, as partly to the great scarcity and want of Arabic and Persian books, on which they might spend their pains, and partly to their lack both of opportunity and means to provide and furnish themselves with such books. While we took this into Our royal consideration, and withal how useful and necessary the knowledge of these languages would be for Our subjects, We could not but think and advise which way some better store of Arabic and Persian books might be gotten, and brought unto Us. After long deliberation, we could not find any way so good, and likely to be successful, as the employing your service which trade thereabouts. And because We would do it with little or no burden at all unto you, We have thought of this course, which we pray and command you to follow carefully, and with effect ; namely, That every ship of yours, at ever voyage that it makes, should bring home one Arabic or Persian manuscript book, to be delivered presently to the master of the company, and by him sent or carried to the lord archbishop of Canterbury, for the time being, who shall dispose of them as We in Our wisdom shall think fit. And We doubt not but you will be careful at all times readily to perform this service, which so much tends to Our own honour, the advancement of learning, and the good of Our people ; the value of

vol. ii, Collection of Records, Num. cx, p. 111. Heylyn’s *Cyprianus Anglicus*, p. 215. Lond., 1671, fol.

one book being not a considerable thing. And always provided that they bring any other books beside the Alcorans, because we have choice of them already.

“Given under Our signet, at Our palace of Westminster, the . . . day of February, in the ninth year of Our reign.”*

In 1638 another error, of less moment, indeed, than that for which the fine was imposed, but rendered important by the disputes between the Independents and Episcopalians, appeared in an edition of the Bible printed at Cambridge by Buck and Daniel. This was the alteration of the word *we* into *ye*, in Acts vi, 3. The error was continued in several editions till 1685, when it was corrected.†

In 1677 a Bible was printed by Hayes, at Cambridge, with many references added to the first edition; and in 1678 a Bible also was printed at Cambridge, with still more references, the labour of Dr. Scattergood, rector of Wilwick and Elverton, in Northamptonshire, and one of the compilers of the *Critici Sacri*. A new edition of the Bible, in folio, was printed at London in 1701, with a great addition of parallel texts, and a new chronological index, by Dr. Tenison, archbishop of Canterbury, and Dr. Lloyd, bishop of Worcester. To this edition was added Bishop Cumberland's tables of Scripture measures, weights, and coins. Drs. Tenison and Lloyd transmitted the additional parallels, &c., to the printer, but did not correct the press; the edition, therefore, was so full of typographical errors, that when it appeared, a complaint was exhibited against the printers by the clergy of the lower house of convocation, A. D. 1703. The printers continuing to print the Bible carelessly, with a defective type, on bad paper; and when printed, to sell them at an exorbitant price; his majesty George I. issued the following order to the patentees, dated Whitehall, 24th April, 1724:—

“1. That all Bibles printed by them hereafter, shall be printed upon as good paper, at least, as the specimens they had exhibited.”

“2. That they forthwith deliver four copies of the said specimens to be deposited and kept in the two secretaries' offices, and in the public registries of the archbishop of Canterbury, and the bishop of London, to the end recourse may be had to them.”

“3. That they shall employ such correctors of the press, and allow them such salaries, as shall be approved from time to time by the archbishop of Canterbury, and bishop of London, for the time being.”

* Collier's Eccles. Hist., vol. ii, p. 761.

† Lewis, pp. 340, 341.

“4. That the said patentees for printing Bibles, &c., do print in the title-page of each book the exact price at which such book is by them to be sold to the booksellers.”

The most complete revision of the authorized version of the English Bible, since its translation in the reign of James I., was made in 1769, by Dr. Benjamin Blayney, rector of Polshott, in Wiltshire, and afterward regius professor of Hebrew in the university of Oxford, under the direction of the vice-chancellor and delegates of that university. In this edition, 1. The *punctuation* was thoroughly revised; 2. The *words* printed in Italics were examined and corrected by the Hebrew and Greek originals; 3. The *proper names*, to the etymology of which *allusions* are made in the text, were translated, and entered in the margin; 4. The *heads* and *running titles* were corrected; 5. Some material errors in the *chronology* were rectified; and, 6. The *marginal references* were re-examined, corrected, and their number greatly increased.*

Returning to the consideration of the state of Biblical literature in England, in the seventeenth century, the patronage afforded by Archbishop Laud to learning in general, and especially to Oriental pursuits, claims our grateful recollection. During a period of uncommon agitation, in the affairs both of church and state, the archbishop constantly endeavoured to promote the cultivation of the Oriental languages. He employed the most learned men to purchase Greek and Oriental MSS. for him, in foreign countries; he founded an Arabic lecture at Oxford, which began to be read August 10th, 1636, by the celebrated Dr. Edward Pocock, the first professor; he erected a library adjoining the Bodleian, with other elegant buildings; and besides many other valuable donations and bequests, presented to the university at several times twelve hundred seventy-six MSS. in Hebrew, Syriac, Chaldee, Egyptian, Ethiopian, Armenian, Arabic, Persian, Turkish, Russian, Chinese, Japanese, Greek, Latin, Italian, French, Saxon, English, and Irish; an invaluable collection, procured by great exertion, and at vast expense. His great attachment to books appeared even from the articles of impeachment exhibited against him by his enemies, who, irritated by his violent high-church principles, brought him to the block in 1644-5; for among them are the following:—

“Art. 5. Receiving a Bible, with a crucifix embroidered on the cover of it by a lady.”

* Lewis, pp. 349-351. Cutwell's Preface to Bishop Wilson's Bible. Dr. A. Clarke's General Preface to Commentary, p. 18.

“Art. 6. A book of popish pictures, two Missals, Pontificals, and Breviaries, which he made use of as a scholar.”

“Art. 7. His [own] admirable Book of Devotion, digested according to the ancient way of canonical hours, &c.”

In the library of St. John's College, Oxford, there is still preserved a Salisbury Primer, or Missal, printed by Pynson, upon vellum; and a beautiful copy of the Aldine Aristophanes of 1498; both of which formerly belonged to the archbishop.*

About the same time a singular instance of attachment to the word of God was shown by a poor and illiterate, but pious and excellent man, the servant of John Bruen, Esq., of Stapleford, in Cheshire. His name was ROBERT PASFIELD, but he was most commonly called *Old Robert*; and though he could neither write nor read, he became mighty in the Scriptures, by means of a curious invention, by which he assisted his memory. He framed a girdle of leather, long and large, which went twice about him. This he divided into several parts, allotting every book in the Bible, in their order, to some of these divisions; then for the chapters he affixed points or thongs of leather to the several divisions, and made knots by fives or tens thereupon, to distinguish the chapters of that book; and by other points he divided the chapters into their particular contents, or verses, as occasion required. This he used instead of pen and ink, in hearing sermons, and made so good a use of it, that, coming home, he was able by it to repeat the sermon, quote the texts of Scripture, &c., to his own great comfort, and to the benefit of others. This girdle Mr. Bruen kept after Old Robert's death, hung it up in his study, and used pleasantly to call it “The Girdle of Verity.”†

It is, however, to be regretted, that the general permission which was given to all persons to read and print the Old and New Testaments during the former part of this century was unfortunately rendered the cause of debate and uneasiness, by different parties disseminating their particular opinions, in the notes which they appended to such editions of the Holy Scriptures as they published. The notes of the Genevan translation were considered, by the loyal and episcopal adherents of the government, as peculiarly exceptionable and dangerous. King James I. personally expressed his disapprobation of the Genevan version; and under the reign of

* Heylin's *Cyprianus Anglicus*, pp. 299, 379. Chalmers, vol. xx, pp. 35, 64. Dibdin's *Bibliomania*, 2d edit., p. 391.

† Brook's *Lives of the Puritans*, vol. ii, p. 297, *note*.

Charles I. measures were adopted to suppress any translations or notes, or other writings deemed inimical to the safety of the church or state. In 1637 Archbishop Laud procured a decree to be passed in the star chamber, dated July 1st, by which it was ordered, "That the master printers should be reduced to a certain number; and that if any other should secretly, or openly, pursue the trade of printing, he should be set in the pillory, or whipped through the streets, and suffer such other punishment as the court should inflict upon him; that none of the master printers should print any book or books of divinity, law, physic, philosophy, or poetry, till the said books, together with the titles, epistles, prefaces, tables, or commendatory verses, should be lawfully licensed, on pain of losing the exercise of his art, and being proceeded against in the star chamber, &c.; that no person should reprint any book without a new license; that every merchant, bookseller, &c., who should import any book or books, should present a catalogue of them to the archbishop or bishop, &c., before they were delivered, or exposed to sale, who should view them, with power to seize those that were schismatical; and, that no merchant, &c., should print, or cause to be printed abroad, any book, or books, which either entirely, or for the most part, were written in the *English* tongue, nor knowingly import any such books, upon pain of being proceeded against in the star chamber, or high commission court." The latter part of this decree was specially designed to prevent the importation of the Genevan Bible from Holland, where it had been printed with the objectionable notes, and where some had been seized by the care of Boswell, the British resident at the Hague, who had also received intimation of a new impression designed for England, but which probably was prevented being sent by the decree now noticed.*

An English translation of the Old Testament was published at Douay, in France, in 1609-1610, two vols. 4to., by the English college of the Roman Catholics. The New Testament of this translation had been printed at Rheims, (from whence the college had been removed,) in 1582; and a second edition at Antwerp, by Daniel Verveliet, in 1600, 4to. The translators were the same of both the Old and New Testaments; and the annotations which accompanied the translation are said to have been, on the New Testament, by Dr. Bristow, and on the Old Testament, by Dr. Thomas Worthington, who, after having taken the degree of B. A.

* Heylin's *Cyprianus Anglicus*, pp. 341, 342.

at Oxford about A. D. 1570, went to the college of Douay, and from thence to Rheims, but returning to Douay, revised and published the Catholic translation of the Old Testament.*

At home, the learned HENRY JESSEY, a pious nonconformist, is stated to have drawn up "An Essay towards an amendment of the last [K. James's] translation of the Bible;" and to have laboured with the assistance of Mr. John Row, Hebrew professor, at Aberdeen, in making a new and more correct translation. One of his biographers remarks, that he says in his Essay, that Dr. Hill declared in a great assembly, that Archbishop Bancroft, who was a supervisor of King James's Bible, "would needs have it speak the prelatial language; and to that end altered it in fourteen several places:" and that "Dr. Smith, who was one of the translators, complained to a minister of that county of the archbishop's alterations; but," said he, "he is so potent, that there is no contradicting him." Mr. Jessey was born in 1600 at West Rowton, in the North Riding of Yorkshire, and was educated at Cambridge, where he became well versed in the Hebrew tongue, and the writings of the rabbins. To the knowledge of Greek and Hebrew, he added the Syriac and Chaldee languages; and was so great a Scripturist, that whoever began to rehearse a passage, he could go on, verbatim, with the preceding and following context; and if any one inquired after any place of Scripture, he could instantly name the book, chapter, and verse; from which he obtained the name of the "living concordance." If he ever completed his translation of the Bible, it does not appear to have been printed. The most important work of his which was published was his English-Greek Lexicon, printed in 1611, 8vo., containing the derivations and various significations of all the words of the New Testament; with an English-Greek index of all the significant words in the New Testament; and another of proper names, with their several interpretations in Greek and Hebrew. His frequent salutation to those whom he met when walking out, was, "Verily God is good; blessed be his name; stick close to him." He died September 4th, 1663.†

The objections raised against the authorized version of the Bible by Mr. Jessey and other excellent men, who were anxious that the translation circulated among the people should be as perfect as possible, can create no surprise in the minds of those who duly

* Lewis, pp. 285, 286. Dodd's Church Hist. of England, vol. ii, p. 121.

† Lewis. p. 355. Calamy's Continuation of Account of Ejected Ministers, vol. i, pp. 45-51. Lond., 1727, 8vo.

appreciate the difficulty and importance of an accurate transference of the truths of the sacred volume into the vernacular tongue. On the contrary, the most grateful feelings will be excited in the friends of the English Bible, when they remark, that the faults discoverable by the candid critic, however severe his examination, are comparatively few, and in general trivial. But the strenuous efforts which were made by the Catholic clergy of this period, to prohibit the reading of the Scriptures by the laity, will be regarded by the pious Protestant as totally inconsistent with the injunction of the Saviour, to "search the Scriptures;" and pregnant with the worst of evils.

In some parts of the kingdom, where the influence of the Catholic clergy prevented inquiry among the members of their church, the grossest ignorance, and the most degrading superstitions, prevailed. At Eccles, in Lancashire, the Latin Creed was repeated in the following senseless and ludicrous terms:—

"Creezum zuum patrum onitentam creatorum ejus anicum Dominum nostrum qui sum sops virgini Mariæ: crixus fixus, Ponchi Pilati audubitiens, morti by sonday, father a fernes, scelerest un judicarum fivis a mortibus. Creezum spirituum sanctum ecli Catholi, remissurum, peccaturum, communiorum obliviorum, bitam et turnam again."

They were also in the habit of repeating certain doggerel rhymes, which they regarded as potent spells to guard them against the agency and influence of evil spirits; and which, when accompanied with certain incantatory rites, were sure to procure them protection and success. Two of these were called, the Little-Creed, and the White Pater-Noster.

THE LITTLE-CREED.

"Little Creed, can I need,
Kneele before our Ladies knee:
Candle light, candles brun,
Our Ladie prayed to her dear Sonne,
That we might all to heaven come.
Little Creed, Amen."

THE WHITE PATER-NOSTER.

"White Pater-Noster, Saint Peter's brother,
What hast i'th t'one hand? White book leaves.
What hast i'th t'other hand? Heaven yate keyes;
Open heaven's yates, and* steike hell yates:
And let evry crysome child creepe to it owne mother;
White Pater-Noster, Amen."†

* Shut.

† Other copies of the Little-Creed, and White Pater-Noster, but very different from

It was also the custom with many to wear vervain as a preservative "against blasts." When they gathered the herb for this purpose, they crossed it with their hand, and then thus blessed it:—

"Hallowed be thou Vervain,
As thou growest on the ground,
For in the mount of Calvary
There thou wast first found.
Thou healedst our Saviour Jesus Christ,
And staunchedst his bleeding wound :"

"In the name of the Father, the Son, and the Holy Ghost, I take thee from the ground."*

Dr. John White, vicar of Eccles, at the commencement of the seventeenth century, deduces other instances of the ignorance which reigned among the members of the Church of Rome. "My selfe," says he, "continued many yeers in a parish, where there were not a few recusants; and in all the number, I did not in the time, though I made trial of many, find one that could say, or pronounce these things in the English tongue, unless he were (which few were) booke learned. Among many other, I came to an aged woman's house, and desiring her to repeat unto me the Creed, shee said it in fustian Latin, [as expressed above,] and essaying to teach it her in English, she answered, that *seeing her Latin Creed had served her turne to this age, she would now learne no newe*. And when I asked her, who Jesus Christ was, that the Creed said was born of the Virgin Mary? she answered, *she could not tell: but by her dear Ladie, it is sure some good thing or it should never have been put in the Creed; but what it is I cannot tell you: for I never was taught so much myself*. This woman afterward heard me willingly, and rejoiced to hear the understanding of these things: and repeated strange things of the barbarous ignorance and irreligion of those times wherein she was brought up."†

Other instances of the baneful consequences of withholding the Scriptures from the people might easily be adduced, but we quit the unpleasant details of ignorance and error, to remark the noble efforts made during this century, principally by pious individuals, to distribute Bibles and New Testaments among the inhabitants of WALES, in the vernacular dialect of that principality.

Toward the close of the preceding century, an excellent trans-

those given above, may be found in Dibdin's Decameron, vol. i, pp. 11, 12, taken from the margin of a vellum copy of the HORÆ, printed by W. de Worde, in 1502.

* White's Works, Pref., sec. 13. Lond., 1624, 5th. edit., fol.

† Ibid. Defence of the Way to the true Church, ch. viii, p. 29.

lation of the Bible had been made into the Cambro British, or Welsh tongue, but being designed chiefly for the churches, the editions of the Bible and New Testament were printed in a large size, and consequently too expensive for general purchase. A similar folio edition was printed in 1620 at London, by John Bill. Considerable changes were made in the translation, probably to render it more conformable to the new English version. The editor, or reviser, was Dr. Richard Parry, bishop of St. Asaph, assisted by Dr. John Davies, his chaplain.*

RICHARD PARRY, D. D., whose learning and virtues are highly extolled by Godwin, (*De Præsul.*) was born at Ruthin, in Denbighshire, and became a pupil of the celebrated Camden, at Westminster school, and afterward a student of Christ Church, Oxford. He was chancellor of Bangor, 1592; and in 1599, promoted to the deanery. In 1604 he was raised by King James I. to the see of St. Asaph. He died September 26th, 1623, and was buried in the cathedral church.†

JOHN DAVIES, D. D., was also a native of Denbighshire, and educated at the school of Ruthin. In 1589 he was admitted a student of Jesus College, Oxford, and afterward became a member of Lincoln College, in the same university. He was rector of Mallwyd, in Merionethshire; and afterward a canon of St. Asaph, a dignity to which he was promoted by Bishop Parry, to whom he was chaplain. He died May 15th, 1644, and was buried in Mallwyd chancel, with the following inscription upon his grave-stone, which is now lost:—

JOHANNES DAVIES, S. T. D.
Rector Ecclesiæ Parochialis de Mallwyd,
Obiit 15 Die Maii
Et sepultus fuit 19. A. D. 1644 in Virtutis
Potuis quam Nominis Memoria.

The different works relating to Cambrian antiquities, which were published by him, or after his decease by his friends, sufficiently prove the extent of his learning and antiquarian knowledge. The principal of these are his *Antiquæ Linguae Britannicæ, Rudimenta*, &c. Lond., 1621, 8vo.; and his *Dictionarium Latino-Britannicum*, (originally commenced by Thomas Williams, physician,) Lond., 1632, folio.‡

* Le Long, tom. i, pp. 444, 445. Paris, 1723, fol. Hughes's MS.

† Godwin, *De Præsulibus*, tom. ii, p. 223. Hughes's MS.

‡ Willis's Survey of St. Asaph, enlarged by E. Edwards, M. A., vol. i, p. 200. Wrexham, 1801, 8vo.

The preceding editions being too costly for the major part of the inhabitants of the principality, an octavo or duodecimo edition was printed in the year 1630, under the patronage, and chiefly at the expense, of Sir Thomas Middleton, (famous for other acts of public beneficence,) of Chirk-Castle, and Rowland Heylyn, both of them aldermen of London. Le Long mentions another edition in 8vo. in 1638.*

In the convocation of the clergy in 1640 under Archbishop Laud, Gryffith, a clerk for one of the Welsh diocesses, "a moderate and sober man," proposed to the house, "That a new edition should be made of the Welsh Church Bible, the old one being corrupt in some places, and defective in others;" of which he adduced several instances. The motion was highly approved by the clergy and bishops, the latter of whom committed the work to the care of the four Welsh bishops; who were unhappily prevented from proceeding in their important commission by the troubles in which the nation was in a short time involved.†

There was, however, an edition of the Welsh Bible printed in 1654, under the inspection of the Rev. Stephen Hughes, a nonconformist clergyman; and the sale promoted at a low price, by the generosity of the great and good Mr. Thomas Gouge and his friends.

STEPHEN HUGHES was born in Carmarthen. He was a plain, faithful, and laborious minister of the gospel, and a man of a benevolent and public spirit. In his sermons he enforced the necessity of repentance and faith; and exhorted the illiterate to learn to read their own language, which numbers of them did, many of them at forty and fifty years of age, or older. He would also, sometimes, in a most affectionate address, endeavour to convince the heads of families of the sinful nature of ignorance, and of the usefulness, amiableness, and necessity of knowledge; and excite them to teach their children and servants; and one neighbour to instruct another. He published many religious books in Welsh, some of them at his own expense; and subjoined the Welsh alphabet to most of them, to assist the people to read. After undergoing severe troubles, occasioned by his nonconformity, he was called to his eternal reward about A. D. 1687, aged about sixty-five.‡

The extraordinary exertions and beneficence of Mr. THOMAS GOUGE, M. A., another nonconformist minister, have endeared his

* Hughes's MS. Le Long, tom. i, p. 445.

† Heylyn's *Cyprianus Anglicus*, pt. ii, p. 414.

‡ Calamy's *Account of Ejected Ministers*, vol. ii, p. 719.

memory to the inhabitants of Wales, and placed him among their greatest benefactors. He was the son of Dr. William Gouge, and born at Bow, near Stratford, in Middlesex, September 19th, 1605. After completing his education at Eton school, and Queen's College, Cambridge, he was presented to the living of Colsden, near Croydon, in Surrey; in two or three years he removed to St. Sepulchre's church, London, in 1638, from whence he was afterward ejected. Being blessed by Providence with a good estate, he devoted it to works of piety and charity; and when by various occurrences his income was reduced to £150 per annum, he gave £100 of it to charitable purposes. When he was between sixty and seventy years of age, he used to travel into Wales, and disperse considerable sums of money among the poor suffering ministers. But the chief designs of his charities there, were to have poor children taught to read and write, and carefully instructed in the principles of religion; and to furnish persons of mature years with the necessary means of religious knowledge. With a view to the former, he settled three or four hundred schools, in the principal towns, in many of which women were employed to teach children to read; and undertook to pay for some hundreds of children himself. With a view to the latter, he procured them *Bibles*, and other books of piety and devotion, in their own language, and sent to different towns, to be sold at easy rates. He also laboured to procure donations and subscriptions from other wealthy persons, for the same benevolent designs, of the expenditure of which he published occasional statements. Calamy has given the following, which is attested by some of the most eminent characters of his time:—

“An account of what hath been done in Wales this last year, from Midsummer, 1674; to Lady-day, 1675; &c.”

“1. In fifty-one of the chief towns of Wales, eight hundred and twelve poor children have been, and are put to school, to learn English, over and above the five hundred put to school the last year, by the charity of others before this trust began.”

“2. There have been bought and distributed in several families, thirty-two Welsh Bibles, which were all that could be had in Wales, or London.”

“3. Two hundred and forty New Testaments, in Welsh, to be given away to poor people that can read Welsh.”

“4. Five hundred Whole Duty of Man, in Welsh, to be distributed in like manner.”

“Which pious and charitable undertaking hath already provoked

divers of the better sort of the Welsh, to put about five hundred of the poorest Welsh children to school, upon their account. So that about eighteen hundred and fifty in all are already put to school, to learn to read English. Attested by us,

<i>John Tillotson,</i>	<i>William Durham,</i>	<i>Thomas Gouge,</i>
<i>Benj. Whichcot,</i>	<i>Edward Stillingfleet,</i>	<i>Matthew Pool,</i>
<i>Simon Ford,</i>	<i>John Meriton,</i>	<i>Thomas Firmin."</i>

In the years 1675–1677 Mr. Gouge procured a new and fair impression of the Welsh Bible and Liturgy, to the number of eight thousand; one thousand of these were given to the poor; and the rest sent to the principal towns in Wales to be disposed of at four shillings a copy, well bound and clasped; a price far below their value. He died suddenly in his sleep, Oct. 29th, 1681, aged seventy-seven. Archbishop Tillotson, who preached his funeral sermon, thus characterized him: "All things considered, there have not, since the primitive times of Christianity, been many among the sons of men, to whom that glorious character of the Son of God might be better applied, that *He went about doing good*:" and speaking of his edition of the Bible, calls it, "A work of that charge, that it is not likely to have been done in any other way; and for which," he adds, "this age, and perhaps the next, will have great cause to thank God on his behalf."*

The above edition of the Welsh Bible was corrected by the Rev. Stephen Hughes, the editor of the Bible printed in 1654. He was making preparations for another impression at the time of his death. This pious design was carried into execution by the Rev. David Jones, the ejected minister of Llandessilio, in Carmarthenshire, who after Mr. Gouge's edition had been exhausted, bestowed great pains in printing and circulating a new one, of which he distributed ten thousand copies. In this and some other publications of a religious nature, printed and distributed in Wales, he was generously assisted by Lord Wharton, and other persons of rank; and by the ministers and citizens of London.† A writer in Dealtry's "Vindication of the Bible Society" (App., p. xlviiii) mentions a small octavo Welsh Bible, printed by John Bill and Co., king's printers, in 1678, which is probably the edition by Mr. Jones.

In 1690 a folio edition of the Welsh Bible was printed at Oxford, under the inspection of the great and excellent Dr. W. Lloyd,

* Calamy's Account, pp. 8–11; and Continuation, vol. i, pp. 12, 13. Palmer's Nonconformist's Memorials, vol. i, p. 187. Lond., 1802, 8vo.

† Hughes's MS. Calamy's Account, vol. ii, p. 720.

bishop of St. Asaph, and afterward of Worcester ; who also assisted Bishop Tenison in the edition of the English Bible, published in 1701 ; and was the author of many learned works. He died August 30th, 1717, aged ninety-one.*

By the dispersion of numerous copies of these impressions of the Scriptures, the inhabitants of the principality were extensively favoured with the possession of the word of God in their own language, and placed in circumstances vastly more favourable to the acquirement of the knowledge of divine truth, than at the commencement of the century, when, according to the biographer of Wroth, a nonconformist minister in Wales, "sermons were but very seldom preached in the churches in Wales ; nor was there a Bible to be had throughout the whole country, excepting those in the churches."†

IRELAND, like Wales, was at the conclusion of the sixteenth century destitute of the sacred volume in the native tongue of the inhabitants. This want had, indeed, been attempted to be remedied about that time by Chancellor Walsh, and other able divines, but had been prevented by death from carrying their benevolent design into effect. At the commencement of the seventeenth century the design was renewed by Archbishop Daniel, who translated the New Testament out of the Greek into the Irish language. It was printed at Dublin in 1602, in the Irish character, in 4to., at the expense of Sir William Usher, clerk of the council and the province of Connaught, and dedicated to James I.‡

WILLIAM DANIEL, OF Ô DONEL, D. D., was born at Kilkenny ; and was one of the first fellows of Trinity College, Dublin. He was consecrated archbishop of Tuam, in St. Patrick's church, Dublin, (of which he was treasurer,) in August, 1609 ; and was, during the same year, appointed one of the privy-council. He was well acquainted with the Hebrew and Greek tongues, from the latter of which he translated the New Testament. He also translated the Liturgy out of English into Irish. He died at Tuam, July 11th, 1628, and was buried in his cathedral.§

The Liturgy, or Book of Common Prayer, translated by Archbishop Daniel, was printed at his own expense by J. Frankton, A. D. 1608-9 : by which many of the native Irish were greatly

* See an interesting account of him in Willis's *Survey of St. Asaph*, enlarged by E. Edwards, M. A., vol. i, p. 122.

† Martyrologia Evangelica, p. 344, fol.

‡ Le Long, tom. i, p. 446.

§ Ware's Comment. of the Prelates of Ireland, p. 7. Dub., 1704, fol.

benefited, and their conversion to the reformed religion considerably promoted. In 1623, in consequence of a report of the state of Ireland presented to his majesty by certain commissioners whom he had appointed, the following order was issued among others, dated February 3d:—"We do also command, that the New Testament, and Book of Common Prayer, translated into Irish, be hereafter frequently used in the parishes of the Irishrie; and that every non-resident there do constantly keep and continue one, to read service in the Irish tongue."* In 1634 a convocation met at Dublin, in which the importance of communicating the Scriptures and Liturgy to the natives, in their own tongue, was the subject of much debate. Dr. Bedell, bishop of Kilmore, zealously defended the propriety of favouring the Irish with vernacular translations, in which he was warmly opposed by Dr. Bramhall, bishop of Derry. Dr. Bedell, being supported by the authority of Archbishop Usher, obtained the passing of two canons, favourable to his views: the first, that "where most of the people were Irish, the churchwardens should provide, at the charge of the parish, a Bible and two Common Prayer Books, in the Irish tongue:" the other, that "where the minister was an Englishman, such a clerk might be chosen as should be able to read those parts of the service which should be appointed to be read in Irish."†

Dr. Bedell, being desirous of promoting still more successfully the instruction of the people of his diocess, resolved to acquire the knowledge of the Irish tongue; and though advanced in years when he commenced the attempt, he gained so critical an acquaintance with it as not only to be able to read it, but also to compose a grammar of it. He caused the Common Prayer in Irish to be read every Lord's day in his cathedral; and engaged all his clergy to set up schools in their parishes, that the people might be taught to read and write.

The New Testament being the only part of the Scriptures hitherto published in Irish, with the exception of those passages which were inserted in the Book of Common Prayer, the venerable bishop determined to obtain a translation of the Old Testament into that language. For this purpose he endeavoured to find out some one, whose critical skill in the Irish tongue would render him a proper person to be employed in so sacred and important a work. By the advice of Primate Usher, and other eminent characters, he

* Anderson's Memorial, p. 18.

† Life of the Hon. Robert Boyle, by Birch, prefixed to his Works, vol. i, Append., p. clxxxii. Lond., 1772, 4to. Anderson's Memorial, p. 20.

engaged a Mr. King, an Irishman by birth, a convert from popery, then about seventy years of age, whom the bishop thought worthy not only of being employed as a translator, but of being inducted into the sacred office; he therefore put him in orders, and gave him a benefice in his diocess. Mr. Dennis Sheridan, another Irishman and clergyman, appears to have been an assistant also in the undertaking. The bishop personally revised the translation. After dinner or supper he read over a chapter, and compared the Irish translation with the English, and the English with the Hebrew text, the Septuagint version, and Diodati's Italian translation, correcting the Irish wherever there appeared any mistranslation. For this revision he was eminently qualified. With the Italian he was critically acquainted, having resided at Venice, and been assisted in learning it by Paul Sarpi, the celebrated author of the "History of the Council of Trent," with whom he had formed an intimate friendship: the Hebrew he had studied at the same place under Rabbi Leo, from whom he had acquired the Jewish pronunciation.

The good bishop's benevolent design of translating the Old Testament into Irish met, however, with unexpected opposition, not only from the Catholics, but from some of the Protestant clergy, who objected against Mr. King, as ignorant and incompetent for the work; and so far influenced the earl of Strafford, and the archbishop of Canterbury, that a bold young man, named Baily, pretending a lapse of the benefice that had been conferred upon the translator, obtained an order to enter upon it under the broad seal, though it was in the gift of the bishop. The enemies of Mr. King having dispossessed him of his benefice, endeavoured to countenance their opposition by vilifying his character, and spreading injurious reports concerning him. This led the bishop to address a firm, energetic letter, to the earl of Strafford, in his behalf, in which he exposed the base conduct of Mr. King's opponents, and defended him against the accusations of his enemies.

The opposition which Bishop Bedell thus experienced relative to his translation of the Old Testament into the Irish tongue, did not prevent his completing it; though it appears to have hindered its being printed during his life. The MS. was finished in 1640, and placed in the hands of Mr. Dennis Sheridan, one of the translators, by whom it was afterward communicated to Dr. Henry Jones, bishop of Meath, who confided it to Dr. Andrew Sall, who had been formerly a Jesuit, and professor of divinity in several foreign Catholic universities, but having publicly embraced the

reformed religion, afterward obtained preferment both in England and Ireland.*

The excellent WILLIAM BEDELL, D. D., was born at Black Notley, in Essex, in the year 1570. He studied at Emanuel College, Cambridge, under Dr. Chaderton; was chosen fellow of the college in 1593; and took his degree of B. D. in 1599. From the university he removed to St. Edmundsbury, in Suffolk; and in 1604 went to Venice, as chaplain to the ambassador, Sir Henry Wotton. After a stay of eight years, he returned to his former ministerial labours in Suffolk, from whence he removed, about 1615, to the living of Horingsheath, to which he had been presented by Sir Thomas Jermyn, and where, without the desire of further preferment, he applied himself to his parochial duties with singular assiduity and exemplary piety. In 1627 he was unanimously elected to the provostship of Trinity College, Dublin, which he reluctantly accepted at the command of the king, urging his own insufficiency, and the adequate provision he already enjoyed, his living producing more than £100 per annum. Two years afterward he was raised to the united sees of Kilmore and Ardagh; but desirous of enforcing by his example the renunciation of pluralities by his clergy, he resigned Ardagh to Dr. Richardson. In the high station in which he was now placed, he conducted himself with that propriety which his private character had given reason to expect. Toward his clergy he behaved with moderation and firmness, condemning pluralities, enjoining residence, and conciliating their affections. Toward the inhabitants of his diocese, many of whom were papists, he conducted himself with prudence and mildness; encouraged the instruction of the ignorant; and promoted the circulation of the Scriptures and Liturgy, in their native tongue. This conciliatory procedure won the hearts of many of the Catholics, and in the rebellion of 1641 his palace in the county of Cavan was the only habitation of an Englishman that remained unviolated. At that unhappy period, numbers of the Protestants fled to the bishop for protection from the brutal rage of the rebels. These the rebel party insisted should be surrendered to them, which the benevolent prelate refusing, the respect and affection they professed to have for him was sacrificed to the determination to seize upon those who had taken refuge under his roof, and he and his family were sent prisoners to the castle of Lochwater. He was afterward removed to the house of Mr. Dennis Sheridan,

* Burnett's Life of Bishop Bedell, pp. 117-136. Lond., 1692, 8vo. Boyle's Life by Birch, App., Works, vol. i, pp. clxxxii, clxxxiii.

probably the translator of the Irish Scriptures, a Protestant clergyman, who had been converted from popery, but to whom respect was shown on account of his descent from a family of rank. The hardships he had endured hastened his death, and he expired at Mr. Sheridan's, February 7th, 1641-2. He was buried in the church-yard of Kilmore, two days after his death, when his remains were accompanied to the place of interment by the rebel forces with unusual honours. His MSS., of which there was a large trunkful, fell into the hands of the Irish. Among the books carried off by them was his valuable Hebrew MS. Bible, which is now in the library of Emanuel College, Cambridge, and which was happily preserved from destruction by an Irishman who had been converted from popery by the bishop, who went among his countrymen, and recovered that, and some other books, which he restored to Dr. Bedell.*†

The troubles in Ireland put a stop to all exertions relative to the publication of the Irish Bible; and the types which had been used for the printing of the New Testament, and other books, after passing through several hands, were procured by the Jesuits, and carried over to Douay, for the express purpose of extending their own principles in Ireland, through the medium of the vernacular tongue.‡

From the year 1172, when Henry II. undertook an expedition in person against Ireland, and proving successful, divided a considerable part of it among those who had accompanied him, perpetual enmity had reigned between the Irish and English inhabitants. To banish these animosities, as well as to prevent the English settlers from adopting the manners and prejudices of the natives, attempts were made to render the English language universal, by the enactment of severe laws against the use of the Irish language by the English. By the statutes made at Kilkenny, by Lionel, duke of Clarence, lord lieutenant of Ireland, in the reign of Edward III., "alliances by marriage, nurture of infants, and gossiped with the Irish, are high treason: and if any Englishman should use the Irish language, Irish name, or Irish apparel, his

* This Bible, which is in three folio volumes, is said to have been presented to Emanuel College by the bishop. It has two columns in a page; the initial letters large, and decorated; an illumination round the first page of each volume; some letters gilt. It has the vowel points, and the Masora. It was purchased of the chief chacam of the synagogue at Venice. Sir Henry Wotton gave for it *its weight in silver*.—*Dyer's Hist. of the Univ. of Cambridge*, pp. 375, 376.

† Burnett's Life of Bishop Bedell, *passim*.

‡ Anderson's Memorials, p. 21.

lands should be seized on, and if he had no lands, he was to suffer imprisonment." But these, and similar acts of a rigorous policy, only increased the violence of party feeling, which at length occasioned, in 1641, a rebellion of the most dreadful nature, productive of acts the most cruel and blasphemous, that infernal fury could devise. From October, 1641, when it commenced, to September, 1643, when it was suppressed, it was calculated that three hundred thousand British and Protestants had been massacred by the rebels, or driven from their habitations, besides those who fell in battle. The sacred volume was treated with every indignity, and many Bibles were torn to pieces, or burnt.

Among the depositions on oath before the magistrates, at the time of the rebellion, we find the following :—

"Edward Deane, of Ocrum, in the county of Wicklow, deposes, that . . . the said rebels burned two Protestant Bibles, and then said, 'that it was hell-fire that burnt.'"

"Joh. Kerdiff, clerk of the county of Tyrone, deposes, *inter alia*, that Friar Malone, of Skerries, did take the poor men's Bibles, which he found in the boat, and cut them in pieces, and cast them into the fire, with these words, 'That he would deal in like manner with all Protestant and Puritan Bibles.'"

"Edward Slacke, of Gusteen, in the county of Fermanagh, clerk, deposes, that the rebels there took his Bible, opened it, and laying the open side in a puddle of water, leaped and trampled upon it, saying, 'A plague on it, this Bible hath bred all the quarrel;' and he hoped in a few weeks all the Bibles in Ireland should be used as that was, or worse, and that none should be left in the kingdom."*

Some years after the suppression of the rebellion, the Hon. ROBERT BOYLE, with his characteristic piety and generosity, formed the design of reprinting the Irish New Testament, of which he thus speaks in a letter to Mr. Kirkwood: "I, with much ado, procured a version of the New Testament; and finding it to have been many years out of print, the copies having, as I have been informed, *been bought up, from time to time, by some Romish ecclesiastics*, I caused a fount of Irish letters to be cast, and the book to be here [in London] reprinted; of which I sent over some hundreds, ready bound, to be distributed gratis among those to whom they should upon the place be judged the most likely to do good." This edition was printed in London in 1681, 4to., in the Irish character; and the press corrected by a Mr. Reily, a person

* Sir John Temple's Irish Rebellion, pp. 3-6, 108, 109. Lond., 1646, 4to.

well versed in the Irish language, though born in France.* An excellent preface was prefixed, written either by Mr. Boyle or one of his friends: it is copied in the Appendix to the "Life of the Hon. Robert Boyle," by Birch, No. 11, Works, vol. i, London, 1772, 4to.

The printing of the New Testament in Irish was soon followed by the publication of the Old, under the patronage of the same benevolent person. For this purpose, Bishop Bedell's translation was placed by Dr. Henry Jones, bishop of Meath, in the hands of Dr. Sall, who commenced the revision of it, but his death, which happened April 5th, 1682, prevented his completing it. Before his decease he had committed the MS. to Dr. Anthony Dopping, bishop of Meath, from whom Dr. Narcissus Marsh, provost of Trinity College, and afterward lord primate of Ireland, having received it, he undertook the care of the revision and transcription of the version; which was the more necessary, as at the time the MS. came into the hands of Dr. Sall, it was "a confused heap, pitifully defaced and broken." Mr. Higgins, an Irish clergyman, and Mr. Reily, who corrected the press for the New Testament, were also engaged in the correction of the translation; the transcription of the MS. was revised by a Mr. Mullan, bachelor in physic, of Trinity College, Dublin. The following curious account of the expenses of transcription is given by Dr. Narcissus Marsh, in a letter to Mr. Boyle, dated August 24th, 1685:—

"PAID for transcribing 719½ sheets	£35	19	6
For pens, ink, and paper, (whereof 18 quires were 8d. <i>per</i> quire, the rest 6d.)	0	18	0
For translating 17 Psalms that were wanting	3	0	0
To Mr. Mullan, for revising the transcript	4	10	0
At the custom for the Irish Testament	0	9	2
			<hr/>
			£44 16 8

Mr. Mullan received £2 7s. 6d. more, afterward. These expenses included the transcription of the Apocrypha, (about 157 sheets,) which was not printed.

The whole Bible being transcribed and corrected, it was put to press, and an edition of five hundred copies in the Irish character was issued, printed at London, in two vols. 4to. Mr. Boyle, with princely munificence, contributed £700 toward defraying the charges of the impressions of the New Testament and Bible,

* Boyle's Life by Birch, App., Works, vol. i, pp. clxxiii, cxviii.

that they might be freely dispersed among his countrymen and others.*

Many copies were immediately transmitted to Ireland; and above two hundred were sent from London to the Highlands of Scotland, for the use of those who were accustomed to the Gaelic tongue, which being a dialect of the Celtic, as well as the Erse or Irish, rendered the Irish Bible intelligible to them; these were given chiefly to the ministers, one being intended for each parish. Some of these Bibles are said to "remain in the Highland parishes to the present day."†

Mr. Boyle's edition of the Bible being in the Irish character, which was not so well known in the Highlands as to render it perfectly easy, even to those by whom the language was understood, it was proposed to reprint it in the Roman character, for the more general satisfaction of the readers. In the promotion of this design, the Rev. James Kirkwood, of Astwick, was particularly active. He obtained a promise of £100 from Mr. Boyle; and by circulating proposals for printing an edition of three thousand copies, and personally soliciting subscriptions, was enabled to procure an impression of three thousand Bibles and one thousand New Testaments, printed at London, by Robert Everingham, in 1690, in 8vo. To silence the objections made by certain persons against printing the Bible in the Irish or Gaelic tongue, a valuable paper was written, entitled "An Answer to the objection against printing the Bible in Irish;" which is given at length by Birch, in the Appendix to the "Life of the Hon. Robert Boyle," No. 3, pp. cxcī-cxciii. The translation from the Irish into the Roman character was done by Mr. Robert Kirk, who also superintended the printing of this edition.‡

Mr. ROBERT KIRK was minister of Aberfoyle, in Monteith, in the Highlands of Scotland, "a learned, pious, zealous man." He drew up an Irish, or Gaelic Grammar, Vocabulary, and Collection of Proverbs; and translated a number of religious tracts into the same dialect. He is said to have published an Irish, or Gaelic version of the PSALMS. He was also the author of an "Essay on Fairy Superstition and Second Sight," under the assumed name of "Theophilus Insulanus;" reprinted by Longman and Co. To correct the press, during the printing of the Irish Bible designed for the Highlands, he was called up to London, where he continued

* Boyle's Life, &c., *ut sup.*, Works, vols. i and vi, pp. 591-610.

† Anderson's Memorial, p. 23. Thomson and Orme's Historical Sketch, pp. 67, 68.

‡ Boyle's Life, *ut sup.* Thomson and Orme, *ut sup.*

till it was finished, being regarded by his contemporaries as eminently qualified for the work, both by his piety and his knowledge of the Celtic dialects.*

The Holy Scriptures, which we have already noticed as having been translated into the Welsh and Irish tongues, were at the beginning of this century translated also into MANKS, another dialect of the Celtic, spoken in the Isle of Man. This great work was accomplished by Dr. John Philips, bishop of Sodor and Man, who, on coming to reside in the island, applied himself diligently to the language of the inhabitants, many of whom were but partially acquainted with the English. Being a native of North-Wales, he was greatly assisted in acquiring the Manks language by his knowledge of the Welsh, to which he found it had considerable affinity. His desire to propagate the gospel among the islanders induced him to engage in translating the Bible, in which he was employed twenty-nine years. His chief assistant was Sir Hugh Cavoll,† minister of the gospel, vicar of Kirk-Michael. Besides the Bible, the bishop also translated the Book of Common Prayer into the Manks language; but his death preventing the printing both of the Bible and Liturgy, the clergy continued to translate them into the Manks from the English, at the time of celebrating the public services.‡

JOHN PHILIPS, D. D., was a native of North-Wales. He was rector of Hawarden, in the county of Flint; archdeacon of Cleveland and Man; and rector of Slingsby and Thorp, in the county of York. He was nominated to the bishopric of Sodor and Man by the king, January 29th, 1604, and consecrated February 10th. After he had acquired the knowledge of the language of the island, he usually preached in it. Fuller calls him a "singularly learned, hospitable, painful, and pious prelate." He died August 7th, 1633; and is supposed to have been buried at St. Germans in Peel.§

The same piety and zeal which had animated the minds of those excellent men who translated, or procured the translation, of the Scriptures into the vernacular tongues of England and its immediate dependencies, extended British generosity to other countries,

* Boyle's Life, *ut sup.* Brydger's Restituta, No. xix, "Literary Announcements."

† Challoner, in one place, p. 8, calls him Sir Hugh Cannell, probably an error of the printer.

‡ Challoner's Description of the Isle of Man, ch. ii, p. 4. Lond., 1656, folio; sub-joined to King's Vale-Royall of England. Sacheverell's Account of the Isle of Man, pp. 7, 8. Lond., 8vo.

§ Willis's Survey of the Cathedrals, vol. i, p. 368. Lond., 1727, 4to. Fuller's Worthies, Princ. of Wales, pp. 11, 12. Lond., 1662, folio.

and employed the labours of the learned, and the wealth of the charitable, to transmit to foreign nations the blessings of the gospel which they themselves enjoyed. Editions of the whole Bible, or of the New Testament, were printed in the Persian, Turkish, Malay, and Indo-American languages, and most of the copies dispersed in the countries where those languages were spoken.

In 1657, the Four Gospels in PERSIAN, with a Latin translation, were printed at London, in folio. The principal editor of this portion of the New Testament was Mr. Abraham Wheeloc, first professor of the Arabic and Saxon tongues in the university of Cambridge, who died while the Gospels were printing; they were, however, completed by Mr. Pierson. The printing of these Gospels formed part of a missionary scheme, intended to have been commenced by the introduction of this work into Persia. The expense was borne by Sir Thomas Adams, lord-mayor of London, founder of the Arabic lecture.*

ABRAHAM WHEELOC, B. D., was born at Loppington, in Shropshire; and was educated at Cambridge, where he was appointed one of the university preachers in 1623. The preceding year he had been made minister of St. Sepulchre's church, which he held until 1642. About the time of his appointment to St. Sepulchre's, he read the Arabic lecture for Mr. (afterward Sir Thomas) Adams, for which he received £40 per annum. He read also the Saxon lecture for Sir Henry Spelman, for which he received an annual stipend, not settled, but voluntary, besides which Sir Henry gave him the vicarage of Middleton, in Norfolk. The multiplicity and severity of his literary engagements probably shortened his life, as he died at London, while printing his Persian Gospels, in September, 1653, at about the age of sixty. He published in 1644, in folio, Bede's *Historiæ Ecclesiasticæ*, &c.; and with it, *Lambardi Archaionomia, sive de priscis Anglorum legibus*, with a learned preface.†

The translation of the New Testament into the TURKISH appears to have been first suggested to the translator, Mr. William Seaman, by Sir Cyril Wiche, and to have been completed under the patronage of the Hon. Robert Boyle; who proposed to print it at his own expense, but relinquished that honour to the Levant or Turkey company, at their request, though he contributed largely toward the publication of it. This edition of the Turkish New

* Twell's Life of Pocock, prefixed to his Works, p. 50. Clement, Biblioth. Curieuse, tom. viii, pp. 133, 134.

† Chalmers, vol. xxxi, pp. 355, 356. Wood's Athen. Oxon., tom. ii, p. 973.

Testament was printed at Oxford by H. Hall, printer to the university, 1666, 4to.*

Mr. WILLIAM SEAMAN, sometimes confounded with Dr. Lazarus Seaman, was a moderate nonconformist, who had been chaplain to an English ambassador at the Porte. He was the friend and correspondent of the learned Orientalist, Dr. Edward Pocock, whom he consulted respecting his translation of the New Testament into Turkish, having been recommended to him by the Hon. Robert Boyle, who patronized the work, and contributed £60 toward the expense of printing it. At the request of the same honourable gentleman, he also translated the *Catechism* into Turkish. So early as about the year 1632, he had translated into the Turkish language a work of the nonconformist John Ball's, entitled "A short treatise, containing all the principal grounds of the Christian religion," in which he styles himself "*Will. Seaman, an English traveller.*"†

In March, 1676-7, Mr. Boyle, who had been for many years a director of the East India Company, and greatly instrumental in procuring the charter of it, being prevented by ill health from attending the committee of the company, addressed a letter to them, in order to recommend to them the propagation of the gospel among the natives of the countries where their commercial intercourse afforded them opportunity. This was followed by an edition of five hundred copies of the Four Gospels, and Acts of the Apostles, in the Malayan language, printed at his expense at Oxford, 1677, 4to., under the direction of Mr. (afterward Dr.) Thomas Hyde, keeper of the Bodleian library. To this work a preface was prefixed by Dr. Thomas Marshall, rector of Lincoln College, Oxford, and afterward dean of Gloucester; with a dedication by Mr. Hyde, "To the Honourable Robert Boyle, Esq., one of the directors of the East India Company for trade, and governor of the corporation for the propagation of the gospel, and the conversion of the American natives in New-England." This edition being sent over to the East Indies, a second was published in 1704, 4to., at Oxford, superintended by Mr. Thomas Bowrey. As both these editions were printed in Roman letters, Bowrey added a specimen of the Malay character, which he had obtained from Dr. Hyde.‡

* Le Long, edit. Masch, pt. ii, tom. i, sec. 8, p. 167. Boyle's Works, by Birch, vol. vi, p. 158.

† Twell's Life of Pocock, pp. 57, 64, 65. Wood's Athen. Oxon., tom. i, p. 637.

‡ Greg. Sharpe, Syntagma Dissertationum a T. Hyde, tom. i, Proleg., p. xviii. Oxon., 1767, 4to. Boyle's Life, by Birch, Works, vol. i, pp. cviii, cix.

THOMAS HYDE, D.D., the very learned editor of the Malayan Gospels and Acts of the Apostles, was the son of a clergyman, and born at Billingsley, near Bridgenorth, in Shropshire, June 29th, 1636. He commenced the study of the Oriental languages under his father, and being sent at the age of sixteen to King's College, Cambridge, was introduced to the friendship and assistance of Mr. Abraham Wheeloc, the professor of Arabic. By the professor he was recommended to Bishop Walton, to assist in the Polyglott Bible in which he was then engaged. To this work he rendered considerable service, for, besides his attendance in the correction of it, he transcribed the Pentateuch, translated into Persian by Moses Jacob Tusi, and printed by the Jews at Constantinople, out of the Hebrew characters in which it had been printed, into the proper Persian letters, which Archbishop Usher judged impossible to be done even by a native Persian: he also added a Latin version of it. The Polyglott Bible being finished, he went to Oxford in 1658, where he was soon made Hebrew reader; and the year following, at the recommendation of Richard Cromwell, at that time chancellor of the university, was admitted to the degree of M.A. In a short time he was made under-keeper of the Bodleian library, and in 1665 was unanimously elected to the office of head-keeper of the library. His extraordinary knowledge of the Oriental languages gained him considerable promotion: in 1666 he was collated to a prebend in the church of Salisbury; in 1678 he was made archdeacon of Gloucester; in 1682 he took the degree of D.D.; in 1691 he was elected professor of Arabic; and in 1697 he was chosen regius professor of Hebrew, and canon of Christ Church. In April, 1701, he resigned the office of protobibliothecarius, or head-keeper of the Bodleian library, on account of his age and infirmities; and died February 18th, 1703, aged sixty-seven, and was buried in the church of Hamburg, near Oxford. His work on "the Religion of the Ancient Persians," (*Historia Religionis Veterum Persarum*), Oxford, 1700, 4to., will remain a monument of his various and profound erudition. Several of his smaller works were collected and re-published by Dr. Gregory Sharpe, master of the Temple, under the title of *Syntagma Dissertationum et Opuscula*, 1767, two vols. 4to., accompanied by a life of the author. A list of other works projected by Dr. Hyde, but not completed, is given by Wood (*Athen. Oxonienses*, tom. ii, p. 975) and Chalmers, (*Gen. Biog. Dict.*, vol. xviii, p. 407.)*

* *Syntag. Dissert. Proleg.*, *pass.*

THOMAS BOWREY, the corrector of the second edition of the Malay Gospels, &c., printed at Oxford, was the author of a Grammar and Dictionary of the Malay tongue, published at London, 1701, 4to. In this work he had the assistance of Drs. Marshall and Hyde, "both of whom," says Dr. Leyden, "were excellently skilled in the language." He had been engaged nineteen years in the Eastern isles in mercantile concerns, and accompanied his edition of the Malay Gospels and Acts of the Apostles, printed at the expense of the East India Company, with a map of the Malay islands.*

These benevolent exertions to send the Scriptures to the East were accompanied by correspondent attempts to render them accessible to the Indians of the West. In 1661 a society had been formed for "the propagation of the gospel among the heathen natives of New-England, and the parts adjacent, in America," and incorporated as a company by Charles II., of which his majesty had appointed the Hon. Robert Boyle the first governor. The attention of Mr. Boyle was consequently directed to the moral state of the nations of America; and his ardent desire to extend the knowledge of the truths of revelation to unenlightened heathens led him to contribute £300 toward propagating Christianity, and translating, printing, and circulating the sacred writings among them in their vernacular dialects. The translator, whose undertaking he so liberally encouraged, was the pious and zealous John Eliot, missionary to the Indians of New-England. This excellent minister having resolved to devote himself to the conversion of the savage and ignorant natives of North America, determined to acquire their language, which he conquered, notwithstanding its difficulty, and the want of all grammatical helps. In 1646 our laborious missionary began to preach the gospel to the Indians; and with a view to the more effectual discharge of his ministry, undertook the translation of the Bible into the language of the Indians. The New Testament being completed, was printed at Cambridge, in New-England, in 1661, 4to., and dedicated to Charles II. This was followed by the Old Testament, which was printed at the same place in 1664, 4to. Dr. Cotton Mather states, as two curious facts, that this was the *first* Bible ever printed in America; and that the whole of the translation was written with *one* pen. The language in which the Bible was printed was a dialect of the Mohegan.†

* Synt. Diss. Proleg., p. xviii. Asiatic Researches, vol. x, p. 185. Lond., 1811, 8vo.

† Mather's History of New-England, b. iii, pt. iii, pp. 193, 196. Lond., 1792, fol. Boyle's Life, by Birch, Works, vol. i, p. cxxxix.

The worthy translator, the Rev. JOHN ELIOT, was born in England in 1604, and educated at Cambridge. Upon his removal from the university, he became assistant to the famous Puritan, Mr. Thomas Hooker, in his school at Chelmsford. "To this place I was called," says he, "through the infinite riches of God's mercy, in Christ Jesus, to my poor soul. For here the Lord said unto my dead soul, 'Live!' and through the grace of Christ I do live, and shall live for ever. When I came to this blessed family, I then saw, and never before, the power of godliness in its lively vigour and efficacy."

Having resolved to enter the ministry, he emigrated to America in 1631, where he joined himself to Mr. Wilson's church, at Boston, in New-England; the year following he removed to Roxbury, and was chosen pastor of the Independents in that place, several of the members of which body had been his intimate friends in England before his emigration. In the same year in which he removed to Roxbury he married a pious lady, to whom he had been engaged prior to his quitting his native country. "God made her a blessing," says Dr. Mather, "not only to her family, but to her neighbourhood." She had six children, five sons and one daughter, all of them eminent for piety; and all the sons who lived to man's estate highly respected as ministers of the gospel. As a minister, Mr. Eliot was zealous, faithful, affectionate, and laborious; his preaching was plain and powerful; and his whole conduct an exemplification of the doctrines which he preached. Regarding himself as "debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise," he longed to preach to the Indians "the unsearchable riches of Christ;" and entered upon his missionary labours under the sanction of the general court of the Massachusetts colony. His indefatigable exertions in this great cause, and the success with which he was favoured by the great Head of the church, caused him to be esteemed and revered as "the apostle of the Indians." He lived to a good old age, and died as he had lived, in the triumph of faith, A. D. 1690, in his eighty-sixth year.*

A second edition of Mr. Eliot's translation of the Bible into the Indian language was published in 1685, 4to., and appears to have been that to which the Hon. Robert Boyle, as we have already noticed, contributed so largely. The Society for the Propagation of the Gospel in New-England transmitted to the translator the

* Mather's Hist. of New-England, b. iii, pp. 173-206. Brook's Lives of the Puritans, vol. iii, pp. 484-490.

additional sums necessary to defray the expenses of the re-impres-
sion.* Mr. Eliot was assisted in the correction of this edition by
Mr. John Cotton, pastor of the English church at Plymouth, in
New-England, to whom the care of it was principally committed.
This excellent and zealous minister was the son of Mr. John Cot-
ton, a celebrated Puritan clergyman, who had emigrated to America,
and settled at Boston. To qualify himself for preaching the gos-
pel to the Indians, he hired one of them, at the rate of twelve pence
per day, for fifty days, to teach him the language ; but his knavish
tutor having received the whole sum, ran away before the end of
twenty days, leaving him to learn the language alone, which he,
by unconquerable patience, effected, so as to preach in it to the
natives ; which he used to do five times in the week, at Maship-
paug, or Mashpee, an Indian town about fifty miles from Boston.
He was afterward pastor of the church at New-Plymouth.††

The proofs of British piety and liberality afforded by the trans-
lations we have mentioned, though exceedingly honourable to the
individuals who promoted them, were greatly surpassed in magni-
tude and expense by that stupendous monument of learning and
munificence, the Polyglott Bible, edited by Bishop Walton ; and
its appendage, the Heptaglott Lexicon, compiled by Dr. Castell.

Dr. Brian Walton, "the first promoter, the chief compiler, and
the sole editor of the Polyglott Bible," having in the time of the
commonwealth lost all his preferments for his adherence to the
royal party, was for some years engaged in collecting and arrang-
ing materials for that great work. His design meeting with the
approbation and sanction of Archbishop Usher, and most of the
English bishops then living ; and having obtained private subscrip-
tions to the amount of £4000, he published his proposals for the
publication, with a printed letter signed by himself, Archbishop
Usher, and four other distinguished literary characters, dated Lon-
don, March 1st, 1652-3. It was the first work ever printed in
England by subscription. The proposals were, that every sub-
scriber of £10 should receive one copy, and of £50 six copies ;

* The reader may find some of the items of the expenses of printing the Bible in the
Indian language in Brown's "History of the Propagation of the Gospel among the
Heathen," vol. i, p. 69.

† Mather's History of New-England, b. iii, pp. 194, 200 ; b. vi, p. 61. Boyle's
Life, by Birch, Works, vol. i, Append. v.

‡ The whole Bible is also said to have been translated into the Brazilian language,
by an English minister, who accompanied the Dutch to Recife, in South America,
when they gained it from the Portuguese. This version has never been printed.—
Le Long, tom. i, p. 448. Paris, 1723, folio.

and received such encouragement, that in about two months the subscriptions amounted to £9000, and obtained the approbation both of the exiled sovereign and the protector. Lloyd, in his "Memoirs," &c., assures us that "the draught [of the Polyglott Bible] was, by Sir George Ratcliffe, . . . showed the king abroad,* who, encouraging it with a countenance worthy a prince, set the Dr. [Walton,] with the bishop of London, Dr. Juxon's leave and license, and all the other bishops' then living consents, upon the completing of it."† The protector, Oliver Cromwell, and the council of state, encouraged the undertaking, by allowing paper to be imported duty free; and, as there is reason to believe, by contributing £1000, out of the public money, to begin the work. The most learned men in the nation lent their assistance; and noblemen possessing rare and valuable MSS. permitted them to be used, in order to render the Polyglott more complete. A contemporary writer thus enumerates the major part of those whose talents and influence were employed. "Beside those now living, as the most reverend fathers in God, Gilbert Sheldon, lord archbishop of Canterbury; Richard Sterne, lord archbishop of York; Dr. Merrick Casaubon, who procured them a Targum Hierosolymitanum; Dr. Pocock, who lent an Æthiopic Psalter, and was very helpful in the Arabic version. The great scholar and linguist, Mr. Thomas‡ Thornedyke; Sir Thomas Cotton, who offered them many MSS. and rarities; Dr. Thomas§ Greaves; Alexander Hughes, [Huisse,] prebend of Wells, very helpful about the LXX. and the Vulgate Latin; Dr. Bruno Ryves, then dean of Chichester and sequestered, now dean of Windsor; Charles Ludovick, prince elector; Sir Thomas Wendy; old Mr. Dudley Loftus, of Dublin, as famous for his learning as illustrious by his ancient extraction, sending over an Æthiopic New Testament; the right honourable the earls of Bedford, Rutland, Strafford, and Westmoreland; Sir Anthony Chester; Sir Norton Knatchbull; Dr. Barlow, of Queen's College, in Oxford; Sir William Farmer, of East Measton, in Northamptonshire; Sir Francis Burdet; Mr. Ashburnham; the honourable Lords Petre, and Capel since earl of Essex, and the great patrons

* This fact is noticed by Dr. Walton, in the dedication to Charles II., prefixed to some copies of the Polyglott Bible.

† Lloyd's *Memoires of the Lives, &c.*, of those that suffered for the Protestant religion, &c., p. 514. Lond., 1668, fol.

‡ This is probably a mistake for *Herbert Thorndike*, who was Dr. Walton's second in the work.

§ The Republican copy of the Polyglott *in pref.* calls him *Thomas*, but the Loyal copy has changed the name into *John Greaves*.

of learning, Baptist, Lord Viscount Cambden, and the good Lord Maynard, heir to all his father's* virtues, especially to his respects to learning and virtue; Mr. Thomas Smith, fellow of Christ College, in Cambridge, and library-keeper; Mr. Samuel Clarke, of Merton College, in Oxford, esquire beadle, architypographus, of that university; Mr. Thomas Hyde, library-keeper there; Mr. Richard Drake, of Pembroke Hall; and to conclude with one that is all, as overlooking and correcting all, Dr. Edmund Castell, who is now about a work next in use and renown to that wherein (in reference to the Samaritane, the Syriack, the Arabick, and Æthiopick version) he had a chief hand in, I mean a Polyglott Dictionary. I say, besides those excellent personages now living, and others already dead, as Dean Fuller, Dr. Hammond, Bishop Brownrig, Mr. Patrick Young; one well deserving of critical and historical learning, his late majesty's library-keeper, Sir John Hele, who did and suffered much for his majesty in Devonshire and Wiltshire, being forced to turn his lands to money, to compound with the parliament, as they called it; the earl of Lindsey; Dr. Samuel Baker. Beside all those, there were assistants to the work, these loyalists, Mr. Abraham Wheeloc; Dr. Gerard Langbaine, born at Kirkebantou, in Northumberland, scholar, fellow, and provost of Queen's College, in Oxford, a good man, because Archbishop Usher's bosom friend, and a great scholar, because one of Mr. Selden's trustees, he died 1657; Mr. John Selden.† Bishop Walton, in his preface to the Polyglott, acknowledges his obligations also to Dr. Robert Sanderson, regius professor of divinity in Oxford, and afterward bishop of Lincoln; Dr. Samuel Baker, prebendary of Canterbury; Dr. Henry Fearn, fellow of Trinity College, Cambridge, and formerly chaplain to Charles I.; and Mr. John‡ Johnson, of the Temple—for their literary assistance; and to Thomas Lord Fairfax; Sir John Sadler, knt.; W. Lenthall, custos rotularum; Sir William Courteney, bart.; Sir William Farmer, bart.; and Dr. Wall—for their liberality and kindness. To these may be added Mr. Vicars, named in the proposals as one of the correctors of the press; Dr. Lightfoot; and the learned foreigner Louis de Dieu.§

The first volume of this great work issued from the press in 1654,

* "Who founded a logic professor, placed in Cambridge, with a salary of £40 *per annum*."

† Lloyd's Memoires, pp. 516, 518.

‡ In the Republican copy he is called *Richard Johnson*.

§ Bib. Polyglott. *Pref.* Twell's Life of Dr. Ed. Pocock, prefixed to his Works, vol. i, p. 48. Clarke's Succinct Account of Polyglott Bibles, p. 12. Liverpool, 1802, 8vo.

in folio ; and the sixth, or last, in 1657 ; “and thus in about four years was finished the English Polyglott Bible, the glory of that age, and of the English church and nation.”

Nine languages are used in this Polyglott Bible, Hebrew, Chaldee, Samaritan, Greek, Syriac, Arabic, Ethiopic, Persic, and Latin ; yet there is no *one* book in the whole Bible printed in so many ; the Pentateuch is in *eight* languages ; the Psalms in *seven* ; the books of Joshua, Judges, Ruth, the four books of Kings and Chronicles, and the four Gospels, in *six* ; the book of Esther, and the rest of the New Testament, in *five* ; the rest of the Old Testament, and the Apocryphal books of Tobit, Wisdom, Ecclesiasticus, Baruch, and the fragment of the book of Daniel, in *four* ; the books of Judith, and the first and second of Maccabees, in *three* ; and the fragment of the book of Esther, in *two* ; but it should be observed that the Ethiopic, the only one of the nine languages not made use of in the Pentateuch, is used in the Psalms and New Testament. The first volume is enriched with prefaces, prolegomena, treatises on weights and measures, geographical charts, and chronological tables ; and ornamented with a fine portrait of Bishop Walton, and several plates illustrative of Biblical subjects, as architecture, numismatology, sacerdotal dresses, instruments of music, &c. ; the sixth, or last volume, contains various readings, critical remarks on all the preceding versions, and an explanation of all the proper names, both Hebrew and Greek, in the Old and New Testaments. The prolegomena were reprinted at Zurich, in 1673, folio, by Heidegger, with Drusius’s collection of Hebrew proverbs ; and at Leipsic, in 1777, 8vo., with a preface by Dr. Jo. Aug. Dathe, professor of Hebrew, containing many learned remarks on the different subjects treated of in the work. It is also deserving of notice, that in the first set of treatises, forming the apparatus criticus of the Polyglott, there is a curious instance of the editor’s correction of the work ; it is in an anonymous treatise, entitled *Explicatio Idiotismorum, &c.*, in which the author asks, in what manner the sense of Scripture is to be determined ; to which he gives five answers ; of these the fourth and fifth are in terms which prove the writer to have been a Roman Catholic ; over these the editor has pasted other printed answers, expressed in the language of a Protestant of the Church of England, and so nicely fitted, as not to be discovered but by minute inspection.*

* Classical Journal, No. 4, Dec., 1810, pp. 924–928. The present writer has examined his own copy, which is one of the *Loyal* ones, and has found it corrected in a similar manner.

On the restoration of Charles II. to the throne, Dr. Walton presented the work to his majesty, and cancelled the two last leaves of the preface, in which he had acknowledged the generosity of the protector and council, in handsome terms, the place of which he supplied by three other leaves, in which the language was considerably altered, and suited to the views of the royal party; and to some copies prefixed a dedication to the king. From these circumstances, the copies which have the original leaves are called the Republican; those which have the substituted leaves are called the Loyal copies; but as some differences have been found in the Loyal copies, there must have been two copies even of those.

A *seventh* volume of the Polyglott was prepared for the press by Dr. Samuel Clarke, including the Targum of Rabbi Joseph, on the Chronicles, and several Arabic and other versions of other parts of the sacred Scriptures, but was prevented from being printed by the death of Bishop Walton. It is said to be still preserved in the Bodleian library.

Almost as soon as the Polyglott was published, it met with strong opposition. Dr. John Owen, vice-chancellor of the university of Oxford during the protectorate of Oliver Cromwell, was one of its principal opponents. In 1559 he published a small treatise on the divine original of the Scriptures, to which he subjoined "Considerations on the Prolegomena, &c., of the Polyglott Bible," and a Latin tract against the Quakers. The title of the work is, "Of the Divine Originall Authority, Self-evidencing Light, and Power of the Scriptures. With an Answer to that Enquiry, How we know the Scriptures to be the Word of God? Also, A Vindication of the Purity and Integrity of the Hebrew and Greek Texts of the Old and New Testament; in some Considerations on the Prolegomena and Appendix to the late BIBLIA POLYGLOTTA. Whereunto are subjoyned some Exercitations about the Nature and Perfection of the Scripture, the Right of Interpretation, internall Light, Revelation, &c. By JOHN OWEN, D. D. Ἐρευνᾶτε τὰς γραφὰς. Joh. v, 39. Oxford, printed by Henry Hall, printer to the University, for Tho. Robinson, 1659." The dedication to the "Prebends of Christ-Church College," and the Latin tract, are dated 1658.

In the "Considerations," the author endeavours to establish these propositions: 1. That the Hebrew vowel points are not a modern rabbinical invention; 2. That the *Keri* and *Ketib*, or Jewish marginal corrections, do not affect the purity of the text; 3. That the originals ought not to be corrected from translations; 4. That

conjectural emendations are not allowable; and 5. That a great part of the various readings collected in the appendix to the Polyglott are trifling, irrelative, or often repeated.

An able, but severe reply to the "Considerations," was published by Dr. Walton, with the title, "The Considerator considered," Lond., 1659, 18mo.; in which he examines the preceding propositions, and with great learning exposes their fallacy, and vindicates the prolegomena and various readings from the charges brought against them by his opponent, of destroying all confidence in the integrity of the original texts; and exhibits the great advantages to be derived from versions, and polyglott compilations.

Previous to the appearance of the Polyglott, Dr. Walton published a short introduction to the Oriental tongues in which he designed to print the Bible, entitled "*Introductio ad lectionem Linguarum Orientalium, Hebraicæ, Chaldaicæ, Samaritanæ, Syriacæ, Arabicæ, Persicæ, Æthiopicæ, Armeniæ, Coptæ, &c.*" Lond., 1654. A second edition, considerably improved, came out in 1655, 18mo. This useful little tract, which is well written, does not contain grammars of the languages, but only the different alphabets, and directions how to read them, with examples and references to the most useful grammars and lexicons. It has a valuable preface of ninety-six pages, and eight fac-similes of Samaritan and Hebrew coins.*

* An excellent Plan and Specimen of an enlarged and improved edition of Bishop Walton's (or as it is usually called, the London) Polyglott Bible, with Castell's Lexicon, to be called *Biblia-Polyglotta Britannica*, was printed in London in 1810, in which it is proposed, by a new arrangement of the text and versions, and other improvements, to secure the following advantages:—

"1. The original texts and ancient versions corrected by all the authorities hitherto known, and the Latin translations revised with great care."

"2. Various readings of the texts and versions selected from all known authorities."

"3. Such additional ancient versions as have been discovered since the publication of the London Polyglott."

"4. An improved arrangement, which places the texts and versions in their natural order, and presents the whole, with their various readings, at one view."

"5. An equal length, where possible, in all the columns; the breadth alone varying: by which the comparison of them, one with another, is greatly facilitated."

"6. The adoption of Dr. Kennicott's method of exhibiting the Samaritan text, by which its variations from the Hebrew are rendered manifest to the eye."

This Prospectus, drawn up by Dr. Adam Clarke, and the Rev. Josiah Pratt, secretary to the Church Missionary Society, and printed in fol. and 8vo. at their own expense, for distribution among the nobility and dignified clergy, &c., was reprinted in the *Classical Journal*, No. 8, pp. 493–497; but to the regret of every Biblical scholar, the design appears not to have met with due encouragement, and is therefore, for the present at least, relinquished.

The editor of the Polyglott Bible, BRIAN WALTON, D. D., was born in Cleveland, in Yorkshire, A. D. 1600. He was admitted sizar of Magdalen College, Cambridge, but in 1616 removed to Peter-House, where he took the degree of M. A. in 1623. About that time, or before, he taught a school, and served as a curate, in Suffolk, whence he removed to London, and was for a short time assistant, or curate, to Mr. Stock, rector of All-hallows, in Breadstreet; after whose death he became rector of St. Martin's Orgar, of Sandon, in Essex, and of St. Giles's-in-the-Fields, which he soon quitted. In 1639 he commenced D. D., at which time he was prebendary of St. Paul's, and chaplain to the king. On the ascendancy of the republican party he was dispossessed of all his preferments, and withdrew for safety to Oxford. While residing there, he formed the noble scheme of publishing the Polyglott Bible; and on the decline of the king's cause he retired to the house of Dr. William Fuller, his father-in-law, in London, where, though frequently disturbed, he completed it. After the restoration he was made chaplain in ordinary to Charles II., and promoted to the bishopric of Chester. In September, 1661, he went to take possession of his see, and was received with extraordinary honours and acclamations. But this honour was short-lived; for, returning to London, he died there the 29th of November in the same year, (1661,) and was interred in St. Paul's cathedral, where a monument, with a Latin inscription, of which a translation is given by Anth. Wood, was erected to his memory; a broken stone now only remains, with a few words of the inscription, in the vault of St. Faith's, under St. Paul's. Dr. Walton was twice married; his second wife was the daughter of the celebrated Dr. W. Fuller, vicar of St. Giles's, Cripplegate.*

The publication of the Polyglott Bible was followed by that of the "LEXICON HEPTAGLOTTON," by Dr. Castell. This work, which contained a joint lexicon of the Hebrew, Chaldee, Syriac, Samaritan, Ethiopic, and Arabic, and a separate lexicon of the Persic, with brief grammars of those tongues, "is probably," says Dr. A. Clarke, "the greatest and most perfect of the kind ever performed by human industry and learning." Dr. Castell expended both his fortune and his life in this immense undertaking. He laboured at this work for seventeen years, from sixteen to eighteen hours each day, during which time he maintained in his own house, at his own cost, seven Englishmen and seven foreigners, as writers, all of whom died before the work was finished; unfortunately their

* Chalmers, vol. xxxi, pp. 80-84. Wood's Athen. Oxon., tom. ii, f., p. 47.

names have not been preserved. He expended £12,000 of his own property on the work, and was obliged to borrow £1800 more; which not being able to repay, he was constrained to make application to King Charles II., "that a prison might not be the reward of so many labours, and so much expense!" The king directed a letter, in 1660, to all the archbishops, bishops, dukes, lords, and nobles of the realm, recommending the work, and earnestly soliciting pecuniary assistance in behalf of its distressed author; this was followed, three years after, by one from the archbishop of Canterbury, directed to the clergy; and afterward by another, from twenty-nine English and Irish prelates, earnestly entreating the public not to permit this great man to sink under embarrassments occasioned by a work undertaken for the honour of God, and the promotion of religion and learning; but the nation was so impoverished by the civil wars, that very incompetent assistance was afforded; and although he obtained some pecuniary aid, and certain ecclesiastical preferments, yet, in his dedication of the Lexicon to the king, he complains that "he had expended all that he had inherited from his parents, and all that he had acquired in his past life; that after suffering severely from the effects of the civil war and the plague, he had, in the fire of London, lost all his library and household goods, with three hundred copies of his Lexicon; and that to these misfortunes were added divers private accidents; (membrorum confractioes, luxationes, contusiones;) and, from incessant study, an almost total blindness."*

The Lexicon was printed at London, by Thomas Roycroft, in 1669, in two vols. folio, and delivered to subscribers at forty shillings per volume, in sheets. It is probable the paper had been imported duty free, as well as that for the Polyglott, a petition having been drawn up, and presented to Cromwell, who had granted the same favour for Bee's *Critici Sacri*, an immense collection of the works of Biblical critics, in nine vols. folio.†

* Nichols's Literary Anecdotes of the Eighteenth Century, vol. iv, pp. 30-33. Lond., 1812, 8vo. Clarke's Succinct Account of Polyglott Bibles, pp. 32, 34.

† Clarke's Succinct Account, pp. 34, 43, 44. The *Critici Sacri*, or Collection of Commentaries and Treatises by the most eminent English and foreign critics, which was formed under the direction of Bishop Pearson, John Pearson, Anthony Scattergood, and Francis Gouldman, and printed in London, 1660, by Cornelius Bee, was designed as a companion to the Polyglott Bible. It was republished at Amsterdam, with additions, in twelve vols. folio, in 1698. Two volumes, entitled *Thesauri Disertationum Elegantiorum, &c.*, were printed as a supplement to this work, at Frankfort-on-the-Maine, in 1701-2. For a list of the principal critics whose works are contained in the *Critici Sacri*, see Dr. A. Clarke's Commentary, *Gen. Pref.*, p. 11.

Several learned men rendered assistance to Dr. Castell, besides those whom he regularly employed in his own house. Dr. Murray lent him aid in the Arabic; Dr. (afterward bishop) Beveridge, in the Syriac; and Dr. Wansleb in the Ethiopic; but he was especially indebted to the profound erudition and general kindness of Dr. Lightfoot, who contributed so greatly to the perfection of the work, that Dr. Castell thought his name ought to occupy a distinguished place in the title-page. The Persic Lexicon was the joint production of Dr. Castell, and Golius, who contributed a large collection in folio, the labour of twenty years, gathered out of more than three hundred Persian authors.

The sale of this great work, notwithstanding the patronage it received, was excessively heavy, so that at the time of the author's decease many copies were still on hand. It is supposed that about five hundred were then unsold. These were placed by Mrs. Crisp, Dr. Castell's niece and executrix, in a room of one of her tenants' houses at Martin, in Surrey, where for many years they lay at the mercy of the rats, who made such havoc among them, that, when they came into the possession of the lady's executors, scarcely one complete volume could be formed out of the remainder, and the whole lot of learned rags sold only for *seven pounds!**

The following brief notices of Dr. Castell, and his two great coadjutors, Dr. Lightfoot and Professor Golius, may not be uninteresting to the reader:—

EDMUND CASTELL, D. D., was born in 1606, at East-Hartley, in Cambridgeshire. After going through a course of grammatical education, he became a member, in 1621, of Emanuel College, Cambridge, at which college he continued many years, but afterward removed to St. John's College, for the convenience of the library there. He took in due course the several degrees of bachelor and master of arts, and bachelor and doctor in divinity; and was also elected a member of the Royal Society. His unwearied diligence having injured his health, and the expenses incurred by his great work having ruined his fortune and involved him in pecuniary difficulties, he was reduced to great distress; when the royal favour beginning to smile upon him, he was, in 1666, made king's chaplain, and Arabic professor at Cambridge: and in 1668 he obtained a prebend of Canterbury. In 1669 he published his *Lexicon Heptaglotton*, but the publication procured him no compensation for his vast labour and expenditure, the greater part of the copies remaining unsold. He received, indeed,

* Nichols's Literary Anecdotes, vol. iv, p. 27.

some additional preferments; but they were by no means sufficient to recompense him for his great losses. The small vicarage of Hatfield-Peverell, in Essex, was bestowed upon him, and he was afterward presented to the rectory of Wodeham-Walter, in the same county; both of which he subsequently resigned. His last preferment, which was toward the close of his life, was the rectory of Higham-Gobion, in Bedfordshire. In 1685 he got into a very serious difficulty with Dr. Thomas Barlow, then bishop of Lincoln, respecting a curate whom he had inadvertently allowed to preach for him without having been regularly ordained; a difficulty from which he was relieved by the kind interference of Dr. Henry Compton, bishop of London, to whom he afterward bequeathed a part of his library. The letters which he addressed to the bishop, with others addressed by him to different persons, are copied by Nichols, in his valuable *Literary Anecdotes of the Eighteenth Century*, vol. iv, p. 696.

Dr. Castell died at Higham-Gobion in 1685, being about seventy-nine years of age, and was buried in the church. The chief part of his Oriental MSS. were bequeathed by him to the university of Cambridge, on condition that his name should be written on every copy in the collection.*

JOHN LIGHTFOOT, D. D., the son of Thomas Lightfoot, vicar of Uttoxeter, was born at Stoke-upon-Trent, in Staffordshire. In 1617 he entered Christ's College, Cambridge, where he became celebrated as an orator and a scholar. As soon as he had taken the degree of B. A. he left the university, and in a year or two entered into orders, and became curate of Norton-under-Hales, in Shropshire, and domestic chaplain to Sir Rowland Cotton,† of Bellaport, who, being a considerable Hebrew scholar, awakened in his chaplain such a desire for Oriental learning as ultimately placed him in the first rank of Biblical critics. In 1628 he became possessed of the living of Stone, and married the daughter of William Crompton, Esq., but, for the sake of being near Sion College library, London, changed his residence to Hornsey: and in 1629 published "Erubbin, or Miscellanies, Christian and Judaical." In 1631, his patron, Sir Rowland Cotton, presented him to the rectory of Ashley, in Staffordshire, where, thinking himself settled for life, he built a study in the garden, and devoted himself with

* See Nichols's *Literary Anecdotes*, &c., vol. iv, pp. 23-33, 693-700, where the reader will find much interesting information relative to Dr. Castell, &c. Twell's *Life of Pocock*, prefixed to his *Works*, vol. i, p. 50.

† Formerly pupil of the famous Hugh Broughton.

indefatigable diligence to sacred studies, till the great change in public affairs, when he was elected a member of the assembly of divines. In consequence of this appointment he resigned the rectory to his younger brother, and went to London in 1642; and in the meetings of the assembly distinguished himself as an able, manly, and independent speaker. He was in a short time chosen minister of St. Bartholomew's, behind the Royal Exchange; and in 1643 he was made master of Catherine-Hall, Cambridge, and presented to the living of Much-Munden, in Hertfordshire. He took his degree of D. D. in 1652; and in 1653 was appointed vice-chancellor of Cambridge, an office which he executed with exemplary diligence and fidelity; and such was the opinion entertained of his learning and peaceable disposition by all parties, that although he offered, at the Restoration, to resign the office, Archbishop Sheldon, who was personally unknown to him, procured him a confirmation from the crown both of his place and living. In 1661 he was appointed one of the assistants at the conference upon the Liturgy, but only attended once or twice. He contributed important aid to Dr. Walton in the publication of the Polyglott Bible; corrected the Samaritan, procured subscriptions for the work, borrowed for Walton's use some Syriac MSS. (one, of the Prophets, and a Syriac Lexicon) from the university of Oxford, and sent him the chorographical observations which are inserted in the prolegomena, p. 51.

He died at Ely December 6th, 1675, and was interred at Great-Munden, in Hertfordshire. He was "a man," says Dr. A. Clarke, "who, for the amiableness of his disposition, the purity of his manners, and the extent and depth of his literary knowledge, had, even in that age of profound learning, no superior, and since no equal." His works were first published in two vols. folio, by — Bright, Lond., 1684; again, at Rotterdam in 1686, the large paper copies of which were exceedingly superb; and a third time, with an additional volume, by J. Leusden, Franecq., 1699, three vols. folio. In the foreign editions the English parts are translated into Latin. In 1700 Mr. Strype published some posthumous works of this author in an octavo volume, entitled "Some Genuine Remains of the late pious and learned Dr. John Lightfoot."*

JAMES GOLIUS, professor of Arabic at Leyden, was born at the Hague in 1596. After completing his education he visited France,

* Life prefixed to Works, vol. i, *passim*. Lond., 1684, fol. Chalmers, vol. xx, pp. 248-254. Lempriere, *in nom.* Clarke's Succinct Account, pp. 12, 32; and Bib. Dict., vol. iv, p. 268.

and taught the Greek language at Rochelle. Afterward, by the advice of Erpenius, he accompanied the Dutch ambassador to the court of Morocco in 1622; and during his residence in that country not only perfected his knowledge of the Arabic, but also obtained an intimate acquaintance with the customs and learning of the inhabitants. On his return to Holland he brought with him a most valuable collection of books and MSS., which he communicated to Erpenius, whom he succeeded as professor of Arabic at Leyden in 1624. Being, however, desirous of enlarging his acquaintance with Oriental antiquities, languages, and manners, he requested and obtained leave to travel into the East. He returned in 1629, laden with curious MSS., which have ever since been valued among the richest treasures of the university library of Leyden. In 1653 he printed his invaluable Arabic Lexicon, in folio; he also published a new edition of Erpenius's Arabic Grammar, with notes, &c. His learned labours were rendered still more valuable by his zealous promotion of religion. He had been an eye-witness of the wretched state of Christianity in the Mohammedan countries, and with true compassion determined to make his skill in their language serviceable to them. With this laudable view he procured an edition of the New Testament in the original language, with a translation into the vulgar Greek by an Archimandrite, which he prevailed with the states to present to the Greek Church, groaning under the Mohammedan tyranny; and as some of these Christians use the Arabic tongue in divine service, he got an Arabic translation of the Confession of the Reformed Protestants, with the Catechism and Liturgy, dispersed among them. For this purpose he employed an Armenian, who understood the vulgar Arabic, as well as the phrases consecrated to religion, whom he retained two years and a half in his house, and also promised him the same pension that the states had granted to the Archimandrite who translated the New Testament into vulgar Greek; this he did without knowing whether the states would be at the expense or not, but when the matter was proposed to them at the conclusion of the work, they not only agreed to the proposal, but, with a noble liberality, made a handsome present to himself. While he was thus endeavouring to promote religion abroad, his avocations at home were increasing upon him; during his absence the curators of the university had conferred upon him the professorship of the mathematics, in addition to the Arabic; he was also appointed interpreter in ordinary to the states for the Arabic, Turkish, Persian, and other Eastern languages; for which he had an annual

pension, and a present of a chain of gold with a very beautiful medal, which he wore as a badge of his office. He died September 28th, 1667, as much respected for his virtue and piety as for his talents and learning. His wife survived him, with two sons, who became considerable men in Holland.*

Many other learned men connected with the Biblical literature of England flourished at this period; several of whose names have been mentioned, but of whom a biographical account would too far extend the limits we have prescribed to ourselves in the present work, though their great talents and multifarious learning render it desirable that some competent scholar would undertake the literary history of the seventeenth century.

CHAPTER XI.

SEVENTEENTH CENTURY CONTINUED.

Italy—Italian Version—Congregation De Propagandá Fide—Arabic Bible—Venetian Editions of the Scriptures—Spain and Portugal—Spanish Version—French Translations—Parisian Polyglott—Dutch Bible—Oriental Versions—German Translations—German Princes—Oriental Scholars—Learned Jews—Antitrinitarian German Translations—Swiss-German Bible—Sorabic, Carniolan, Croatian, Wallachian, Hungarian, and Bohemian Versions—Philobiblical College—Danish, Icelandic, Swedish, Finnish, Livonian, Esthonian, Lapponese, Polish, Lithuanian, Russian, Armenian, Ethiopic, and Turkish Versions.

ITALY, to which our attention is next directed, exhibited, during the SEVENTEENTH CENTURY, an extraordinary and deplorable instance of the inhibitory principles of the Romish Church. Not a single edition of the Bible in the Italian language is mentioned by Le Long, Adler, or Haym, as being published by the Catholic party during the whole of this period; and the only portions of the Scriptures noticed as printed by them in the vernacular tongue, are the re-impression of Remigius Florentinus's translation of the Epistles and Gospels, appointed to be read in the ecclesiastical services, printed at Venice 1627, 4to., where it had been first published in 1584; and the books of Job, Psalms, Proverbs, and Ecclesiastes, with the apocryphal Wisdom of Solomon, and Ecclesiasticus, printed in 1601!†

* Chalmers, vol. xvi, pp. 82-86.

† Le Long, tom. i, p. 338. Paris, 1723, fol. Adleri Bibl. Biblica, pt. i, p. 361.

This deficiency in the communication of Biblical knowledge was partially supplied by an excellent version of the whole Bible by Giovanni Diodati, a native of Lucca, published with notes, at Geneva, 1607, 4to. A second, and considerably improved edition, was printed at the same place in 1641, fol., with the addition of a metrical version of the Psalms. Editions of the New Testament were published at Amsterdam and Hærlæm, 1665, 8vo., and at Geneva, 1608, 12mo. Nic. Haym adds an edition in 4to., Geneva, 1609; but it seems to have been merely certain copies of a former impression, to which some printer had prefixed a new title-page.*

GIOVANNI (JOHN) DIODATI, descended from a noble family of Lucca, was born June 6th, 1576, and at an early age made such progress in learning, that when only nineteen years old he was appointed professor of Hebrew at Geneva. In 1619 he was sent to the synod of Dort, where he gained so much reputation, that he was chosen, with five other divines, to prepare the Belgic confession of faith. His Italian translation of the Bible is said to have been printed at his own charge, and to have occasioned him great pecuniary embarrassment. His "Annotations on the Bible" were translated into English, the third and best edition of which is that of 1651, fol. Many of the notes in the "Annotations of the Assembly of Divines" were taken from those of Diodati. He translated the Bible into French, printed at Geneva, 1664, fol.; and also Father Paul's "History of the Council of Trent," and other works. He was at one time in England, where he became acquainted with Bishop Bedell, and other celebrated characters; he was also favoured with the friendship of Milton, who had known him when on his travels. His death happened October 3d, 1649, and was considered as a public loss.†

But while the Church of Rome was careful not to permit among its members the free circulation of the Scriptures in the vernacular dialects, it was not inattentive to those measures, which, it was supposed, would advance its general interests. The institution of the "Congregation and College for the Propagation of the Faith" (*De Propagandâ Fide*) was one of the most honourable and most successful. This was begun by Gregory XV., who, by the advice of his confessor Narni, founded the "Congregation," at Rome, in

* Nic. Haym, *Notizia de' Libri rari*, p. 224. Venezia, 1728, 4to. Clement, *Bibliothèque Curieuse*, tom. iv, p. 60. Le Long, tom. i, pp. 359, 360.

† Chalmers, vol. xii, p. 105.

1622, consisting of thirteen cardinals, two priests, one monk, and a secretary, for the express purpose of propagating and maintaining the faith of the Romish Church, in all parts of the world. This congregation he endowed with ample revenues. The College of the Propaganda was commenced in 1627, by John Baptist Vives,* of Valencia, in Spain, referendary and domestic prelate of Urban VIII., and resident at the court of Rome, from the Infanta Isabella of Austria, governess of the Netherlands. This generous ecclesiastic, who had been nominated one of the Congregation De Propaganda, at its first institution, formed the idea of founding a college or seminary for the education of those who were designed for foreign missions, and for this purpose offered his own palace, and all his property, to Urban VIII.; who, foreseeing the advantages to be derived from such an establishment, praised the zeal of Vives, accepted his proposition, and carried his project into execution by instituting the Apostolic College or seminary. Cardinal Anthony Barberini, librarian of the Vatican, and brother of the pope, considerably augmented the revenues of the college; and in 1637 founded twelve scholarships, with power to increase them to eighteen, for young scholars between fifteen and twenty-one years of age, to be taught the Latin and Italian languages, being natives of the East, viz., Georgians, Persians, Nestorians, Jacobites, Melchites, and Copts; or, in defect of any of these, Armenians. In the year following the cardinal founded thirteen other scholarships, for seven Ethiopians, or Abyssinians, and six Indians, the deficiencies to be filled up with Armenians, preferring those from Russia or Poland, and successively those from Constantinople, Tartary, Georgia, Armenia, or Persia. This college was, in 1641, subjected by the pope to the Congregation of cardinals, and from this union the institution is sometimes called the Congregation, and sometimes the College De Propaganda. Urban VIII. also granted the privilege to the rector of conferring degrees, with similar privileges to those received at a university. When the students have finished their education, they are employed either as missionaries, or as bishops, or vicars-apostolic, in foreign parts, according to the exigency of the occasion, or the abilities of the students. Able professors in the languages and sciences, divinity, philosophy, and other branches of learning, are supported by the institution, which has also an extensive printing-office, furnished with characters in

* He is thus called by Cherubini, in *Bullarium Roman.*, vol. iii, p. 422; but Helyot, *Hist. des Ordres Monastiques*, calls him VIREs: and Mosheim, who writes the name VILEs, *Eccles. Hist.*, vol. v, p. 3, blames Urb. Cerri for calling him VIREs.

almost all languages, and in which the most skilful printers and correctors are employed. During the first fifty years of its establishment, this society printed works in forty-eight different languages, among which were *Dictionarium Malaico-Latinum, et Latino-Malaicum*, or Malay Lexicon, by David Hæx, 1631, 4to.; *Artem Grammaticam linguæ Japonicæ*, or Japanese Grammar, by Didacus Colladus, 1631, 4to.; *Grammaticam Arabicam, cum versione Latina, ac delucida expositione*, or Arabic Grammar, by Thomas Obicinus, 1631, 8vo.; and *Dictionarium Anameticum*, or Lexicon of the Anam language, spoken in Cochin-China and Tonkin, by Alexander de Rhodes, 1651. The troubles of the French revolution almost annihilated this noble institution, which, among other losses, sustained that of the whole of the printing matrices, which were taken to Paris; but these have since been restored, and the Congregation have resumed their functions.*

The translation and circulation of the sacred writings did not, however, form any part of the original design of the Congregation De Propaganda;† and any editions of the whole, or parts of the

* Helyot, Hist. des Ordres Monastiques, tom. viii, ch. xii, pp. 77–81. Paris, 1719, 4to. Yeates' Indian Church History, p. 204, note. Lond., 1818, 8vo. Allatii (Leonis) Apes Urbanæ, pp. 79, 81, 233, 244. Romæ, 1633, 8vo. Asiatic Researches, vol. x, pp. 185, 261. Cherubini Bullar. Roman., tom. iii, pp. 221, 222.

† On this subject I have been favoured with the following important information by the Rt. Rev. Dr. Milner, vicar apostolic of the Midland district:—

“Wolverhampton, Dec. 10th, 1819.

“Rev. Sir,—It does not fall within the province of the Congregation De Propaganda Fide to give translations or editions of the Holy Scriptures, nor does the apostolic see of Rome itself give any *vulgar translations* of the Scriptures, (though it permits them with due precautions for their fidelity,) nor does she vouch for the authenticity and purity of the Bible in any form, except the *Latin Vulgate*, which having constantly held in her hands and read for so many centuries, she pronounces free from all material errors. In this decree she by no means condemns the Hebrew and Greek originals; but, as these were not familiar to her, and of course *not in her safe custody* for the centuries in question, she pronounces nothing about them. Neither does she vouch that there are no *verbal* or other *unimportant* errors in the Vulgate; hence different popes, and particularly Sixtus V. and Clement VIII., have caused the text of it to be revised and confronted with other copies, and with the originals themselves, in order to render it more and more perfect. The only English versions used by Catholics in latter ages are, the *Rheims Testament*, published in 1582, and the *Douay Bible*, edited in 1609, both of them made by Cardinal Allen, Dr. Stapleton, Dr. Bristow, and especially by Dr. Gregory Martin. This translation is allowed by most learned Protestants to be eminently faithful, even to a fault, by its adopting literal barbarisms into it. These have been in a great measure corrected, and the notes which accompanied the said Testament and Bible have been cut down to a tenth part of their former length, by the late Dr. Richard Challoner, bishop of Debra, vicar apostolic, whose work ap-

Scriptures, which may have been printed at the press, or at the expense of that institution, have been undertaken with a view to promote the other views of the society, and not with the sole intention of dispersing copies of the divine volume among the people. The slow and wary procedure of the Congregation, in printing the Arabic Bible, is a decisive proof of the reluctance of the Church of Rome to disseminate the word of God indiscriminately among its members. This Bible, which occupied forty-six years in the translation and revision of it, was undertaken in 1625 by order of Pope Urban VIII., at the earnest request of several Oriental prelates, and committed to the care of the cardinals of the Congregation *De Propagandâ Fide*, who employed Sergius Risius, the Maronite archbishop of Damascus, and Philip Guadagnolo, as the principal editors. With these were associated other learned men, both of the clergy and laity, who assembled at the palace of the archbishop, to assist in collating different copies with the original texts, the Oriental versions, and the Vulgate, as well as to aid in correcting the press. As soon as the Pentateuch was completed, it was printed at the office of the Congregation *De Propagandâ Fide*, in folio, accompanied with the Vulgate in a parallel column. On the death of Sergius Risius, in 1638, the care of the translation and impression devolved entirely upon Guadagnolo, who finished the Old Testament in 1647, and the New Testament, which completed the work, in 1650. Before the translation had obtained the sanction of the pope, and been permitted to be published, some few copies were surreptitiously obtained; but on the suggestion of one of the learned men associated with the editors, that the version did not sufficiently correspond with the Vulgate, the edition was ordered to be suppressed until it had been again examined and corrected. Abraham Ecchellensis, and Louis Maracci, were appointed by the Congregation *De Propagandâ Fide*, to revise the translation, and render it more conformable to the Vulgate. This version was completed in 1664; a new preface and index of errata were added by Maracci, in 1668: and in 1671 the entire

peared in 1750. The same prelate published 'The Morality of the Bible,' and an 'Abridgment' of it. The Rev. Mr. Reeve, a member of Stonyhurst, has published 'The History of the Bible,' being, for the most part, borrowed from a French work under the same title, by the Sieur Royaumont. Your present correspondent has, within these few weeks, published a 'Summary of the Holy Scriptures' for the use of Catholic schools and families. . . . This, rev. sir, is the substance of the subjects on which you have been pleased to consult me.

"J. MILNER, D. D."

Bible was published in three vols. fol. The greater part of the copies were transmitted to the East, where, however, the translation was deemed barbarous, and met with considerable opposition from the members of the Eastern churches, who regarded the corrections from the Vulgate as corruptions of the text.*

SERGIUS RISIUS, the learned Maronite archbishop of Damascus, came to Rome, with a design of obtaining the publication of the Arabic Scriptures, about the year 1624, and for that purpose brought with him a number of MSS. of the Arabic Bible. An edition had been commenced, and the Pentateuch printed, when the pious editor was called to his reward, August 29th, 1638. Before he visited Rome, the archbishop edited the Psalms in Syriac and Arabic, printed at the Monastery of St. Anthony, and St. John the Evangelist, on Mount Libanus, 1610, fol. According to Leo Allatius, he also translated the Syriac Pentateuch, and the Prophets Isaiah and Jeremiah, into Latin, which were never published; Cornelius à Lapide further says that he translated the *whole* Bible, and that MS. copies remained in the Vatican and Medicean libraries.†

PHILIP GUADAGNOLO was an Italian of Magliano, where he was born about 1596. After passing through his studies he entered into the order of the Regular Minor Clerks, and devoted himself so entirely to the acquisition of languages, that he gained a knowledge of the Greek, Hebrew, Chaldee, Syriac, Persian, and Arabic tongues, in the last of which he particularly excelled, and taught it many years, in the College *Della Sapienza*, at Rome. In 1631 he published in Latin an "Apology for the Christian Religion," against the objections of Ahmed fil. Zin Alabedin, a learned Persian, printed at Rome, at the office of the Congregation *De Propagandâ Fide*, in 4to. This work he afterward translated into Arabic, and printed in 1637. He also published *Institutiones linguæ Arabicæ*, Romæ, 1642, fol., and compiled an Arabic Lexicon, left in MS. at his death, and preserved in the convent of San Lorenzo, in Lucina. He died at Rome, March 27th, 1656.‡

ABRAHAM ECHELLENSIS was a learned Maronite, and was invited from Rome to Paris by the celebrated Le Jay, to assist in the publication of his Polyglott Bible, for which he was allowed six hundred golden crowns annually. At Paris he became professor

* Clement, *Bibliothèque Curieuse*, tom. iii, pp. 425–431. Le Long, ed. Masch, pt. ii, tom. i, sec. 5, pp. 114–116.

† Allatii *Apes Urbanæ*, p. 233. Clement, *ut sup.* Le Long, tom. i, p. 305.

‡ Colomesii *Italia et Hispania Orientalis*, p. 188. Chalmers, vol. xvi, p. 419.

of the Syriac and Arabic languages in the Royal College; but being chosen one of the editors of the Arabic Bible, by the Congregation *De Propagandâ Fide*, he returned to Rome, and was appointed professor of the Oriental languages. He died in 1664 at an advanced age. The works which he published constitute an irrefragable proof of his extensive acquaintance with Oriental literature.*

LOUIS MARACCI was born at Lucca, in Italy, in 1612, and became a member of the Congregation of Regular Clerks of "the Mother of God." He obtained considerable celebrity by publishing an edition of the KORAN, in Arabic and Latin, printed at Padua, 1698, two vols. folio, with a life of Mohammed, and a refutation of the Koran. He taught Arabic in the College *Della Sapienza* at Rome, with great success; and was so esteemed by Innocent X. for his virtues and learning, that he chose him for his confessor, and would have advanced him to the dignity of cardinal, but that the modesty of Maracci led him to refuse the honour. He died in 1700, at the great age of eighty-seven. Nicéron (*Memoires*, tom. xli) has given a list of his works.†

An edition of the Arabic Bible had been projected, early in this century, by Francis Savary de Breves, who employed Victor Scialac and Gabriel Sionita as the translators and editors, but of which nothing more than the Psalms was ever published. Of these there were two editions, one of the Arabic only, translated from the Greek, and printed in 1614; the other from the Syriac, with a Latin version, printed in the same year, both of them in quarto.‡

The liberal projector of this undertaking, FRANCIS SAVARY DE BREVES, was a native of France, born toward the close of the sixteenth century. He was sent by the king of France as ambassador to Constantinople, where he remained twenty-two years. On his return about 1611, Henry IV. sent him to Rome, as ambassador in the pontificate of Paul V. During his residence at the papal court he attempted the publication of the Arabic Bible, as the means of reclaiming the Mohammedans from their errors, for which he considered the dispersion of vernacular translations most peculiarly calculated. With this design, he established an Oriental press, at which the editions above mentioned were printed; and engaged Scialac and Sionita as editors and correctors. From

* *Nouv. Dict. Historique*, tom. iii, p. 392.

† *Nouv. Dict. Historique*, tom. v, p. 562.

‡ Le Long, edit. Masch, pt. ii, tom. i, sec. 5, pp. 122, 123.

some cause, the further prosecution of the work was dropped. In 1615 Savary returned to Paris, taking with him Gabriel Sionita, and his printer, Stephen Paulin, who established the Oriental press in that city, under his patronage; and, with a liberality characteristic of a great mind, he lent his types to those who were desirous of printing works in the Oriental languages. He died in 1627. On his decease, we are told, the English and Dutch made proposals for the purchase of his types and his Oriental MSS., of which he had brought ninety-seven from the East; but the whole were bought by the king of France. The types are said to be still extant in the royal printing-office. Savary published an account of his travels, from which we learn that he recommended the extension of the commerce of his country, and the propagation of Christianity, by certain conquests in the East.*

VICTOR SCIALAC was a Maronite from Mount Libanus, professor of the Arabic and Syriac languages in the College *Della Sapienza*, at Rome.†

GABRIEL SIONITA was a Maronite from Mount Libanus, professor of Oriental languages at Rome, from whence he went to Paris, and assisted Le Jay in the publication of his magnificent Polyglott, who assigned to him the transcription and correction of the Syriac and Arabic versions, which were principally taken from copies brought by himself from the East. Unfortunately, disputes arose between Sionita and Le Jay, which led to his secession from the work, and occasioned him much ill treatment, and even imprisonment. Oppressed with melancholy, he sunk into the grave in 1648, after having held the royal professorship of the Syriac and Arabic tongues at Paris, and contributed greatly to the diffusion of Oriental knowledge among the members of the university.‡

These editions of the Oriental Scriptures were the most important of the editions of the Holy Bible published during this century, in the temporal states of the pope; and nothing can more strongly mark the restrictive influence of the papal power relative to the Bible, than the singular fact, that of two thousand and fifty editions of the whole or parts of the Scriptures, printed during this century, in the Oriental and Latin tongues, only twenty-three§ were pub-

* Chalmers, vol. xxvii, p. 193. Le Long, tom. i, *Index Auctor.*, p. 580.

† Le Long, tom. i, *Index Auctor.*, p. 581. ‡ *Nouv. Dict. Hist.*, tom. iv, p. 2.

§ Viz., two editions of the Arabic Bible, two of the Latin Bible, one of the Latin New Testament, and eighteen of the Psalms and other portions of the Bible in different languages. The edition at Naples was of the Psalms in Latin.

lished at Rome, and one at Naples; and of more than nine hundred and forty editions in the modern European languages, not one was printed at Rome, or in the temporal dominions of the pope; while not fewer than fourteen editions of Prohibitory Indexes of Books (*Indices Prohibitorum Librorum*) were issued from the press at Rome during the same period.*

The restrictions upon the liberty of the press, imposed by the authority of the Roman pontiff, extended to all the countries subject to the papal see, but operated with more or less vigour according to the views or dispositions of the ruling powers, who acknowledged the supremacy of the pope. At VENICE, where the Jews were protected by several of the powerful families of the republic, sixteen editions of the whole of the Old Testament, in Hebrew, were printed during this century; many of them with rabbinical commentaries, besides seventy-three editions of separate portions of the Scriptures, in the same language. In the same space of time there were also printed, in the same city, fifteen editions of the entire *Latin* Bible, one of the *Latin* New Testament, and five other portions of the *Latin* Bible; one *Greek* Bible, and one *New Testament*, and five separate portions of the sacred writings in the same language; one Bible, and eleven other portions of the Scriptures in *Chaldee*; one part of the *Armenian* Bible; one *Italian* version of the Old Testament, and two other portions of the *Italian* Bible; one *Spanish* Old Testament; one part of the *German* Bible; and one part of the *Ruthenic*, or *Russian*.†

In SPAIN and PORTUGAL, where the papal influence was predominant, the utmost care was taken to prevent the circulation of any books inimical to the Roman see, or differing directly or constructively from the opinions maintained by the hierarchy of Rome. Several Expurgatory and Prohibitory Indexes were published at Madrid, particularly by Cardinal Bernard de Sandoval, and the inquisitor-general, Anthony à Sotomajor.‡ In the edition of 1667, folio, by A. à Sotomajor, now before me, more than one hundred and seventy editions of the Scriptures are censured, many of them ordered to be suppressed, and others to be corrected or purged. We therefore need not be astonished that, during this century, no edition of the entire Bible or New Testament appears to have been

* Le Long, edit. Masch, pt. ii, tom. iv, *Index Chronologicus*. Le Long, tom. i, *Elenchus Chronologicus*. Paris, 1723, fol. Peignot, Dictionnaire des Livres condamnés, &c., tom. i, pp. 260-264. Paris, 1806, 8vo.

† Le Long, edit. Masch, *ut sup.*; and tom. i., *ut sup.* Paris, 1723.

‡ See Peignot, Dict. des Livres condamnés au feu, &c., tom. i, pp. 261-263.

printed within these kingdoms in any language. All the editions of any portions of the Scriptures printed in these countries in this century were, according to Le Long,—in *Latin*, the Psalms in metre, by Louis Crucius, a Jesuit of Lisbon, Madrid, 1600, 12mo.; the Four Gospels, translated from the Greek by Roderic Dosma Delgado, (a citizen and canon of Badajos, who died in 1607,) accompanied with the Vulgate, Madrid, 1601, fol.; a metrical version of Proverbs, Ecclesiastes, and the Song of Solomon, by John Mariana, a celebrated Spanish commentator, Madrid, 1619, fol.: Ecclesiastes, in nine versions, viz., the Vulgate, Munster's, and Robert Shirwood's, from the Hebrew; Alphonsus de Zamora's, and Peter Costus's, from the Chaldee; Flaminius Nobilius's, and Brylingerians, or rather Complutensian, from the Greek; and Victorinus Scialac's, from the Syriac and Arabic; edited and accompanied with a commentary by John de Pineda, a Spanish Jesuit, Seville, 1619, fol.; Pineda died 1637: and lastly, the Song of Solomon, the Lamentations of Jeremiah, and the Magnificat, in elegiac verse, by Peter de Llerena, a licentiate of canon law, Madrid, 1631, 4to.:—in *Spanish*, the Psalms, 1606, 8vo.: the Proverbs of Solomon, translated by Alphonsus Remon, D. D., a Spaniard, Madrid, 1625, 8vo.; Remon died 1632: and the Epistles and Gospels for the whole year, from the version of Ambrosius de Montesino, revised and improved by Romanus Vallezilla, Barcelona, 1601, 8vo.; Madrid, 1603, fol.; Barcelona, 1608, and Madrid, 1615.*

The Spanish Jews who had fled from Spain to Amsterdam and Venice repeatedly reprinted the Spanish version of Ferrara, revised and corrected by Menasseh ben Israel, and others. At Amsterdam, the OLD TESTAMENT, 1611, 1630, fol.; 1639, 4to.; 1661, 8vo.; the PENTATEUCH, 1645, 8vo.; 1695, 4to.; the PSALMS, 1628, 12mo. At Venice, the OLD TESTAMENT, 1617, 4to. To which may be added חשק שלמה (The Desire of Solomon,) a work containing the difficult words in the Hebrew text of the Old Testament, except the books of Chronicles, with a Spanish translation, Venice, 1617, 4to.; and a version or two of separate portions of the Old Testament.†

The only *entire* Spanish version of the Old and New Testaments published during this century was by Cyprian de Valera, a Protestant, printed at Amsterdam in 1602, in folio, by Lawrence

* Le Long, edit. Masch, pt. ii, tom. iv, *Index Chronologicus*; and tom. i, *Elenchus Chronologicus et Index Auctor.*; and tom. ii, pp. 847, 906, 923. Paris, 1723.

† Le Long, tom. i, pp. 367, 368.

Jacob; the New Testament of which was reprinted at Amsterdam 1625, 8vo., by Henry Laurence.*

CYPRIAN DE VALERA was a Spaniard, born about A. D. 1532. Having embraced the principles of the Reformation, he came over to England, and chiefly resided here till his death. About 1562 he took the degree of M. A. in the university of Cambridge; and in 1565 incorporated in the university of Oxford. He was tutor to Mr. (afterward bishop) Walsh in Ireland; and was the author of several works in Spanish, particularly, 1. A translation of Calvin's "Institutes of the Christian Religion;" 2. "The reformed Catholic;" 3. "Of the Lives of the Popes, and their Doctrine;" 4. "Of the Mass;" 5. "A swarm of false miracles, wherewith Mary de la Visitation, prioress of the Anunciada of Lisbon, deceived very many," &c. The three last of these were published about 1588, and a second edition of them, with amendments and additions by the author, appeared in 1599, 8vo. They were translated into English by John Golburne, a prisoner in the Fleet, and printed in London, 1600, 4to. But De Valera's greatest work was his edition of the Spanish Bible, on which, he tells us in his "Exhortation" to the Christian reader, he had spent twenty years, being fifty years of age when he commenced the undertaking, and seventy when he completed it in 1602. Leigh says, he "carried over into Spain the Bible translated into Spanish, and also Calvin's 'Institutions,' and went and dispersed them there." His zeal in the promotion of the doctrines of the Reformation has occasioned his memory to be execrated by the Spanish writers of the Catholic communion.†

If from Spain we turn to FRANCE, which also acknowledged the pope as the visible head of the church, but had never submitted to the establishment of the inquisition, we shall find a more liberal spirit prevailing among the clergy respecting the Scriptures, and several translations of them into the vernacular language, made and published by learned members of the Gallican Catholic Church, which, though not intended for unrestricted circulation among the laity, were of considerable importance in diffusing a more general knowledge of the word of God.

In 1608, Pierre de Besse, a Frenchman, doctor in theology of Paris, published a revised edition of the Louvain French Bible, with the Vulgate Latin, in folio, dedicated to Henry IV., king of

* Le Long, tom. i, pp. 363, 364.

† Wood's Athen. Oxon., tom. i, f., p. 96. Leigh's Treatise, &c., p. 348. Antonio, *Biblioth. Hispan.*, tom. i, p. 200.

France and Navarre. He also published a corrected edition of the Latin Concordance of the Old and New Testaments, Paris, 1611, fol. He died in 1639.*

Another revision of the Louvain French Bible, designed to oppose the Genevan versions, was published at Paris, 1621, folio, by Pierre de Frizon, doctor of the Sorbonne, and canon and penitentiary of Rheims, who dedicated his work to the king. This edition was accompanied with short extracts from the "Annals" of Baronius, and directions for distinguishing Catholic French Bibles from those of the Huguenots, or Protestants.

Frizon was author of *Gallia Purpurata*, or history of the French cardinals, and other works. He died in 1651.†

In 1641, Jaques Corbin, advocate of parliament, published a new version from the text of the Vulgate Latin, revised and corrected by order of Louis XIII., and printed at Paris, in eight vols. 16mo.‡

About the same time, Cardinal Richelieu, who was very desirous to reunite the French Protestants to the Church of Rome, resolved, that as an inducement to them, a new translation of the Bible should be undertaken by four of the Parisian doctors, who were selected for the purpose. In this design he met with warm opposition from the faculty of divinity at Paris; but his great influence would certainly have prevailed, had not his project been defeated by his death, which happened December 4th, 1642.§

As none of the French translations of the Bible hitherto published were satisfactory to Father Francis Veron, professor of controversy, who had formerly been a Jesuit, but had quitted that order to apply himself to the study of polemical divinity, he undertook a revision of the French version, which he published at Paris in 1646, 16mo.; and in 1647, 4to.; and dedicated to the general assembly of the clergy of France.

F. Simon says, his version is neither barbarous nor too literal, though the French is not always pure. As a controversialist, his sentiments have sometimes biassed his translation. It is, however, greatly to the credit of F. Veron, that he earnestly asserted the necessity and usefulness of vernacular translations of the Scrip-

* Simon's Critical History of the Versions of the N. T., pt. ii, ch. xxxi, p. 231. Le Long, tom. i, pp. 330, 458; et *Index Auctor.*, p. 545. Paris, 1723.

† Simon, *ut sup.* Le Long, tom. i, p. 330. Aikin's Gen. Biog., vol. iii.

‡ Simon, *ut sup.* Le Long, tom. i, p. 331.

§ Simon, *ut sup.*, ch. xliv, p. 378. Le Long, tom. i, p. 331.

tures, and vigorously opposed those who maintained the contrary opinion. F. Veron died A. D. 1649.*

Michael de Marolles, abbot of Villeloin, the translator of many classic authors into his native language, was the author of a French version of the NEW TESTAMENT, printed at Paris, 1649, 8vo.; but as he did not understand the Greek sufficiently to translate from it, he made use of the Latin version of Erasmus, as the most correct, and one that had been approved by Leo X. A second edition was printed in 1653, a third in 1655, and a fourth in 1660.

About the year 1671 Monsr. De Marolles commenced the printing of a French translation of the Old Testament, accompanied with the notes of *Isaac la Peyrere*, author of the system of Pre-adamites, and had proceeded as far as Leviticus xxiii, when it was ordered to be suppressed by Peter Seguier, chancellor of France, and Francis de Harlay, archbishop of Paris, after the translator had obtained the king's "privilege," and the approbation of the former chancellor and of the doctors of theology. The occasion of the suppression of this Bible appears to have been the apprehension of false sentiments being contained in the notes. De Marolles also published a metrical French version of Solomon's Song, Paris, 1677, 4to.; and another of the Revelation, with notes, Paris, 1677, 4to. He was born in 1600, and died in 1681.†

Another French translation of the New Testament was made, and published at Paris in 1666, in three vols. 8vo., with brief notes, by Denis Amelotte, a priest of the oratory, who dedicated his work to Hardouin de Perefuxe, archbishop of Paris. This translation was made from the Vulgate, with occasional corrections from Greek MSS. Denis Amelotte was born at Saintonge in 1606, and died at Paris October 7th, 1678.‡

M. Anthony Godeau, bishop of Vince, also published a French New Testament, in which he inserted explanatory terms, so as to render it rather a paraphrase than a mere translation. The first edition of this work was printed at Paris, 1668, two vols. 8vo.; and a second edition, in two vols. 12mo., in the same city in 1672. Bishop Godeau was a voluminous author both in prose and verse, and is said to have been the first person who gave a "Church

* Simon, Crit. Hist. of Versions, ch. xxxi, pp. 234-238.

† Le Long, tom. i, pp. 331, 332, 337; tom. ii, p. 848; et *Index Auctor.* Clement, *Bibliothèque Curieuse*, tom. iv, p. 12. Simon, Crit. History of Versions, ch. xxxi, pp. 238-240.

‡ *Ibid*, part ii, ch. xxxii, xxxiii, pp. 240-262. Le Long, tom. i, pp. 337, 338; et *Index Auctor.*, p. 542.

History" in the French language. He died of apoplexy, April 17th, 1671.*

Another French version of the New Testament was also published about the same time as the preceding one, which created considerable attention and opposition. The first who engaged in this translation was Antoine le Maistre, a celebrated pleader, born at Paris May 2d, 1608; who, after having frequently enlivened the senate of Paris by the eloquence of his pleadings, had retired to the society of Port-Royal, a monastic institution in the neighbourhood of the metropolis, where he devoted himself to the religious services and ascetic practices of the Jansenists, a party distinguished for their attachment to the doctrine of predestination and their mortified habits, and among whom he died, November 4th, 1658. After his death the translation was completed by Anthony Arnauld, doctor of the Sorbonne, the celebrated advocate of Jansenism and opponent of the Jesuits, and Louis Isaac le Maistre, brother of Anthony, generally called De Saci, who wrote the preface, assisted by Pierre Nicole, bachelor of the faculty of divinity in Paris, and Claude de Sainte Marthe.

The influence of the anti-Jansenist party prevented the authors of this version from obtaining permission to print it from the faculty of divinity at Paris; it was therefore printed (probably) at Amsterdam, in two vols. 12mo., in 1667, with the permission of the archbishop of Cambray, and the privilege of the king of Spain, being ostensibly published at Mons, the city given on the title-page as the place of publication. From this circumstance this translation has obtained the name of the Mons, or Montense version. A contemporary edition was also published at Lyons, two vols. 12mo., and it has frequently been reprinted. In April, 1668, this translation was condemned by Pope Clement IX.; in 1679 by Innocent XI.; by the king in 1667; and often by inferior authorities, as too favourable to the Protestants, "confirming, in many places, the innovations of the heretics."†

The opposition of the Jesuits and others to the preceding edition of the French New Testament did not deter one of the translators, Louis le Maistre de Saci, from undertaking an entire version of the BIBLE, which he completed and published, with notes extracted from the fathers and other ecclesiastical writers, Paris, 1672-1695,

* Simon, Crit. Hist. of Versions of N. T., pt. ii, ch. xxxiv, pp. 262-264. Le Long, tom. i, p. 341. Chalmers, vol. xvi, p. 42.

† Simon, Crit. Hist. of Versions of N. T., pt. ii, ch. xxxv-xxxix, pp. 265-335. Le Long, tom. i, pp. 338-340. Chalmers, vol. xxi, p. 161.

thirty vols. 8vo. This version has often been reprinted, sometimes accompanied with the Vulgate, and at other times without either the Vulgate or notes; it is also the one adopted by Aug. Calmet, in his valuable "Commentary."*

LOUIS ISAAC LE MAISTRE DE SACI was born in 1613, at Paris, where he was also educated. He was admitted to the priesthood in 1648, and became confessor to the society of Port-Royal, which being accused of Jansenism, involved him in the persecution raised against it, and occasioned his being thrown into the Bastille in 1666. While in this prison, in which he was confined two years and a half, he composed his translation of the Bible, which was finished on the eve of All-Saints, 1668, and on that day he was liberated from his imprisonment. Some writers have asserted that the "History of the Old and New Testament," published under the name of Royaumont, was also written by him during his confinement; but others ascribe the work to Nicholas Fontaine. When De Saci presented his version of the Scriptures to the king and his minister, all the recompense he requested was, to be permitted frequently to visit the Bastille, to inspect the state of the prisoners. He remained at Paris till 1675, when he withdrew to Port-Royal; but was again obliged to quit it in 1679: he then retired to Pompona, where he died, at the age of seventy-one, in 1684. He was the author of various works of piety and of controversy.†

Besides the translations of the entire Old and New Testaments, or of the New Testament alone, already noticed, there were also several Catholic versions of separate portions of the Bible made during this century; but these being chiefly of the Psalms, or the Proverbs, or Song of Solomon, it is not necessary to particularize them. It might, however, be deemed a censurable neglect to omit the "Moral Reflections" of F. Quesnel on the New Testament, since few works have been more generally deemed excellent, or more violently censured.

This celebrated commentary owed its origin to a small work written for the use of young persons by Pasquier Quesnel, prior of the oratory of Paris, who had been named first director of the institution of his order. At the request of M. Vialart, bishop of Chalons-sur-Marne, he enlarged his observations, and published them as "Moral Reflections on the Four Evangelists, Paris, 1671," one vol. 12mo. An order having been issued by papal authority, requiring the members of the Congregation of the oratory to sign

* Le Long, tom. i, p. 332. Calmet, Dictionnaire de la Bible, art. BIBLES.

† Chalmers, vol. xxi, p. 162.

a formulary disclaiming Jansenism and Cartesianism, Quesnel quitted Paris, and went to Brussels, where he augmented his "Reflections," which appeared with a new edition of the French New Testament in 1693-4, in four vols. 8vo., including "Moral Reflections" on the Gospels, Acts of the Apostles, and the Epistles. In 1695 Cardinal Noailles, successor of M. Vialart, in the see of Chalons, publicly enjoined the clergy and people of his diocess to read them. Editions of them being multiplied, the Jesuits began to be suspicious of the doctrines they contained; a "Pastoral Address on Predestination," published in 1696 by the cardinal, who was become archbishop of Paris, occasioned a reply from the Jesuit Doucin; violent disputes ensued between the advocates and opponents of Jansenism, or predestination, and the "Moral Reflections" were condemned and proscribed by episcopal, papal, and senatorial authority, till at last they were solemnly anathematized by Pope Clement XI., who, at the solicitation of Louis XIV., published, September 8th, 1713, the famous bull, beginning with the words *Unigenitus Dei Filius*, by which he condemned the work, with one hundred and one propositions extracted from it, and forbade all attempts to defend it. But the intrinsic merit of the "Reflections" has proved paramount to papal indignation, and both Protestants and Catholics have acknowledged their value.

The author, PASQUIER QUESNEL, was born at Paris, July 14th, 1634. He was arrested at Brussels, May 30th, 1703; escaped from Malines, September 12th, in the same year; and in 1704 retired to Amsterdam, where he died December 2d, 1719, in his eighty-sixth year, after publishing many works of a practical and religious nature.*

At an early period of this century a persecution commenced against the Huguenots, as they were called, or Protestants, in France, by an infringement of the provisions of the edict of Nantes, which had been granted to them by Henry IV. in 1598, and which guarantied the free exercise of their religion in all parts of France; and proceeded with increasing violence till, in 1685, the edict was revoked by Louis XIV., and the reformed were subjected to every cruelty that the most infuriated malice could invent. The history of this persecution has been most pathetically related by Monsr. Claude, minister of Charenton at the time of the revocation of the edict, in *Les Plaintes des Protestans, cruellement opprimez dans le Royaume de France*.

Almost insuperable obstacles to the publishing and dissemination

* Peignot, Dict. des Livres condamnés au feu, tom. ii, pp. 61-63.

of the Scriptures were thrown in the way of the Protestants of France; but their zeal for the word of God was not to be conquered, since they not only published some new translations, but also many editions of the Bible and New Testament, in French, most of them printed at Geneva, others at Rochelle, Amsterdam, &c. In 1600, an edition of the Bible of the Genevan version, in folio, was printed at Geneva by John Lertourt, which was succeeded by not fewer than thirty-five editions of the entire Bible, and fifty-six editions of the New Testament of the same translation, printed at different places; and some of the editions of the New Testament accompanied with the vernacular tongues of the countries whither the French Protestants had been driven by the persecution which raged against them in France.*

The learned John Diodati, who had translated the Scriptures into Italian, meditated also a Latin and French translation; but meeting with some opposition from the synods of the reformed church, he only published his French version, which was printed at Geneva by Chouet, 1644, fol.†

A splendid edition of the Genevan French Bible, with notes, maps, &c., was published at Amsterdam in 1669, two vols. folio, by Samuel Maresius, or Des Marets, professor of divinity at Groningen and a learned writer, assisted by his son Henry. Des Marets, the father, was a native of Picardy, and died at Groningen A. D. 1673.‡

In 1671, an edition of the French New Testament of Mons, with the notes of Denis Amelotte, revised and corrected by John Daille, jun., and Valentine Conrart, was published at Paris, in 12mo. The copies of this edition had scarcely begun to issue from the press when they were suppressed by authority.§

JOHN DAILLE, one of the ablest advocates of the Protestants, and author of the famous work "On the use of the Fathers," was born at Chatelleraut, January 6th, 1594, and, after a suitable education, became a minister, and exercised his ministry first at Saurmur, and then at Paris, where he died, April 15th, 1670. At the synod of Alençon, in 1637, he strenuously defended the doctrine of universal grace, against many of the divines assembled in that council.||

VALENTINE CONRART, the founder of the French academy, and secretary of the king's council, was born at Paris, 1603. Being

* Le Long, tom. i, pp. 349-352. Paris, 1723, fol.

† Ibid., tom. i, p. 349.

‡ Ibid., tom. i, p. 349; and tom. ii, p. 846.

§ Ibid., tom. i, p. 352.

|| Chalmers, vol. xi, pp. 207-212.

educated in the Protestant sentiments, he continued firm in his profession, and is said to have revised the writings of M. Claude, minister of Charenton, the great advocate of the French Protestants, prior to their publication. Conrart died September 23d, 1675, at the age of seventy-two.*

A revision of the Genevan version of the French Bible was undertaken by David Martin, minister of the Walloon or French church at Utrecht, under the sanction of the synod of the reformed churches of Belgium. The New Testament of this edition was printed at Utrecht in 1696, 4to.; and the Old and New Testaments, together with notes, at Amsterdam, 1707, two vols. fol.

DAVID MARTIN was born at Revel, in Languedoc, in 1639, but settled in Holland after the revocation of the edict of Nantes. His knowledge of the French language was critical; and on the publication of the second edition of their Dictionary by the academy, he transmitted some remarks, which were received with applause. He published a "History of the Old and New Testament," Amsterdam, 1707, two vols. fol., with four hundred and twenty-four fine plates, the last of which, except in a few of the first impressions, has a defect in it occasioned by a fracture. It is sometimes called "Mortier's Bible," from the name of the printer. He was also the author of "Two Dissertations;" one in defence of the authenticity of 1 John v, 7, and the other in favour of the passage in Josephus respecting Christ; 1722, 8vo.; and several other works. He died at Utrecht, universally regretted, in 1721.†

The whole of the editions of the French Bible printed, by both Catholics and Protestants, during this century, enumerated by Le Long, amount to seventy-one, and of the New Testament to about one hundred and thirty, exclusive of smaller portions of the Scriptures printed separately.‡

There was, however, no Biblical work executed in France, during the seventeenth century, equal in splendour or celebrity to the POLYGLOTT OF PARIS, published under the auspices, and at the sole expense, of M. Le Jay.

The design of this great work originated with Cardinal Perron, who conceived the idea of reprinting the Antwerp Polyglott, with additions; but the cardinal dying in 1617, before the Polyglott had been commenced, M. Le Jay became the patron of the undertaking, which was begun in 1628, and completed in 1645, in ten vols. imperial folio. The principal learned men engaged in editing

* Chalmers, vol. x, p. 167.

† Ibid., vol. xxi, p. 367.

‡ See Le Long, tom. i, *Elenchus Chronol.*

it were Philip Aquino, a converted Jew ; Gabriel Sionita, a celebrated Maronite, regius professor of Arabic and Syriac in the university of Paris ; Abraham Ecchellensis, a Maronite, invited from Rome ; and Jerom Parent, doctor of the Sorbonne.

The delay in publishing this magnificent work is attributed to disputes which arose between Le Jay and Sionita, which terminated in the imprisonment of the latter, and his dismissal from his situation of editor. It appears that Le Jay accused Sionita of tardiness in the execution of that part of the work which was committed to his care. This charge was spiritedly repelled by the learned Maronite, who thus vindicates himself in a letter addressed to Christian Ravis, of Berlin :—"I began by affixing accents or vowels, both to the Syriac and Arabic, (for in these two languages, and their translation into Latin, consists my work,) a novel but useful and necessary undertaking, yet much more difficult and tedious than the transcription of the texts themselves. While affixing the vowels, I also divide the verses, and examine whether there be any faults or difficulties ; and since I have only one copy in each language, and those frequently faulty, I am obliged to compare them word for word with the Hebrew, Greek, Latin, and each other, that is to say, with four or five different texts ; which cannot be done without much time and trouble, inasmuch as the Bible must be read four or five times, and transcribed twice, because of the addition of the vowels. After placing the vowels and verses, and marking the difficulties, I come to the translation, in which it is necessary to weigh every word ; and having to use MSS. which have never been printed, and are frequently incorrect, it is requisite to collate them with the before-mentioned texts, and on difficult passages to consult commentaries, which cannot be done without much time and incredible pains. The translation being finished, we come to the impression, which I correct twice, that is, read the whole Bible eight times over, twice in the Arabic, twice in the Syriac, and twice in each of the Latin translations ; and in order to render them correct, I devote more than two hours to the correction of each page, so that not a single page has been printed which has not cost me at least six hours' labour. Six large volumes are completed, containing, one with another, seven hundred pages, and all these six volumes I have composed and transcribed in the space of six years ; for although it is eight years since I began, two at least must be deducted for frequent indisposition, the lecture at the royal college, . . . and the long and fruitless attempt to recover my pension, which, from the year

1637, has been retrenched two-thirds, and reduced to a thousand livres.”*

The Paris Polyglott was printed by Antoine Vitray or Vitré, in seven languages, Hebrew, Samaritan, Chaldee, Greek, Syriac, Latin, and Arabic. It contains all that is in the Complutensian or Antwerp editions, with several important additions, particularly of the Samaritan Pentateuch, which was first printed in this Polyglott, with its version, from MSS. brought into Europe between 1620 and 1630. One great inconvenience in the work is, that the Samaritan, the Syriac, and the Arabic, are not placed in parallel columns with the other languages, but are placed in different volumes. It is also defective in having no “apparatus,” or prolegomena; and being destitute of the grammars and lexicons accompanying the former Polyglotts; and consequently, though more splendid, much less useful than the Polyglott of London.†

GUI MICHEL LE JAY, the great patron of the Polyglott Bible of Paris, was an advocate in parliament, eminent for his profound knowledge of languages. He expended one hundred thousand crowns in the publication of the Polyglott, which was offered to sale in England, but at too high a price to be accepted. Cardinal Richelieu offered to reimburse the expenses, on condition of having his own name affixed to it; but the high-spirited Le Jay refused the proposal, and the cardinal meanly endeavoured to depreciate the work, by countenancing certain persons to write against it. The fortune of Le Jay being thus ruined, and he having become a widower, he adopted the ecclesiastical life, was made dean of Vezalai, and at length counsellor of state, by Louis XIV. He died in 1675.‡

PHILIP D' AQUINO, the chief corrector of the Hebrew and Chaldee parts of the Paris Polyglott, whose proper name was Mardocai, or Mardocheus, was a rabbi of Carpentras, who embraced Christianity, and was expelled on that account from the synagogue of Avignon, in 1610. He then went to the kingdom of Naples, and was baptized at Aquino, from which he derived his name. Removing to Paris, he devoted himself principally to teaching Hebrew, and Louis XIII. appointed him professor in the Royal College, and Hebrew interpreter, which honourable station he held till

* Ravis's *Generall Grammer* for the ready attaining of the Ebrew, Samaritan, &c., languages, *Sesquidec*, p. 16. Lond., 1650, 12mo.

† Le Long, edit. Masch, pt. i, cap. iii, sec. 4, pp. 349-373. Peignot, *Dict. de Bibliologie*, tom. ii, p. 126. Clarke's *Succinct Account of Polyglott Bibles*, p. 10.

‡ Peignot; and Le Long; *ut sup.*

his decease, in 1650; at which time, it is said, he was preparing a new version of the New Testament, with Notes on St. Paul's Epistles. He was the author of *Dictionarium Hebræo-Chaldaeo-Talmudico-Rabbinicum*, Paris, 1629, fol.; and several other learned works. One of his contemporaries commends his skill in the Hebrew language as so rare and exquisite, that he never was consulted on this subject in vain.*

JEROM PARENT, who corrected the Syriac and Arabic texts of the New Testament, and the Hebrew Pentateuch, of the Polyglott, was a native of Paris; doctor and fellow of the Sorbonne. He died in 1637.†

Of GABRIEL SIONITA, and ABRAHAM ECHELLENSIS, some account has been given in a preceding part of this work.

From contemplating the vast labours of these industrious Biblical critics, we turn to mark the humble, but valuable endeavours of the pastors of the Grisons to present their flocks with the divine records in their native tongue, which was a dialect of the Romance or Romanese. The New Testament had been published by Jacobus Biffrun, in this language, in 1560, 8vo., but there was no Romanese version of the Old Testament till 1679, when a translation of the entire BIBLE in two vols. fol. was printed at Schuol, a town in the Lower Engadine. The translators, Jacobus Antonius Vulpius, and Jacobus Dorta à Vulperia, were ministers of reformed churches in the Grison republic; the former at Fetaun, the latter at Schuol, where, probably, he died in 1700. The translation seems to have been made from Diodati's Italian version, which D. Clement, who had compared them, says, it servilely copies. It was presented to the synod of the Grison league in 1674, and approved, but not printed till 1679, when the official approbation was affixed to it. Le Long mentions an edition in 1657, but erroneously, as the preceding was the first edition.

Biffrun's New Testament was republished, with an additional preface, by Lucius Papa, a German, in 1605, and again with short notes, by Delfinos Landolfs, 1607, 8vo. Other translations of the New Testament into the Grison dialects were published at Basil in 1640 and 1648, in 8vo.; the first by Joannes Gritti; the latter by Lucius Gabriel, a native of Ilanz, in the Grison league, and pastor of the reformed church at Alstetten, or Altotetten, in the canton of Zurich. The Psalms and Sacred Hymns, with musical notes, were published by Chiampel, Basil, 1606, 8vo.; the Psalter

* Chalmers, vol. ii, p. 383. Aikin, vol. i, p. 338.

† Le Long, tom. i, *Index Auctor.*, p. 174.

by Gabriel Sapharius, Basil, 1611, 8vo. ; and Ecclesiasticus, from the version of Lucius Papa, Zurich, 1628, 12mo.*

We now resume the history of the authorized version of the NETHERLANDS, which was just noticed in the details of the preceding century, when it was observed that the care of the new translation of the Bible had been committed to Philip Marnix, lord of St. Aldegonde, assisted by Arnold Cornelius, and Wernerus Helmi-chius, which he had scarcely commenced before his death prevented its progress.

For some years subsequent to this event, the Dutch Protestants continued to print editions of the former version ; Le Long enumerates more than thirty of the entire Bible, or New Testament, printed during the seventeenth century, prior to the holding of the synod of Dort, when the subject of a new version of the Scriptures came before the assembly.

This famous national synod was held to consider the points in dispute between the Arminians or Remonstrants, and the Calvinists or Anti-Remonstrants. It was convened by the states general at Dordrecht, or Dort, November 13th, 1618 ; and as the president and leading members of it were decidedly of the Calvinistic party, the Arminians were condemned, and treated with unjustifiable severity. But, while we lament the party spirit which influenced the synod in its conduct toward the Arminians or Remonstrants, we are happy to record its exertions to procure a correct translation of the Holy Bible.

In the sixth session, which was held on the 19th of November, 1618, the synod proposed obtaining a translation of the Bible from the original texts into Dutch, which was judged to be a necessary work : in the seventh, and some of the succeeding sessions, the translation was finally agreed to, and rules laid down for the direction of the translators. In the thirteenth session, on the 26th of November, the translators were appointed, when the following were chosen by a majority of votes : John Bogerman, the president of the synod ; William Baudart and Gerson Bucer, for the Old Testament ; Jacobus Roland, Herman Faukelius, and Peter Cornelius, for the New Testament and Apocrypha. The synod then chose sixteen supervisors of the translation ; and also resolved, that in case any of the translators should die, he who upon the scrutiny had the most votes next to him, should take his place ; but if one of the supervisors should die, or be disabled by sickness,

* Le Long, tom. i, p. 369. Clement, Bibliothéque Curieuse, tom. iv, pp. 20-25.

then the president, with the two assessors, and the scribes, should be empowered to appoint successors.*

After a delay of nearly ten years, the translators of the Old Testament assembled at Leyden in 1628, and the next year, 1629, the translators of the New Testament; but as Herman Faukelius, pastor of the church of Middleburgh, and Peter Cornelius, pastor of the church of Enchusan, had died previous to their meeting together, Anthony Walæus and Festus Hommius were chosen in their stead. When the translation of the Old Testament had advanced as far as the first chapter of Ezekiel, Gerson Bucer died, and was succeeded in his office by Anthony Thysius; Jacobus Roland also died when the translation of the New Testament had advanced to the Acts of the Apostles. The translation of the entire Bible was completed in 1632. The supervisors of the Old Testament met at Leyden, with the translators, in 1633; and those of the New Testament in 1634; and the revision was completed in October, 1635. The printing of the Bible was finished in 1637, when it appeared in folio from the presses of Leyden and the Hague, and in octavo from the press of Amsterdam.†

The following are biographical sketches of the actual translators:—

JOHN BOGERMAN, or BOYGERMAN, D. D., the president of the synod of Dort, was professor of divinity in the university of Franeker, after having been pastor of the church of Leuwarden. He was violent in his adherence to the doctrines of Calvinism, and is said to have maintained that heretics ought to be put to death. He died in 1640.‡

WILLIAM BAUDART was born at Deinse, in Flanders, in 1565. His parents being obliged to quit their country on account of religion, removed first to Cologne, and afterward to Embden, where he studied the languages with diligence and success. On his admittance into holy orders, he was invited to become the pastor of the church of Sucek, in Friezland, and subsequently to that of Zutphen. He was a man of uncommon industry, and so fond of literary employment, that he chose for his motto, *Labor mihi quies*—"Labour to me is rest." He died at Zutphen in 1640.§

* Brandt's Hist. of the Reformation, vol. iii, pp. 25-28. See also Leusdeni Philologus Hebræo-Mixtus, dîss. x et xi, pp. 70-83, where the names of the supervisors are given.

† Le Long, tom. i, pp. 413, 414. Leusdeni Hebræo-Mixtus, *ut sup.*

‡ Le Long, tom. i, *Index Auctor.*, p. 546. Brandt's Hist. of the Reformation. *ut sup.*

§ Chalmers, vol. iv, p. 167.

GERSON BUCER was pastor of the church of Veriana, in Zealand, and died in 1632, before the Dutch translation of the Bible was completed;* and was succeeded as translator by ANTHONY THYSIUS, D. D., who was born at Harderwyck, about A. D. 1603; and became professor of theology, and also of poetry and eloquence, at Leyden, where he was librarian to the university. He was celebrated as a philologer, and published several learned works, besides editions of many classic authors. He died in 1670.†

JACOBUS ROLAND was pastor of the church of Amsterdam, and assessor of the synod of Dort. He died when the translation of the New Testament had advanced to the "Acts of the Apostles."‡

ANTHONY WALÆUS, D. D., was a native of Ghent, where he was born October 3d, 1573, of an ancient and distinguished family. After receiving a liberal education, he travelled for improvement, and studied at different universities, under the most celebrated professors. Having assumed the pastoral character, he officiated at various places, latterly at Leyden, where he was also professor of divinity. He died July 9th, 1639.§

FESTUS HOMMIUS was a native of Friezland, born in 1576. He was pastor of the church of Leyden; and doctor and professor of divinity. At the synod of Dort he acted as secretary, and distinguished himself by his opposition to the Arminians, or Remonstrants. He assisted Walæus in the translation of the Apocrypha; and added the index and parallel passages to the New Testament. Le Long places his death in 1632.||

After the publication of the authorized Belgic, or Dutch Bible, editions of it were rapidly multiplied, and extensively circulated. Numerous editions of the Louvain, or Catholic version, as well as of the other former translations, were also printed and disseminated throughout the Netherlands. Nor were there wanting laborious and learned men who attempted to form and publish versions which might correct the imperfections of preceding ones. Of this number were Henry Leempute and Andreas Vander Schuren, among the Catholics; and Christian Hartsoeker and Adam Boreel, among the reformed.

* Le Long, tom. i, *Index Auctor.*, p. 547.

† Chalmers, vol. xxix, p. 358. Leusdeni Heb.-Mixt., p. 80.

‡ Le Long, tom. i, p. 413. Leusden, *ut sup.*

§ Batesii Vitæ Select. Viror. in Vit. Walæi, p. 600. Lond., 1681, 4to. Chalmers, vol. xxx, p. 487.

|| Moreri, Grand Dict. Historique, tom. iii, p. 169. Amstel., 1724, fol. Le Long, tom. i, p. 413; et *Index Auctor.*, p. 562.

HENRY LEEMPUTE, or LEMPUT, a Dutchman, revised and published two editions of the Belgic, or Dutch New Testament, in folio, at Antwerp, the first without date; the second in 1646.

ANDREAS VANDER SCHUREN, who was also a native of the Belgic provinces, translated the New Testament of the French version of Mons into the vernacular tongue of his countrymen in 1689-90, of which several editions were printed. He died A. D. 1718.

CHRISTIAN HARTSOEKER, a German minister of the Armenian church at Rotterdam, translated the New Testament from the Greek, and published his translation with short notes, Amsterdam, 1618, 12mo.

ADAM BOREEL, a learned Mennonite, born in the province of Zealand, translated the Gospel of St. Matthew, and the Epistle to the Romans, into Dutch. After his death, which happened in 1666, these translations were printed with the Greek, Amsterdam, 1693, 4to.*

The Reformation being established in the United Provinces, Biblical literature was cultivated and encouraged by the leading characters in the different states; and the press enjoying a liberty unknown in Catholic countries, numerous editions of the Scriptures issued from it, so that Le Long enumerates two hundred and ten editions of the whole, or of separate portions, of the Bible, printed at Amsterdam alone, during this century. The eminent divines and Biblical critics of the reformed church were numerous, and the names of Drusius, Amama, Grotius, and Cocceius, are still pronounced with veneration.

The inhabitants of the United Provinces having at the beginning of the seventeenth century thrown off the Spanish yoke, and carried their victorious arms into the East, where they gained possession of some of the most valuable colonies belonging to the crown of Portugal, adopted measures for the diffusion of the reformed religion in their newly acquired territories. Clergymen and schoolmasters were appointed in Ceylon, Java, and other places in the East, under the protection of the Dutch governors; and care was taken to translate portions of the Scriptures into the Malayan, Formosan, and Portuguese tongues.

The first who attempted to translate the sacred Scriptures into the Malayan tongue was John Van Hasel, one of the directors of the Dutch East India Company, who had acquired the language during his residence in the East Indies. Having translated the Gospel of St. Matthew, he presented it, about 1612, to the governor

* Le Long, tom. i, pp. 414, 415; et *Index Auctor.*

of the company; and afterward translated the other Gospels, of St. Mark, St. Luke, and St. John. Nearly at the same time, Albert, son of Cornelius Ruyl, presented to the governor another translation of the Gospel of St. Matthew, which, being deemed superior to the other, was ordered to be printed, but was delayed a considerable time, and at length published at Enchusa in 1629, 4to., with a version of the Gospel of St. Mark, by the same translator, and the Dutch translation of both Evangelists. A second edition was printed at Amsterdam in 1638. In 1646 the Gospels of St. Luke and St. John were published at Amsterdam, from the version of Van Hasel, in 4to. In 1648 the first fifty psalms, in Malay and Dutch, were published at Amsterdam in 4to., by J. Van Hasel and Justus Heurn. In 1651 the Four Gospels were republished, more correctly, with a version of the Acts of the Apostles by Just. Heurn, at Amsterdam, in 4to. Justus Heurn was pastor of the Dutch church in the East Indies fifteen years. He revised the version of the Four Gospels by Ruyl and Van Hasel, by collating it with the Greek text, and the Belgic, or Dutch translation of 1637; and added a new version of the Acts of the Apostles. This edition was accompanied with the authorized Dutch version; and was undertaken by order, and at the expense, of the Dutch East India Company. In 1662, Daniel Brower, a Dutch minister, published the book of Genesis in the Malay tongue, with the Dutch authorized version, at Amsterdam, 4to.; and in 1668, the same author, who had first officiated as a minister of the gospel at home, and then gone to the East in the same capacity, translated and published the whole New Testament in Malay, at Amsterdam, in large 8vo., or 4to., by order, and at the charge of the Dutch East India Company. The Psalms translated by Van Hasel and Heurnius were published at Amsterdam in Malay and Dutch, 1689, 4to. A second edition of Genesis, in Malay, was published in 1687, 4to.*

The Dutch having formed a settlement on the western part of Formosa, Mr. Robert Junius, of Delft, was sent by the senate of the United Provinces to introduce Christianity among the pagan inhabitants. Such was his success, that he is said to have baptized five thousand nine hundred converts, and planted twenty-three churches, besides appointing schoolmasters in different places, by whom about six hundred children were taught to read. He is also said to have composed certain prayers, collected the chief ar-

* Le Long, pt. ii, tom. i, sec. 11, pp. 194-196, edit. Masch. Asiatic Researches, vol. x, Essay iii, p. 187. Lond., 1811, 8vo.

ticles of religion, and translated various Psalms into the Formosan language. He afterward returned to his native country. Several other ministers from Holland also laboured in this island, particularly Daniel Gravius, who translated the Gospels of St. Matthew and St. John into the Formosan tongue, printed at Amsterdam, 1661, 4to. The translation of these Gospels was followed, the next year, by a Catechism in Formosan and Dutch, by Simon Vanbreen and John Happart, printed at Amsterdam, 1662, 4to. But it is probable these works never reached Formosa, or were but of little use to the inhabitants, as the Dutch were about this period expelled from the island.*

The Dutch, on gaining possession of Java, Ceylon, and other islands in the East Indies, found a corrupt dialect of the Portuguese spoken in them; they therefore not only established ministers to preach in Portuguese, as well as in Dutch and the Indian dialects, but distributed among them Portuguese Bibles, and other books of piety.

The New Testament, translated by John Ferreira d'Almeida, after being revised, was printed at Amsterdam, 1681, 4to., by order of the illustrious East India Company of the United Provinces. The revisors were the Rev. Barthol. Heynen and J. de Vooght. The preface, or introduction, occupies three leaves. A second edition was printed at Batavia, 1693, 4to., by order of the Dutch East India Company, at their press, after being revised and improved by Theodorus Zas and Jacobus op den Akker, ministers at Batavia. The Danish missionaries, however, speak of an edition printed at Batavia prior to the one of 1681, and say that it was on account of the first impression proving faulty that it was sent to Amsterdam to be revised and reprinted; but the edition of 1693 is expressly stated, in the reverse of the title-page, to be the second, "Esta segunda impressao d'o S. S. novo Test." The missionaries add, that a copy of the edition of 1681 cost them, in 1709, at the Cape of Good Hope, three specie dollars.†

JOAM (JOHN) FERREIRA A D'ALMEIDA was a native of Portugal, born at Lisbon. He was, in his youth, of the Roman Catholic persuasion, and appears to have gone as a missionary to the East; but afterward he embraced the reformed religion, which so irritated the Catholics that they burned him in effigy at Goa. After his

* Fabricii Lux Evangelii, &c., cap. xxxv, pp. 594, 595; cap. xlii, p. 698. Brown's Hist. of Propag. of Christianity among the Heathen, vol. i, p. 21.

† Adleri Bibliotheca Biblica, pt. ii, Plut. 22, p. 348. Propagation of Gospel in the East, pt. ii, pp. 14, 15. Lond., 1718, 8vo.

conversion to Protestantism, he laboured on the coast of Malabar for a year among the native Christians of the Romish communion, but without much success, on account of the prejudices entertained against him for having forsaken that church. He afterward resided in Ceylon, where it is probable he commenced his translation of the Bible, which he did not live to complete, dying when he had finished the New Testament, and advanced the Old to the end of the prophecy of Ezekiel. He was cotemporary with Baldæus, who, in his "Description of Ceylon," relates the following curious circumstance: "I remember," says he, "that in my time a Portuguese reformed minister, named John Ferreira d'Almeida, travelling with his wife from Galle to Colombo, the coolies, or litter carriers, (according to their custom,) ran away at the sight of an elephant, who, however, did not the least harm, but, laying his trunk upon the woman's palanquin, or litter, went away."*

In Ceylon the Dutch erected churches, established ministers, and founded schools, but do not appear to have translated any part of the Scriptures into the Cingalese during this century.

From remarking the efforts of the Dutch to promote Biblical knowledge in their Eastern possessions, we return to notice some of the more important or rare GERMAN versions of the Scriptures published during this century. The first of these was by John Piscator, a divine of Herborn, where his translation of the Bible was printed, 1602-3, four vols. in 4to., with notes; afterward frequently reprinted.†

JOHN PISCATOR, or FISCHER, was a Protestant divine, born at Strasburg in 1546. He became professor of divinity at Herborn; and published a Latin version of the Old Testament, with Beza's version of the New Testament, in several vols. 8vo., from 1601 to 1615, printed at Herborn; accompanied with a commentary, and Junius and Tremellius's version of the Old Testament. The commentary was printed separately, 1646, two vols. fol. He died at Herborn in 1626, in the eightieth year of his age.‡

In 1617, Zacharias Schürers, a bookseller of Wittenburg, published an edition of Luther's German Bible, in 4to., which he republished in 1625. In this latter edition a Roman Catholic printer had the audacity to corrupt the text in different places,

* Baldæus's Description of the Coasts of Malabar, &c., in Churchill's Voyages, vol. iii, pp. 648, 825. Adleri Bibliotheca Biblica, pt. ii, Plut. 22, p. 350.

† Le Long, tom. i, p. 402. Paris, 1723, fol.

‡ Chalmers, vol. xxiv, p. 524. Le Long, tom. i, p. 402. Le Long, edit. Masch, pt. ii, tom. iii, pp. 471, 472.

especially in Rev. xiv, 6, where, by the substitution of *neu* for *ewig*, the passage reads, "I saw another angel fly in the midst of heaven, having the *novel* [instead of *everlasting*] gospel;" intending by this to mortify the disciples of Luther, who were accustomed to apply this passage to that great reformer. A few copies got abroad, but the edition was speedily suppressed.* A similar corruption was attempted in an edition published at Nuremberg 1670, folio, in which the printer introduced the doctrine of purgatory in the Epistle of Jude 23.†

A Catholic translation of the Bible from the Vulgate was made by Caspar Ulenberg in 1630, and printed at Cologne, in folio. This edition is extremely rare; for the divines of Mentz being dissatisfied with the version, which Dr. Geddes calls "disgustingly literal and obscure," especially with the provincialisms in it, revised the style and language of it, under the auspices of John Philip de Schonborn, archbishop and elector of Mentz, and reprinted it in that city in 1662, in folio, and from this revision the subsequent editions of Ulenberg's Bible were taken.

CASPAR ULENBERG was a native of Lippe, in Westphalia. He was licentiate in theology, regent of the Laurentian College, and pastor of the church of St. Columban, in Cologne. The translation of the Bible he undertook under the sanction of Ferdinand, duke of Bavaria, elector and archbishop of Cologne. He died in 1637.‡

A translation of the Bible was likewise commenced, but never completed, by John Saubert, professor of the Oriental languages at Helmstadt. The circumstances were these: The learned and pious Augustus, duke of Brunswick and Lunenburg, having remarked, in constantly reading the Holy Scriptures, that Luther's German version was not always strictly conformable to the original, owing to his great anxiety to express himself in good German, became desirous of having a more literal translation, that should exhibit the Hebrew text with the utmost exactness possible. The duke passed thirty years in meditating a plan to gratify his wishes, without doing injury to religion, or discrediting the version of Luther, which he highly esteemed. At length he devolved the undertaking upon young Saubert, who, though only twenty-seven years of age, was professor of the Oriental languages. The translation was begun in 1665, and the necessary arrangements for printing it adopted. Every sheet was sent, as soon as printed, to

* Clement, *Bibliothèque Curieuse*, tom. iii, p. 403. † *Ibid.*, tom. iii, p. 408.

‡ *Ibid.*, tom. iii, p. 405. Le Long, tom. i, p. 380; et *Index Auctor.*, p. 587.

the duke, who personally examined it, and also laid it before different divines, in whose learning and talents he had the highest confidence, that he might be able to form a sound and correct judgment respecting the translation, and the remarks of the translator. The translation thus proceeded till the death of this worthy prince, which happened September 17th, 1666; when Saubert, finding his work attacked on all sides, requested the duke Rodolph Augustus to discharge him from his engagement, which, after some deliberation, was granted. The copies of the translation, which had been printed on large paper, with a beautiful type, and had advanced as far as 1 Samuel xvii, 12, when the printing of it was suspended, were transmitted to Wolfenbittel, and so carefully guarded, that not a single copy would have been obtained, had not the duke Anthony Ulric made presents to a few of his most intimate friends.*

In 1641, a revised edition of Luther's German translation of the Bible, with short notes, was published at Nuremberg, in folio, with a preface by Solomon Glassius, under the auspices of Ernest, duke of Saxe-Gotha. This edition is held in esteem by the Lutherans; and is sometimes called the Ernestine, and sometimes the Weimar, or Nuremberg edition. The persons employed in the revision were John Gerhard, John Himmel, Solomon Glassius, John Mich. Dilherrus, and others.†

Fred. Shoberl, in his "Historical Account of the House of Saxony," Lond., 1816, 8vo., furnishes the following curious information relative to the great patron of this Bible:—

"ERNEST, the pious, founder of the modern house of Saxe-Gotha, in 1640, found the people in a state of the grossest ignorance: his first care, therefore, was to reform the church, and establish schools. He obliged all persons to send their children to these schools at five years of age; and such was the success of his regulations, that it became a common saying, that 'the boors of Thuringia were better educated than the gentry of other countries.' By his commands Seckendorf undertook his voluminous and valuable History of Lutheranism. He likewise formed the plan of publishing the Bible with notes, composed by as many Protestant writers as there are books in the Old and New Testaments; which has always been in high esteem, under the denomination of the Weimar Bible."

This prince usually carried with him a list of the cures and

* Clement, *Bibliothèque Curieuse*, tom. iii, p. 407. Le Long, tom. i, pp. 389–392. Paris, 1723, fol.

† *Ibid*, tom. i, p. 387.

schools, with their ministers and masters. "Passing through a village, he entered the minister's house, inspected his library, and perceiving his Bible covered with dust, he put a gold ducat at the beginning of the book of Revelation, unobserved by the divine. The following year he paid another visit to the same priest, and inquired concerning his method of reading the sacred volume. The minister told his highness, that it was his practice to read over the whole Bible every four months, together with the critical observations; and that he spent some hours every day in the study of a particular book, and in perusing the best commentators who had written upon that book. His highness then took up the Bible, opened it, and, to the no small confusion of the clerical hypocrite, found the ducat where he had laid it the preceding year."

"All persons who held offices of trust under him were annually examined by himself; and if any of them was found to have wilfully violated his duty, he directed the 101st psalm to be read to the offender in his presence, and discharged him from his service. Hence originated the proverb applied to unprofitable stewards:—'The prince's psalm will be read to you.' He frequently repeated these words: 'Princes are formed of earth, rule on earth, and return to earth.' He died in 1675."*

The same excellent prince, at the suggestion of the famous Job Ludolph,† formed the resolution of spreading the knowledge of the

* Shoberl's Historical Account, &c., pp. 142–144.

† JOB LUDOLPH, the greatest Ethiopic scholar of his age, was born at Erfurt, in Thuringia, June 15th, 1624, of a highly respectable, but reduced family. At an early age he discovered peculiar talents for the acquisition of languages; and after obtaining some knowledge of the Greek, Latin, French, Italian, and Spanish, at home, he went to Leyden in 1645, and studied the Oriental tongues under Erpenius, Golius, and other celebrated scholars. After residing there above a year, he became travelling tutor to a young man of family, with whom he visited France and England. On his return to Holland, the Baron De Rosenhahn, ambassador from Christina, queen of Sweden, to the court of France, sent for him to Paris, and appointed him preceptor to his sons. Soon after, he sent him to Rome, to search for papers supposed to have been formerly conveyed thither from Sweden by John Magnus, archbishop of Upsal; but although he was disappointed in the primary object of his journey, he improved it by acquiring the Polish language from two gentlemen with whom he travelled; and by perfecting his knowledge of the Ethiopic, by conversing with four Abyssinians at Rome. In 1652 he was invited to the court of Ernest, duke of Saxe-Gotha, who made him his aulic-counsellor, and governor to the princes, his sons. He was employed in various political negotiations with much honour; but as an alliance of the powers of Europe with Abyssinia was an object that lay near his heart, he spent several years in attempting to promote it, at different courts; and though he failed in attaining his wishes, he applied himself vigorously to the diffusion of Ethiopic literature and history; and wrote a valuable History of Ethiopia, besides a Grammar and Lexicon of the Ethiopic language.

gospel, in its purity and simplicity, among the ignorant and superstitious *Abyssinians*.

The abbot Gregory, an Abyssinian, who had resided for some time in Europe, was engaged for this mission; but unhappily suffering shipwreck in the year 1657, he was, in 1663, succeeded in this important commission by John Michael Wansleb, who was enjoined to leave no means unemployed that might contribute to give the Abyssinians a favourable opinion of the Germans; but, proving unfaithful to his trust, he embraced the Romish profession, and entered into the Dominican order.*†

A German version of the New Testament, executed by Amandus Polanus a Polansdorf, was published at Basil, 1603, 8vo. In this translation the Greek phraseology is studiously preserved.

AMANDUS POLANUS A POLANSDORF, the translator, a native of Troppaw, in Silesia, was doctor and professor of theology at Basil. He died A. D. 1610.‡

Besides the numerous editions of the Bible in the German lan-

He also published the Psalms, the Song of Solomon, and select portions of the Old and New Testaments, in Ethiopic and Latin, Frankfort, 1701, 4to., and other learned works. He is said to have understood twenty-five languages: Hebrew, biblical and rabbinical; Samaritan, Chaldee, Syriac, Arabic, Greek, Ethiopic and its dialects, Coptic, Persic, Latin, French, Italian, Spanish, Portuguese, German, Flemish, English, Polish, Slavonian and Russ, and Finnish, &c. He was indefatigable in his studies, and had always a book before him at meals. He died at Frankfort, where he was president of an academy of history, April 8th, 1704, at nearly eighty years of age.—*Chalmers*, vol. xx, p. 471; *Bib. Dict.*, vol. i, p. 280.

* Mosheim, vol. v, pp. 259, 260.

† JOHN MICHAEL WANSLEB was born in 1635, at Erfurt, in Thuringia, where his father was minister of a Lutheran church. After studying at Konigsberg, he was sent to England by Job Ludolph, who had taught him Ethiopic, to superintend the printing of his "Ethiopic Dictionary" at London, where it appeared in 1661, 4to., but not edited to the entire satisfaction of the author, who accused Wansleb of inserting many false and ridiculous things, and afterward gave a new edition of it himself. Dr. Castell also employed Wansleb in editing his "Lexicon Heptaglotton," for which purpose he received him into his house for three months. On his return to Germany, Ernest, duke of Saxe-Gotha, sent him as a missionary to Abyssinia. He arrived at Cairo in January, 1664, but, instead of continuing his journey, he remained in Egypt; and on his return to Europe, instead of visiting Germany, attempted to escape the displeasure of the duke by proceeding to Rome and embracing the Catholic religion. He was afterward employed by Colbert in purchasing MSS. in Egypt, &c., for the French king's library, and purchased three hundred and thirty-four. His conduct displeasing Colbert, he was recalled in 1676 to Paris, where he lived neglected for two or three years, and then died in June, 1679;—an example of great learning and talents prostituted to vicious habits. He was the author of a "History of the Church of Alexandria," and other works.—*Chalmers*, vol. xxxi, p. 96; *Mosheim*, vol. v, p. 260.

‡ Le Long, tom. i, p. 404; et *Index Auctor.*, p. 577.

guage published by the Lutherans, and several by the Catholics, there were two German versions of the Old Testament published by the Jews, for the use of their Hebrew brethren.

The first of these versions was made by R. Jekuthiel ben Isaac Blitz, of Wittmund, in East Friezland, who received eight florins and sixteen stivers per sheet for the translation; and was revised by R. Meir Stern, chief rabbi of the synagogue of Amsterdam, who received six florins and six stivers per sheet for the revision. The printer was Uri Veibseh ben Acharon Halevi, who undertook the edition at his own charge; but being involved in expensive lawsuits, he relinquished the undertaking to the Christians, Will. Bléau and Laur. Baak, at whose cost the work was completed, and printed at Amsterdam, 1679, folio. R. Jekuthiel is said to have corrupted the text, and to have inserted various remarks demonstrative of the most determined hatred to Christianity.*

The other version was executed at the expense of Joseph Athias, the celebrated Jewish printer, of Amsterdam, where it was printed in the same year as the former, 1679, folio. The chief persons whom he employed in this translation were, Joseph Josel ben Aaron Alexander, for the sake of brevity often called Josel Witzzenhausen, from a small town in the country of Hesse, where the chief rabbi of that part usually resided; R. Schabtai ben Joseph; and R. Meir Stern, chief rabbi of the German Jews at Amsterdam.

JOSEL WITZENHAUSEN not only was the principal translator of this version, but acted also as the compositor of it in the office of Athias. He received four imperials per sheet for his labour.

R. MEIR STERN received the same sum, and rather more, for revising the translation.

R. SCHABTAI BEN JOSEPH, who was associated with R. Meir Stern in the revision of the translation, was a native of Poland. He studied at Prague, and acquired considerable knowledge not only of the Hebrew, but also of the Latin language. He for some time officiated as singer in one of the synagogues; and afterward travelled into different countries to perfect his acquaintance with the rabbinical writings. His extensive knowledge of Jewish authors occasioned him to be employed by the very learned Bartalocci in assisting him to compile his laborious work entitled *Bibliotheca Magna Rabbinica*. He wrote a "Preface," and added the "Elements of the Hebrew," in 1669, to the second edition of *Beer Mosheh*, by R. Moses ben Issachar, explaining in

* Wolfii Biblioth. Heb., tom. ii, p. 454. Clement, Bibliothéque Curieuse, tom. iii, p. 410. Le Long, tom. i, pp. 406, 407.

German all the difficult words occurring in the books of Moses; with short explanatory notes from different expositors. He also published an edition of the Hebrew Pentateuch, accompanied with the Targum and several Jewish commentaries, printed by Uri Veibsch, Amsterdam, 1680, 4to., and other works. He afterward settled at Dyrenfurt, in the dutchy of Glogaw, in Silesia, and established a printing-office, at which he printed a second edition of the Hebrew Pentateuch, with additions, in 1693, 4to. He was succeeded in the Hebrew printing-office by a son, who is said to have been eminently learned. He was living in 1709.*

R. JOSEPH ATHIAS, one of the most famous printers of his day, was the son of Tobias Athias, who printed a Spanish Bible for the use of the Jews. He resided at Amsterdam, where he published a Hebrew Bible in 1661; and again in 1667, in two vols. 8vo., both printed under the inspection of the learned JOHN LEUSDEN. For the latter, which is considered the most accurate, the States General presented him with a chain of gold and a gold medal pendant! Of the edition of 1661 three thousand copies were printed; and were the first printed copies of the Hebrew Bible in which the verses were distinguished by Arabic numerals. It is also affirmed that he printed an immense number of English Bibles, and actually ruined himself by attempting to preserve for many years all the forms of a large English Bible! but there is reason to doubt the correctness of this statement. Le Long places his death in 1700.†

Other editions or versions of the Pentateuch, and of separate books of the Old Testament, were published by the Jews of Germany during this century, but the above are the most important.

The Anti-Trinitarians also published the New Testament in the German language, translated by persons of their own persuasion. The one most celebrated was made by John Crellius and Joachim Stegman, senr., and printed at Racow, in the palatinate of Sendomir, in Poland, 1630, 8vo.‡

JOHN CRELLIUS, one of the most famous of the Socinian writers, was born at Helmetzheim, near Nuremberg, in the circle of Franconia, July 26th, 1590. He was, first, rector of the school or uni-

* Wolfii Biblioth. Heb., tom. i, pp. 830, 1023; tom. ii, p. 453; tom. iv, p. 969. Le Long; and Clement, *ut sup.*

† Le Long, tom. i, p. 433; et *Index Auctor.* Paris, 1723, fol.; and edit. Masch, pt. i, cap. i, sec. 1, pp. 41-44. Kennicott's State of the Printed Heb. Text, diss. 2, p. 481. Chalmers, vol. iii, p. 93.

‡ Le Long, tom. i, p. 406. Paris, 1723.

versity of the Socinians at Racow; and afterward the pastor of the church there. He died at Racow, June 11th, 1633. His works, which are numerous, form an important part of the *Bibliotheca Fratrum Polonorum*, Irenopoli, 1656, eight vols. fol. In some of his works he endeavours to prove that there are certain cases in which *husbands should beat their wives!**

JOACHIM STEGMAN, a German, was another celebrated controversial writer among the Socinians. He succeeded Martin Ruar as rector of the school at Racow. He was afterward pastor of the Unitarian church of Claudiopolis, or Clausenberg, in Transylvania; where he died about A. D. 1632.†

Another German translation of the New Testament, according with the views of the Anti-Trinitarians, was made by JEREMIAH FELBINGER, or FELWINGER, Amsterdam, 1660, 8vo. The author was a native of Brieg, in Silesia, where he was born April 27th, 1616. He became rector of the school of Coslin; and wrote several controversial and learned works, among which were, a "Greek and German Lexicon of the New Testament," 1657, 12mo.; "An Introduction to the Greek language," in German, 1657, 8vo. His version of the New Testament was made from the edition of the Greek Testament, with various readings, published by Stephen Curcellæus.‡

STEPHEN CURCELLEÆUS, or DE COURCELLES, descended from a family in Picardy, was born at Geneva May 2d, 1586. After officiating as a minister of the reformed church in France, he was chosen to succeed Episcopius as professor of theology at Amsterdam; and in 1650 he published the works of his predecessor, with a preface, and the life of the author. He wrote various tracts, chiefly in defence of Arminianism; but the work by which he is best known is his edition of the Greek Testament with various readings, printed at Amsterdam, 1658, 12mo., which has been several times reprinted. He died at Amsterdam May 22d, 1659. His theological and controversial pieces were collected and published under the inspection of his successor, Philip à Limborch, at Amsterdam, 1675, fol.§

About the middle of this century a revision took place of the Zurich, or Swiss-German Bible. This was undertaken by order of the Helvetic magistrates; it was begun in 1662, and was

* Sandii Bibliotheca Anti-Trinitar., p. 115. Bibliog. Dict., vol. iii, p. 67; and vol. ii, p. 16.

† Sandii Bibliotheca Anti-Trinitar., p. 132.

‡ Ibid., p. 157.

§ Ibid., p. 109. Chalmers, vol. x, p. 354.

printed at Zurich, 1665-7, in folio, and in two vols. 4to.; and frequently afterward. The learned persons employed in this important work were, Henry Zeller, John Rodolph Hoffmeister, William Freigius, or Freitz, William Simler, Caspar Wolfius, John Lavater, Peter Fuslin, Caspar Ziegler, John Huldric, Caspar Brunner, Huldric Schædler, and Caspar Waser; (of whom no biographical accounts have been found;) in conjunction with the following eminent scholars.*

JOHN HENRY HOTTINGER, D. D., was born at Zurich, March 10th, 1620. He was favoured with the early instructions of a pious mother, to whose prayers he used to acknowledge himself indebted for those gifts of the Holy Spirit which God had imparted unto him. His uncommon capacity for learning caused him to be sent, at the public expense, to study at different foreign universities. On his return, he was appointed professor of ecclesiastical history, catechetical divinity, and the Oriental languages. In 1642 he married; and in 1655 was invited by the elector palatine to Heidelberg, to revive literature in that university, where his labours proved eminently successful. He returned to Zurich in 1661, and was employed in important civil and ecclesiastical concerns. In 1667 he was chosen to fill the theological chair in the university of Leyden, and was preparing for his journey, when he, and part of his family, were unfortunately drowned in the river which runs through Zurich, June 5th, 1667. His numerous works display profound research, and an intimate acquaintance with Oriental literature.†

JOHN MULLER was a Swiss, minister and professor of theology at Zurich. He died A. D. 1684.‡

JOHN CASPAR SUICER was a native of Zurich, where he was born June 26th, 1620; he became professor there of the Hebrew and Greek languages; and died at Heidelberg, November 6th, 1684, or, according to others, at Zurich, in 1688. He was the compiler of a useful lexicon, or dictionary of Greek theological or ecclesiastical terms, entitled *Thesaurus Ecclesiasticus*, &c. Greek and Latin. In the compilation of this work he spent twenty years. The best edition is that of Amsterdam, 1728, two vols. folio.§

* Le Long, tom. i, p. 402. Walchii Biblioth. Theolog., tom. iv, p. 106.

† Freheri Theatrum. Chalmers, vol. xviii, pp. 210-213.

‡ Le Long, tom. i, *Index Auctor.*, p. 572.

§ Chalmers, vol. xxix, p. 9. Nouv. Dict. Historique, tom. viii, p. 577. Suiceri *Thesaurus*, in *tit.*

JOHN HENRY OTTIUS, or OTT, was born in the canton of Zurich, in 1617. After finishing his education, he visited England and France, and, on his return to his native country, obtained the living of Dietlickon, which he held for twenty-five years. In 1651 he was nominated to the professorship of eloquence at Zurich; in 1655, to that of Hebrew; and in 1668, to that of ecclesiastical history. He died in 1682, leaving behind him several works of great learning and research. John Henry Ott, the learned librarian of Archbishop Wake, was probably his son; as was also John Baptist Ott, the esteemed correspondent of the great bibliographer Le Long.*

JOHN HENRY HEIDEGGER, D. D., was born at Barotivilla, or Ursevellon, near Zürich, July 1st, 1633. He was first a professor of Hebrew and philosophy at Heidelberg, then of divinity and ecclesiastical history at Steinfurt; and lastly, of morality and divinity at Zurich, where he died January 18th, 1698. He published *Exercitationes selectæ de Historiâ sacrâ Patriarcharum*, two vols. 4to., and other works.†

The translation or revision of the Zurich Bible was conducted with the utmost care and precision, on a plan somewhat similar to that adopted by the translators of our present authorized English version. When the learned men who were commissioned to undertake the revision met together to revise the Old Testament, Hottinger and Muller had each of them the Hebrew text put into his hands; Zeller had the old Zurich version; Waser took the Italian of Diodati and Pareus's edition of Luther's Bible; Hoffmeister had the Septuagint and the Junio-Tremellian version before him; and Freitz the Belgic and Piscator's versions. When any difference arose, the point was argued by them all, each was called upon to give his opinion of the translation which was in his hands, and that reading was adopted which, after mature consideration, seemed most agreeable to the Hebrew. In revising the New Testament, Waser and Suicer examined the Greek texts; Wolfius had the Zurich Latin version; Ott the Vulgate and the version of Beza; Lavater the Belgic version and Gaultier's German translation; Freitz examined Polanus's version; and Fuslin that of Piscator. The whole was accompanied with marginal notes, indexes or concordances, &c.‡

* Chalmers, vol. xxiii, p. 418.

† Ibid. vol. xvii, p. 306. Le Long, tom. i, *Index Auctor.*, p. 560.

‡ Le Long, tom. i, pp. 402, 403. Whitaker's *Historical and Critical Enquiry into the Interpretation of the Hebrew Scriptures*, &c., p. 33. Camb., 1819, 8vo.

JOHN JAMES BREITINGER, antistes of the principal church at Zurich, published also a translation of the New Testament in the Helvetian or Swiss-German dialect, made with great care immediately from the Greek, and accompanied with a preface. It was printed at Zurich, 1629, 4to.; 1642, 12mo.; and 1656, 8vo. Breitinger died A. D. 1646.*

The rapid view thus taken of the principal German versions published during this century, exhibits the increase of Biblical learning in Germany in an interesting point of view; and places that country and its dependencies among the foremost and most active in the general circulation of the Holy Scriptures; a fact still more fully confirmed by the number of editions of the Bible, or portions of it, printed in the vernacular tongue, within the compass of this century, of which Le Long enumerates about two hundred and eighty.†

The publication of the Scriptures in the vernacular dialects of the countries under the influence of the German powers, was not, however, restricted to the German tongue, but was extended to other dialects of that extensive empire, as the Carniolan, Wendish or Sorabic, Croatian, Wallachian, Hungarian, and Bohemian.

The Gospels appointed to be read in the public services of the Catholic Church, with a Catechism, were printed, in the CARNIOLAN dialect, at Gratz, 1612. They were printed without the name of the translator, but he is known to have been a Jesuit, whose name was John Tzandek. He was a native of Carniola, born at Weichselburg, who entered, in 1600, into the society of the Jesuits, at Gratz, where he lost his life by visiting, as their confessor, those who were infected with the plague, in the year 1624.‡

The Gospels of St. Matthew and St. Mark were printed in the SORABIC, or language of the Venedi or Wenden, at Budissin or Bautzen, in Upper Lusatia, in 1670; and the Epistles of St. Paul to the Romans and Galatians, in 1694, 8vo.; translated by Michael Frenelius or Frenzeln, a native of Cosela, in Lusatia, and Lutheran minister of Postwic. He died in 1706, aged seventy-eight.§ The Epistles and Gospels were also translated into the Sorabic, Wendish, or Lusatian dialect, by the express order of the

* Le Long, tom. i, p. 404; et *Index Auctor.*, p. 547.

† Le Long, *Elenchus Chronolog.*

‡ Placcii *Theatrum Anonym.*, tom. i, p. 669. Hamburg, 1708, fol. Alegambe, *Biblioth. Script. Soc. Jesu*, p. 276.

§ Le Long, tom. i, p. 443; et *Index Auctor.*, p. 557. Adleri, *Biblioth. Biblica*, Plut. 47, pp. 138, 139.

states of Upper Lusatia, and printed at Budissen, or Bautzen, 1695, Svo. The translators were Paul Prætor, Tobia Zschuderly, John Christopher Cruger, George Matthæi, and Michael Rœzio.*

Placcius, in his *Theatrum Anonymorum*, mentions a translation of the Scriptures into the CROATIAN dialect, under the title of a "Manual," printed at Presburg, 1639; but as neither Le Long nor Kohlius notice any such translation, it may be doubted whether it ever existed.†

The inhabitants of Wallachia boast of being descended from the ancient Romans, and their manners and language are said to be more allied to the Italian than the Slavonian or Russian; they therefore call themselves Rumanos. Helladius (*Status præsens Eccles. Græc.*) says, that about the year 1664 the sacred offices and the Bible itself were read in Wallachia, either in the Greek or Slavonian tongue, but that when the typographical art began to flourish, the Scriptures were translated into the vernacular tongue, and read by the people; accordingly we find that the New Testament in WALLACHIAN was printed at Belgrade in 1648, in folio, though we are altogether ignorant of the name of the translator. A copy of this very rare edition is in the Bodleian library, No. 5225.‡

The HUNGARIAN version of the Bible, made by Gaspard Caroli, toward the close of the preceding century, was revised by Albert Molnar, who had been his assistant, and printed at Hanau, 1608, 4to., accompanied with an Hungarian translation of the Heidelberg Catechism, the Liturgy of the Hungarian churches, and a metrical version of the Psalms, accommodated to the airs of the French Psalms by Marot and Beza. Other editions were printed at Oppenheim, 1612, Svo., and Amsterdam, 1645. The New Testament and Psalms were published separately, Amsterdam, 1646, 12mo.

ALBERT MOLNAR was an Hungarian by birth, and, when young, was in the habit of frequenting the college of Gönz. Here Gaspard Caroli met with him, and employed him either in correcting the proof sheets of the translation of the Bible, which he was then publishing, or in some other less important office respecting it. This increased Molnar's attachment to the study of the languages, and led him to form a design of some time publishing an Hungarian

* Le Long, tom. i, p. 443.

† Placcii Theatr. Anon., tom. i, p. 669.

‡ Le Long, tom. i, p. 370. Marsh's Hist. of the Translations of the Scriptures, p. 8.

Bible. He was not disappointed; for after having pursued his studies at Wittemberg, Strasburg, Altdorf, and Heidelberg, and acquired sufficient knowledge, he published the above revision or translation of the Bible; and sent the copies of the edition printed at Oppenheim into his own country; which has rendered them difficult to be met with by bibliographers and book-collectors. He married Cunigunda Ferinaria, a descendant of Caspar Cruciger, Luther's associate in translating the Bible into German. He was regent of the college of Oppenheim; and published a tract entitled *Idea Christianorum Ungarorum sub Tyrannide Turcica, &c.*, dedicated to the French and Flemish refugees at Frankfort and Hanau, and printed at Oppenheim, 1616, 4to.*

The copies of Molnar's editions being all dispersed, Count Stephen Bethlen d'Iktar, brother to Prince Gabriel Bethlen, established a printing-press at Waradin, and assembled a number of learned men, well acquainted with the Hebrew and Greek, who executed a new translation, or, more probably, a revision of the Hungarian Bible, on the ground of that of Dort. They filled the margins with notes and references, and began printing the work in 1657, intending to print ten thousand copies; but the city of Waradin being taken by the Turks, August 27th, 1660, when only about half the Bible had been printed, four thousand copies were lost or destroyed; the rest were saved by being conveyed to Claudiopolis, called also Clausenberg, or Coloswar, in Transylvania; whither Abraham Kertesz, the printer, having removed the printing establishment, the edition was completed in 1661.†

Another edition (the sixth) of the Bible was edited at Amsterdam in 1684-5, 8vo., by Nicholas Kis M. Totfalusi; who at the same time printed the New Testament and Psalms, in 12mo. This edition is said to be beautiful and correct.‡

The preceding editions were all published by persons who had no union with the Church of Rome; besides which, a translation was also made from the Vulgate, according to the sentiments of that church, by George Kaldi, a Jesuit, and printed at Vienna, 1626, folio.

GEORGE KALDI was born at Tirnau, in Hungary, about 1572. He entered the society of the Jesuits, at Rome, at the age of twenty-six; and took the vows May 27th, 1612. He, and the other members of his order, being banished, during the violent

* Clement, *Bibliothèque Curieuse*, tom. iv, pp. 40-44; where the reader will find several errors of Le Long and others corrected.

† Clement, *ut sup.*

‡ Clement, *ut sup.*

commotions which agitated his native country, he went to Olmutz, in Moravia, and became professor of moral theology in that university. After filling several other offices, he revisited Tirnau, of which he was made superior and rector; but afterward removed to the college which he had founded at Presburg; where he died, October 30th, 1634, aged sixty-two. Besides his translation of the Bible, he published a volume of Sermons, and left two others ready for the press, being accounted one of the most eloquent preachers in Hungary. He also caused the Gospels and Epistles for the whole year, as read in the mass, to be printed in the Hungarian tongue, Vienna, 1629. He is said to have been ardent, courteous, and firm; and highly esteemed by both the inferior and higher ranks of civil society.*

In BOHEMIA, the persecutions raised against the *Unitas Fratrum*, or Bohemian Brethren, prevented the Scriptures being printed so frequently in the vernacular tongue, as it is probable they otherwise would have been; and greatly checked the dissemination of the sacred writings, though some attempts were nevertheless made to diffuse a knowledge of the divine truths contained in the Bible. The New Testament, with annotations, was published in the Bohemian language in 1601, 4to., by Zachariah Aston, sen., and an edition of the whole Bible was printed in 1613, small folio, at Prague, according to Le Long; but according to Baumgarten and Adler, at Kralitz; and was the only complete edition of the Bohemian Bible published during the whole of this century.†

The cruelties exercised upon the United Brethren, by both Catholics and Lutherans, during the troubles which agitated Bohemia and the surrounding countries, have been detailed, to the lasting infamy of those who promoted them, by the historians of the "Brethren;" but can only be regarded in the present work so far as they are connected with the history of Biblical knowledge, and the circulation of the Scriptures. The unhappy sufferers had, however, too much reason to lament, that those unfeeling men, who would cry, "Havoc, and let loose the dogs of war," were but little governed by respect for the sacred writings, and in many instances vented an infuriated malice against the book of God itself. From the evidence even of an enemy and apostate,‡ we learn that

* Alegambe, p. 156. Kortholtus, De variis Script. Edit. C. 31, p. 373.

† Clement, Bibliothéque Curieuse, tom. iii, pp. 440, 442. Le Long, tom. i, p. 439. Adleri Bibliotheca Biblica, pt. iv, Plut. 46, p. 132.

‡ Lord William, of the ancient and noble house of Slavata, who had been educated among the Moravian Baptists, but afterward embraced popery, and became chancellor

the Bohemian Brethren "talked a deal of loving one another; inveighed very much against luxury of dress, and other vices; turned out of the community those who had done wrong, and had not reformed after three admonitions; and all boasted that they understood the Scripture, and that *indeed they could say a great part of it by heart.*" When, therefore, they were driven from their habitations, first by their ministers being banished from Prague and the free cities in 1624, and then by the expulsion of the whole Protestant nobility, and the confiscation of their goods in 1627; many of the ministers hid themselves in mountains and caves, and visited their congregations secretly; and those members of the congregation who remained in Bohemia, hid their Bibles, and other Protestant books, very carefully, often from their own husbands or wives, their children or servants, whom they could not trust, and read them in secret, except when they occasionally could seize an opportunity of edifying their families with them. Subsequent edicts forbade all barons, noblemen, and citizens, to keep Protestant tutors for their families; and declared the Protestants without protection of the laws, while their children were violently torn from them, shut up in monasteries, and placed under Catholic instructors. The same violent measures were adopted with respect to the books which they had published, and the Bibles which they possessed. Thousands of Bibles were publicly burnt, some in the market place, as at Fulneck; others without the walls, as at Zatzetz, Trautenau, and other places; and some at the gallows or place of criminal execution, as at Hradisch. George, baron of Nachod, who had apostatized from the reformed religion, took his Bibles, which he had formerly caused to be most splendidly bound in silk, and ornamented with gold, despoiled them of their magnificent coverings, and gold and silver ornaments, and (horrible to mention!) ordered them to be thrown, in his presence, into the common sewer! Don Martin, another agent of the persecutors, caused it to be proclaimed, that whosoever had any Bibles, or any other evangelical books, should be fined five hundred florins, or suffer five weeks imprisonment, if they did not immediately deliver them up; and all the books that were brought in consequence of this proclamation he burnt without the wall, quartering soldiers on all persons that refused to comply with his orders. To such excess did the enemies of the Protestants carry their violence, that when any desired to be convinced of their errors by Scripture, of the kingdom of Bohemia, about the time of Ferdinand II. See Robinson's *Eccles. Researches*, p. 534.

they would only answer by scoffs and jeers, accusing the Bible of imperfection and obscurity ; calling it the fountain of heresy and the sanctuary of heretics ; affirming that laymen had nothing to do with it ; and blasphemously designating it by the term *Wiblia*, which in the Bohemian tongue means “ Vomit.”*

To encourage those who were thus suffering, and as far as the distressed situation of the country would permit, to supply the defect of Bibles, the pious and learned John Amos Comenius, president or bishop of the *Unitas Fratrum*, or Bohemian Brethren, published a catechism, which he got printed at Amsterdam, in 1661 ; and a *Manuale Biblicum*, or “ Marrow of all the Holy Scripture,” containing extracts from the Bible in the Bohemian language, and printed at Amsterdam, 1658, 12mo. These books, with others which he published, he sent by confidential persons both to the dispersed sufferers and to those remaining in their native country ; and particularly, about the year 1663, employed John Kopulansky, who visited Moravia, Hungary, and Poland.†

Before we quit the Biblical history of Germany and its near or remote dependencies, it is proper to note the PHILOBIBLICAL COLLEGE, or SOCIETY, as it was called, which was established among the students and professors of the university of Leipsic. This institution was begun by some of the graduates of the university, who met together about the year 1688 for private conference, the study of the Scriptures, and the regulation of their academical pursuits. One of the chief promoters of the design was Mr. afterward Professor Franck. Their original practice was, for one of the society to read a portion out of the Old Testament in the Hebrew, or out of the New Testament in the Greek ; and after he had critically explained the text, the rest to offer their observations upon it. The result of their pious labours was an increased attention to the Scriptures among the students, and a more general diffusion of religion and solid learning. The candidates of divinity who had neglected their Biblical studies for metaphysical pursuits were convinced of the necessity of applying themselves diligently to the examination of the original texts of the divine volume ; several would scarcely read any other ; and the demand for Greek editions of the New Testament became so great, that the booksellers could with difficulty procure a sufficient supply. These ex-

* Clement, *Bibliothèque Curieuse*, tom. iii, p. 441. Schelhornii *Amœnitates Litterariæ*, tom. viii, pp. 368, 483. Caveat against the Pretender, pp. 29–33. Lond., 1723. Crantz' *Hist. of the Brethren*, pp. 67, 87.

† *Ibid.*, pp. 77, 89. *Adleri Biblioth. Biblica*, pt. iv, Plut. 46, p. 136.

traordinary effects were, nevertheless, treated with scorn by others of less piety, and the term *Pietist* was coined and applied in derision, first to the members of the Philobiblical College, then to the hearers of Mr. Franck and those who attended the Biblical exercises; and lastly, to all who were eminent for religious devotion and integrity. Opposition being once raised, the first instruments of Pietism were soon banished from Leipsic; but their removal to other places only diffused the sacred light more generally; and the erection of the Orphan-House at Glaucha, near Halle, in Saxony, will perpetuate the memory of Professor Franck, when the names of his opponents will be lost in merited oblivion.*

We now turn our views to DENMARK, which presents an interesting history of Biblical labours, and which the writer is enabled to lay before the reader from the valuable and accurate communications of Dr. Henderson.

Early in this century exertions were made for the extension of the knowledge of the divine word, under the auspices of Christian IV. "This monarch, the greatest Denmark ever had, was himself closely addicted to the study of the Scriptures. Even while young, he read several chapters regularly every morning and evening;† and it is not to be doubted that his having familiarized himself at an early period of life with the incomparably noble and sublime truths which are contained in the volume of revelation, had a considerable share of influence in forming that character which has excited the reverence and admiration of posterity. A considerable number of new regulations were made during his reign, which had for their object the complete eradication of every vestige of superstition from his dominions. Greater care was taken of the education of youth; and by multiplying smaller editions of the Scriptures, greater access was afforded to the less affluent classes of the community to those inexhaustible fountains of wisdom and knowledge."‡

The first of these which presents itself to our notice is an edition of the New Testament, printed at Copenhagen, 1604, 4to. It is in two columns, ornamented with the insignia of the Evangelists, and the usual wood-cuts of the Apocalypse.

This edition of the New Testament was merely designed as a

* See the Preface to *Pietas Hallensis*, quoted in Gillies' Historical Collections relating to the success of the Gospel, vol. i, b. iii, ch. iv, sec. 1, pp. 388-393. Glasgow, 1754, 8vo.

† Slang's Life of Christian IV. German trans., pt. i, p. 65.

‡ Henderson's MS.

temporary supply, till a more correct impression of the Scriptures could be published in a small size, for the convenience of those who were not able to procure the folio Bible. Hans Aalborg, bookseller, and Nicholas Swabe, mint-master in Copenhagen, had obtained a privilege for printing such an edition, at their own expense, in 1603; and a royal letter had been addressed to Dr. Claudius Theophilus, the rector of the university, dated Colding-Palace, November 24th, 1603; but no effective steps were taken till near the close of the year 1604, when the king sent for Dr. Resen, and inquired into the cause of the delay. As this learned person had afterward the principal hand in the work, which was distinguished by the name of Resen's Bible, we present a brief sketch of his life.

HANS PAULSEN RESEN, D. D., bishop of Zealand, was born in a village of the same name in Jutland in 1561. At the age of eleven he was put under tuition; and after having spent nine years in the schools of Holtsbroe, Ribe, and Viborg, he was sent, in 1551, to the university of Copenhagen, where, the same year, he took his degree of bachelor of philosophy. Being obliged, by the breaking out of the plague in 1583, to quit the metropolis, he returned to his native place, and was immediately engaged by his old master to be co-rector of Viborg school. However, he did not continue long in this situation, having received the appointment of tutor to a young nobleman, of the name of Rosenkrantz, with whom he travelled to Italy, Sicily, and Malta. On his return to Denmark, in 1591, he was instantly appointed to be extraordinary professor of divinity, and professor of logic, in the university of Copenhagen. In 1597 he was constituted ordinary professor of divinity, and the same year took his doctor's degree. When Christian IV. came to England, in 1606, on a visit to his brother-in-law, King James, he chose Resen and Venusin to accompany him. Here Dr. Resen had an opportunity of forming an acquaintance with men of the highest repute in the republic of letters, and collected upward of *thirty* ancient and scarce MSS.; which were afterward presented by his grandson to the university library in Copenhagen. On the demise of Bishop Winstrup in 1615, he was created bishop of Zealand, which office, says Zwergius, he discharged with great watchfulness and zeal, both in regard to the outward purity of religion and the advancement of true piety, till his death, in 1638. *Zwergii Siellandske Clerissie*, pp. 132-169. *Pontopp. Annal. Eccles. Dan. Diplom.*, tom. iii, pp. 103-108.*

* Henderson's MS.

The result of Resen's interview with his Danish majesty was his appointment to superintend a new edition of the Holy Scriptures, to be revised according to the Hebrew and Greek texts. In 1605 the New Testament appeared, in two vols. 18mo., printed on ordinary paper, with a small, yet tolerably distinct type; and is remarkable for being the first of any part of the Danish Scriptures in which the division of the chapters into verses is introduced. An edition of the PENTATEUCH, answering to the New Testament just described in size, paper, and arrangement, was finished April 19th, 1605; and is stated to have been printed by Niels Michelson, at John Albert's. The text of these editions is exactly the same as that of the whole Bible printed in 1607.

Resen's Bible being completed, was published at Copenhagen, 1607, "with his majesty's special privilege." On the back of the title-page is the portrait of Christian IV., with his motto, *Regna firmit pietas*—"Piety is the strength of kingdoms."

When this version was first published it met with great acceptance, owing, probably, to the high repute of Resen as a scholar, and the consideration that it was translated from the original text, with all the assistance that was to be obtained from the advanced state of science, and the different translations that had been made into the European languages. It was soon found, however, to be greatly defective in many places in point of perspicuity, the consequence of Resen's not having consulted the genius and properties of his own language so much as those of the original, being of opinion that the principal excellence of a translation consisted in its being literal. From the same reason, he regarded the German translation of Luther as too free and paraphrastic, and therefore frequently differs from it.

The publication of Resen's Bible gave rise to a famous controversy between Resen and Ivar Stubb, the Hebrew professor in the university of Copenhagen, which terminated in the expulsion of the professor from his office, and is said to have occasioned his end.

Several editions of the Psalms succeeded the publication of Resen's Bible: among which may be noted an edition printed by H. Waldkirch, Copenhagen, 1614, 8vo., accompanied with a portrait of Luther; a metrical version by Christian Berg, Copenhagen, 1614, 12mo., with the tunes of Sobwasser, which were greatly esteemed in the Lutheran churches of Germany; another elegant metrical version by A. C. Arreboe, who had been deposed from the see of Drontheim for his irregular life, Copenhagen, 1623, 16mo.; and a small folio edition of the Psalms, printed by Tyge

Nelson in Copenhagen in 1632, at the expense of the noble and benevolent lady Ellen Marsvin, of Ellenborg. The object she had in view in publishing this edition was, that the holy and sublime truths contained in it might be accessible by old people with weak eyes, which it is certainly well calculated to answer, the type being so uncommonly large, that though the size be small folio, there are sometimes not more than three verses on a page.*

Denmark was now in possession of three editions of the Bible, and of several impressions of select portions of it; yet the copies thus brought into circulation were inadequate to the wants of the nation. In some parishes scarcely a copy was to be met with, except that belonging to the church, and one or two in the houses of noblemen, or others in affluent circumstances. This was especially the case in Norway, the distance of which country from the capital has always proved an obstacle to the inhabitants deriving the full benefit of the paternal care of its sovereign, or the public spirit of individuals. Representations on the subject were therefore made to the king by those at whose expense the former edition had been published, and a petition was presented, requesting liberty to undertake a new impression, which his majesty cordially approved. But, previous to granting the request, it was deemed advisable to consult the university respecting the manner in which the work should be executed; which recommended the republication of both editions, or, if only one was selected, the version taken from Luther's, and to be printed in 4to.

Little progress, however, was made in the work for some time, which was most probably owing to his majesty's having resolved that the Bible should be in folio, and the want of a sum adequate to the expenses of such an undertaking. Steps were, nevertheless, taken for the procuring of paper, and engaging a printer; and a royal proclamation was issued, empowering the lords lieutenants of the provinces to raise a sum from every church in Zealand and Norway, in order to defray the expenses; on which occasion the Norwegian churches displayed a spirit of noble liberality, by contributing, in their deep poverty, no less a sum than four thousand rix-dollars.

The Bible appeared in 1633, in large folio, printed at Copenhagen, accompanied with plates. The portrait of Christian IV. is inserted before the preface, and portraits of Danish kings, in a smaller size, fill the border. Some copies were printed on parchment, and presented by his majesty to foreign courts.

* Henderson's MS.

The profits arising from the sale of this edition were ordered to be applied to the publication of a Hebrew and Latin Bible, the emoluments of which were to be devoted to printing other useful and vendible books; and three hundred rix-dollars of the sum advanced by the Norwegians were sent to Amsterdam, as a contribution toward the building of the Lutheran church in that city. The plan of the Hebrew Bible failing, an account was rendered to the consistory, by which it appeared that the neat profit arising from the sale of this edition of the Danish Bible amounted to seven thousand dollars; of which one thousand were given to the library, and two thousand to the librarian; two thousand applied to the purchase of fuel and candles for the students of King's College; and the interest of the remaining two thousand employed in relieving the widows of the professors. Copies of this edition continue to sell high, even in Denmark. Dr. Henderson observes, "I cannot help noticing, that I saw a used copy of Christian IV.'s Bible exposed to sale, among a number of other old books, in Copenhagen, toward the end of 1813, for the exorbitant price of eight specie dollars, while I purchased a copy of Michaelis's Hebrew Bible in the same house for *one and a half*."*

In 1639 the royal permission was obtained for reprinting Resen's Bible, the former impression being exhausted. The New Testament was first ready, and was published separately, in 1644; and the entire *Bible* made its appearance in 1647, 4to. The whole has a double title, the first surrounded with figures, and accompanied with a beautiful portrait of Christian IV., the second quite plain; double titles are also affixed to each part, the one ornamented with figures, the other plain.

Another edition was published the same year, (1647,) in six small 8vo. volumes. Several authors have also mentioned an edition in folio; but this is a mistake, owing to some copies of the quarto edition having been printed on large paper, and bound in a folio size.†

This revision of Resen's version is generally called SVANING'S BIBLE, from having been corrected principally by Archbishop Svaning, who altered and improved the version, according to the corrections and improvements which Resen had left in manuscript.

HANS SVANING, a prelate distinguished by his erudition and abilities, was born at Horsens, in Jutland, March 27th, 1606. He continued under private tuition till his fourteenth year, when he was sent to the noble seminary of Soro, and where he applied so

* Henderson's MS.

† Ibid.

intensely to learning as to injure his health. His parents were therefore obliged to place him under the care of a clergyman, by whom he was prepared for the university. After spending two years at Copenhagen he went to Holland, and availed himself of the lectures of the celebrated Sixtinus Amama, professor of the Oriental languages at Franeker. In 1629 he returned to Copenhagen, but afterward went back to Holland, and studied at the university of Leyden. In 1633 he came to Oxford, and then visited Paris, where he was taught Arabic by Gabriel Sionita. He returned home in 1635, and entered upon the professorship of Oriental languages, which had been conferred on him in 1629, and filled the chair with reputation till 1646, when he was made professor of divinity. In 1655 he succeeded Dr. Scavenius in the episcopal see of Zealand, and was the first in Denmark, after the Reformation, who was dignified with the title of "archbishop." He was in great favour with Frederic III., and not only used all his influence in promoting generally the temporal and spiritual welfare of the nation, but was, in an especial manner, zealous in defence of the fundamental principles of the gospel, in opposition to Lubieniskey, a Polish nobleman, and his partisans, who had been persecuted in Poland on account of their avowal of Socinianism, and had sought refuge in Denmark in the year 1660. Toward that nobleman he was certainly severe, and even intolerant, for which, if any excuse could be pleaded, it must be the archbishop's dread of his influence with the king promoting the diffusion of his religious tenets, and the intolerant principles of the age in which he lived. He died July 26th, 1668.*

In 1650, 1652, and 1655, editions of the Psalms, &c., were printed; and in 1670 an edition of the Bible was published in small 8vo. at Copenhagen, for common use, and is therefore called by Dr. Henderson "The Family and Travelling Bible:" and in 1690 and 1699, two editions more were published of the same Bible.†

We have now traced the progress of vernacular Biblical translations in Denmark through another century, and have marked with increasing satisfaction the emancipation of the word of God from the darkness of languages unknown to the multitude, by which the light of gospel truth was diffused through that northern state; and had the people improved the blessing of Scriptural knowledge, the gratification would have been complete. But, like too many other nations of Europe, they slighted the high privileges with

* Henderson's MS.

† Ibid.

which they were favoured; "suffered them to sink into the rank of ordinary things; became unthankful to the Giver; and were ultimately on the point of forgetting both him and them. Carnal security now took the lead, and immorality in all her monstrous shapes followed in the train."*

From this censure no European country seems to have been more free than the island of ICELAND, where the simplest manners and the sincerest piety appear to have reigned among its rude inhabitants. Politically subject to the court of Denmark, yet separated from that kingdom by the intervention of the sea, its insulated situation preserved it from the contamination of those irreligious principles which prevailed in many of the continental states. Early in this century, the excellent Bishop Gudbrand had published the Scriptures in Icelandic, and established a printing-office on the island. In 1644, Thorlak Skuleson, bishop of Holum, his grandson and successor in the episcopate, published an edition of the Icelandic Bible, in the folio size, which, though not so large as that printed by his grandfather, is, nevertheless, considered as preferable both in paper and type.

Bishop THORLAK, who thus endeavoured to tread in the steps of his ancestor, had spent three years at the university of Copenhagen, and had sustained the offices of corrector and rector of the diocesan school. On being raised to the episcopal see of Holum, he had applied to Christian IV. for permission to print a new edition of the Scriptures, which was immediately granted, and the edict which had been passed in favour of Bishop Gudbrand's edition was renewed in behalf of the present, and generously accompanied with a royal donation of two hundred rix-dollars. At the same time the bishop was enjoined to revise and correct the former translation, and render it conformable to the Danish version of Resen, or, as Dr. Henderson supposes, according to the Danish edition of 1633, which has frequently been confounded with that of Resen. In this labour he was assisted by Svein Jonson, who had also studied at Copenhagen, and at this time officiated as rector of the cathedral of Holum. The edition is regarded as remarkable for being the first in which the text is divided into verses; and this revision is now considered as the standard version of the Icelandic Scriptures.

Three years afterward, (1647,) Bishop Thorlak published an edition, in Svo., of the Psalms of David, from the version of Gudbrand; which was reprinted in 1675. Le Long also states the

* Henderson's MS.

Psalms to have been printed separately in 1619; but Dr. Henderson supposes it to have been either Angrim Jonas's Commentary on the ninety-first Psalm, printed at Holum 1618, or a hymn-book (psalmabok) which issued from the same press in 1618, 1619, the first edition of which had been published in 1589.

THEODORE THORLAKSON (son of Bishop Thorlak) who became bishop of Skalholt, having obtained an order from his Danish majesty, in 1685, to remove the printing-press to his own see, erected it there at considerable pains and expense. He printed, in 1687, *Harmonia Evangelica*, or "The Harmony of the Gospel-accounts of the Incarnation, &c., of our Lord Jesus Christ, according as they are separately described by the holy Evangelists, Matthew, Mark, Luke, and John," Svo. "This Harmony is merely a translation of that published by Chemnitius, Lyserus, and Gerhardus:" to which is added an historical appendix.*

Passing to SWEDEN, we find that from the time of the publication of the Bible, by order of King Gustavus Vasa, in 1541, no other edition of the entire Scriptures was printed in the vernacular tongue (if we except that of Upsal, 1576, the existence of which is doubted) for about seventy years! It is true, some minor portions of holy writ had been separately printed, but these were utterly insufficient to supply the extensive want of the word of God. Jacobus Eric Skinner, professor of eloquence and divinity, translated and published the Psalms at Stockholm, 1604, Svo. In 1610, the Seven Penitential Psalms were printed at Rostock, in Svo., from the version of Ægidius Aurelius, syndic of Stockholm, accompanied with small and rude cuts. In 1605 an edition of the New Testament was printed at Stockholm, in 4to.; reprinted at Stockholm in 1621; and at Leyden 1633.†

In 1602, the synod or convention of Stockholm decreed that a new edition of the Bible should be prepared and printed; but the execution of this decree was, from various causes, delayed till after the accession of the great Gustavus Adolphus to the throne, when that prince resumed and completed the design at his own expense. The care of the publication was committed to John Rudbeck and John Lenæus, who were ordered to retain the text of the former edition, but to correct its numerous typographical errors, and to add summaries to the chapters, parallel references, brief annota-

* Henderson's Iceland, vol. ii, Append. I., pp. 285-293. Le Long, Bibl. Sacr., tom. i, p. 444. Paris, 1723, fol.

† Le Long, tom. i, pp. 419, 420. Adleri Bibliotheca Biblica, pars iv, Plut. 41, pp. 119-121.

tions, and necessary indexes. The whole was finished and appeared in 1618, in folio. The portrait of Gustavus Adolphus is prefixed, and the whole ornamented with copper-plates.*

JOHN RUDBECK and JOHN LENÆUS were both natives of Sweden; the former was born in the province of Nericia, and became professor of Oriental languages and divinity, and bishop of Arosia or Vesteras. He was a considerable patron of letters, and especially promoted the publication of the Bible. He died A. D. 1646.†

This edition being in a few years so completely exhausted that not a single copy remained for sale, Samuel Jauchen, a printer of Lubeck, undertook and printed another in 1622, in 4to.; but it was so disfigured by typographical errors and transpositions, that it was suppressed by an order from the king. In 1633 the New Testament was printed in 4to., at Leyden, by Jacob Marcus, with the privilege of his Swedish majesty. The same printer (according to the *Acta Eruditorum*) executed octavo editions of the entire Bible in 1633, 1634, 1635, 1636, and 1637; but all the copies of the edition of 1637 were lost by the shipwreck of the vessel which was conveying them to the place of their destination. Adler notices also an edition of the Bible, in 8vo., printed by Wallian, Upsal, 1636. The printing of the Bible in this portable size, the privilege of which was granted to Marcus by the king, Gustavus Adolphus, a little before his death at the battle of Lutzen, 1632, was designed by that prince for the use of the army, and for the greater convenience of the citizens in their private perusal.‡

In 1624 and 1643, editions of the Gospels and Epistles, as read in the offices of the church, were printed at Stockholm, in 8vo.; with rude cuts inserted. In 1623 an "Introduction to reading the Bible," (Den Swensta, A. B. C. Boken, &c.,) containing extracts from the Scriptures, was printed at Upsal, in 8vo., in neat Runic characters, by Estil Makon: in 1651, a Scripture Manual was printed at Stockholm, in 12mo., containing the Psalms, Proverbs, the Wisdom of Jesus son of Sirach, the Prayer of Manasses, the Gospels and Epistles of the religious offices, the History of the Passion of Jesus and his Resurrection, with an engraved title-page, by Wolfgang Hardtman; and in 1654 the Psalms of David, with Luther's gloss on each verse, were printed at Stockholm, in 8vo.§

* *Acta Eruditor.*, A. 1704, pp. 343, 344. Lipsiæ, 1704, 4to. Clement, *Biblioth. Curieuse*, tom. iv, p. 198. *Adleri Biblioth. Biblica*, pt. iv, Plut. 41, p. 117

† Le Long, tom. i, *Index Auctor.*, p. 579. Chalmers, vol. xxvi, p. 444.

‡ *Acta Eruditor.*, A. 1704, p. 344: *Adleri Biblioth. Biblica*, *ut sup.* Le Long, tom. i, p. 418. Clement, *ut sup.*

§ *Adleri Biblioth. Biblica*, pt. iv, Plut. 41, pp. 122, 125.

Nearly thirty years having elapsed since the publication of the last folio edition of the Bible, the queen Christina, rendered so famous in history by her literary attainments, her renunciation of the Protestant religion, and her abdication of the crown of Sweden, caused a new edition to be printed at Stockholm in 1646, in folio, by Henry Keyser, senr., which has obtained the designation of "Queen Christina's Bible."*

Another edition of the Swedish Bible was printed at Strengnes, in 1650, 4to., under the direction of John Matthiæ. This learned prelate had been chaplain to Gustavus Adolphus, and was afterward appointed, by that prince, preceptor to his daughter Christina. Being raised to the see of Stregnes, he laboured to promote a union between the reformed and Lutheran churches, and with this view published what he entitled "Olive branches;" but his pacific productions were, by royal edict, publicly condemned and suppressed in Sweden; and their author, in order to appease the violence of his enemies, was obliged to resign his bishopric, and pass the rest of his days in retirement. His edition of the Bible, though considered as preferable to the smaller copies, is nevertheless exceedingly defective, occasioned by the omission of whole verses through the negligence of the printer.†

In 1655, under Charles Augustus, a new edition of the Bible in folio was printed at Stockholm. It is dedicated to the king and queen; with the preface of the consistory of Stockholm, by Eric Gabr. Emporagrius. Copper-plates are prefixed to the work; and glosses are subjoined to the end of the chapters. Some copies of this edition have the date 1666 on the title, but the true date is found at the end of both the Old and New Testament.‡ This was followed by an edition in 4to., at Stockholm, in 1657; and by another of the same size, under Charles XI., in 1672. In 1674 an edition in 8vo. was printed at Stockholm by Nicolas Wankiif. Prefixed are portraits of King Charles XI. and his consort, and of Count M. G. de la Gardie. An edition of the same size was printed at Amsterdam in 1688; but it is said to be more incorrect than any preceding one. Editions were also printed at Stockholm in 8vo., in 1684 and 1688. The numerous discrepancies and errors which had crept into the editions of the sacred writings, induced Charles XI., a short time before his death, to contemplate a new

* Acta Eruditor., A. 1704, p. 344. Le Long, tom. i, p. 418.

† Acta Eruditor., A. 1704, p. 344. Mosheim's Eccles. Hist., vol. v, sec. 2, pt. ii, pp. 278, 279.

‡ Acta Eruditor. *ut sup.* Adleri Bibliotheca Biblica, pt. iv, Plut. 41, p. 118.

edition in octavo, but the undertaking being delayed by various causes, his decease prevented its completion; and the types which had been prepared for that purpose were applied to the printing of neat and correct editions of other ecclesiastical books.*

The Epistles and Gospels, read in the public ecclesiastical offices, were printed at Stockholm 1694, 8vo.; and in 1671 the Four Gospels, in the Sueo-Gothic, or vulgar Swedish dialect, by George Stiernhelm, a Swedish nobleman,† were inserted by him in a Polyglott edition of the Four Gospels, containing the *Gothic* version of Ulphilas; the *Saxo*, or *Sueo-Gothic*, and *Norse*, or *Icelandic* versions; and the *Vulgate Latin*; all in Roman characters, printed at Stockholm, in 4to., under the inspection of the Count de la Gardie, chancellor of Sweden.‡

The sovereigns of Sweden extended their pious care also to the different provinces dependant upon their government, and either directly promoted, or freely sanctioned, the publication of the Holy Scriptures in the dialects of Finland, Livonia, Esthonia, and Lapland.

The FINNISH Bible was undertaken at Abo, the capital of the dutchy of Finland, on account of the university established there, and the greater purity of the language spoken in that city. The learned men employed in the translation were, Æschillus Petræus, doctor and professor of divinity, bishop of Abo;§ Martin Stodius, professor of Oriental languages in the university of Abo; Gregory Matthæi, pastor of Puken; and Henry Hoffman, professor of divinity, and pastor of Maschoen. It is dedicated to Queen Christina, whose portrait is prefixed, engraved by Sigism Vogel; and has an engraved title-page. Wood-cuts are inserted; and Luther's marginal glosses are subjoined to the chapters. It was printed at Stockholm, in folio, by Henry Keyser; and reprinted in 1644, in fol.|| Another translation was made by Henry Florin, a native of Finland, pastor, and prepositus or superintendent, of Pæmaren, who died A. D. 1705. His version was published at Abo, 1685, 4to., and is dedicated, in the Finnish language, to Charles XI.¶

* Acta Eruditor., A. 1704, p. 345. Adleri Biblioth. Biblica, *ut sup.*

† See vol. i, p. 121, of this work.

‡ Le Long, tom. i, pp. 46, 372, 420.

§ He died A. D. 1657.

|| Le Long, tom. i, p. 447. Placcii Theatr. Anon., tom. i, p. 671. Adleri Biblioth. Biblica, pt. iv, Plut. 42, p. 126. Walchii Biblioth. Theolog., tom. iv, p. 99.

¶ Adleri Biblioth. Biblica, *ut sup.* Le Long, tom. i, p. 447.

The New Testament in the LETTISH, or LIVONIAN, a Slavonian dialect, was printed at Riga, 1685, 4to., under the auspices of Charles XI., edited or translated by John Fischer, a German professor of divinity, and general superintendent of Livonia. He afterward removed to Magdeburg, and died A. D. 1703. The publication of the New Testament was followed by that of the entire Bible, printed at Riga, 1689, 4to. This translation, which was also executed by John Fischer, is said to have been made immediately from the Hebrew and Greek originals; and not from Luther's German version, like several others. It is dedicated to King Charles XI. by the translator, who takes occasion to eulogize the benevolence of the sovereign, who had not only commanded the publication of the edition, but furnished every requisite expense, and thus placed the divine volume in the hands of a people abandoned to ignorance, and reduced to so dreadful a state of barbarism, as almost to live in actual atheism, and in superstitions worthy of pagans. He further states, that within a few years, the project of establishing schools for the instruction of the inhabitants of Livonia and Courland, who spoke the Lettish language, and for teaching them to read, in order to deliver them from their gross and deplorable ignorance, had by many persons been deemed utterly impracticable. He adds, that the people themselves had opposed these salutary institutions, but that, since endeavours had been made to give them the Scriptures in their maternal tongue, the grace of God had been so manifested among them, that they had not only become willing to be taught, but had made astonishing progress in the knowledge of the truth. Only fifteen hundred copies of this edition were printed, owing to the difficulty of obtaining paper from France during the war. An incident respecting it deserves, however, to be recorded: the vessel which was conveying the paper for the edition was taken by a pirate, who, on being informed that the paper was intended for an impression of the Bible, instantly released the vessel, with its cargo, and suffered it to proceed on its voyage. The whole of the impression was soon exhausted, and a copy could not be obtained but with the greatest difficulty, which occasioned another edition to be undertaken, early in the ensuing century.*—George Elger, a Livonian, who entered into the order of the Jesuits in 1607, and published a work entitled "Christian Institutes," in his native tongue, in 1620,

* Le Long, tom. i, p. 447. Clement, *Bibliothèque Curieuse*, tom. iv, p. 162. Adleri *Biblioth. Biblica*, pt. iv, Plut. 50, p. 145.

is said, by Alegambe, to have translated the Gospels also into the Lotanic, or Lettish, but it does not appear whether the version was ever printed or not.*

The Lettish New Testament and Bible were accompanied by correspondent editions of the New Testament and Bible, in the ESTHONIAN, or ESTHONISH dialect, the former in 1686, 4to., the latter in 1689, 4to., conducted by the same translator, or editor, John Fischer, who was assisted in both translations by Gosekenius, and undertook them both by royal command.†

A Manual, in one of the Lapponese dialects, containing the Psalms, the Proverbs of Solomon, Ecclesiastes, Ecclesiasticus, the dominical Gospels and Epistles, and other pious tracts, was published at Stockholm, 1648, 8vo., printed by Henry Keyser. The translator and editor was John Jonæ Tornæus, a native of the province of Bothnia, in Sweden, and pastor in Tornea. He died in 1681.‡ The preceding manual not being generally understood, on account of the peculiarity of the dialect in which it was printed, Olaus Stephen Graan, schoolmaster, and pastor of Lyckzele, in the Umea-Lappmark, compiled another Lapponese Manual, in a dialect more generally understood, containing extracts from the dominical and festival Gospels and Epistles, which was printed at Stockholm 1669, 8vo., by Nicolas Wankiif.§

J. Scheffer, in his "History of Lapland," affords the following additional information relative to the attempts which were made to diffuse sacred knowledge among the natives of that dreary country, under the sanction of the Swedish sovereigns:—

"Schools were first instituted by Gustavus Adolphus, and I suppose in the town of Pithen, something before the year 1619, for in that year Nicolaus Andræa, minister of Pithen, dedicates his Ritual to him, in token of thanks and recommendation for this his piety. The reason why Gustavus Adolphus founded schools was, chiefly, because he saw the Laplanders profited very little under the Swedish priests' preaching in a foreign language, as they had hitherto done. Besides, the harshness of the air, and coarseness of the diet, killed great part of the priests, who had been used to a better climate, and made the rest more unwilling to undergo these hardships; therefore was the first school instituted in Pithen, and

* Alegambe, *Biblioth. Script. Soc. Jesu*, p. 155. † Le Long, tom. i, p. 447.

‡ *Ibid.*, tom. i, p. 447; et *Index Auctor.*, p. 585. Adleri *Biblioth. Biblica*, pt. iv, Plut. 43, p. 128.

§ Le Long, tom. i, p. 447; et *Index Auctor.*, p. 558. Adleri *Biblioth. Biblica*, ut *sup.*

committed to the charge of Nicolaus Andræa, who was also commanded, for the better promoting of knowledge there, to translate the most useful and necessary books out of the Swedish into the Laplandish tongue: for before this, the Laplanders were wholly ignorant of letters, and *had not a book written in their language!* The first which I suppose they had was the *Primer*, such as children use to learn, containing the chief heads of the Christian religion, viz., the Ten Commandments, the Apostles' Creed, the Lord's Prayer, and the like, compiled by the aforesaid Nicolaus, as himself witnesseth. He likewise was the first that published the Ritual in the Laplandish tongue; the book is now extant, printed at Stockolm by Ignatius Meurer, with this title, *Liber Cantionum quomodo sit celebranda Missa sermone Lappico*. These were the elements wherein they were first instructed; afterward there were other books printed, among which was a manual translated out of Swedish by Joannes Tornæus, minister and schoolmaster of Tornen, (Tornea.) In the next place, for an encouragement to those that would send their children to school, Gustavus Adolphus allowed money, not only for their diet, but also for their clothes, and other necessaries, with a stipend for the schoolmaster. With these helps the Laplanders began more seriously to consider the Christian religion, which was now preached to them in no other language than their own. Heretofore their ministers using only the Swedish tongue, they learned something, but understood it not; and muttered some prayers, but they knew not what; for sometimes there stood under the pulpit an interpreter, who explained to the people, as well as he could, what the minister said at length. By the benefit of the aforesaid books, they began to understand what they prayed for; and some of the youth of Lapland having studied at the university of Upsal, made so good progress in the knowledge of the liberal arts and sciences, and of the Christian religion, that they were entrusted with the ministry."*

From remarking the scanty literature of the frozen regions of Lapland, we return to the plains of POLAND, where the conflicting parties in the Christian church had stimulated each other to the diligent cultivation of Biblical criticism, though unfortunately it was directed rather to the subtleties of theological controversy, than to the general diffusion of evangelical truth. Various editions of the Bible were, however, published by the different parties, Catholic, Reformed, and Anti-Trinitarian.

* Scheffer's Hist. of Lapland, p. 27. Oxford, 1674, fol.

A Catholic edition of the Polish New Testament was printed at Cracow 1606, 4to., reprinted 1621-2, 8vo. In 1608 the entire Bible was printed at Hannau, in 8vo., and again at Cracow 1619, fol. These appear to have been taken either from the old Polish version, or that of Jacob Wuyck; but about the conclusion of the preceding century, or at the commencement of the seventeenth, Justus Rabus, a Jesuit, made a new translation of the Bible into the Polish language, which was printed in 1657, after his decease.*

JUSTUS RABUS, descended from an opulent and ancient Protestant family, was born at Cracow, in Poland. In his youth he was sent to pursue his studies at Wittemberg, Leipsic, Strasburg, and other Protestant universities. Visiting Paris, he attended the lectures of John Maldonat, by whom he was induced to desert the reformed religion, and to embrace the Roman Catholic tenets. In 1569 he entered the society of the Jesuits, and for about twenty years was actively engaged as a public teacher in the principal cities of Poland and Lithuania; he then went as a missionary into Wallachia, where he remained for three years. He afterward accompanied Sigismund III., king of Poland, into Sweden; and on his return was appointed by the archbishop of Gnezen to preside over the college of Kamenieck, capital of the palatinate of Podolia, where he resided till his death, April 1st, 1612, at nearly seventy years of age. He understood not only the Latin and Greek, but also the Polish, German, Italian, and French languages.†

The Polish Protestant version of the Bible of 1563, which was the one in general use among the members of the reformed churches, having become extremely rare, a new edition of the Polish Bible was published at Dantzic in 1632, 8vo., dedicated to Uladislaus IV., king of Poland. It was procured for the lovers of sacred truth by Paul Paliurus, dean of the churches of Great Poland, a native of Moravia, who died the same year that the Bible was printed. He, with Daniel Mikolaievius, superintendent of the churches of Great Poland, and Thomas Wengierscius, who had the chief labour of the undertaking, were the revisers or translators of this edition. To render the version more correct, they consulted not only the old Bible of Brescia, but the Bohemian version of 1579, 4to., Beza's translation of the New Testament, and the version of Junius and Tremellius, besides collating the whole with the original Hebrew and Greek.

* Le Long, tom. i, p. 439.

† Alegambe, Biblioth. Script. Soc. Jesu, p. 293.

Unfortunately, this translation was the occasion of great opposition to the reformed churches of Poland; it roused almost the whole nation against them, and served as a pretext for burning thousands of Polish Bibles, thus rendering them still more rare, at the very time when the reformed were endeavouring to render the Scriptures more general among the members of their churches. The *transposition of a single letter* was the cause of all these evils. Ten correctors of the press had *seven* times revised each sheet of this edition, and had not perceived the error; it consisted in putting *do* for *od*, in Matt. iv, 1, equivalent to an insertion of *to* for *by* in the English version. No sooner had the edition issued from the press, than the enemies of the Protestant cause raised a clamour against the reformed, and exclaimed against them as corrupters of the word of God. John Woznyk, archbishop of Gnezen, convened a synod at Warsaw in 1634, in which this Bible was prohibited, under pain of anathema and excommunication; Pope Urban VIII., on July 29th of the same year, confirmed the decision by his formal approbation; and the Jesuits have ever since followed up the decree, by purchasing and burning all the copies of this edition, and of subsequent editions of this version, which have come in their way. The Dantzic Bible being thus exposed to constant endeavours to destroy it, soon became difficult to obtain: an exact copy, except the correction of errors, was printed at Amsterdam, 1660, 8vo.* Besides these, Le Long mentions an edition printed at Dantzic, 1635, 8vo., and another at Amsterdam, 1658, 12mo.; but neither Walch nor Pinkerton notices either of them.† The New Testament was printed separately in 1601, 4to., and in 1606 and 1632, at Dantzic, in 8vo.‡ The Gospels and Epistles, read in the public ecclesiastical offices, were also printed at Dantzic, with the German in parallel columns, in 1675 and 1697, 8vo.; and a Catholic version of the Revelation, with a short commentary, by Alb. Sulkowsky, a Jesuit, Dantzic, 1694, 8vo.§

The Anti-Trinitarians, who were numerous in Poland, were not altogether inattentive to the publication of some parts of the Bible, particularly of the New Testament, as containing that part of the Holy Scriptures in which the doctrines were revealed, of which their views differed so widely from the rest of the Christian world. In 1620, Valentine Smalcus translated the New Testament from

* Clement, *Bibliothèque Curieuse*, tom. iv, p. 195. Pinkerton's *Letters*, p. 29.

† See *Walchii Biblioth. Theolog.*, tom. iv, p. 131; and Pinkerton's *Letters*, *ut sup.*; and Le Long, tom. i, p. 440.

‡ Le Long, tom. i, *ut sup.*

§ *Adleri Biblioth. Biblica*, pt. iv, Plut. 48, p. 141.

the Greek into Polish, which was printed at Racow, 1620, 12mo. The Psalms of David, together with the hymns used in the churches of the Socinians, were published by the same translator at Racow, 1610, 12mo. ; and again, 1625, 12mo.

VALENTINE SMALCIUS was born in the province of Thuringia, in Germany, March 12th, 1572. He first was rector of Smigla, in Poland ; then pastor of Racow, afterward of Lublin ; and lastly, returned to Racow, where he died December 4th, (or, according to Crellius, December 8th,) 1622. He was the author of many controversial works ; and published a Polish Catechism, printed at Racow, 1605, 12mo., which was afterward translated into Latin by Jerom Moscorovius, and dedicated to James I., king of Great Britain.* Another edition of the Polish New Testament was published by the Socinians, printed at Amsterdam by J. Krellius, 1686, 8vo. ; and a third, or the same with a different title, also mentioned by Adler as being in the library of the king of Wurtemberg.†

In the LITHUANIAN dialect, a translation of the Bible, conjectured to be taken from a Polish version, was made by Samuel Boguslaus Chylinski, a Lithuanian by birth, and a Lutheran by profession. It was printed in 1660, at London, where the translator died in 1668. The only portion of this Bible hitherto discovered to be in existence is a fragment without title, and extending no further than the Psalms, fortunately obtained by Mr. Quandt, a Prussian clergyman.‡ The Psalms, in Lithuanian and German, were published in 1625 ; and the New Testament was printed at Strasburg, 1700-1, 4to.§ Clement gives the following account of the version from which they were taken :—John Bretkius, of Bammeln, near Friedland, and pastor of Labiau, was the first who applied himself to the translation of the Holy Scriptures into the Lithuanian dialect. He commenced translating the New Testament October 9th, 1579 ; and having been called to the Lithuanian church at Koningsberg, he proceeded with the Psalms and the other books of the Old Testament, and completed the whole Bible in 1590. He had not the pleasure, however, of seeing his translation printed ; but contented himself with depositing it in the royal library at Koningsberg. The MS. of the New Testament and Psalms occupied three vols. in 4to. ; and the remainder of the Old

* Sandii Biblioth. Anti-Trinitar., pp. 99-105.

† Adleri Biblioth. Biblica, *ut sup.*

‡ Guil. Crowæi Elenchus Scriptorum in Sacram Scripturam, p. 22. Lond., 1672, small 8vo. Clement, Bibliothéque Curieuse, tom. iv, p. 165.

§ Adleri Biblioth. Biblica, pt. iv, Plut. 49, p. 143.

Testament filled five vols. in folio. John Rhesa, the successor of Bretkius, with the aid of some other ministers acquainted with the Lithuanian tongue, corrected his version of the Psalms, which he published with Luther's German version in 1625; with a preface by the Rev. John Behme, first chaplain to the elector George William, by whose order it was printed. The circumstances of the seventeenth century not permitting the impression of the entire Bible of this translation, the New Testament was printed in 4to., at the expense of Frederic I., king of Prussia, with a preface by the Rev. Bernard von Sanden, first chaplain to the king, and afterward bishop of Prussia, who presented it to his majesty on the day of his coronation, January 18th, 1701.* The preface contained a brief history of vernacular versions in general; and the translation was accommodated to the dialect spoken in the Prussian territories.†

If we turn to RUSSIA, we find only one edition of the entire Bible in the Russian, or rather Slavonian tongue, printed during the whole of this century. It was taken from the Ostrog edition of 1581, and printed at Moscow, 1663, fol., under the auspices of the czar Alexey Michaelovitch. It is printed on good paper, with beautiful Cyrillian letters, in double columns.‡ An edition of the New Testament, with the Psalms sung in the churches, was printed at Wilna, 1623, 8vo. The Four Gospels also appear to have been published in folio in 1698;§ and the Psalms, from the edition of 1663, were printed at the monastery of the Holy Ghost, at Kiow, 1691, 4to.|| Besides these editions, Le Long notices the Psalms, printed at Wilna, 1629, 32mo.; again at Venice, with the Breviary, 1658, 4to.; and two editions of the New Testament without date.¶ Le Long also states that an edition of the entire Bible in 1698, and of the New Testament in 1702, were printed from the translation of Ernest Gluck, a Livonian clergyman; but that great bibliographer was led into error by the misstatements of some of the critical journals of that period. Ernest Gluck was superintendent and first pastor of the church of Marienburg, who being desirous of placing the Bible in the hands of the laity, to whom the Slavonian or old Russian language was become almost unintelligible, determined to attempt a version of the Scriptures

* Clement, *Bibliothèque Curieuse*, tom. iv, p. 166.

† Adleri *Biblioth. Biblica*, pt. iv, Plut. 49, p. 143.

‡ Clement, *Bibliothèque Curieuse*, tom. iii, p. 445. Kohlii *Introd. in Hist. et Rem. Literar. Slav.*, lib. i, pp. 10-16.

§ Le Long, tom. i, p. 442.

|| Adleri *Biblioth. Biblica*, pt. iv, Plut. 44, p. 130. ¶ Le Long, tom. i, *ut sup.*

into the Russ, or modern Russian dialect. He had made some progress in his translation of the New Testament from the Greek, assisted by a Russian papa or priest, when Marienburg was stormed and taken by General Sheremitoff, his goods plundered, *the MS. destroyed*, and himself carried captive to Moscow. This account Baron Huiissen received from Gluck himself, in 1704. After this learned clergyman had been carried prisoner to Moscow, Peter I. allowed him a stipend of three thousand rubles annually, for the establishment of an academy, or gymnasium. He died A. D. 1705.*

The state of the Russian church during this century was most deplorable; the profoundest ignorance and the most lamentable superstitions everywhere prevailed, accompanied with a general corruption of manners, and almost universal barbarism. For many years there were no schools of education; nor any means of instruction, either by catechizing or preaching; and even the few learned men who, toward the close of this age, preached to the people, preached only in the Slavonian tongue. A belief was entertained, that if any one who died without repentance was buried in the Pecherski monastery in Kiow, he would be saved, notwithstanding his impenitence: another superstitious fable, of extensive influence, held, that if persons did not keep holyday, but worked on Friday, Panitsa,† the goddess of that day, would be angry with them, and follow them with her heaviest curses. In Little Russia, in the Starodubski polk or district of Starodub, they used, on a set day, to lead a woman with her hair dishevelled, under the name of Panitsa, and conduct her with an ecclesiastical procession to the church, where the people revered her and presented her with gifts, in hope of some benefit from the object of their heathenish veneration: and in another place the priest and people were accustomed to pray before an oak, and the *papa*, or priest, to shake the boughs over the people, while he blessed them. Many of the priests were ignorant of the Holy Scriptures, and even read the church services without understanding them, “contenting themselves with the faculty of clattering over the service in haste, and with precipitation, without understanding the true sense of what they read, or chanted;” and, so late as the time of the czar Peter the Great, A. D. 1722, we find the following as one of his regu-

* Consett’s Present State of the Church of Russia, Preface, pp. xviii–xxii. Lond., 1729, 8vo. Acta Eruditor., A. 1705, pp. 240, 382, 383. Le Long, tom. i, p. 441.

† *Panitsa*, or *Friday*, seems to be the same as the *Venus* of the heathens, and anciently to have been worshipped by the Russians.

lations for the church of Russia, that "bishops are not only to observe whether priests and deacons, and the lower ecclesiastics, frequent the stews, or, being drunk, bellow in the streets, or, what is worse, in their drink whoop and halloo in the church, or read the church service with a double tone; whether they are riotous in their meals, or require entertainments when they visit; and, what is intolerably shameful, whether they fight in the *Boi Kulachni*," (a play in which they publicly pushed at the breasts of each other with their fists, with their gloves on,) "and for such offences to punish them severely; but especially to command them to wear a decent habit, that their upper dress, though plain, be clean, and not one black and another red; that they walk not in a dronish, lazy manner, nor lie down in the streets to sleep, nor tipple in cabacks," (beer or brandy-houses,) "nor boast of the strength of their heads in drinking at entertainments and the like."*

About the middle of the century, Nikon, the celebrated patriarch of Russia, laboured to promote the reformation of the clergy, and to enlighten his barbarous countrymen; and though his manners were firm and austere, his memory will ever deserve to be recorded among the best benefactors of his country. "He instituted seminaries for the instruction of priests in the Greek and Latin languages, and enriched the patriarchal library with rare ecclesiastical and classical MSS. drawn from a convent at Mount Athos.† By a

* Consett's Present State of the Church of Russia, Pref., p. xiii, and pp. 26-28, 142, 157.

† Mount Athos, celebrated both in ancient and modern history, is a chain of mountains in Macedonia, deriving their name from one of extraordinary height, and forming a peninsula which stretches out into the Ægean Sea. It is inhabited by monks and hermits, who are held in such estimation by the Greek church, that those who study divinity are sent to the monasteries on the peninsula, as their chief theological schools. Montfaucon, in his *Palæographia Græca*, has described the monasteries on this mountain, called the "holy mountain" both by the Greeks and Turks; and our learned countryman, Dr. Poccocke, visited no less than nineteen of them during his travels in the East. The best modern account of them is given by Mr. Walpole, from the papers of the late Professor Carlyle and Dr. Hunt.

"The whole number of convents upon the mountain," observes Professor Carlyle, "consists of twenty-two, and each of these is furnished with a library of MSS., more or less numerous according to the wealth and importance of the society to which it belongs. The monasteries lie at different distances from each other, and, in fact, with their dependencies of cells and farms, people the peninsula, into which not one female of any kind, even to a sheep or a hen, is ever admitted. Their situation is the most various, and at the same time the most romantic that can be conceived. Out of the twenty-two convents, scarce two are placed on similar sites; but all are either strikingly beautiful, or strikingly magnificent; and each seems designed either to soothe the tedium of solitude, or to awaken the fervours of devotion."—See Walpole's

diligent revisal of the Holy Scriptures, and a collation of the various editions of the Old and New Testaments, perceiving many errors in the printed copies of the Bible and Liturgy used for divine service, he prevailed upon the czar to summon a general council of the Greek church at Moscow, in which he presided. By his arguments, authority, and influence, it was determined that the most ancient Slavonian version of the Bible was exact, and that the errors with which the later copies abounded should be corrected. He inspected and superintended the printing of a new edition of the Slavonian Bible, which was become extremely rare. He removed from the churches the pictures of deceased persons, to which many of the Russians offered a blind adoration; he abolished a few ceremonies which had been carried to a superstitious excess: in a word, his labours tended more to the reformation of the church than the united efforts of all his predecessors in the patriarchal chair.”*

The strenuous endeavours of Nikon to promote the religious and civil interests of his country being opposed by the indolent and ignorant nobles and clergy, little was effected till the advancement of Peter Alexiovitch, generally called the Great, to the throne of Russia, who, by his extraordinary exertions, laid the foundation of the future greatness of the Russian empire.

Before we conclude our researches into the Biblical literature of this century, we have still to notice the ARMENIAN version, and the attempts which were made to communicate the Scriptures in

Memoirs relating to European and Asiatic Turkey, and other Countries of the East, pp. 194–196, 198–220. Lond., 1818, 4to.

The monastic institutions on the peninsula were formerly the great store-house or repository of Greek MSS. from whence, on the revival of letters, many of those valuable MSS., particularly of the New Testament, were obtained which now adorn the chief libraries of Europe. James Lascaris, the active agent of Lorenzo de Medici, visited the East in search of ancient MSS., and returned to Italy with a cargo of two hundred, which are said to have been found in Thrace, upon Mount Athos, eighty of which were before unknown to Europe. To the monks of Mount Athos, Russia also is indebted for the richest of its literary treasures. In the library of the Holy Synod at Moscow, we are informed by Mr. Coxe, there are five hundred and two Greek MSS., of which the greater part were collected from one of the monasteries of Mount Athos, by the monk Arsenius, at the suggestion of the patriarch Nikon; including not only important and valuable MSS. of the New Testament and Septuagint, but also of Homer, Hesiod, Æschylus, Sophocles, Demosthenes, Æschines, &c.—*Coxe's Travels into Poland, Russia, &c.*, vol. ii, pp. 50–54, 8vo., cited in *Illustrations of Prophecy*, vol. ii, ch. xxx, p. 684. Lond., 1796.

* See *Coxe's Travels into Poland, &c.*, vol. i, b. iii, ch. iv, pp. 347–360. Lond., 1802, 8vo.

the vernacular tongues to the Ethiopians or Abyssinians, and the Turks.

The editions of the Scriptures printed in the Armenian language during this century having been brought forward in a former volume,* it is unnecessary to add any thing more to what is there said, except to state, that although this version is commonly said to have been made from the Syriac, others believe the Armenian text to have been taken from the Greek of the Septuagint; but the two opinions are reconciled by the learned abbé Villefroy, who says it was "made from the Greek text, but perfected from the Syriac." In the king of Wurtemberg's library there is an edition of the Prophecy of Obadiah, with a grammatical analysis, &c., printed at Leipsic, 1680, 4to. The editor was ANDREAS ACOLUTHUS, a learned Orientalist, professor in the college of Breslau. He died A. D. 1704. It may be further remarked, that an Armenian New Testament, printed at Amsterdam, 1698, 12mo., was published at the expense of THOMAS GOLTHAN, archbishop of the Armenians.†

The labours of Job Ludolph,‡ and of W. Seaman,§ have been already mentioned; to which we have to add those of Louis de Azevedo, Louis de Cardeira, George Nisselius, Theodore Petæus, and Ali Beigh.

LOUIS DE AZEVEDO was a native of Portugal, born at Carrazedo, in the archbishopric of Braga. At seventeen years of age he entered the order of Jesuits at Coimbra, December 7th, 1588. He afterward sailed for India, where his exemplary manners occasioned his being chosen governor of the house of the Novitiates at Goa. In 1605 he went as a missionary to Ethiopia or Abyssinia, and remained with Laurentius Romanus in that arduous situation more than twenty-eight years. For the instruction of his converts, he translated the New Testament into the Amharic, or royal language of Abyssinia; he also translated into the vernacular tongue of that country, the Commentaries of Fran. Toledo, on the Epistle of St. Paul to the Romans; of Fran. Ribeira, on the Epistle of St. Paul to the Hebrews; and of B. Viegas, on the Revelation. He died February 22d, 1634.¶

LOUIS DE CARDEIRA, (Alegambe calls him CALDEIRA,) born at

* See the first volume of this work, p. 136.

† Bibliog. Dict., vol. vi, p. 210. Eleventh Report of British and Foreign Bible Society, App., p. 44. Le Long, edit. Masch, pt. ii, tom. i, sec. 9, p. 180. Adleri Biblioth. Biblica, pt. i, Plut. 15, p. 145.

‡ See note, pp. 487, 488, of this volume. § See p. 441 of this volume.

¶ D. B. Machado, Biblioth. Lusitana, tom. iii, p. 60. Alegambe, p. 307.

Freguezia, near Beja, in Portugal, was descended from noble and wealthy parents. He entered into the order of Jesuits, December 25th, 1600, at the age of fifteen; and studied at the universities of Evora and Coimbra. Penetrated with zeal for the conversion of the heathens, he obtained leave of his superiors to embark for India, whither he sailed in 1611, and safely arrived with the companions of his enterprise. He continued at Goa twelve years, and then, in company with Father Manuel de Almeida, another celebrated missionary, set out for Abyssinia, where he arrived after many misfortunes; and after much difficulty gained admittance into that country. He devoted several years to the study of the Ethiopic language; and being well skilled in music, introduced it into the public religious services of the Abyssinians. He was at length banished to the kingdom of Tigre, with the patriarch Alphonso Mendes; and put to death April 16th, 1640, in the fifty-fifth year of his age. Besides other works in the Ethiopic language, he assisted Louis de Azevedo in translating the New Testament into the Amharic dialect, asspoken at the court of Abyssinia.*

JOHN GEORGE NISSELIUS, a learned printer at Leyden, a German, born in the Palatinate, was well versed in the Oriental languages, and published, besides several minor tracts, the book of Ruth, 1660, 4to.; the Prophecy of Zephaniah, 1660, 4to.; both in the Ethiopic language, and printed at his own press: the three Epistles of St. John, in Arabic and Ethiopic, printed at the Elzevir press, 1654, 4to.; Solomon's Song, Ethiopic and Arabic, 1656, 4to.; and the Epistle of St. Jude, 1654, 4to.; the former from his own press, the latter printed by the Elzevirs; (in two of these works he was assisted by Theodore Petræus;) and lastly, a Hebrew Bible, 1662, 8vo., printed at his own press. He died A. D. 1662, before the Hebrew Bible was completed.†

THEODORE PETRÆUS, or PETRI, a learned native of Denmark, was born at Flensburg. The Danish king, Frederic III., sent him into the East, from whence, on his return, he brought a number of valuable Biblical MSS., from which he published his Ethiopic and Arabic versions. He was the friend of Nisselius, at whose press he printed several of his learned works. He published the Prophecy of Joel, in Ethiopic, with a Latin version, at Leyden, 1661, 4to., with the corresponding Hebrew, Arabic, Syriac, Chaldee,

* D. B. Machado, *Biblioth. Lusitana*, tom. iii, p. 76.

† Le Long, edit. Masch, pt. i, cap. i, sec. 1, p. 44; and pt. ii, tom. i, sec. 6, pp. 146, 150, 151, 156.

Coptic, and Greek words in the margin; the Prophecy of Jonah, in Ethiopic, with a Latin version, and four chapters of Genesis, in Ethiopic, Leyden, 1660, 4to.; the Prophecy of Malachi, in Ethiopic, with a Latin translation, Leyden, 1661, 4to.; the Epistle of St. James, in Arabic and Ethiopic; and jointly with J. G. Nisselius, the Epistles of John and Jude, 1654, 4to. He died A. D. 1673.*

ALI BEIGH, or HALI BEY, whose original name was ALBERT BOBOWSKI, called also BOBOVIUS, was a native of Poland. When young, he was stolen by the Tartars, and sold to the Turks, who, discovering his great talents, educated him in the seraglio twenty years; after which he went to Egypt, in the service of a man of rank, and obtaining his freedom, returned to Constantinople, where his intimate acquaintance with many of the European and Asiatic languages gained him the office of *Tergjumân Bashi*, or first interpreter to Mohammed IV. On embracing Mohammedanism, he, according to the general custom, changed his paternal name for that of Ali Beigh. He was studious, and composed several works, particularly a Grammar and Lexicon of the Turkish language. He translated the whole Bible into the Turkish language about the year 1666, at the request of Levin Warner, the Dutch ambassador, who transmitted it to the library at Leyden, where it is still preserved in MS. About the year 1653 he translated the Catechism of the Church of England into Turkish, by desire of Dr. Basire. His tracts on the "Religious Ceremonies of the Mohammedans" were published among the works of Dr. Hyde, Oxon., 1767. He also translated other works, some of which are said to be in the royal library at Paris. Toward the close of life he became extremely uneasy at having embraced Islamism, and was designing to come to England, with the intention of abandoning his infidelity, and of obtaining a livelihood in a way consistent with the profession of Christianity, when he was arrested by death in 1675, to the great regret of the Christians at Constantinople, whom he had always befriended. He understood seventeen languages, and is said to have spoken in French, German, and English, like a native.†

We have now conducted our researches to a period when "the light which had arisen in darkness" in the preceding century had

* Le Long, tom. i, et *Index Auctor.*, p. 575; et edit. Masch, pt. ii, tom. i, sec. 5, pp. 135-137; et sec. 6, pp. 146, 150, 151, 156.

† Hyde, *Syntagma Dissertationum*, à Greg. Sharpe, LL.D., tom. i, p. 247. Oxon., 1767, 4to. Le Long, edit. Masch, pt. ii, tom. i, sec. 8, p. 166.

advanced toward meridian splendour, and not only illuminated Europe, but extended its influence to the remotest colonies of the European states. The right of every man to "search the Scriptures" was become the acknowledged principle of the Protestant churches; and even the Church of Rome connived at vernacular Catholic translations being placed in the hands of its members, at the discretion of the clerical authorities, with certain restrictions. The right to the free investigation of the Holy Scriptures, by all who are interested in their invaluable truths, being thus generally and permanently established, it becomes unnecessary to adopt, in our remaining inquiries, the same minute and elaborate detail of historical facts as in the preceding; and it will be therefore sufficient to record the more prominent and important occurrences relative to sacred literature and vernacular translations.

CHAPTER XII.

EIGHTEENTH CENTURY.

English Versions—Gaelic, Irish, and Manks' Versions and Translators—Arabic Scriptures—France—Spain—Portugal—Italy—Catholic Correspondence—Martini's Italian Version—Grison Bible—Dutch and German Bibles—Canstein and Jewish Institutions—Translations into the Germanic and Northern Dialects—Georgian, Armenian, and Oriental Versions—Modern Asiatic Translations—Translations into the Dialects of Africa and America—Critical Editions—Conclusion.

THE EIGHTEENTH century commenced auspiciously by the completion of various editions of the Scriptures, begun or projected at the conclusion of the preceding century; and was rendered important to the interests of religion, and to the Biblical scholar, by numerous vernacular translations of the divine volume, and inestimable and laborious critical publications of the original Scriptures, and the cognate versions. To examine these in detail would afford matter for volumes; our limits will therefore little more than permit us concisely to notice the principal of the translations into different languages, which were made for the first time into those tongues during this century; or newly revised, and more extensively circulated.

In ENGLAND, no new translation of the Bible was made by regal or ecclesiastical authority during this century; but many persons of eminent learning, both of the Established Church, and among

the Dissenters, published new or corrected translations, or corrected editions, of the whole or separate portions of the inspired volume; lists of which are appended to Archbishop Newcome's *Historical View of English Biblical Translations*, Dublin, 1792, 8vo.; the *third* edition of Lewis's *History of the English Translations of the Bible*, Lond., 1818, 8vo.; and the preface to Bishop Wilson's Bible, edited by the Rev. C. Cruttwell.*

The Highlands of SCOTLAND, which had hitherto been without the Scriptures in the GAELIC, the native dialect of the inhabitants, were, during this century, favoured with them in the vernacular tongue. As the Irish and Gaelic are both dialects of the Celtic, many persons were found who could, with some difficulty, use the Irish version, which had been distributed among the inhabitants of the Highlands, at the close of the preceding century, by the liberality of the Hon. Robert Boyle; it was, nevertheless, desirable that a version should be procured and circulated, that could be readily understood by the inhabitants generally. This desideratum was supplied in the year 1767 by the Rev. James Stuart, minister of Killin, at the expense of the Society in Scotland for propagating Christian Knowledge, assisted by a grant of £300 from the London Society for promoting Christian Knowledge.—“The translation was highly creditable to the venerable author, and gave great satisfaction to all who were qualified to judge of its merits.” It was printed in 8vo., with Rules for reading the Gaelic, at the end. A new edition of twenty thousand copies was afterward published by the same society.†

The Rev. JAMES STUART was born at Glenfinlass. He studied at the university of St. Andrews, was ordained minister of Killin in the year 1737, and was the third minister of that parish since the Revolution. This charge was a most laborious one; his parish being twenty-eight miles long, and from six to eight miles broad, with a

* This edition of the English Bible was printed at Bath, 1785, in three vols. royal 4to. It has obtained the name of Bishop Wilson's Bible from being accompanied with the brief notes of that venerable prelate; but its great merit arises from the industrious editor having collated the present authorized version with the most important preceding and subsequent English translations, and placed the various renderings at the foot of the page, thus forming a most useful and important *Variorum* edition. The editor has prefixed an historical and biographical preface, and subjoined a translation of the third book of Maccabees.

† Thomson and Orme's *Historical Sketch, &c.*, p. 68. Brief Sketch of various Attempts to diffuse the Knowledge of the Holy Scriptures through the Medium of the Irish Language, p. 135, *note*. Dublin, 1818, 8vo. Reports of Brit. and For. Bib. Soc., Rep. i, p. 55; Rep. ii, p. 174.

population of about two thousand three hundred and fifty souls. The parish church was at Killin, but he had two other places of public worship,—one at Ardeonaig, on the south side of Loch Tay, and the other in Strathfillan, seventeen miles distant from Killin, in which he preached alternately every third Sunday. In the year 1775 he was relieved from part of that service by Lady Glenorchy bequeathing a sum of money for the support of a minister in Strathfillan, and the late earl of Breadalbane granting him ground for a glebe: and afterward provision was likewise made for the support of a minister at Ardeonaig.

In the year 1780, Mr. Stuart's son Patrick was ordained his assistant and successor; but owing to his infirm state of health, his father derived not that aid and comfort from him which otherwise he was so well calculated to afford.

Mr. Stuart devoted much of his time to reading, study, meditation, and prayer. As his memory was great, he hardly ever forgot what he read, if in the least interesting. His knowledge therefore was very extensive, especially in divinity, history, and the belles lettres. He was long in the habit of reading every morning a certain portion of the Old and also of the New Testament, and so well was he acquainted with every remarkable passage in each of these, and with the chapter and verse in which it was to be found, that he was often called by his friends "A LIVING CONCORDANCE."

As he was an eminent preacher, especially in the Gaelic language, the Society in Scotland for propagating Christian Knowledge, considering that no part of the sacred Scripture had as yet been translated into that language, though the only one spoken and understood by a great proportion of the Scottish Highlanders, requested that he would translate the New Testament into Gaelic, with a view to their publishing it. Accordingly he undertook to execute that work with all the expedition which a proper attention to other duties would permit. He translated, not from our English version, however much he in general admired it, but from the original Greek, which he understood well. When he had completed the translation, the manuscript was all revised by the pious and learned Mr. Frazer, minister of Allness, who communicated to him many useful remarks. In the year 1767 the work was published at Edinburgh, and was well received by the public. It led many to read and study the Gaelic language, who formerly paid no attention to it. Before that time the directors of the society had, in a great measure, imbibed the sentiments of his majesty's ministers after the rebellion in 1745, that the Gaelic as well as all the

peculiar manners of the Highlanders ought, if possible, to be abolished: and they gave positive injunctions to their schoolmasters to teach their scholars to read only English books, though they often did not understand a word of them. The impropriety of that conduct was, in strong terms, pointed out by the late Dr. Samuel Johnson, in an excellent letter which he wrote to Mr. W. Drummond, which letter was afterward published, with the doctor's consent, in some of the magazines,* and proved one great means of leading the directors to give immediate orders to their schoolmasters to teach their scholars to read books in Gaelic as well as English, and to translate the one into the other. A second improved edition of the said Gaelic translation of the New Testament, under the care and superintendence of Mr. Stuart's eldest son, the Rev. John Stuart, minister of Luss, was published in the year 1796, and a third in 1813.†

Mr. Stuart was blessed with good health, had the use of all his faculties almost unimpaired, and continued to discharge the public and private duties of his office, till three or four months before his death, which took place on the 30th of June, 1789, in the eighty-ninth year of his age, and fifty-second of his ministry. In praise of his character as a man, and as a minister of the gospel, too much perhaps cannot be said. The leading features thereof are well delineated in an epitaph, written by the late Mr. Ramsay, of Ochertyre, a gentleman who knew him well, and had a high esteem for him.

Memoriæ sacrum,
 JACOBI STUART,
 Aput Killin per LII. annos,
 V D M.

Vir utilissimæ popularitatis :
 Abhorrens enim a factione strepituque,
 Amoris operâ indefessâ
 Suos sibi mirifice devinxit :
 Sive enim in via loquebatur,
 Sive e suggesto sacra pandebat oracula,
 Auditorum corda intus arserunt.
 Peccato acerbus, peccatori lenis !
 In illo convenerunt
 Doctrina, Pudor, Suadela,
 Sanctissimi mores suavisque hilaritas,

* A copy of the letter may be found in Anderson's Memorial, pp. 53-55.

† Other editions have been published by the British and Foreign Bible Society.

Domo modica sed peramæna
 Concordiæ diu mansione,
 Vicinos, viatores, egenos ex animo excipere
 Illi erat pro luxuria.
 Ibi demum asthmate afflictus
 Invite a publicis cessans muneribus
 Familiam amicosque et pati et mori
 exemplo suo placide docuit.
 Ultima canente tubâ
 (Canet etenim, mortuique resurgent)
 Præ Pastori pio et fideli
 Quantuli minuti Philosophi
 Vel Cæsares, orbis terrarum domini!
 Obiit pridie Calend: Jul:
 A.D.MDCCLXXXIX.
 Æt. LXXXIX.*

The Gaelic New Testament having met with the most cordial reception among the Highlanders, it became desirable to furnish them with a similar translation of the Old Testament; but various circumstances prevented the accomplishment of this great work for many years. At length these obstacles were surmounted, and the Rev. Dr. John Stuart, minister of Luss, son of the late venerable translator of the New Testament, was employed by the Society in Scotland for propagating Christian Knowledge in translating the greatest part of the Old Testament into the Gaelic language. The translation was printed in four parts: the first, containing the five

* The editor is indebted for the favour of this biographical account of the Rev. James Stuart, written by his son, the Rev. Dr. Stuart, of Luss, to the friendly offices of the Rev. Mr. Thomson, of Perth. The following translation of the epitaph, though inadequate to the merits of the original, will convey to the English reader some idea of the character it portrays: "Sacred to the memory of JAMES STUART, fifty-two years minister of the gospel at Killin. A man of popular talents and eminent usefulness. Utterly averse from party spirit and contention, he astonishingly attached his friends to him by his unwearied labours of love. For whether 'he talked by the way,' or 'opened the Scriptures,' from the pulpit, the hearts of his hearers 'burned within them.' To sin, severe; to the sinner, mild! In him were united learning, modesty, and eloquence, the holiest manners and the most engaging cheerfulness. In his plain, but delightful mansion, long the residence of peace, he accounted it a luxury to entertain friends, travellers, and the needy. There, at last, afflicted with an asthma, reluctantly ceasing from public duties, he, by his example, placidly taught his family and friends how to suffer and to die. When the last trump shall sound, (for 'the trumpet shall sound and the dead be raised,') how insignificant the minute philosophers, or the Cæsars, lords of the world, to the pious and faithful pastor! He died June 30th, 1789, aged eighty-nine."

books of Moses, was published in the year 1783; the second, containing the eight following books, was published in 1787; and the third, containing the next nine books, was published in 1801. The fourth part, containing the Prophets from Isaiah to the end of the Old Testament, was translated by the late Rev. Dr. Smith, minister of Campbeltown, and published in the year 1786; and a new edition thereof, under the care of the Rev. Alexander Stewart, minister of Dingwall, was published in the year 1807, in 12mo. : and at the same time the former parts of the Old Testament were likewise reprinted in 12mo., and published with little or no alteration; besides which, an edition in 12mo. was also published in London in the same year, 1807, by the British and Foreign Bible Society, from copies furnished by the Society in Scotland for promoting Christian Knowledge, but without any corrections or alterations. Before the translation was first published, it was carefully revised by such gentlemen, in different parts of the Highlands as were reckoned best qualified for the task. The translators had the satisfaction to find, that in every part of the Highlands, the version of the Old, as well as of the New Testament, met with the approbation of the best judges; and the General Assembly of the Church of Scotland, met at Edinburgh, in May, 1816, were pleased to order, that, for the present, it should be the only Gaelic version used in any Highland church or chapel. But as the Gaelic Bibles hitherto printed were of too small a size for the pulpit, in order to remedy that evil, the society determined to publish immediately a good quarto edition of the whole Gaelic Bible, chiefly under the care and superintendence of Dr. John Stuart, minister of Luss, and the Rev. Alexander Stewart, minister of Dingwall; with the view of improving which, the General Assembly appointed a standing committee, consisting chiefly of clergymen well skilled in the Gaelic language, to revise the work as it was carried on, so that when it was completed, it might be adopted as the authorized version of the sacred Scriptures. The General Assembly which met at Edinburgh in 1816 approved of the diligence of the committee; and the work was printed with all the expedition which the nature of the undertaking and the health of the editors permitted.*

Nearly allied to the Gaelic is the IRISH, or ERSE, another dialect of the Celtic. In this tongue the Scriptures had been printed in

* The preceding statement respecting the translation of the Gaelic Old Testament is from a communication obtained from the learned translator, Dr. Stuart, by the kindness of the Rev. Mr. Thomson. Other interesting particulars will be found in the Reports of the British and Foreign Bible Society. See second *Report*, 1806, App., p. 174, No. 23.

the preceding century, and in the year 1709, the Lower House of Convocation, in consequence of an earnest recommendation from the lords, for their advice and assistance, resolved to print the Holy Bible and Liturgy of the Church of England in the Irish language, but in the English character, to draw up an Exposition of the Church Catechism in that tongue, and to encourage clergymen, duly qualified by their knowledge of the language, to preach, catechise, and perform divine service in it.* In 1713 the Society for promoting Christian Knowledge printed an edition of six thousand copies of the Book of Common Prayer, the same number of the Church Catechism, with the Irish alphabet, and elements of the Irish language, for the use of the charity schools, and six thousand copies of Lewis's "Exposition of the Church Catechism," translated by the Rev. John Richardson, rector of Annah, alias Berturbet, in the diocese of Kilmore, author of a "History of the Attempts that have been made to convert the Natives of Ireland, &c." These were all printed in the English and Irish languages, in parallel columns, and were distributed, partly in Ireland, and partly in the Highlands of Scotland.†

Some efforts were also made to promote the study of the Irish language in the university of Dublin, and to establish the reading of the Scriptures, and the performance of the divine offices in it, among those who only understood their native tongue, or were but imperfectly acquainted with the English; but the project of printing the Bible, according to the resolution of the Lower House of Convocation, failed, and no new edition of the Irish Scriptures was printed till 1799, when Dr. Stokes, late senior fellow of Trinity College, Dublin, now lecturer on Natural History in the university, published two thousand copies of St. Luke's Gospel, and the Acts of the Apostles, from Daniell's version. These, as well as an impression of the Four Gospels and the Acts, which followed in the year 1806, were in parallel columns of English and Irish, and in the Roman character.‡ Since then other editions of the New Testament have been printed, under the direction of the "British and Foreign, and the Hibernian Bible Societies," and some separate portions of the Old and New Testament, at the expense of individuals.§

The same mistaken policy which so long prevented the transla-

* Brief Sketch of Various Attempts, &c., p. 37; and App. H., p. 7.

† Brief Sketch, &c., pp. 44, 45.

‡ In 1806 Dr. Stokes printed and circulated observations "On the Necessity of publishing the Scriptures in the Irish Language."

§ Brief Sketch, &c., pp. 47-51. Anderson, Mem. on behalf of the Native Irish, p. 71.

tion of the Scriptures into the Gaelic and Irish tongues, unhappily extended its influence also to the ISLE OF MAN, and about the year 1740 it was confidently affirmed that "the ancient bishop of Man had found means to bring the Manks into disuse." That this statement was incorrect, nothing could more fully have disproved, than the pains the venerable bishop (Wilson) took to acquire a knowledge of the native language of the island, and to print and circulate such works in it as he deemed conducive to the spiritual interests of the people of his charge. The first work he published in the Manks tongue, and the first ever printed in it, was a small tract, in 1699, in Manks and English, entitled "The Principles and Duties of Christianity." In his latter days he procured a translation of the Gospel of St. Matthew into Manks, which was printed at his own expense, and extensively circulated through the country. He also got the Gospels of St. Mark, St. Luke, and St. John, and the Acts of the Apostles, translated into the same tongue, but did not live to see them printed.*

After the decease of Bishop Wilson, his successor, Dr. Hildesley, caused the Gospels and the Acts of the Apostles left in MS. to be revised and prepared for the press, and with generous assiduity laboured to obtain a complete translation of the whole of the divine volumes into the Manks language. The persons principally employed in this great work were the Rev. Philip Moore, rector of Kirkbride, and the Rev. John Kelly, afterward rector of Copford, near Colchester; though different portions of the Bible were distributed for translation among such of the insular clergy as were best acquainted with the language. In 1763, in consequence of the bishop's successful application, the Society for promoting Christian Knowledge issued proposals for printing the Bible, the Liturgy, and religious books and tracts, in the vulgar tongue of the island; and shortly afterward printed a large impression of the New Testament, as well as editions of several other works; which they were enabled, by the liberal benefactions received for that purpose, to distribute gratuitously among the lower classes of the inhabitants. In 1773 the whole Bible, with the Apocrypha, was finished, and printed, in the folio size, under the patronage of the bishop, at the expense of the Society for promoting Christian Knowledge,†

* Stowell's *Life of Bishop Wilson*, *passim*, 8vo.

† When Bishop Hildesley received the last part of the translation, which had been so long the object of his desires, and which occurred on Saturday, November 28th, 1772, a few days before his death, he sung the "Nunc, Domini, dimittis," or "Song of Simeon," in the presence of his congratulating family, as expressive of his grateful feelings.—Chalmers's *Gen. Biog. Dict.*, vol. xvii, p. 479.

and in 1776 the society published another edition of the New Testament.*

The Rev. PHILIP MOORE, one of the learned men employed in the revision and translation of the Manks Scriptures, was born in 1705. In the earlier part of his life he was the chaplain of Bishop Wilson, whose intimate friendship he enjoyed for many years. He was engaged also in the education of youth, and at the time of his death, all the clergy in the island, except four, had been educated by him, and by them he was always distinguished with peculiar respect and affection. While occupied in preparing the Manks Scriptures for publication, he was honoured with the advice of the two greatest Hebræans of the age, Bishop Lowth and Dr. Kennicott. His character appears to have been excellent, at once exemplary and amiable, and his death, which happened January 22d, 1783, in his seventy-eighth year, was very generally and deeply regretted.†

JOHN KELLY, LL.D., another of the learned translators of the Manks Bible, was born November 1st, 1750, at Douglas, in the Isle of Man; and was educated under the Rev. Philip Moore, then master of the Free Grammar School of Douglas. Before he was seventeen he attempted the difficult task of reducing to writing the grammatical rules of that tongue, and proceeded to compile a dictionary of it. The difficulty of such an undertaking to any one, and especially to so young a scholar, may be estimated by the reflection, that this was the very first attempt to embody, to arrange, and to grammaticise this language: that it was made without any aid whatever from books, MSS., or oral communications; but merely by dint of observation on the conversation of his unlettered countrymen. Just at this period Bishop Hildesley had matured his plans for presenting the natives of the island with the Scriptures, the Liturgy, and other religious works in the vernacular tongue. His lordship most gladly, therefore, availed himself of the talents and attainments of young Kelly, and prevailed on him to dedicate several years of his life to this great and favourite object. The Scriptures having been distributed in portions among the insular clergy, for each to translate his part, the serious task devolved on him of revising, correcting, and giving uniformity to these several translations of the Old Testament; and of conducting through the press the whole of these publications. In June, 1768,

* Brief Sketch of Various Attempts, &c., pp. 130, 131. Summary Account of the Society for promoting Christian Knowledge, p. 9. Lond., 1819.

† Chalmers, vol. xxii, p. 334.

he entered on his duties : in April, 1770, he transmitted the first portion to Whitehaven, where the work was printed ; but when conveying the second, he was shipwrecked, and narrowly escaped perishing. The MS. with which he was charged was held five hours above water ; and was nearly the only article on board preserved. In the course of his labour he transcribed with his own hand all the books of the Old Testament *three* several times ! The whole impression was completed, under his guidance, in December, 1772.

In 1776 Mr. Kelly received an invitation from the episcopal congregation at Air, in North Britain, to become their pastor ; and on this title was ordained by the bishop of Carlisle. In 1779 he was engaged by the duke of Gordon as tutor to his son, the marquis of Huntley ; in 1785 he married ; in 1791, by his noble patron's influence, he obtained the vicarage of Ardleigh, near Colchester, which, on being presented to the rectory of Copford, in the same neighbourhood, he resigned in 1807, in favour of his friend and brother-in-law, the Rev. Henry Bishop. He was of St. John's College, Cambridge, where he proceeded LL.B. 1794, and LL.D. 1799. In 1803 he published "A Practical Grammar of the Ancient Gaelic, or Language of the Isle of Man, usually called Manks ;" and in 1805 issued proposals for "A Triglott Dictionary of the Celtic Tongue, as spoken in the Highlands of Scotland, Ireland, and the Isle of Man ;" of which sixty-three sheets were printed, when the unfortunate fire at Messrs. Nichols's, the printers, in 1808, destroyed the whole impression. The doctor's MS., and some of the corrected proofs, are said to be still in the hands of the family. He died of a typhus fever, November 12th, 1809.*

British benevolence did not, however, confine itself within the limits of its immediate claims, but extended itself to the spiritual necessities of distant churches and people. In 1720, the London Society for promoting Christian Knowledge extended their regard to the Greek church in Palestine, Syria, Mesopotamia, Arabia, and Egypt, in consequence of the representations of Mr. Salomon Negri, a native of Damascus, in Syria, who was eminently versed in the Oriental languages. He had been professor of Syriac in the College Della Sapienza at Rome, and of Arabic in the College De Propaganda ; and having embraced the reformed religion, was then residing at Halle, in Saxony, from whence he afterward came to England, for the purpose of superintending the Arabic versions

* Gent. Mag., 1810, vol. lxxx, p. 84.

published by the society. His correspondence, with that of several other Oriental scholars, was printed in 1721, 8vo., and again in 1725, 8vo., with the title, "An Extract of several Letters relating to the great charity and usefulness of printing the New Testament, and Psalter, in the Arabic language, &c." He gave a considerable part of his MSS. to the library of the Orphan House at Halle, a catalogue of which may be found in *Thesaurus Epistolæ La Croziana*, tom. i, epist. 3, p. 19. His life, written by himself, was published in 1764 by G. A. Freylinghausen, with the title, *Memoria Negriniana, hoc est Salomonis Negri Damasceni vita, olim ab ipsomet conscripta, nunc autem accessionibus quibusdam illustrata, &c. Halæ Salicæ, 1764.**

The result of the application and correspondence of S. Negri was a resolution on the part of the society to print an edition of the Arabic Psalter and New Testament, for which proposals were accordingly issued, and toward which the benefactions were so liberal, the king himself contributing £500, that notwithstanding the expense, which was calculated at £2976 1s. 6½d., the Psalter was printed in 1725, in 8vo., from a copy sent from Aleppo, as approved by the patriarch of Antioch, comprising an edition of six thousand two hundred and fifty copies; the New Testament in 1727, in 4to., comprehending ten thousand copies; and five thousand "Catechetical Instructions," with an "Abridgment of the History of the Bible" annexed; great part of which were sent into the East, and distributed in the Holy Land, Persia, and other countries.†

Passing to the continent, our attention is arrested by remarking the religious persecutions raised against the Protestants in France; and we are astonished to find the bigotry and cruelty of the darkest ages exercised by the authorities of that civilized and enlightened nation. From the time of Louis XIV. the persecution of the Protestants had never entirely ceased, but in the year 1744 it began to rage with increased fury; several pastors and others were condemned to the galleys, branded with a hot iron, or exposed to brutal violence in the pillory; females were imprisoned or con-

* Summary Account, &c., p. 12. Ed. Rowe More's Dissertation upon English Typographical Founders and Foundries, p. 63. 1778, 8vo. Millar's Propagation of Christianity, Works, vol. viii, p. 328. Paisley, 1789, 8vo. Amadutii Alphabetum Grandonico-Malabaricum, sive Samscredonicum. Romæ, 1772, pp. 10, 11.

† Summary Account, p. 12. More's Dissert. on Typographical Founders, *ut sup.* Gillies's Historical Collections, vol. ii, b. iv, ch. i, p. 14. Glasgow, 1754, 8vo. Le Long, edit. Masch, pt. ii, tom. i, sec. 5, pp. 125, 129.

fined in monasteries; books were seized, and property confiscated; and severe and oppressive edicts issued against the reformed.*

These violent proceedings against those who differed from the Catholic faith did not entirely prevent, though they probably restricted, the circulation of the Scriptures in the vernacular tongue by the French Protestants; for the pastors of Geneva, as well as others in different places, caused a number of editions, agreeably to their own views, to be printed, and sold to those who were desirous of possessing the word of God in their native tongue. Of the new translations of the French Bible, or New Testament, which were executed during this century, the most celebrated ones were those of Le Cene, Le Clerc, Beausobre and L'Enfant, Simon Martianay, and Le Chais. Le Cene, Le Clerc, Le Chais, and Beausobre and L'Enfant, as is well known, were Protestants: Simon and Martianay, Catholics.

Advancing to the inquiry of the state of Biblical literature in SPAIN and PORTUGAL, the scene which is presented during the greater part of the eighteenth century is most barren and dreary. Dr. Geddes, though a Catholic, and possessing peculiar opportunities of information, observes in his Prospectus, printed in 1786: "In Spain there is not, I believe, at this day, a single edited version of the *whole* Bible!" He adds, however, that "some particular books have been lately published; and it is not to be doubted the rest will soon follow." An edition of the New Testament of Cassiodorus de Reyna's version, corrected and revised by Sebastian de la Enzina, minister of the English church, was neatly printed at Amsterdam, by Jacobus Borstius, 1708, small 8vo. or 12mo. In 1715, the Liturgy of the Church of England, including the Psalms of De Reyna's version, edited by Felix de Alvarado, minister of the English church, was printed at London by W. Bowyer, in 8vo.† In G. Offor's sale-catalogue of 1816 there are several copies of an edition, in royal 8vo., of the date of 1726, but without notice of place where printed, or printer's name.‡

PORTUGAL appears to have been almost equally destitute of the Scriptures in the vernacular tongue with Spain; for, except those

* Armand de la Chapelle, *Necessité du Culte public; Pieces Justificatives*, tom. vi, p. 390. A la Haye, 1746, 8vo.

† *Adleri Biblioth. Biblica*, pt. ii, Plut. 23, p. 355.

‡ A translation of the whole Bible from the Vulgate into the Spanish, accompanied with the Latin text and notes, by Father Scio, was printed at Madrid in 1807, sixteen vols. folio, and from which Mr. Bagster has taken the Psalms for his Ogdoglott Prayer-book, and the Spanish version inserted in his new Polyglott Bible.

editions published by the Protestant missionaries in the East, or printed at Amsterdam for their use, of which notice will be hereafter taken, there does not appear to have been more than one or two editions of the Portuguese Bible or New Testament printed during the whole of the eighteenth century! A complete edition of the Portuguese Bible, from the Vulgate, with annotations, &c., by Antonio Pereira, in twenty-three vols. 12mo., was printed at Lisbon in 1783, and reprinted, Lisbon, 1802. Copies of these editions are in the library of the British and Foreign Bible Society.*

ITALY, a country famed as the seat of the fine arts and polite literature, has for ages exhibited a curious inconsistency between the encouragement of polite and the depression of sacred learning. In the century we are now reviewing, this difference appears in the policy adopted by the Roman pontiffs with reference to the Holy Scriptures. For Pope Clement XI., in 1713, published the famous bull against Father Quesnel's "Moral Reflections upon the New Testament," usually called the Bull Unigenitus, from beginning with the words, "Unigenitus Dei Filius pro nostra et totius mundi salute filius hominis factus." By this bull, one hundred and one propositions, on various points of divinity, extracted from Quesnel's "Reflections," are condemned in the most violent terms.† *Indices librorum prohibitorum*, or catalogues of prohibited books, were also published at Rome, under the same pontiff, in 1711, 1716, and 1717, in 8vo.‡

Pope BENEDICT XIV., who conferred the title of "Most Faithful" on the king of Portugal, was a learned man and the patron of literature, yet discovered a morbid caution respecting the Holy Scriptures and heretical publications, since he not only issued a bull in which was "laid down the method of examining and proscribing books," containing a long code of rigid instructions for the inquisitors, but also sanctioned the publication of certain *Indices librorum prohibitorum*, editions of which were published at Rome in 1752, in 8vo., and in the year of his decease, 1758, in 4to. It ought, however, to be recorded to the honour of Benedict, that the power of granting leave or licenses to read the Bible in the vulgar tongue by the bishop or inquisitor, which, though allowed by the council of Trent, had been taken away by Clement VIII., was re-

* Reports of British and Foreign Bible Society, Rep. 3, p. 40, 1807; and Rep. 9, Appendix, p. 96.

† Carduini Acta Conciliorum, tom. xi, Append., pp. 1631-1640. Paris, 1715, fol. Antiblibion, No. 4, p. 58. June, 1817. Lond., 8vo.

‡ Peignot, Dictionnaire des Livres condamnés au feu, &c., tom. i, p. 264.

stored, by a decree of the Congregation of the Index, June 13th, 1757, in cases where "such versions of the Bible are approved by the holy see; or published with notes taken from the holy fathers of the church, or learned Catholic writers."*

Benedict XIV. was succeeded in the papal honours by Cardinal Rezzonica, a native of Venice, and bishop of Padua, who assumed the name of Clement XIII. During the period that he exercised the pontifical authority, the Jesuits were expelled from several of the European kingdoms; and it has been asserted, though apparently without foundation, that in 1759 he gave permission to the different Catholic states to print the Bible in their respective vernacular tongues.† Clement XIII. dying suddenly, February 2d,

* Walch's History of the Popes, b. viii, ch. i, pp. 295, 296. Antibilion, No. 4, p. 57. Peignot, Dict. des Livres condamnés au feu, &c., tom. i, p. 265. Protestant Advocate, vol. i, p. 493. Lond., 1813, 8vo.

† In an early edition of the English Bible, (1572,) the author met with several bibliographical MS. notes on the fly-leaves, among which was the following:—"The Bible permitted to be printed in all the languages of the Catholic states, by the pope, February 28th, 1759." Desirous of obtaining accurate information on a point of such importance, he applied to the Rev. Charles Plowden, superior of the college at Stoneyhurst, from whom he received the following obliging communication:—

... "With respect to the alleged permission granted in 1759, by Clement XIII., to print the Bible in all the languages of Catholic states, I never have heard of such a grant, and I must doubt of its existence, for the following reasons: Because, in the list of briefs issued by that pontiff, none of that import is found: because Bergier and Sardagna, Catholic controvertists, the first of whom wrote in France, the other in Germany, soon after the pretended grant, are perfectly silent about it, though frequently their subject matter would have required the mention of it: finally, because, as Bellarmin says,‡ there existed no law forbidding translations of Scripture by qualified persons into vulgar languages, but only prohibiting the sacred text to be read in vulgar languages by persons deemed unfit by their pastors to be trusted with such translations. Hence there was no need of a dispensation: and certainly such a grant as is pretended would have come too late, since, in almost every Catholic country, the Scriptures had been long before translated into the vernacular language of each."

"I have the honour, &c.

"Stoneyhurst, Dec. 21st, 1819."

"C. P."

In a subsequent correspondence, Mr. Plowden favoured the author with an extract from the letter of an Italian correspondent on the same subject, which is here presented to the reader:—

"Rome, March 4th, 1820.

... "You was perfectly right in denying the existence of the pretended decree of February 28th, 1759. Monsignor Mai made the most diligent inquiries about it, and was not able to find either the decree, or any trace at all of such a thing. Not trusting to him alone, another prelate, who keeps all the books in which all such decrees are registered, was requested to inquire if he could succeed in finding it out."

‡ De Verbo Dei, cap. de Editionibus Vulgaribus.

1769, the celebrated Cardinal Ganganelli was advanced to the papal dignity, and took the title of Clement XIV. Under his pontificate the order of Jesuits was entirely suppressed by a bull, dated 1773. He died September 22d, 1774, and was succeeded by Cardinal Braschi, who, on attaining the tiara, adopted the title of Pius VI. This pontiff, born at Cesena, December 27th, 1717, was made treasurer of the apostolical chamber by Benedict XIV., and raised to the rank of cardinal by his predecessor, Clement XIV. His public acts and private virtues, during a long and anxious exercise of the papal dignity, entitle his memory to the gratitude and honour of his communion, while the barbarity and indignity with which he was treated by the revolutionists of France must excite the indignation and abhorrence of every friend to justice and humanity. He died at Valence, after a short illness, August 29th, 1798, aged eighty-two.* One of the most important of his public religious acts was the sanction he gave to the translation and publication of the whole Bible into the Italian language, by Martini, archbishop of Florence. The New Testament was published at Turin in 1769, and the Old Testament in 1776. The version being dedicated to Pius VI., and approved of by him, a commendatory epistle from his holiness was printed as an introduction, of which the following is a translation:—

“Pius VI., P. P., to his beloved son, Antonio Martini, of Turin.

“Beloved son, health and apostolical benediction.

“AT a time when a vast number of bad books are published, which most grossly attack the Catholic religion, and which are

Having the date of the decree, he was sure to find it, if it existed: but after much diligent examination, he concluded that never a decree of this nature was issued from the holy see. Other most able men made the most diligent researches, but all proved fruitless. Besides this, Monsignor Mai told me, that when, under Pius VI., Martini, archbishop of Florence, made known his intention of printing his translation of the Bible, (which was not the first, or rather it was perhaps the first *complete* edition of the whole Bible in Italian,) some made several difficulties about its publication: yet it is well known that Martini never quoted the supposed decree, but, by the authority of that pope, was permitted to print his translation with appropriate explanatory notes. To conclude, you may assure Mr. T. there never was such a decree,” &c. To this Mr. Plowden adds: “It appears to me, that the facts stated [above,] joined to the reasonings alleged in my first letter to you, afford sufficient evidence of the non-existence of the decree of February 28th, 1759. I might add another presumption: February 28th, 1759, was Ash-Wednesday, a day on which, I believe, the Roman congregations do not sit for business.—Yours, &c. C. P.”

“*Stoneyhurst, March 27th, 1820.*”

* Lempriere, Univ. Biog.

circulated even among the unlearned, to the great destruction of souls, you judge exceedingly well, that the faithful should be excited to the reading of the divine Scriptures, for they are the most abundant fountains which ought to be left open to every one, to draw from them pure doctrine and morality, and to eradicate the errors which, in these corrupt times, are so widely disseminated. This you have seasonably effected, as you affirm, by publishing the sacred writings in the vernacular tongue, intelligible to every one; especially when you show and set forth that you have added explanatory notes, which being extracted from the holy fathers, preclude every danger of abuse: thus you have neither swerved from the laws of the Congregation of the Index, nor from the constitution on this subject published by the immortal pontiff Benedict XIV., our predecessor in the pontificate; and whom we deem it honourable to have had as our excellent master in ecclesiastical learning, when we had the happiness of holding a situation near his person. We therefore applaud your eminent learning and extraordinary piety; and we return you our due acknowledgments for these books which you have transmitted to us, and which, when convenient, we will read over. In the mean time, as a token of our pontifical benevolence, accept our apostolical benediction, beloved son, which we very affectionately impart to you."

"Given at Rome, at St. Peter's, March 17th, 1778; the fourth year of our pontificate."

"PHILIP BUONAMICA, from the Latin epistle of his holiness."*

Martini's translation has been repeatedly printed: the edition of Livorno, 1818, and that of Italia, 1817, with the stereotype New Testament, executed by T. Rutt, Shacklewell, (near London,) 1813, were put in the prohibitory Index, by a decree of January 17th, 1820.†

ANTONIO MARTINI was born at Prato, in 1720. He lived at Turin, and there published his Italian translation, first of the New Testament, and afterward of the Old. This version was approved by the diocesan bishop, and he was thanked for it by Pius VI., who soon after named him bishop of Bobbio. On his way to Rome to receive episcopal consecration, he was detained at Florence by the grand duke Leopold, who, in 1781, named him archbishop of Florence. The prince was, however, disappointed in his expectation of finding in the prelate a co-operator in the innovations

* Antibiblion, No. 4, p. 62.

† From private information.

which he had planned. Martini was sincerely attached to the see of Rome, and steadily opposed the proceedings of Ricci, bishop of Pistoria, which were countenanced by the prince. He distinguished himself in the assembly held in Florence in 1787, with a view to favour that bishop, and had the principal hand in defeating the schemes of that prelate. He published "Moral Instructions on the Sacraments," and "Dogmatical History," and "Moral Instructions on the Creed," besides several "Pastoral Charges" which have been much commended. His death occurred December 31st, 1809.*

Besides the editions of the Italian Bible or New Testament of Martini's version, there were several others, chiefly revisions of Diodati's or other former translations. The entire Bible, edited by Mattia d'Erberg, "Cultore delle sacre lettere," was printed at Nuremberg, 1712. Some copies have Cologne as the place of printing. This edition is said on the title-page to be corrected and compared with the original Hebrew and Greek; the New Testament appears to have been taken from one made from the Greek, and corrected according to the Vulgate which was edited by Giovan Luigi Paschale, and printed in 1555, accompanied with a French translation. Another revision of Diodati's Bible was published by John David Muller, M. A., Leipsic, 1744, folio and 8vo., and a third at Dresden and Leipsic, 1757, 8vo. The New Testament, edited by Ferro Montano, licentiate in law, and dedicated to Christian, duke of Saxony, was printed at Leipsic, 1702, 12mo.† Another corrected edition of the New Testament, of Diodati's translation, was printed at Zurich by David Guessner, 1710, 12mo. This was followed by an edition at Altenburg, by J. L. Richter, 1711, 12mo., and professes to be translated into Italian by D. C. H. F., but is said to be only the version of Diodati, altered in a few places. A new translation from the Greek, by Matteo Berlando della Lega, D. D., professor of philosophy in the university of Erlangen, and Jacopo Filippo Ravizza, D. D., was printed at Erlangen, 1711-12, two vols. 8vo. The translators, who had renounced the tenets of the Church of Rome, and embraced Lutheranism, accompanied the translation with notes, in which they combated the errors of the Catholic doctrines, particularly relative to tradition, and subjoined a short catechism. It is dedicated to the queen of England. In 1743, an octavo edition from the Greek, by

* For this biographical sketch of Archbishop Martini I am indebted to the Rev. Charles Plowden.

† A copy in Offor's sale-catalogue, 1816, is said to be in three vols. 18mo.

Giovan Gotlohbe Glicchio, was published at Altenburg and Leipsic, ornamented with an engraved title-page and plates. An edition of the New Testament was likewise published the following year (1744) at Leipsic, of J. D. Muller's revision of Diodati's translation, in 8vo.*

JOSEPH BLANCHINI, or BIANCHINI, also published the first volume of an important work on the canon of Scripture, under the following title: *Vindiciæ canonicarum Scripturarum vulgatæ Latinæ editionis*, Rome, 1740, fol. This volume, the only one published, was to have been followed by six others, the plan of which is sketched in the preface, which, with the preliminary dissertations, contains the history of all the different books of the Bible, the manuscript copies in various libraries, the translations, &c. This learned priest of the oratory, who is known as the editor of several MSS. of the *Vetus Italica*, or ancient Latin version of the Gospels, entitled *Quadruplex Evangeliarum, &c.*, was born at Verona, September 9th, 1704, and was educated under the eye of his uncle, the celebrated Francis Bianchini, in the college of Montefiascone. Before 1725 he was promoted to a canonry in the cathedral, and a prebendal stall in St. Luke, and was soon after appointed librarian to the chapter: but in 1732 he resigned both that situation and his benefices, and entered into the congregation of the oratory of St. Philip de Neri, called the New-Church at Rome, where he divided his time between the duties of his order and literary researches. He published two or three other works besides the above, principally of an antiquarian nature. The time of his death is not ascertained; but his funeral eulogium was printed at Rome 1764. The valuable MSS. left by him at his death were placed in the hands of P. de Magistris, another priest of the oratory.†

Quitting the papal states, we now turn to the cantons of SWITZERLAND, to notice the editions printed in the Romance, or Rhætian dialects of the Grison league. In 1717-18, the Bible, in one of these dialects, differing from the one published in the dialect of the Lower Engadine in 1679, was printed at Coire, or Chur, in folio, translated by the pastors of the country, who chiefly followed Luther's German version, and was dedicated in French to the king of England. This edition is noticed by Le Long as printed in 1719, and by several of the Encyclopædias as published in 1720; but from Adler's *Bibliotheca Biblica* we learn, that the Prophets

* Adleri Bibliotheca Biblica, pt. i, Plut. 24, pp. 356-363. Walchii Bibliotheca Theologica, tom. iv, p. 129. Le Long, tom. i, p. 360. Paris, 1723, fol.

† Chalmers, vol. v, p. 234. Fabricy, Titres Primitifs, tom. ii, p. 39.

and New Testament were printed in 1717, and the remainder of the Bible in 1718. Another Bible, in one of the Rhætian dialects, edited by Martin Nicholas Anosius, is stated by Clement to be preserved in the royal library of France, with a dedication to Louis XV. prefixed; Tamins, 1731, folio. In the British Museum is an edition of the Bible, in the dialect of the Lower Engadine, printed at Schuol, 1743, folio: and a second edition of the Bible of Vulpius and Dorta à Vulpera is said to have been printed in 1747, in folio, with a Latin dedication to the king of Prussia.*

Holland and Germany, countries favoured, by the influence of the Reformation, with an extensive dissemination of the Scriptures in the vernacular dialects, and long connected with Switzerland in the great object of diffusing the knowledge of divine truth, may succeed it in our remarks. In HOLLAND, the editions of the Dutch Bible and Testament were numerous: Adler, in his *Bibliotheca Biblica*, enumerates, of the entire Bible, nine editions in folio, four in 4to., three in 8vo., and fifteen in 12mo.:—of the New Testament, one in folio, two in 8vo., and fifteen in 12mo.; in all, forty-nine editions. Besides these, which are in the king of Wurtemberg's library, and almost all Protestant translations, Le Long notices some few other editions of the Bible or New Testament, chiefly by Catholic editors.†

In GERMANY, the editions of the Scriptures printed during the eighteenth century were numerous; the duke [king] of Wurtemberg's library alone contained, in 1787, two hundred and eight of the entire Bible, and eighty-seven of the New Testament, (besides many parts of the Bible printed separately,) viz., of the Bible, thirty-seven in folio, thirty-six in 4to., one hundred and thirteen in 8vo., and twenty-two in 12mo.:—of the New Testament, one in folio, five in 4to., fifty-one in 8vo., and thirty in 12mo.‡ Some few of these editions were printed at the Canstein, or Bible Institution, at Halle, established in 1710, by Charles Hildebrand, baron de Canstein, for the purpose of printing and selling Bibles and New Testaments, at a moderate price, in order to secure a more general circulation of the Holy Scriptures; and in which it proved so successful, that in 1805, above three millions of copies of the entire Bible, or New Testament, had issued from the press of the insti-

* Clement, *Bibliothèque Curieuse*, tom. iv, pp. 25, 26. *Adleri Bibliotheca Biblica*, pt. ii, Plut. 26, p. 408. Le Long, tom. i, p. 370. *Catalog. Lib. Impress. Brit. Mus.*, tom. i. Lond., 1787, fol.

† *Adleri Biblioth. Biblica*, pt. iv, Plut. 35, pp. 32-90. Le Long, tom. i, p. 410.

‡ *Adleri Biblioth. Biblica*, pt. iii, Plut. 28-32, pp. 44-201.

tution. Interesting accounts of this excellent establishment will be found in Professor Franck's *Pietas Hallensis*, or Abstract of the Marvellous Footsteps of Divine Providence, &c., pt. iii, Gillies' Historical Collections, vol. i, b. iii, ch. iv, and Second Report of British and Foreign Bible Society, App., No. 9.

In the thirty-fourth edition of the Bible printed by this institution, an error occurred in one of the commandments, similar to that in the English Bible in the reign of Charles I. By the omission of the word *not*, the commandment read, *Thou shalt commit adultery*. The edition was consequently confiscated, and judiciously prevented from being circulated. A copy is in the library of Wolfenbuttel, which, on account of its great rarity, cost fifty dollars.*

Another benevolent establishment connected, as well as the Canstein Bible Institution, with the Orphan House at Halle, and active in disseminating Scripture truth, was the Jewish Institution, formed professedly for the conversion of Jews and Mohammedans. The institutor of it was Dr. John Henry Callenberg, one of the pupils of Professor Franck, afterward professor of divinity in the university of Halle. Three principal objects engaged his attention;—the establishment of a printing press; a provision for proselytes and catechumens; and the appointment of students as travelling missionaries to the Jewish nation.

One of the most active and eminent of the coadjutors of Dr. Callenberg was Mr. Stephen Schultz, who was many years in the East, and afterward, when minister of the gospel in Halle, published an account of his travels.† This zealous missionary succeeded to the direction of the institution on the decease of its founder, in 1760; and although the want of proper missionaries, and of the benevolent support of the public, restricted the extent of its operations, both he and his successor, P. Beyes of Halle, continued the publication of the reports, till in 1792 the institution was suppressed by the Prussian government, ("I know not with what justice," says Dr. Knapp,) and the small remaining revenues were devoted to the Orphan House, and other institutions of Franck, for the support of the needy Christian converts; and the Orphan House received the whole collection of books printed by that institution. Some of them were destroyed, but many were preserved; and the whole remaining collection of them was pur-

* Shoberl's Historical Account of the House of Saxony, p. 81.

† He returned from Turkey to Halle, October 16th, 1756, after having been engaged many years in missionary labours.—*Le Long, edit. Masch*, pt. ii, tom. i, sec. 11, p. 205.

chased in 1810 by a gentleman connected with the English Bible and Tract societies, and who presented some valuable books to the London Society for promoting Christianity among the Jews.*

The editions of the Scriptures published in the German language, during this century, were, as we have already seen, too numerous to be considered separately; but it may gratify the reader to notice the following:—

1. The PENTAGLOTT BIBLE, containing five different German versions; viz., *Ulenberg's* Catholic version; *Luther's* version; *Piscator's* version of the Reformed church; the *Jewish German* version of the Old Testament by Joseph Athias, and of the New Testament by John Henry Reitzen; and the *authorized version* of the Belgic provinces, or Dutch: to which are added the Apocryphal books of the Old Testament, and several of the Apocryphal Epistles. Wandsbeck, 1710, 1712, three vols. 4to.†

2. The LEIPSIK POLYGLOTT, (*Biblia Sacra Quadrilingua*,) containing the *Septuagint Greek* version from Grabe's edition of the Alexandrian MS. Sebast.; Schmidt's *Latin* translation revised, with the New Testament in both the original and modern *Greek*; the *Syriac* version from Schaaf's edition; and *Luther's German* version; edited by Christian Reineccius, B. D. Leipsic, 1750, fol. The New Testament was previously published in 1713, folio, and with a new title in 1747.‡

3. The EBERSDORF BIBLE, edited by Count Zinzendorf, containing *Luther's German* version, with a new preface and introduction, Arndt's *Informatoria Biblica*, and summaries. Ebersdorf, 1727, 4to.§

4. The GERMANTOWN BIBLE, remarkable for being the first edition which issued from the West Indian press. Germantown, printed by Christ. Sauer, 1743, 4to.||

5. ZINZENDORF'S NEW TESTAMENT, in two parts, printed at Budingen, 1739, 8vo., and again 1746, 8vo., accompanied with brief notes.¶ The translator or revisor was Nicholas Lewis, count of Zinzendorf and Pottendorf, the great patron and bishop or "or-

* Jewish Repository, vol. i, pp. 1, 41, 81. Lond., 1813, 8vo. Gillies' Historical Collections, vol. ii, b. iv, ch. x, pp. 461-468.

† Adleri Bibliotheca Biblica, pt. iii, Plut. 31, p. 177.

‡ Walchii Bibliotheca Theologica, tom. iv, p. 173.

§ Ibid., tom. iv, p. 113. Adleri Biblioth. Biblica, pt. iii, Plut. 31, p. 179. Crantz' Hist. of the Brethren, pt. iii, p. 178.

|| Walchii Biblioth. Theolog., tom. iv, p. 90.

¶ Ibid., tom. iv, p. 166. Adleri Biblioth. Bib., pt. iii, p. 185.

dinary" of the *Unitas Fratrum*, or, as more generally called, the Moravians, who formed the settlement of Herrnhut on one of his estates. He died May 9th, 1760. See Crantz' History of the Brethren, pp. 497-502.

In addition to the numerous editions of the Holy Scriptures in the German tongue, there were several in other dialects of the German or Austrian dominions, and of the adjacent states, particularly the Wendish or Sorabic, the Carniolan, Croatian, Bohemian, Hungarian, and Wallachian.

The WENDS, who inhabit Upper and Nether Lusatia, speak two different dialects of the Slavonian, and possess two different Protestant versions of the Scriptures. An edition of the whole Wendish or Sorabic Bible, in the Upper Lusatian dialect, was printed at Budissen or Bautzen, in 1728, 4to. A preface in German narrates the history of the version; another, in Wendish, is signed by four ministers, authors of the version, viz., John Langa, pastor of Minakawen; Matthew Jokisch, pastor of Belsken; John Boehmer, pastor of Budeslezen; and John Wauer, pastor of Bukezen. The translators divided the work into four parts, one of which was assigned to each translator, which after translation was carefully examined by the other translators, who repeatedly met at Budissen for mutual information and advice. The version was commenced April 14th, 1716; and completed September 27th, 1727. The German translation of Luther was strictly followed by the Lusatian divines, who, being of the Lutheran communion, must have preferred it to any other. "Since the year 1729," says Dr. R. Pinkerton, "the Upper Lusatian Wends have had three editions of their Bible; the last was printed at Budissen, in 1797;" the second of them was an emended edition of that in 1728, printed at Budissen, in 1742, 8vo. Some separate portions of the Bible in the same dialect had been printed about the close of the preceding century; and in 1703 the Psalms, and in 1706, the New Testament, in 8vo., translated by Michael Frenzelius or Frenzeln, were printed, the former at Budissen, the latter at Zettau, at the expense of the illustrious Lady Gersdorf, grandmother of Count Zinzendorf, who distributed gratuitously a great number of copies among the poor inhabitants, besides what she gave to the churches and schools. Frenzeln dying almost immediately on finishing the translation, the care of the impression was confided to Spener. These editions are accompanied with the German version.*

* Acta Eruditor., An. 1729, pp. 528, 529. Adleri Bibliotheca Biblica, pt. iv, Plut. 47, pp. 137-140. Pinkerton's Letters, p. 36.

The New Testament in the dialect of the Nether Lusatian Wends, translated by Gottlieb Fabricio or Fabricius, was printed at Kahren, where Fabricius was minister, in 1709, 8vo. Reprinted in 1728 and 1775. The first edition of the Old Testament was printed separately, in 1796.*

No edition of the Scriptures appears to have been printed in the CARNIOLAN dialect, during this century, earlier than 1771, as is evident from Dr. Pinkerton's "Letters, &c.," which contain the only account we have of the editions printed within that period. The first version with which the Carniolans were favoured was made by George Dalmatin, from Luther's Bible, and printed at Wittemberg, in 1584. The second version of the Bible, in the Carniolan, was made by George Japel, from the Vulgate, and printed at Laybach, in 1784. A second edition has not been published; however, the New Testament has been reprinted, and the Protestant part of these Slavonians, residing in Hungary, are in possession of an excellent translation of the New Testament, made by Stephen Kugmitsch, and printed at Presburg, in 1771.†

The CROATIANS speak also a dialect of the Slavonian. They are all of the Roman Catholic communion; and had no part of the Scriptures in their language, but the Gospels for Sundays and Holydays, before the nineteenth century; nor had the ALBANIANS any portion whatever of the word of God at all, in any language which they understood, at the conclusion of the eighteenth century.‡

In the BOHEMIAN tongue, editions of the whole Bible were printed at Halle in 1722, 1745, 1766, if not more frequently; besides, several editions of the New Testament, and other portions of the sacred writings. Dr. Pinkerton states, that in 1816, the Canstein Institution had, from its first establishment in 1712 to that period, printed no less than ten thousand three hundred and fifty copies of the Bohemian Scriptures in large 8vo. : he also observes, that "since the year 1488 there have been published fourteen editions of the Catholic Bohemian Bible, which is a translation from the Vulgate. The last edition was printed at Prague in 1804. Since 1593 the Slovak and Bohemian Protestants have had ten editions of their Bible published among them; this version was made from the original by the Moravian Brethren, and was first printed at Kralitz in 1593. The last edition was printed at Presburg in 1808. This was edited by Professor Palkovitch, who has

* Adleri Bibliotheca Biblica, *ut sup.* Pinkerton's Letters, *ut sup.*

† Pinkerton's Letters, pp. 34, 35.

‡ *Ibid.*, pp. 35, 40.

added a list of such words as are now become obsolete, both among the Bohemians and the Slovaks.”*

In HUNGARY, the seventh edition of Bibles in the Hungarian tongue, and the first which was printed in this century, appeared in 1704, executed at Cassel, by John Ingebrand, in 4to. It is said in the preface to follow the Amsterdam edition of 1685, accounted the most beautiful and exact. George Tsipkes Comarin, D. D., and pastor of the church of Drebecin, also formed the design of publishing a new edition of the Bible, assisted by Stephen Bet-skehazi, pastor of the church of Puspok, and Thomas Kisfalvi. He completed the translation, and prepared it for the press, but was prevented from printing it by the troubles occasioned by the war. His heirs sent the MS. to Franéker, to the celebrated Vitranga, requesting him to publish it as soon as he could find opportunity. It is probable that it was from this MS. that the edition of 1716–1717 was printed in Holland; an edition of which the Jesuits of Cassavia, or Carschau, are said to have seized three thousand copies, and prevented their circulation. Editions of the Hungarian Bible were published also at Utrecht, 1730, 1737, and 1794, 8vo.; at Basil, (Basle,) 1751, 8vo.; and at Leipsic, 1776, 8vo. In the Catalogue of Versions of the Bible, &c., presented to the British and Foreign Bible Society, by Granville Sharpe, Esq., an edition is mentioned of the date of 1747, printed at Utrecht, in 8vo., of which it is noted: “Of this edition three thousand copies were burnt by the papists.” This, however, is probably a mistake for the edition seized by the Jesuits at Carschau. There was also an edition of the New Testament printed at Wittemberg, 1736, 8vo.; and of the hymns and psalms used in the religious services of the Catholic Church, with a metrical version of the Psalms, printed at Debrecin, 1723, 12mo.†

In the WALLACHIAN dialect, the only edition published during this century, and the second ever published, was printed at Blajé, a town in Transylvania, in 1795.‡

In the BULGARIAN tongue, the rudest and most impure dialect of the Slavonian, no version of the Holy Scriptures had ever been published, at the conclusion of the eighteenth century; but a trans-

* Walchii Biblioth. Theolog., tom. iv, p. 130. Adleri Biblioth. Biblica, pt. iv, Plut. 46, pp. 132–137. Pinkerton's Letters, pp. 47, 48, 35, 36.

† Walchii Biblioth. Theolog., tom. iv, p. 131. Clement, Bibliothéque Curieuse, tom. iv, p. 40. First Report of the Brit. and For. Bible Society, No. 19. Offor's Catalogue, 1816, p. 11. Adleri Bibliotheca Biblica, pt. iv, Plut. 51, pp. 148, 149; et App., tom. ii, p. 85.

‡ Pinkerton's Letters, p. 24.

lation of some parts of the sacred text, made by one of the Bulgarian bishops, in Bucharest, was said to exist in MS.*

Before we proceed to the more northern states, we may just glance at the Turkish and modern Greek versions. In the **TURKISH** language, Nicholas · William Schroeder, of Marburg, having received two MSS. of the version by Albert Bobovius, or **ALI BEIGH**, one with the vowel points, the other without, he printed the first four chapters of Genesis, without the points, accompanied with a Latin translation, notes, and various readings: Leipsic, 1739, 4to. The learned Dr. Callenberg, of Halle, also published several portions of the New Testament, from the translation of W. Seaman. Besides the above, there were printed at Venice, in the Turkish language, but in Greek characters, the Psalms, a second version of which by Seraphim, metropolitan of Karamania, was printed in 1782; the Acts of the Apostles, and all the Epistles, 1810; and at Constantinople, the Wisdom of Solomon, in 1799. There have likewise been printed in Turkish, but in *Armenian* characters, "A Short History of the Bible, in Question and Answer," Trieste, 1810; "Judith," an opera; and "The Sacrifice of Abraham," an opera, Vienna, 1812. And there exists in Turkey an indifferent translation of the Gospels, in the peculiar and corrupt dialect of the pashalik of Bagdat; and another old but superior translation of the Gospels; besides several Christian works of an historical, biographical, or liturgical nature.†

The earliest of the editions of the New Testament in the **MODERN GREEK**, called the Neo-Greek, or Romaic, which were published in this century, was printed at London in 1703, in one vol. 12mo., from the version of 1638, by Seraphin, a monk of Mitylene, who prefixed a preface, which gave such offence to the Greek bishops, particularly to the patriarch of Constantinople, that by his order it was committed to the flames. It was reprinted in 1705, and the objectionable passages of the preface omitted. A more correct edition was printed at the Orphan House at Halle, in Saxony, 1710, in one vol. 12mo., at the suggestion of the pious Franck, and under the patronage and at the expense of Sophia Louisa, the queen of Prussia, who ordered a number of copies to be elegantly bound, and distributed among the Greeks. This edition was revised by Anastasius Michael Macedo, who had come from Con-

* Pinkerton's Letters, p. 25.

† Le Long, edit. Masch, pt. ii, tom. i, pp. 166-168. Adleri Biblioth. Biblica, pt. i, Plut. 13, p. 144. Pinkerton's Letters, pp. 20, 21, 41. Thirteenth Report of Brit. and For. Bible Society, No. 12, p. 23.

stantinople to Halle. Professor Franck prefixed a Latin preface; John Heyman, who was on his travels from the East into Holland, added a Greek one. Liberius Coletti, who called himself a Greek priest, but whom Helladius affirms to have been an Italian, is also said to have published an edition of the New Testament at Venice, in small folio, about the year 1708, or 1709. Dr. Callenberg also published separate portions of the Gospels and Epistles.*

Adverting now to SWEDEN, we are gratified by observing that revised editions of the Holy Scriptures were more frequently published in this than in the preceding century. In 1703, an edition of the Bible, in folio, collated with former editions, with additional references and annotations, was printed at Stockholm, by order of Charles XII. An historical preface was prefixed by Eric Benzel, bishop of Strengnes, afterward bishop of Upsal, who, with Nicholas Berg, and other assistants, had the care of the impression. This was succeeded by a quarto edition, printed in 1709, at Stockholm. The preparation of it for the press was commenced by John Gezel, bishop of Abo, who collated it with the Hebrew and Greek originals; but dying in 1690, before the work was completed, it was committed to his son, and successor in the bishopric, John Gezel, jun. This edition, which is accompanied with the preface and notes of Luther, a portrait of Charles XII., and a chronological index, is highly esteemed in Sweden, where copies of it are scarce, and consequently dear. Editions of the Swedish Bible were also printed in 1728, folio; 1728, 1757, 4to.; 1715, 1729, 1736, 1750, 1752, 1754, 8vo.; 1720, 12mo.: of the New Testament, 1711, 1752, folio; 1738, 8vo.; 1729, 12mo.; besides smaller separate portions of both the Old and New Testaments.†

In the province of FINLAND, the inhabitants were favoured with the New Testament in the Finnish dialect in 1732, 8vo.; 1740, 12mo.; 1774 and 1776, 8vo.; and with the entire Bible in 1758 and 1776, 4to.; the latter by subscription, and subsequent to which no edition was printed till 1811-12, when, by the active exertions of the British and Foreign Bible Society, a Bible Society was established at Abo, under the patronage of the emperor of Russia.‡

* Le Long, edit. Masch, pt. ii, tom. ii, sec. 2, pp. 329-332. Adleri Bibliotheca Biblica, pt. i, Plut. 4, p. 107. Butler's Horæ Biblica, tom. i, pp. 160, 161.

† Adleri Biblioth. Biblica, pt. iv, Plut. 41, pp. 118-125. Le Long, tom. i, pp. 418-420. Paris, 1723, fol. Walchii Biblioth. Theolog., tom. iv, pp. 97, 98. Eighth Report of British and Foreign Bible Society, No. 22, p. 35.

‡ Adleri Biblioth. Biblica, pt. iv, Plut. 42, p. 127. Owen's History of the British and Foreign Bible Society, vol. ii, pp. 83-94. Seventh Report of British and Foreign Bible Society, No. 63, p. 131.

IN LAPLAND, the Scriptures in the vernacular or Laponese dialect must have been extremely scarce, since Adler only mentions a single edition of the New Testament, printed at Stockholm, 1755. Part of this impression was sold, and part given away, to encourage the Laplanders to diligence in reading; a copy of it is in the valuable Biblical library of the British and Foreign Bible Society.*

On directing our views to DENMARK, we are happy in being again aided by the learned and important researches of Dr. Henderson, who commences his MS. history of the Danish versions and editions of this century by observing, "The religious horizon of Denmark did not wear a more gloomy aspect toward the close of the seventeenth, than it assumed a bright and radiant appearance on the commencement of the eighteenth century. The principal instrument employed by divine Providence for effecting this pleasing and most important change was Dr. Lutken, whom his Danish majesty Frederick IV. called from Berlin to be his royal chaplain in the year 1704. Previous to his leaving Germany, this clergyman had had access to several of those worthy men whom the world sought to depreciate, but whom, in fact, it has honoured, with the name of 'Pietists,' from whose instructions and example he greatly profited; and he had no sooner entered on his ministerial functions at the Danish court than the effects of his labours became apparent, both in the royal family and throughout the capital. One of the first fruits of this awakening was the formation of a plan for the conversion of the heathen. In 1705, his majesty obtained from the celebrated Franck, of Halle, the two missionaries, Ziegenbalg and Plutchau, whom he sent the same year to Tranquebar, in the East Indies, and thus laid the foundation of the evangelical work in that quarter which still subsists at this day. The interest created by this mission, the connection established between Copenhagen and Halle, whence the new reformation had spread, and the circulation of some of the more striking publications of Spener and Franck, aroused multitudes from the lethargy into which they had fallen, and led many of the clergy to take the great objects of their charge into more serious consideration than they had hitherto done. The issue of this spiritual reviving was the establishment of the College of Missions in Copenhagen in 1714; which was followed by the adoption of measures for the conversion of the Laponese in Norway, and the

* Adleri Biblioth. Biblica, pt. iv, Plut. 43, p. 123. Brown's Hist. of the Propagation of Christianity among the Heathen, vol. i, ch. ii, p. 5.

more extensive circulation of the Scriptures throughout the Danish dominions."

The necessity and importance of a more improved version of the Danish Scriptures than had hitherto been published had for some time been insisted on by several learned men, especially by Steenbuck, professor of Hebrew and the Oriental languages in the university of Copenhagen, in a series of dissertations published between the years 1699 and 1709; to one of which he subjoined a specimen of a new and more literal translation of Matt. xxii, 1-14. This opinion being strongly supported by many complaints of the want of Bibles, and corroborated by inquiries instituted for that purpose, Frederick IV. gave orders to the College of Missions, in the year 1715, to publish a new edition; and when difficulties arose from the want of sufficient funds, his majesty empowered them to make use of two thousand rix-dollars, which he had appropriated to religious uses, and gave them the exclusive privilege of printing and vending the Danish Scriptures. The work was accordingly begun, and in 1716 an edition of four thousand copies of the New Testament was printed in 12mo., which immediately sold, and helped to supply the urgent want till the whole Bible could be prepared. In 1717, (not as Baumgarten, in *Nach. Hal. Biblia*, tom. vi, p. 4, says, in 1715, confounding the order to publish with the publication itself,) exactly two hundred years from the period when Luther began to publish the Holy Scriptures in the vulgar tongue, the whole Bible made its appearance, in royal octavo, printed at the office of the College of Missions in Copenhagen. The number of copies printed of this Mission Bible, as it was called, amounted to six thousand. A second edition, with the addition of parallel references, was printed in 1720, Svo.

In 1717 a corrected edition of Svaning's New Testament was published under the care of the state-counsellor Grain; and in 1719 the whole Bible, in 4to., revised by Bernard Schnabel, rector in Roskilde; for both of which the Danes were indebted to the active zeal and enterprising spirit of John Lorentzen, assessor in the consistory and directory of the royal and university press. About the same time, a second and a third edition of the New Testament, in 12mo., were also printed. In 1722 an edition of the Bible, in 4to., was printed with a large type at the mission-press, but being of a larger size than the ordinary Bibles, it was not adopted into the number of their editions. From the statement given in the preface, it appears that up to that date the college had printed twenty-two thousand five hundred and eighty copies of the

New Testament, and thirteen thousand seven hundred and eighty-four copies of the whole Bible. "What a blessing to the country! Here is more done toward facilitating the purchase and generalization of the word of God in the course of six years, than what had been effected during the two hundred years which had almost elapsed since the first publication of the New Testament in Danish!" A third edition of the "Mission Bible" was printed in 1724, 8vo., corresponding in every respect to the second edition. Lorck, in his *Neueste Danische Kirchengeschichte*, &c., p. 308, mentions this edition as printed in 1727; but in the *Bibliotheca Biblica* the date is 1724, "which," says Dr. H., "I have also seen on a copy in the royal library, Cöpenhagen."

In 1728 the Bible was printed at Copenhagen in 12mo., and was the first edition of the Danish Bible printed in that portable and convenient size. The mission-press, and the greater part of this edition, being consumed in the great fire which happened at Copenhagen in the same year, the directors resolved to unite the College of Missions to the direction of the Orphan House, founded in 1727. Since that period all the business of the college has been transacted in a hall belonging to that building; and as the Orphan House obtained an exclusive privilege to print the Danish Bible, all the following editions go by the name of "The Orphan House Bible."

Editions of the entire Bible were printed in 1732, 1737, 1738, 1739, 1746, 12mo.; in 1744, 8vo.; and in 1747, 4to. Of the New Testament, in 1731, 1736, 1737, 1740, 1741, 1744, 1745, 12mo.; in 1740, 8vo.; 1741, large 12mo.; and 1748, 4to. Of the Psalms, in 1729, 1738, 1745, 12mo.

In the mean time, a specimen of a revised and corrected edition of the Scriptures, containing the Four Evangelists and the Acts of the Apostles, had been published in 1742 by a committee of revision; which was followed, in 1748, by the New Testament, in 8vo. This special committee had been appointed by royal authority to prepare as perfect a version of the Holy Scriptures as possible. The members of the committee were originally Hans Steenbuch, Marcus Woldike, Jeremias Freiderich Reuss, and, after Steenbuch's death, Soren Bloch, ordinary professor of divinity; Peter Holm and Erich Pontoppidan, professors extraordinary; Johann August Seidlitz, royal German chaplain; Johannes Gram, professor of Greek; Johann Christian Kall, professor of Hebrew; and Enewald Ewald, preacher of the Orphan House, who, as he had been employed in correcting the former editions, was deemed

a valuable assistant. Christian Langemach Leth, extraordinary professor of divinity, was also nominated a member, but was prevented by his ill state of health from attending the meetings. Several of these learned and valuable critics being called away by death, their places were filled up by others qualified for the undertaking.

To gratify the friends of sacred literature, an edition of the historical books of the New Testament, consisting of five hundred and eighty copies, was published separately, as a specimen of the translation, in 1742; and in six years afterward the whole of the New Testament issued from the press; but being chiefly intended to gratify the curiosity of the learned until the entire Bible could be completed, only five hundred copies were printed, which were sold for half a dollar per copy. It is printed in 8vo., with a large type, unaccompanied with any notes, summaries, or parallel references.

An edition of the whole Bible, of the former translation, consisting of six thousand copies, was printed at Copenhagen, 1749, 8vo.; and one of the New Testament, in the same year, in large 12mo., comprising three thousand copies, from the Stistrup Bible legacy. Other editions of the New Testament, in 12mo., were published in 1750, 1751, 1752, the first of them consisting of six thousand copies. In 1752 there was also an edition of the Psalms printed in 12mo.; and in the same year a specimen of a new and singular translation of the Scriptures, by Nicholas Schwartz, Jos. F., actual counsellor of justice to his Danish majesty, &c.

In the same year that "Schwartz's specimen" was printed, a translation of the Prophecy of Habakkuk, accompanied with short expository notes, was published by Frederich Monrad, clergyman in Aagerup. Copenhagen, 1752, 4to.

An edition of the New Testament, translated by Christian Bastholm, D. D., was printed at Copenhagen, 1780, 8vo., two vols. His version is said to be fluent and perspicuous, but occasionally obscure, from a too servile adherence to the original idiom, or the adoption of uncommon modes of expression.

Dr. Bastholm published also a translation of the "Discourses" of our Lord, with paraphrases, explanations, &c., 8vo. (550 pages.)*

Besides the above editions, for the account of which the writer is almost entirely indebted to the valuable MS. work of Dr. Henderson, Adler, in his *Bibliotheca Biblica olim Lorckiana*, notices several others, viz., of the Bible, 1757, 1769, 1777, 4to.; 1754,

* Henderson's MS.

1760, 1765, 8vo. : of the New Testament, 1780, 8vo. ; 1755, 1759, 1763, 1764, 1766, 1783, 12mo. ; and other smaller portions of the Old or New Testament.*

ICELAND, as connected with the government of Denmark, is next to be considered. The third edition of the Icelandic Bible was printed under the inspection of Stein Jonson, bishop of Holum ; who, by an application to the royal chancery of Copenhagen, had recovered the printing-press which had been formerly removed to Skalholt, and afterward, in 1704, been sold to Biörn, bishop of the northern diocess. It was completed and printed in 1728, in small folio, but both paper and printing were bad. A prejudice was also raised against the translation, by the innumerable Danicisms of the text, which involved many passages in impenetrable obscurity to the mere Icelandic reader ; a defect which arose from the Danish version being too servilely followed in the bishop's revision of the translation. It is still reckoned the worst edition of the Bible, though, at the time of its publication, the price at which it sold was so high (seven specie dollars) as greatly to obstruct its circulation.

In consequence of a representation of the lamentable deficiency of the Scriptures in the island, made to the court of Denmark subsequent to a visitation of the Icelandic churches by the learned and pious Bishop Harboe, a royal edict was issued on the third of June, 1746, authorizing the raising of the customary tax of one rix-dollar from every church on the island. The following year, 1747, the printing of this fourth edition of the Icelandic Scriptures was completed, being printed "in Copenhagen, in the Royal Orphan House, and at its expense, by Gothmann Friderick Kisel." The form is quarto, and the paper and typography good. In revising the text, as well as in correcting the press, Bishop Harboe was assisted by Jon Therkelson, who had formerly been rector of Skalholt, but acted as secretary to the bishop during his stay in Iceland, and accompanied him to Copenhagen in 1745. Of the New Testament alone two thousand copies were printed by the same office in 1750, in 8vo., and sold at the moderate price of three marks each.

The circulation of the Scriptures among the inhabitants of Iceland at this period was greatly aided by the extraordinary benevolence of LAURENCE STISTRUP, a Danish merchant, who formed the noble design of devoting a considerable part of his property to the distribution of the sacred Scriptures. The sum he originally

* Adleri Bibliotheca Biblica, pt. iv, Plut. 36, pp. 97-111.

appropriated to this blessed purpose was about seven thousand specie dollars ; which, by his zeal and good management, amounted before his death to twelve thousand, for which he purchased shares in the Royal Bank of Copenhagen. These shares, by virtue of his legacy, were transferred to the College of Missions ; which has enabled the college, ever since, annually to purchase with the interest about five hundred and sixty copies, to distribute gratuitously in the different provinces of the Danish dominions. No sooner, therefore, was this generous philanthropist apprized of Bishop Harboe's edition of the Icelandic Bible than he purchased five hundred and ninety-six copies of it, and one thousand six hundred and ninety-three copies of the New Testament of 1750, and sent them over to be proportionably divided among the poorest inhabitants of the island.

From this period to the close of the eighteenth century, no other attempts appear to have been made to multiply copies of the Scriptures in Iceland ; unless we consider as such the versions which were made of select parts of them by two learned men, John Olafson and Dr. Finnson. The first of these, Jon Olafson, published in the Transactions of the Icelandic Literary Society, in 1781, a new translation, immediately from the Hebrew, of select passages of the Prophets, which was continued in the succeeding volumes to the sixty-second chapter of Isaiah, highly creditable to the abilities of the author : the latter, Dr. Finnson, printed in his periodical work, *Qvoldvokurner*, in 1794, a new version of the Epistle to the Galatians, but too paraphrastic and modernized to be admitted into the public translation.*

POLAND, and the contiguous country of LITHUANIA, less happy than Denmark, witnessed but few editions of the Holy Scriptures printed and disseminated in their respective dialects during the eighteenth century. The troubles of Poland, and its subsequent dismemberment by the combined powers of Russia and Prussia, doubtless checked the more general circulation of the sacred volume, already sufficiently limited by the influence of the Romish and Greek churches. The first edition of the entire Polish Bible which issued from the press in this century, was an octavo one, printed at Halle, 1726, copied from the Dantzic one of 1632, the orthography being corrected. The count of Henkel chiefly defrayed the expense ; and two students of Thorn, named Jacob Schmidt and John Printz, corrected the proofs. Henry Grischow had the care of the impression ; he prefixed two prefaces, and re-

* Henderson's Iceland, Append. I., pp. 290-300.

trenched the dedication which had been prefixed to the Dantzic edition; another preface also was composed by the Reformed church, to which this edition properly belonged, and which the members of that church generally bind up with the copies they possess. The advice of Mr. Jablonski was followed in the whole of the undertaking.* Editions of the New Testament had been previously printed at Dresden, 1707, 8vo., and at Brieg, 1708, 12mo., the latter by the care, and at the expense, of Ephraim Breskott, minister of the gospel at Trebnitz, who added the Parallel passages, Prayers, and Catechetical Instructions.† These were succeeded by editions of the New Testament, Leipsic, 1727 and 1728, 8vo; the Gospels and Epistles for the Festivals, Königsberg, 1733, 8vo; and the Psalms, Leipsic, 1736, 8vo.‡

A third edition of the Dantzic Polish Bible was printed at Königsberg, 1737-8, 8vo.; followed, at the distance of many years, by others printed respectively at Brieg, 1768, 8vo., and Königsberg, 1799, 8vo. Dr. Pinkerton supposes that the whole of these six editions of the Dantzic Bible did not comprise more than seven thousand copies, of which three thousand at least have been wilfully destroyed, the first edition being for the most part burnt by Wonzyk, archbishop of Gnezen; and the Jesuits having purchased and destroyed all they could obtain of the other editions.§ Besides these editions of the whole Bible, the New Testament alone was printed at Leipsic, 1749, 8vo.; and with the addition of the Psalms at Königsberg, 1740, and 1755, both in 12mo.||

The preceding editions were all impressions of a Protestant version; but Wuyck's translation, first published in 1599, having been approved by Pope Clement VIII., although not suffered to be reprinted in Poland, two editions were published out of it, one at Breslau, 1740, and the other in 1771, at Culm. The whole amount, however, of the copies of the three editions of this Catholic version, are supposed not to have exceeded three thousand. How inadequate a number for the supply of an entire century!¶

LITHUANIA, which is partly under the government of Prussia, but chiefly under that of Russia, and "contains a mixture of Lutherans, Calvinists, Socinians, Catholics, Greeks, Jews, and Mohammedans," was very limitedly favoured with the Bible in its

* Clement, *Bibliothèque Curieuse*, &c., tom. iv, p. 197.

† Le Long, tom. i, p. 440. *Adleri Biblioth. Bib.*, pt. iv, Plut. 48, p. 142.

‡ Adler, *ut sup.* § Pinkerton's Letters, p. 29. Adler, *ut sup.* || *Ibid.*

¶ Pinkerton's Letters, p. 30. Sixteenth Report of the Brit. and For. Bible Society, App., p. 116.

native language during this century. An edition of the New Testament was, as we have seen in a former chapter, printed at Strasburg, in 1701: another edition, with the addition of the Psalms, was printed at Konigsberg, 1727, 8vo., and the Psalms separately, at the same place, 1728, 8vo.*

The version of Bretkius, the New Testament of which had been printed in 1701, partaking more of the dialect of the Upper Lithuania than of that which is commonly spoken in Prussia, the king, Frederick William, ordered the Rev. John Jacob Quandt, his first chaplain at Konigsberg, to undertake a new translation of the whole Bible. Mr. Quandt obeyed the commands of his sovereign with the utmost promptitude, and, by the assistance of several learned divines, prosecuted his important object with vigour and success. The New Testament and the Psalms were printed at Konigsberg in 1727, 8vo., and the whole Bible completed, and printed at the same place, 1735, 8vo., accompanied with Luther's German version, which it chiefly follows, aided by the previous Lithuanian translation of Bretkius, and the New Testament printed in 1701. The divines engaged by Mr. Quandt in the present version were the Rev. Messrs. Reinhold Rosenberg, pastor of the Lithuanian church at Tilsit; Christoffe Rebentisch, pastor at Gumbinnen; Job Naunyn, pastor at Ragnit; Philip Ruhig, pastor at Walterkehmen; who were employed in the translation of the New Testament: the two former of these dying soon after having completed the portion of the Scriptures assigned to them, the two latter were associated with the translators of the Old Testament, Messrs. Christian Stimehr, pastor at Silau; Abraham David Luneburg, pastor at Memel; Adam Frederick Schimmelpfenning, pastor at Skaisgirren; Fabian Kalau, pastor at Werden; Adam Henry Pilgrim, pastor at Insterburg; Adam Frederick Schimmelpfenning, pastor at Popelken; and Christoffe Sperber, pastor at Kalliningken. Mr. John Behrendt, dean of Insterburg, and Mr. Peter Gottlieb Mielken, pastor of Georgenburg, corrected the work; the latter of these gentlemen also translated some of the books of the Bible.†

A second edition of Quandt's Lithuanian Bible was printed at Konigsberg, 1755, 8vo. The Psalms were separately printed at Konigsberg, 1728, 8vo., and the New Testament, 1749, 8vo.‡

RUSSIA, and the dependant provinces of Livonia and Esthonia,

* Adleri Biblioth. Biblica, pt. iv, Plut. 49, pp. 143, 144.

† Clement, Bibliotheque Curieuse, &c., tom. iv, p. 166.

‡ Adleri Biblioth. Biblica, pt. iv, Plut. 49, p. 144.

to which our inquiries now lead us, afford but scanty information on the subject of Biblical versions during the eighteenth century ; and present no data from which the calculating mind could have augured the astonishing exertions to diffuse the Holy Scriptures in the numerous vernacular languages of his immense empire, which have been made by the present emperor, Alexander.

Peter I., surnamed the Great, having acquired the sole government of the empire toward the close of the preceding century, vigorously exerted his royal influence in the promotion of every measure which appeared to him likely to enlighten, reform, and benefit his subjects ; he encouraged the arts and sciences, extended the political relations of the nation, and established a *Spiritual College* or *Regulation*, for the regulation of the Russian church. He "was extremely anxious," says a respectable periodical work, "to introduce the *Bible* generally among his subjects, and to enforce the precepts of the sacred Scriptures. He would not allow any work to be done on a Sunday, except in cases of the utmost necessity ; and he was accustomed to say, 'Whoever works in violation of the law of God, his labour will never prosper.' He always declared with reverence that the Bible was the best of books, containing all that it is necessary and useful to know, respecting the duties of man toward God and his neighbour. As the folio Bible published through the care of his father, Czar Alexei Michaelowitsch, was out of print, he determined to bring it into more common use than ever in his empire, and to prepare at Amsterdam a new edition, as correct as possible, in five parts, in folio ; which issued from the press of Daniel Leeiwen, on his account, in 1721. It was printed on royal paper, in two columns, one for the Dutch language, and the other blank for the Russian [Slavonian] translation. In the first year after he gave orders for the printing of this work, that is to say, in 1717, the fifth part, or the New Testament, first appeared, with one column in Dutch, and another in the Russian [Slavonian] language. By this splendid edition of the whole Bible, in Dutch and Russian, the monarch was desirous, for particular reasons, to afford his subjects a two-fold advantage ; in the first place, to render the perusal of the Scriptures more agreeable to them ; and secondly, to instigate them to learn the Dutch language, of which he was very fond. It was indeed a common saying with him, 'We have occasion for the Dutch language by sea, the German by land ; but we may very well dispense with French, as we have no important relations with France.'*

* New Monthly Mag., vol. iii, May, 1815, p. 351. Lond., 8vo.

With the same design of inducing his subjects to the study of the sacred writings, he is said to have enjoined, that every person should learn to read the Scriptures of the Old and New Testaments ; and that none should be allowed to marry but those who could read them.* But whether such injunction was ever enforced is doubtful, since in 1806 it was on good authority supposed that not *one in a thousand could read* ; and so extremely scarce were Bibles, that it was generally *known a hundred versts off*, (nearly seventy miles,) *where the treasure of a Bible was to be met with !*†

On the subject of the Russ, or Slavonian versions countenanced by Peter the Great, the following authorities are important : the Rev. Thomas Consett, in his "Present State and Regulations of the Church of Russia," Lond., 1729, says, "The tsar thought it [the translation of the Bible into the vernacular dialect] of the greatest importance ; and therefore, in 1723, commanded the Slavonian version to be accurately compared with the Greek, and reduced into the dialect for common use ; which work was committed to Lapatin, bishop of Twere ; Condoidi, a Greek, bishop of Vologda ; and to the Greek fathers, Sophron, and Philomen an ancient monk, who resides at Novogorod, in the archbishop's palace ; they probably proceed in this work, but when they will finish it is uncertain, because the places of their residence are so very remote, that they can have no mutual conferences in such an undertaking ; and correspondence at a distance is but a slow way of proceeding on such a subject, wherein the matter and scruples about it will daily grow upon them, and retard their proceedings." From a letter which he has subjoined from Baron Huyssen, it appears that they resided at Petersburg till the death of the empress Catherine, the widow of Peter I., in 1727, when they were dispersed, and probably seceded from their labours.‡ Kohlius also informs us, that Peter I. caused an edition of the Dutch and Russian or Slavonian Scriptures to be printed in two columns, the Dutch in Holland, and the Russian or Slavonian in Petersburg ; and says, he saw many copies at Petersburg, with one column blank, which the printer in the office assured him were for this purpose ; the column already printed was in Dutch. He adds, that the czar died before the work was completed. Three copies of this unfinished edition

* Millar's Hist. of the Propagation of Christianity, Works, vol. viii, p. 325. Paisley, 1789, 12mo.

† Dealtry's Vindication of the B. and F. Bib. Society, p. 29, 2d edit.

‡ Consett's Present State, &c., Pref., pp. xx-xxii.

are said to be in the Imperial library transferred to the academy, viz., one in Dutch, and Russian or Slavonian; a second in Russian or Slavonian only; and a third with only notes; and a few copies are believed to have been distributed by Peter I. before his death, to certain of his guests at a feast. But Kohlius contends, that no version had then been either published or meditated in the vernacular or Russ dialect, because the only authorized version of the Russian church was the Slavonian; and that no other was used in the liturgical services of that church, but remarks, that a spurious impression of the above edition was executed in Holland.

Dr. Pinkerton thus accounts for the supposition very generally entertained, that this edition contained the Russ or vernacular dialect: "The emperor, Peter the Great, who was very fond of the Dutch language, got a folio edition of the Slavonian and Dutch Scriptures, printed on opposite columns, the former in the modern Russ character. This differs so much from the Slavonian character, in which the Bible and all the church books are uniformly printed, that it was apt to make the superficial observer take the work for a modern translation;" and adds, "After the death of this great man, however, this edition, which was only modernized in character, soon disappeared, and there are but few copies of it now remaining."*

Editions of the entire Bible were printed at Moscow, 1751, 1756, 1757, and 1766, all in folio; 1759, in large 8vo.; and 1783, in 4to.; at Kiow, 1758, in folio; and at Suprasl, in Poland, 1743, in small folio. Editions of the New Testament were printed at Moscow, 1702, 8vo., and 1732, 4to.; and of the Psalms, 1716, 8vo.† The Bible has since been printed in the modern Russ, by the Russian Bible Society, in addition to several editions of the Slavonian.

In the province of LIVONIA, only one edition of the entire Bible is noticed as being printed, during the whole of this century, in the Livonian or Lettish dialect! This edition was undertaken by James Benjamin Fischer, son and successor of John Fischer, superintendent-general of the dutchy of Livonia, who edited the Bible of 1689. In the revision of the edition he employed five divines; and on the completion of their labours, caused it to be printed at Konigsberg, in 1739. The impression consisted of nine thou-

* Kohlii *Introd. in hist. et rem literar. Slav.*, pp. 167-170. Pinkerton's *Present State of the Greek Church*, p. 81. Edinb., 1814, 8vo.

† Marsh's *Michaelis*, vol. ii, pt. i, pp. 154, 156; pt. ii, p. 635. *Adleri Bibliotheca Biblica*, pt. iv, *Plut.* 44, pp. 129, 130.

sand copies, and greatly aided the dissemination of light and truth among the poor Livonians, dispersed through one hundred and nineteen parishes. Previous, indeed, to the publication of the entire Bible, the New Testament, in Livonian, had been printed separately at Riga, in 1730, 8vo. ; and according to Le Long and Marsh, in Livonian and Esthonian, at Konigsberg in 1701, 4to. ; besides which, the Proverbs of Solomon, and Ecclesiasticus, were printed together at Konigsberg, 1754, 8vo. ; and a manual, containing several selections from the Scriptures, was published at Konigsberg in the same year ; the Gospels and Epistles, as read in the churches, with the History of the Passion, Resurrection, and Ascension of Christ, were also published at Riga in 1703.*

ESTHONIA appears to have been but little better supplied with copies of the sacred Scriptures than Livonia. In the Dorpatian dialect a New Testament was printed in 1727 at Riga, in 8vo. ; and in the year 1739 the celebrated Count Zinzendorf promoted the printing of the whole Bible in the Reval Esthonian dialect, to which he contributed five hundred rix-dollars. This edition was printed at Reval, in 4to. In the "Tenth Report of the British and Foreign Bible Society," another edition of the Bible in the same dialect, printed in 1773, 4to., and of the New Testament, in 1790, 12mo., are noticed as presented to that society. The Gospels and Epistles for the festivals were also printed in the Esthonian language in 1700, in 8vo.†

From the European we now proceed to the Asiatic versions. Among these the GEORGIAN may be first noticed, on account of the connection of that country with Russia. According to the history of the Gruzian or Georgian church, the people of that country were converted to the Christian faith about the year 320, by the preaching of a Grecian virgin, called Ninna, who still occupies the first place in the calendar of their saints ; and the females of modern times still follow the good example of Ninna, insomuch that a proper knowledge of the doctrines of revelation is still considered among the better ranks in Georgia as an indispensable part of female education. A lamentable paucity of copies of the Scrip-

* Seventh Report of Brit. and For. Bible Society, No. 14, p. 31. Clement, Bibliothéque Curieuse, tom. iv, p. 164. Le Long, tom. i, p. 447. Paris, 1723, folio. Marsh's Hist. of the Translations of the Scripture, p. 4. Adleri Biblioth. Biblica, pt. iv, Plut. 50, p. 146.

† Adleri Bibliotheca Biblica, pt. iv, Plut. 51, p. 147. Tenth Report of Brit. and For. Bib. Soc., App., No. 76, p. 151. Seventh Report of Brit. and For. Bib. Soc., App., No. 38, p. 65.

tures exists among the Georgians, occasioned by there *never having been more than one edition of the entire Bible* printed in the Gruzian, or Georgian tongue.* This was executed in Moscow in 1742-3, in a large folio volume. The language of the translation is nearly the same as that which is at present spoken in Georgia, excepting that the style is more dignified; but the alphabet differs from that in common books; which may account for Sir John Chardin saying, that in Mingrelia, in the seventeenth century, "few could read or understand" the Georgian Scriptures,† unless we suppose a new version to have been since made, which is scarcely probable. The preceding edition was printed under the inspection of the Georgian princes, Arcil and Bacchar; and the matrices from which the types were cast being found to have escaped the Bonapartean conflagration, an edition of five thousand copies of the New Testament, and subsequently other editions of the Old and New Testaments, were undertaken by the Moscow Bible Society in 1815 and following years.

Besides the complete edition of the Scriptures in 1743, the whole of the New Testament, with a part of the Old, consisting of the Psalms and the Prophets, were printed at Teflis in Georgia, by order of Prince Vaktangh, at the beginning of the eighteenth century: the Psalms are also stated to have been printed separately, at Teflis, in 1711; and another edition of the Georgian Psalms, at Moscow.‡

The ARMENIAN is another of the Asiatic versions. The Bible in this language was reprinted at Constantinople, 1705, 4to., by order of the Armenian patriarch, Nahabet; and again at Venice in 1733, in fol., by order of the patriarch Abraham; and corrected by Mchitar or Mikkitar. Other editions appear to have been subsequently printed at Venice: for in a letter from Stephen Aconzio, superior of the Armenian College of St. Lazaro or Lazarus, to the British and Foreign Bible Society, dated "Venice, April 15th,

* The translation of the Old and New Testaments into the Georgian language was made in the eighth century, by St. Euphemius, the Georgian, founder and patron of the Iberian, or Georgian monastery at Mount Athos, where his Autograph of the Bible is still preserved. He was also the author and translator of other works, the autographs of which remain in the monastery. He is styled by the Georgians the "Chrysostom" of their nation. See an interesting letter from Dr. Pinkerton, dated Odessa, December 12th, 1819, in the *Sixteenth Report of the British and Foreign Bible Society*, App., p. 33.

† See vol. i, p. 167; and Fourteenth Report of Brit. and For. Bible Society, App., p. 133.

‡ Marsh's Hist. of Translations, &c., p. 38. British Mag., 1810, p. 64. Lond., 8vo.

1818," he says, "With regard to the information requested of me, I have the honour to state to the benevolent society, that, in the Armenian nation, there is no prohibition to read the Holy Scriptures: on the contrary, all are under obligation to read them, as soon as they are able to read, and can obtain a copy. Wherefore, we acquaint this Foreign Bible Society, that, besides the New Testament already purchased by it, we have also two editions of the entire Bible, in Armenian."

Toward the close of this century a new and corrected edition of the Armenian Scriptures, to be accompanied with a Latin translation, was projected by the learned members of the *Academie Clementine, à la Rue St. Honoré*, at Paris, among whom was the abbé Vilefroy, who had resided many years among the Armenians. The Prophecy of Habakkuk was published as a specimen, Paris, 1775, 8vo.; but the edition of the entire Bible does not appear to have been completed.*

In PERSIA, the influence of Mohammedanism prevented the dissemination of Christian truth; and the few editions which were published in Europe of some parts of the Persic version of the Scriptures, by Dr. Calenberg, Professor Bode, and others, were chiefly printed for the accommodation of Oriental scholars, to whom the language was not vernacular.

We have, however, to record the singular fact of an attempt made by the Persian usurper, Nadir Shah, to obtain a translation of our Scriptures! The occasion of this undertaking is thus related by Khojeh-Abdul-Kureem, a Cashmerian of distinction, who accompanied Nadir Shah, on his return from Hindoostan to Persia: "While Nadir was engaged in his expedition to Turan, he assisted at a disputation of the Mohammedan doctors on the diversity of religious sects, in which the following passage was quoted from the Koran:—'Mohammed is the apostle of God; and those who are with him are fierce against the unbelievers, but compassionate toward one another. Thou mayest see them bowing down, prostrate, seeking a recompense from God, and his good will. Their signs are in their faces, being marks of frequent prostration. This is their description in the Pentateuch, and their description in the Gospel.† Nadir demanded of the first mullah‡ the explanation

* Le Long, edit. Masch, pt. ii, tom. i, sec. 9, pp. 176–178. Clement, *Bibliothèque Curieuse*, tom. iii, p. 443. Thirteenth Report of Brit. and For. Bib. Soc., App., p. 97. Fourteenth Rep. of Brit. and For. Bib. Soc., App., p. 191. Sixteenth Rep. of Brit. and For. Bib. Soc., App., p. 159.

† Sale's Koran, vol. ii, ch. xlviiii, p. 387. Lond., 1801, 8vo. ‡ Mohammedan priest.

of the passage : he replied that the Shiites, or followers of Ali, applied this passage to that chief ; but that the Sonnites [or Orthodox] held that it evidently pointed out their four first califs, whose character it very clearly expressed. The prince then inquired whether the Pentateuch and Gospel were still in existence ; and on being assured they were, he resolved to decide the question by the help of those books, and therefore ordered Mirza Mahadi,* a native of Ispahan, to apply to the Jews and Christians, to obtain Persian translations of those works. Mirza Mahadi immediately set out, and laboured day and night to accomplish his mission. At length I saw him arrive at Cazvin, with seven persons well versed in those books ; and he himself presented a complete translation of them to our monarch. But as he was busied in making preparations for the war in Daghistan, he postponed the discussion till his return from that expedition. Nadir then convoked an assembly of the mullahs of both sects, at which the persons learned in the Pentateuch and Gospel assisted, in order to give testimony to the truth. After a long dispute, the Shiites were vanquished, and the Sonnites alone declared to be orthodox. An instrument was drawn up, to which all who assisted at the disputation affixed their seals ; and copies of it were sent everywhere."† The parts of the Scriptures which are said to have been translated are the Four Gospels, the Psalms, and the book of the prophet Jeremiah.‡ The vile manner in which this important work was executed, is thus stated by Mr. Hanway, in his Travels, as quoted by Dr. C. Buchanan : Mirza Mahadi "being vested with proper authority for the purpose, summoned several Armenian bishops, and priests, together with divers missionaries of the Romish Church, and Persian mullahs, to meet him at Ispahan. As to the latter, the Mohammedan priests, many of them gave Mirza Mehdee large bribes to excuse their absence. Among the Christians summoned on this occasion, only one Romish priest, a native of Persia, was a sufficient master of the language to enter upon a work of so critical a nature. As to the Armenian Christians, although they are born subjects to Persia, and intermixed with the inhabitants, yet there are very few of them who understand the language fundamentally. It was natural to expect, that Mirza Mehdee, and

* Mirza Mahadi was the author of the "History of the Life of Nadir Shah, King of Persia ;" translated from the Persian into French by Sir William Jones.

† J. Langlés, *Voyages traduits de différentes langues Orientales, &c.*, tom. i, *Voyage de l'Inde à la Mekke*, ch. vii, pp. 60–62. Hamb. et Brunswik, 1799, 12mo.

‡ Le Long, edit. Masch, pt. ii, tom. i, p. 164.

the Persian mullahs, would be more solicitous to please Nadir, and to support the credit of Mohammedanism, than to divest themselves of prejudices, and become masters of so important a subject. This translation was dressed up with all the glosses which the fables of the Koran could warrant. Their chief guide was an ancient Arabic and Persian translation. Father de Vignes, a Romish priest, was also employed in this work, in which he made use of the Vulgate edition. They were but six months in completing this translation, and transcribing several fair copies of it. In May following, Mirza Mehdee, with the Persian mullahs, and some of the Christian priests, set out from Ispahan for the Persian court. Nadir received them with some marks of civility, and had a cursory view of the performance. Some part of it was read to him; on which occasion he made several ludicrous remarks on the mysterious parts of the Christian religion; at the same time he laughed at the Jews, and turned Mohammed and Ali equally into ridicule." And after some expressions of levity, intimating that he could himself make a better religion than any that had yet been produced, "he dismissed these churchmen and translators with some small presents, not equal in value to the expense of the journey." Dr. B. adds, "This version of the Gospels, prepared by command of Nadir Shah, is probably the same with that which is sometimes found in the hands of the Armenian priests in India. A copy was lately shown to an Oriental scholar in Bengal, (Rev. H. Martyn,) who observed, 'that if this was the same, he did not wonder at Nadir's contempt of it.'"*

Of the ARABIC versions of the Scriptures, to which we now direct our attention, several editions of the whole or parts of the Old and New Testaments were printed in the course of the eighteenth century. Some of these have already been mentioned, but others still remain to be noticed. In 1700, the whole Bible, in folio, was printed at Ducharest, in Wallachia, under the inspection of the Melchite patriarch of Antioch, who also caused an edition of the church books to be published in the same tongue. An edition of the Four Gospels was likewise printed at the expense of Anastasius, the Greek patriarch of Antioch, at Aleppo, 1706, fol. In 1752, Raphael Tuki, bishop of Arzan el Rum, (commonly called Erzerum,) again undertook an edition of the Bible, under the patronage of the Congregation *de Propagandâ fide*. The first volume of this work, which is in quarto, and printed at Rome, contains the Pentateuch, the books of Joshua, Judges, Ruth,

* Buchanan's Christian Researches, pp. 171-173.

Samuel, Kings, Chronicles, Ezra with the apocryphal addition, Nehemiah, and Tobit : but we have no knowledge that the second volume was ever completed. The New Testament, in Syriac and Arabic, was printed at Rome, 1703, two vols. folio, but whether at the press of the Congregation *de Propagandâ fide* may be doubted. In 1706, Athanasius, the Greek patriarch of Antioch, caused the Psalms to be printed at Aleppo, in 4to., at his own expense. In 1732, Abdalla ben Zacher, a Melchite clergyman, established a printing-press at Aleppo, which he furnished with beautiful Arabic types. He appears to have subsequently removed the printing establishment to the monastery of John the Baptist de Soairo, on Mount Khesroan, in the diocess of Berytus on Mount Libanus, where editions of the Arabic Psalms, in 8vo., were printed in 1735, 1739, and 1753. Editions of the Psalms were printed also in the monastery of St. John the Baptist Ais choir Alcain, on Mount Chaswan, by the Romish monks of the canons of St. Basil, 1764, 8vo. ; and at Padua, in Italy, 1709, 8vo. The Psalms were likewise printed in Coptic and Arabic, at Rome, 1744 and 1749, 4to. ; the latter, or "Alexandrian Psalter," is said to have been printed with the types of the Congregation *de Propagandâ fide*. To which may be added some chapters and psalms published as specimens by others.*

The SYRIAC versions, and the principal editions of them, having been already noticed, it is unnecessary to add much more. It may be observed, however, that Leusden and Schaaf's editions of 1708 and 1717 are in quarto ; and that by new title-pages, and in some cases new prefaces, they have been represented as editions of other and more recent dates. The Philoxenian version, of which the Four Gospels were published in 1778, two vols. 4to., and the Acts and Epistles since, in two vols. 4to., by Professor White, from a MS. belonging to the Rev. Gloster Ridley, has already been noticed in vol. i, p. 165. Separate portions of the Scriptures were also published at various times by Dr. Callenberg and others, chiefly to assist the Biblical student.

We now proceed to the more modern Asiatic translations, undertaken chiefly by Europeans. Of these, the first in order were the Tamul, the Telugian, and the Hindoostanee, executed by the German missionaries employed conjointly by the Danish government and the English Society for promoting Christian Knowledge.

* Le Long, edit. Masch, pt. ii, tom. i, sec. 5, pp. 116, 117, 124-133. Marsh's Hist. of the Translations, &c., pp. 78, 79. Bibliog. Dict., vol. i, pp. 276-278 ; and vol. ii, pp. 204-207. Adleri Biblioth. Biblica, pt. i, Plut. 10, pp. 137-139.

The Tamul (sometimes called the Malabaric) version was commenced by Bartholomew Ziegenbalg, who began to translate the New Testament in 1708, and finished it in 1711. After being revised by John Ernest Grundler, it was printed in 1714, 1715, 4to., at Tranquebar, at the press and on the paper provided by the Society for promoting Christian Knowledge: the Gospels and Acts of the Apostles with large types; and the rest of the New Testament with smaller types, for want of a sufficiency of paper. In 1717 Ziegenbalg began to translate the Old Testament into Tamul, and had proceeded to the end of the book of Judges, when he was called to his eternal reward in 1719. Benjamin Schultze, another distinguished missionary, translated other books of the Old Testament, and the Apocrypha, and superintended the printing of the whole at the mission-press at Tranquebar. The Pentateuch, with the books of Joshua and Judges, were printed in 1723, 4to.; Ruth, to Solomon's Song inclusive, 1726, 4to.; the whole of the prophetical books, 1727, 4to.; and the Apocrypha, 1728, 4to. A second edition of the Tamul New Testament, revised by B. Schultze, was begun to be printed in 1722, and finished in 1724, at Tranquebar, in 8vo. Another edition, revised by the missionaries, Wormius, Pressier, Wiederbrock, and Obuch, was printed at Tranquebar, 1758, 8vo. A second and more correct edition of the Old Testament was printed at Tranquebar, at the mission-press, 1777, 1782, two vols. 4to. An edition of the Tamul New Testament was also printed at Columbo, in Ceylon, 1741, and again 1743, 4to., under the auspices of the governor, Gustavus William Van Imhoff, at the press established by him in that island.*

In 1777, another and a more classical and elegant Tamul version of the New Testament was published at Madras, in 4to., by John Philip Fabricius, one of the Danish missionaries in India, who is said to have been "an unparalleled Tamul scholar," as well as "an excellent Portuguese scholar and poet."†

To the above may be added the Psalms by B. Schultze, Tranquebar, 1724, 8vo.; reprinted 1746: Ecclesiasticus, by B. Schultze, Tranquebar, 1727, and also 1761: the Gospel according to St. Matthew, Tranquebar, 1739, 8vo., and Columbo, in the island of Ceylon, 1740: the History of the Passion of Jesus Christ, selected

* Niecampii Historia Missionis Evangelicæ in Ind. Oriental., pp. 141, 153, 172, 177, 183, 221, 234, 255, 311, *et al.* Le Long, edit. Masch, pt. ii, tom. i, sec. 11, pp. 197-201. Adleri Biblioth. Biblica, pt. i, Plut. 16, p. 147; et Supp., p. 144.

† Seventh Report of British and Foreign Bible Society, Appendix, p. 23. Brown's Hist. of the Propagation of Christianity, vol. ii, p. 648. Lond., 1814, 8vo.

from the Four Gospels, by B. Schultze, Tranquebar, 1723, Svo., and 1766, 12mo.*

A TELUGIC, WARUGIC, GENTOO, or, as it seems to be more recently called, TELINGAN version of the whole of the Old and New Testaments, and the Apocrypha, from the original Hebrew and Greek texts, was made by the indefatigable Schultze, and completed in 1732; but it does not appear to have been printed, notwithstanding the translator caused the version to be revised by a learned Brahmin, and both provided a Telugic press at Tranquebar, and instructed some young men for the purpose of printing it. The MS. is probably still preserved in the library of the Orphan House at Halle, in Saxony, as it appears in a catalogue of his MSS.† Translations have since been made and printed by the Baptist and other missionaries. See Marsh's History of the Translations of the Scriptures, sec. 2; and Owen's History of the British and Foreign Bible Society, vol. ii, pp. 9, 19; and vol. iii, pp. 402-464.

In the HINDOOSTANEE dialect, a version of the New Testament was begun by Schultze in 1739, and finished in 1741. He also commenced a translation of the Old Testament, but being obliged to return to Europe on account of his health, did not complete it: the parts which he translated were, the first four chapters of Genesis, with the canonical book of Daniel, and the apocryphal Song of the Three Children, the History of Susanna, and Bel and the Dragon, completed at Madras, 1742; and the book of the Psalms of David. The New Testament and other portions of Scripture, thus translated, were all printed at Halle, in Saxony, in the Oriental or Jewish and Mohammedan Institution in that university, between 1745 and 1758, in Svo., edited by Dr. J. H. Callenberg; and printed under the superintendence, first of J. Zacharias Eitzius, and, after his decease, by the laborious missionary Stephen Schultze, then recently returned from Turkey. Several translations of portions of the Scriptures have also been made since the conclusion of the eighteenth century.‡

The missionaries sent out by the Danish government were early sanctioned and liberally assisted by the venerable English So-

* Le Long, edit. Masch, pt. ii, tom. i, sec. 11, pp. 199-201. Adleri Bibliotheca Biblica, pt. i, Plut. 16, pp. 148, 149.

† Niecampii Hist. Missionis Evangel., pp. 296, 365. Halæ, 1737, 4to. Le Long, edit. Masch, pt. ii, tom. i, sec. 11, p. 201. Marsh's Hist. of the Translations of the Scriptures, pp. 37, 116.

‡ Le Long, edit. Masch, pt. ii, tom. i, sec. 11, pp. 202-210. Marsh's Hist. of the Translations of the Scriptures, p. 38.

ciety for promoting Christian Knowledge, and the mission has for many years been chiefly supported by that society. Of the three missionaries already named, Ziegenbalg, Grundler, and Schultze, the following brief biographical outlines will bring the reader acquainted with their general character and labours.

BARTHOLOMEW ZIEGENBALG, the founder of the Danish mission at Tranquebar, was born at Pulsnitz, a town in Upper Lusatia, June 14th, 1683. His parents, whom he lost at an early age, were respectable and pious. From a youth he appeared to be under the influence of religious principles, but it was while pursuing his studies at Gorlitz that he first determined, under the powerful conviction of its being his duty, to devote himself entirely to the service of God. From Gorlitz he removed to Berlin, and in 1703 went to Halle, that he might pursue his studies in theology with greater success, under the inspection of the pious and learned A. H. Franck. During a visit to Berlin, in 1705, for the restoration of his health, which had been impaired by study, he was engaged by Frederick IV., king of Denmark, to go as a missionary to India. On the 29th of November, in the same year, he embarked at Copenhagen, with Henry Plutchau, the steady companion of his future labours. On their arrival at Tranquebar, he devoted himself with unwearied zeal and perseverance to the various duties of his arduous engagement, and soon became able to compose and preach in the Tamul language. In 1714 he revisited Europe, in order to promote more effectually the objects of the mission; and during his stay in Germany married a pious and amiable lady, who had been educated under Professor Franck. In 1716 he returned to India, and continued his missionary labours with indefatigable fidelity, till prevented by a severe and fatal disorder, which at length terminated his life, February 23d, 1719, in the thirty-sixth year of his age, amid the tears and prayers of his beloved flock.*

JOHN ERNEST GRUNDLER was born at Weissensee, in Thuringia, where his father was a counsellor of the chamber of justice, April 7th, 1677. He studied divinity at Leipsic, Wittenberg, and Halle. At the last place, by a discourse "on true and false humility," he became convinced of the need of true repentance, of a change of heart, and of faith in Jesus Christ. From this time his greatest

* Niecampii Hist. Missionis Evangelicæ in India Orientali, pt. i, et pt. ii, period I, *passim*. La Croze, Hist. du Christianisme des Indes, liv. vii, pp. 534-568. A la Haye, 1724, 12mo. Brown's History of the Propagation of Christianity, vol. i, ch. v, pp. 177-202.

solicitude was to live to the glory of God, and to obtain his salvation, and preach it to others. His appointment to the situation of teacher in the royal school increased his qualifications for the great work in which he afterward engaged; and his heart being inflamed with an ardent zeal for the conversion of the heathen, he cheerfully accepted of an appointment to the office of missionary to India. At the close of the year 1708 he sailed for the East as a missionary, accompanied by John George Bœving and Polycarp Jordan, two other missionaries, and arrived at Tranquebar in July of the following year. During the life of Ziegenbalg he was the intimate friend and companion of that devoted missionary, accompanying him in his journeys, aiding him in all his undertakings, and during his absence in Europe taking the oversight of the mission. After the loss of his beloved colleague, he was for two months in so weak a state of health, that in conducting public worship he was obliged to sit in the pulpit. While recovering from his indisposition, he employed himself in preparing the missionaries who had lately arrived for the important work in which they had engaged: and although he was soon after seized with a flux, which never afterward left him, he proposed undertaking a journey into the Mogul empire. In the prosecution of this design he sailed for Cuddalore; but having caught cold by the way, he was obliged to return to Tranquebar; and his disorder continuing to increase, his strength was exhausted, so that, after lingering a few weeks, during which his whole mind seemed absorbed in the contemplation of divine things, he died, March 19th, 1720, in the forty-third year of his age; and the day following his mortal remains were committed to the dust, close to the ashes of his esteemed colleague. Two tablets, placed at the sides of the altar in the church of Tranquebar, record the deaths of these eminent ministers and missionaries.*

BENJAMIN SCHULTZE was a native of Sonneberg, a town of Brandenburg, in the New Mark. While a student in divinity, he was recommended to the Royal College of Missions at Copenhagen by Professor Franck, of Halle, as peculiarly qualified for the East India Mission. Having received his appointment to the mission, he proceeded from Halle, by way of Rotterdam, to London, from whence he sailed for India, and reached Tranquebar September 16th, 1719. On his arrival, he applied himself with apostolic zeal to the great objects of his mission, counting not his

* Niecampii Historia Missionis Evangel., pt. ii, period 1, cap. iv-xv, *passim*. Ia Croze, *ut sup.*

life dear to himself, but braving every danger, and submitting to the greatest privations, in order to preach the gospel to the poor benighted heathens, among whom he laboured incessantly for several years, with invincible patience and considerable success. His extensive learning, and intimate knowledge of the Tamul language, he employed in completing the Tamul version of the Scriptures begun by Ziegenbalg, and publishing other important works. He at length removed to Madras; and in 1743 returned to Europe, where, as far as his health would permit, he continued to promote the interests of the mission. At the Jewish and Oriental Institution of Halle, where he appears chiefly to have resided after his return, he superintended the publication of several important works in the Hindoostanee, Telinga, and other Oriental languages; among which may be enumerated a Hindoostanee Grammar, a Refutation of the Koran, in the same tongue, and other works written by himself. After a life spent in the most arduous services of religion and benevolence, he died in peace at Halle, November 25th, 1760.*

Before we quit the labours of these missionaries, it must be observed that their translations of the Scriptures were not confined to languages strictly Oriental, but also included the PORTUGUESE, a corrupt dialect of which prevailed in many parts of India under European governments. The version principally adopted by these missionaries was that of Joam Ferreira d'Almeida for the New Testament, and such parts of the Old as he had translated; revised, and afterward completed, chiefly by Ziegenbalg, Grundler, Schultze, and other missionaries who succeeded them in the East. Adler, in his *Bibliotheca Biblica*, mentions the following editions in the king of Wurtemberg's library: viz., in quarto, the Pentateuch, Tranquebar, 1719; Twelve Minor Prophets, Tranquebar, 1732; Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon, Tranquebar, 1744; Four Greater Prophets, Tranquebar, 1751; Pentateuch, Tranquebar, 1757: in octavo, St. Matthew's Gospel, Amsterdam, 1711; the New Testament, (including the preceding edition of St. Matthew's Gospel,) Amsterdam, 1712; the Psalms, Tranquebar, 1740; the Four Gospels, Tranquebar, 1760; the New Testament, Tranquebar, 1765: in duodecimo, the Psalms, translated by Schultze, Tranquebar, 1773.† Another Portuguese

* Niecampii Hist. Miss. Evang., pt. ii, period 1, cap. xiii, sec. 8; period 3, cap. vii, sec. 21, *passim*; et Præfat., pp. 14, 15. Le Long, edit. Masch, pt. ii, tom. i, sec. 11, p. 199. Brown's Hist. of the Propagation of Christianity, vol. i, pp. 202-233.

† Adleri Bibliotheca Biblica, pt. ii, pp. 349-351.

version of those parts of the Old Testament which had been left untranslated by Joam Ferreira d'Almeida was made by Jacobus op den Akker, one of the Dutch ministers at Batavia, in the island of Java, prior to the year 1726, as we learn from the letters which passed between the Danish and Dutch ministers in the years 1725, 1726, in which he is also stated to be in his seventy-ninth year at the time of their correspondence. An edition of this version of the Old Testament was printed at Batavia, 1748, 1753, two vols. 8vo.* The Pentateuch, of Almeida's translation, revised by Joam (John) Moritz Mohr and Librecht August Behmer, ministers of the word of God, was printed at Batavia, 1747, 8vo.; and the New Testament, of the same version, at the same place, 1773, 8vo.†

Resuming the consideration of the modern Asiatic versions, we proceed to the MALAY, in which the New Testament, and some portions of the Old, had been printed in the seventeenth century. In 1704 the Four Gospels and the Acts of the Apostles were reprinted at Oxford, in Roman characters, in 4to.: and in 1735, a Malay Psalter, in 4to., with musical notes, was printed at Amsterdam. The first complete version of the Bible, in the Malay language, was printed at Amsterdam in 1731-1733, two vols. 4to. in the Roman character.‡

The translation was commenced by Dr. Melchior Leiedkker, a learned Dutch minister at Batavia, in the island of Java, and completed by Dr. Petrus Van der Vorm, another Dutch clergyman, minister first at Amboyna, and then at Batavia. It was afterward revised by Mr. George Hendrick Werndley, a Dutch clergyman, author of a Malay and Dutch Grammar, and other learned clergymen resident at Batavia. A particular and interesting account of the translation, revision, and publication, of the Malay Bible, is given from Werndley's Grammar, in the Eleventh Report of the British and Foreign Bible Society.§

The preceding edition of the Malay Bible being printed in Roman characters, it was judged expedient afterward to print an edition in the Malayan, or Arabic character, the letters of those two languages being the same, with the addition of a few peculiar

* Niecampii Hist. Mission. Evang. in Ind. Orient., pp. 273-276. Adleri Biblioth. Biblica, pt. ii, p. 351.

† Adler, *ut sup.*

‡ Eleventh Report of the Brit. and For. Bible Society, App., pp. 45, 50. Adleri Bibliotheca Biblica, pt. i, pp. 152, 153.

§ Eleventh Report of the Brit. and For. Bib. Soc., App., pp. 50-54. Le Long, edit. Masch, pt. ii, tom. i, sec. 11, p. 203. Niecampii Hist. Mission. Evang. in Ind. Orient., p. 319.

to the Malay. This was accordingly done, in 1758, under the direction of Jacob Mossel, governor-general of the Dutch possessions in the East Indies, and completed in five vols. 8vo. The persons who superintended the edition, and prefixed the preface, were Johan Mauritz Mohr, and Hern Petrus Van de Werth. The Malay Catechism composed by G. W. Baron Van Imhoff is sometimes found connected with this work.*

Amaducius, prefect of the printing establishment of the *College de Propagandâ fide*, at Rome, mentions, in his *Alphabetum Burmanorum seu Regni Avenis*, that the Catholic missionaries had translated into the BURMA language, the Gospel of St. Matthew, the Epistles of St. Paul, and the Dominical Gospels, with other works of a religious nature, which are preserved in MS. in the library of the Propaganda, but were never printed.†

Passing now to the island of CEYLON, we find, that although the entire Bible was not printed during the eighteenth century in the Cingalese language, some separate portions of it were published at different periods. Gustavus William Baron Van Imhoff, whose name has been already mentioned as the friend of Biblical translations, being the governor of the island, established a Cingalese printing-office at Columbo, at which a Book of Prayers was printed in 1737, and in the following year a short Confession of Faith. When this work was finished, the Four Gospels, in Cingalese, from a MS. found among the papers of the deceased Rev. William Konyn, minister of the gospel, were committed to the press, under the superintendence of John Philip Wetzelius, minister of the gospel, and rector of the school, and completed in 1739, 4to. A Dutch and Cingalese preface is prefixed by the editor, who states that the expense was borne by the governor. The Acts of the Apostles, translated by Simon Cat, and revised by Johann Joachim Eybrandt, and Henricus Philipsz, ministers of the gospel, were printed at Columbo, 1771, 4to. St. Paul's Epistles to the Corinthians and Galatians, translated from the Greek by Henricus Philipsz, followed, in 1773, Columbo, 4to. To these succeeded the Epistle to the Ephesians, with the rest of St. Paul's Epistles, including the one to the Hebrews, by Henricus Philipsz, Columbo, 1776, 4to.; and in the same year, the General Epistles and Revelation of St. John, by the same editor or translator, printed also at Columbo. The Psalms were printed at Columbo, 1755, 8vo.;

* Bibliog. Dict., vol. ii, pp. 101-103. Asiatic Researches, vol. x, p. 188.

† *Alphabetum Barnanorum: Lectori.*, p. xiv. Romæ, 1787, 8vo. Typis Cong. Prop. Fide. Asiatic Researches, vol. x, pp. 238, 239. Lond., 1811.

and again with musical notes, 1768, 8vo.; the Four Gospels, 1786, 4to.; and the whole New Testament, with Genesis, Exodus, and part of Leviticus, 1783, 4to.* A native clergyman of the name of Philipsz, probably the same who edited the Acts of the Apostles, translated the Old Testament, as far as the book of Job, the MS. of which was deposited among the archives of the Dutch church at Columbo; but on a recent examination it was found to be incomplete, and in many places deficient, so as to render it unfit for publication.†

These different attempts to translate and circulate the Scriptures in the different dialects of India, by the European settlers, will be justly appreciated by those who duly regard the difficulties which they had to overcome. But all former attempts have been far exceeded by the immense labours, and extraordinary success, of the Baptist missionaries at Serampore, who, under the sanction of their own committee and of that of the British and Foreign Bible Society, are rapidly advancing toward the accomplishment of their great object, the translation of the Scriptures into all the dialects of India, having already completed translations of the whole, or separate portions of the Scriptures, into many of them. How much more excellent is this mode of diffusing the knowledge of the Scriptures among the heathen, than by the theatrical representations of former ages; of which Baldaeus, in his "Description of Ceylon," published in 1672, observes: "Most of the churches here (in Ceylon) have certain scaffolds, or theatres, near them, especially that of Telipole, where the Jesuits used to represent certain histories of the Bible to the people, on holydays."‡

The translations into the dialects of AFRICA, to which we now proceed, were few and incomplete, and the editions of prior versions very limited. In 1764, an introductory work to the languages of Fantin and Acra, countries of Guinea, on the Gold Coast, was published at Copenhagen, in octavo, by order of the king of Denmark. It contained, among other things, the Ten Commandments from Exodus xx; the Lord's Prayer; and the Sacramental Office, in the Fanteic and Acraic dialects.§

In 1797 the Rev. Henry Brunton, of Edinburgh, was sent with

* Le Long, edit. Masch, pt. ii, tom. i, sec. 11, pp. 210, 211. Adleri Biblioth. Biblica, pt. i, Plut. 19, p. 153; et Supp., p. 144. Sixth Report of the Brit. and For. Bible Society, App., p. 86.

† Ninth Report of the Brit. and For. Bible Society, App., p. 18.

‡ Churchill's Collection of Voyages, vol. iii, p. 800.

§ Adleri Bibliotheca Biblica, pt. iv, p. 116.

several other missionaries, by the Missionary Society of that city, to the Susoo Country, on the western coast of Africa. After enduring great privations, and being exposed to frequent dangers and hardships, his constitution was so impaired, that he was obliged to leave the country. As his return to Scotland was favourable to his health, and being at length in a considerable degree re-established, he set off on a new mission, to Tartary, and died at Karass, in March, 1813. During the time that Mr. Brunton resided in Scotland, for the recovery of his health, he compiled and printed several works in the Susoo language, with the view of facilitating the labours of future missionaries in that country, particularly a Grammar and Vocabulary, various Catechisms, and "Christian Instructions for the Susoos, or an Abridgment of the History and Doctrines of the Bible.*"

Of the fragments of the Sahidic version collected by Woide, and the Coptic New Testament and Pentateuch published by Wilkins, some account has been given in a former volume.† Some parts of the Ethiopic Scriptures were also published by Ludolf and Bode. In 1755 Professor Bode published *Fragmenta Veteris Testamenti ex versione Æthiopici interpretis*, 8-c., 4to., containing fragments of the Old Testament; among which are the Prophecies of Joel, Jonah, Habakkuk,‡ Zephaniah, and Malachi. The Psalms were also published at Rome in Coptic and Arabic, and again in 1749 by the Congregation *de Propagandâ fide*, for the use of the Egyptian Christians.§ Dr. Münter published some fragments of the Epistles of St. Paul to Timothy, in the Sahidic dialect, from MSS. in the possession of Cardinal Borgia, Hafniæ, 1789, 4to. F. Aug. Ant. Georgi, in the same year, printed at Rome a fragment of the Gospels of St. John, in the same dialect; and Mingarelli published some Sahidic fragments of the Gospels of St. Matthew and St. John, in his *Ægyptiorum Codicum Reliquiæ*, Bonon., 1785, 4to. Other fragments of an Egyptian dialect, termed the Basmuric, have been published by W. F. Engelbreth, from MSS. in the Borgia Museum, with the title *Fragmenta Basmurico-Coptica, Veteris et Novi Testamenti quæ in Museo Borgiana Velitris asservantur*: Havniæ, 1811, 4to. The learned

* Brown's Hist. of the Propag. of Christianity, vol. ii, pp. 521-547.

† Vol. 1, pp. 89-93, of this work.

‡ The author, in a former volume, relying on the authority of Masch and Marsh, did not mention *Habakkuk* as having been printed; this error he is happy to be able now to rectify.

§ Adleri Bibliotheca Biblica, pt. i, p. 142. Marsh's Hist. of Translations of the Scriptures, p. 94.

editor supposes this translation to have been made so early as the end of the third, or beginning of the fourth century.*

From the African versions we turn to the AMERICAN. The principal ones made, or printed, during this century, were the Delaware, the Mahikan, the Massachusetts, the Mohegan, the Mohawk, the Creole, the Esquimaux, the Greenlandish, and the Arawack. So early as 1754, Fabricius, one of the Moravian missionaries, translated a part of the Scriptures into the DELAWARE language; another missionary, Schmick, translated a portion of the Gospels into the MAHIKAN; but whether these translations be still in existence may be doubted, for in 1781, the books and writings which the missionaries had compiled for the instruction of the Indian youth are said to have been destroyed by the savages.†

In 1709 the Psalms, and St. John's Gospel, in columns of the Indian MASSACHUSETT dialect and English, were printed at Boston, in New-England, translated by Experience Mayhew. This excellent missionary was the descendant of the venerable and apostolic Mr. Thomas Mayhew, who had for many years been engaged in the arduous task of instructing the Indians of Martha's Vineyard. He was born about 1673, and in March, 1694, commenced his missionary labours, which he continued for sixty years, with zeal and success. Besides his Indian translation, he published, in 1727, a small volume entitled "Indian Converts," containing an account of a considerable number of the natives who had embraced the gospel, and adorned their profession by their conduct. He died about 1754, aged 81.‡

In the year 1700, the earl of Bellemont employed the Rev. Mr. Freeman, "a very worthy Calvinist minister, afterward the pastor of a Dutch congregation at Schenectady, to attempt the conversion of the Indians in the state of New-York. With this view he translated into the MOHAWK dialect, the Gospel according to St. Matthew; the first three chapters of Genesis; several chapters of Exodus; several psalms; many portions of the Scripture relating the birth, passion, resurrection, and ascension of our Lord; and

* Bibliog. Dict., vol. vi, p. 228. Dr. A. Clarke's Comment., *Introd. to Gospels*, &c., p. 15 Millin. *Annales Encyclopædiques*. Fevrier, 1818, pp. 350-361. Paris, 8vo.

† Marsh's *Hist. of the Translations of the Scriptures*, p. 99. Brown's *Hist. of the Propagation of Christianity*, vol. ii, p. 681.

‡ Brown's *Hist. of the Propag. of Christianity*, vol. i, pp. 57, 58. *Second Report of the Brit. and For. Bible Society*, App., p. 118.

several chapters of the first Epistle to the Corinthians, particularly the fifteenth; besides the morning and evening prayer of the Liturgy of the Church of England. These translations he presented to the Society for the Propagation of the Gospel in Foreign Parts; who caused the morning and evening prayer, the litany, the Church catechism, family prayers, and several chapters of the Old and New Testaments, to be printed at New-York, and sent to their missionary, Mr. Andrews, for distribution among the Indians.* And in 1787, the Gospel according to St. Mark, translated by Colonel Brandt, an Indian chief, was printed with the Prayer-book, in Mohawk and English, in 1787.†

The New Testament, with many parts of the Old Testament, was translated into the MOHEGAN language, another dialect extensively spoken in North America, by John Sergeant, sen., missionary at Stockbridge; but does not appear ever to have been printed.‡

In 1781 the New Testament was printed at Copenhagen, in an octavo form, in the CREOLE language, by order of the king of Denmark, for the use of the negroes in the Danish West India islands. A school book, containing the Ten Commandments and the Lord's Prayer, was also published by the same authority, but without date.§

Into the ESQUIMAUX language, spoken on the coast of Labrador, the Moravian Brethren or *Unitas Fratrum* have translated and printed the Harmony of the Four Gospels. From this Harmony, the missionary Kohlmeister extracted the Gospel of St. John, which was printed by the British and Foreign Bible Society in 1810.||

In 1721, Hans, or John Egede, a Danish clergyman, accompanied by his family, sailed for GREENLAND, and became, in the hands of divine Providence, the chief instrument in the conversion of the inhabitants of that dreary region. With incredible labour he composed a short Grammar, a Catechism, and a book of Prayers, in the language of that country; and also translated into it the

* Humphreys' Historical Account of the Society for the Propagation of the Gospel in Foreign Parts, pp. 287, 302, 303. Lond., 1730, 8vo.

† First Report of Brit. and For. Bible Society, pp. 16, 17, 56.

‡ Brown's Hist. of the Propagation of Christianity, vol. ii, p. 630.

§ Adleri Biblioth. Biblica, pt. iv, Plut. 39, p. 116.

|| Owen's Hist. of the Brit. and For. Bible Society, vol. i, p. 460; and vol. ii, p. 288. Sixth Report of the Brit. and For. Bib. Soc., p. 12.

¶ Fabricii Lux Evangelii toti orbi exoriens, cap. xxxv, p. 620.

Psalms, and the Epistles of St. Paul, which have since been printed at Copenhagen.¶ He returned to Denmark in 1736, and died in 1758, aged seventy-three. About the year 1740 the Moravian missionaries, who had subsequently settled in the same inhospitable country, translated the Esquimaux Harmony of the Gospels into the Greenlandish dialect, which has also been printed. Other portions of the divine volume have been translated into the language of Greenland by the Moravian missionaries, but remain in MS.* In 1744 a part of the Scriptures was printed at Copenhagen, in 8vo., in the Greenland language, translated by Paul Egede, eldest son of Hans Egede, and author of a Greenlandish dictionary. It is dedicated to the king of Denmark. This was followed by the Four Gospels and Acts of the Apostles, Copenhagen, 1758, 8vo.; and the New Testament, Copenhagen, 1766, 8vo.† The translator died in 1789. After the death of Paul Egede, a translation of the New Testament was made by Mr. Fabricius, another Danish missionary, who had also resided in Greenland, but who had left the country a great many years. His translation was printed at Copenhagen in 1799.‡

The extraordinary zeal and perseverance of the venerable Hans Egede, and of his son Paul Egede, in their missionary labours, are fully detailed in Crantz's History of Greenland; Brown's History of the Propagation of Christianity among the Heathen; and the Missionary Register for 1821.

In SOUTH AMERICA the Moravian missionaries endeavoured to communicate the knowledge of the Scriptures to the Indians, both by frequent instruction, and by translating into the native dialects certain parts of the sacred volume: at Hope, on the river Corentyn, they compiled a Harmony of the Four Gospels in the language of the ARAWACKS; and at Bamley they provided a similar Harmony in the SARAMECAN dialect for the free (or runaway) negroes who had formed a settlement there, and who, after many predatory attacks upon the European settlements, had made peace with the government of Surinam.§

* Brown's History of the Propagation of Christianity, vol. i, p. 367; and vol. ii, Appendix, p. 639.

† Adleri Biblioth. Biblica, pt. iv, Plut. 38, p. 115.

‡ Brown's Hist. of the Propagation of Christianity, vol. i, p. 320. Second Report of the British and Foreign Bible Society, Appendix, p. 180.

§ Brown's Hist. of the Propagation of Christianity, vol. i, pp. 596, 617; and vol. ii, Appendix, pp. 634, 647.

The critical editions of the original texts, also, which were published during this century were numerous and important; and the names of Houbigant, Kennicott, and De Rossi, with those of Mill, Bengel, Wetstein, Griesbach, and other Biblical critics who have engaged in extensive and successful collations of the Holy Scriptures, will ensure the grateful acknowledgments of all who are capable of justly appreciating the value of their labours, and the important services they have rendered to the cause of revealed truth; not only by essentially promoting the interests of sacred literature, but also by establishing indisputably the general integrity of the original texts. For although an immense number of Hebrew and Greek MSS., transcribed by different persons, at several thousand miles distance from each other, at various periods of time through a series of many hundred years, have been examined and compared with each other, with the early versions, with ancient lectionaries and rituals, and with the quotations of Scripture made by early Jewish, Christian, and even heathen authors, and every sentence, word, letter, and circumstance noted in which they differ, not one variation or reading has been discovered by which a single essential doctrine has either been destroyed or altered. "They all [MSS. and versions, &c.] agree," says Bishop Marsh, "in the important doctrines of the Christian faith; they all declare with one accord the doctrine of the Trinity, and the doctrine of the atonement by Jesus Christ."*

With this brief intimation of the importance of the critical investigations of the great Biblical scholars of the seventeenth and eighteenth centuries we now conclude the present work. In tracing the history and fate of the SACRED WRITINGS, from the giving of the Law on Mount Sinai to the conclusion of the last century, we have seen light emanating from the volumes of divine truth, when suffered to be viewed with unrestricted freedom; but when they have been withdrawn from popular and general perusal, the horizon has been obscured, and the people have "sat in darkness, and in the valley of the shadow of death." The pious reader will, therefore, join the author in hailing the indications of universal light and happiness afforded by the institution and unparalleled success of the British and Foreign Bible Society and other similar institutions, the increased energy of the venerable Society for promoting

* Marsh's Course of Lectures, pt. i, lec. 5, p. 86; and lec. 6, p. 119. Griesbachii Nov. Test. Græc. Proleg., sec. 1, p. 37.

Christian Knowledge, and the Biblical labours of the Baptist and other learned ministers and missionaries in the East; by which vernacular translations of the Scriptures have been rapidly multiplied, and extensively circulated: and in praying that "every nation, and kindred, and people, and tongue," may soon be favoured with the inestimable blessing of the word of God in their native tongue; for "THE LAW OF THE LORD IS PERFECT, CONVERTING THE SOUL; THE LAW OF THE LORD IS SURE, MAKING WISE THE SIMPLE," Psalm xix, 7.

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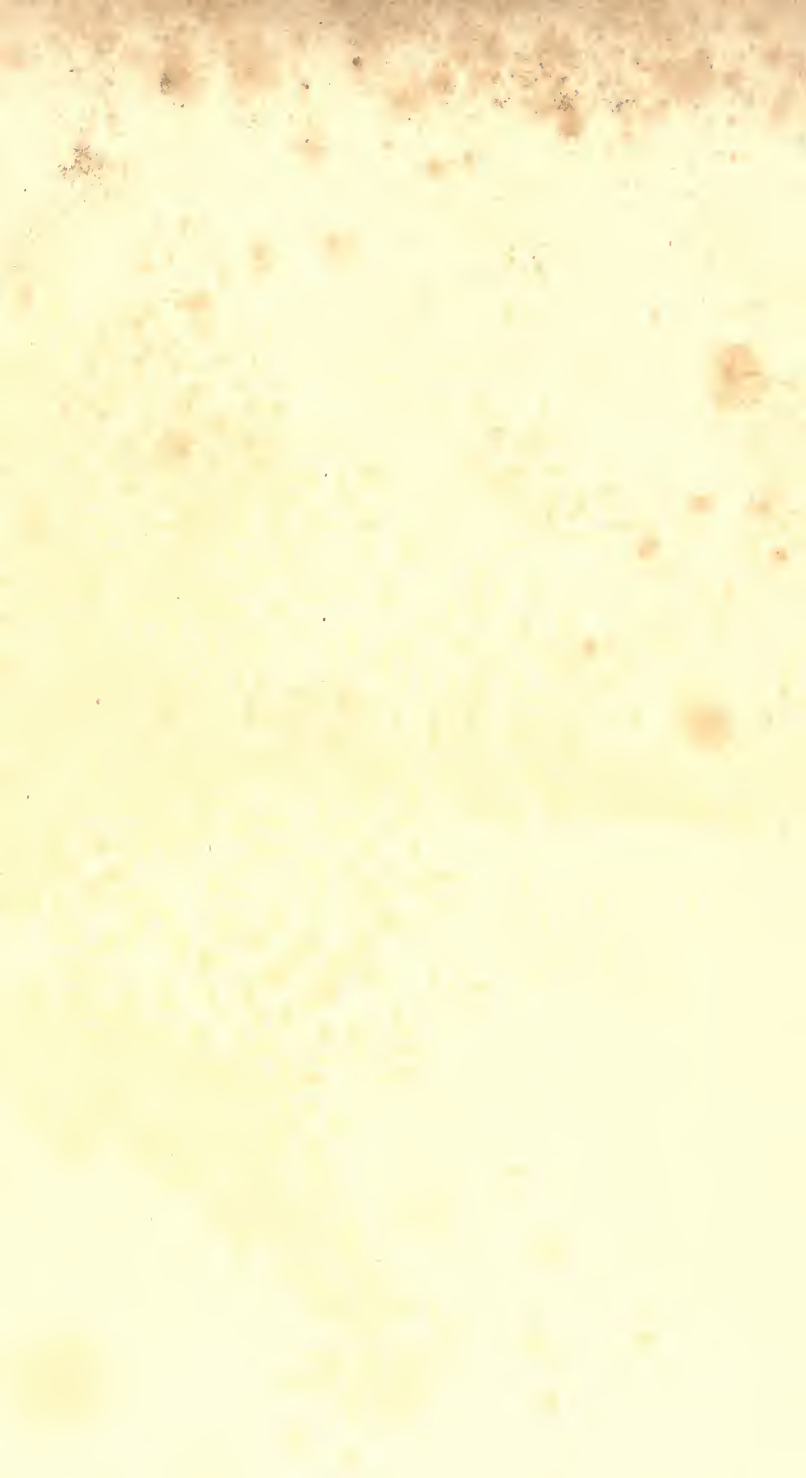
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